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### Research Article

## ***Kahusayan Hu Lidu: The Peace Ritual of the Talaandig Tribe in Lantapan, Bukidnon, Mindanao, Philippines***

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### About Article

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### ABSTRACT

This study aims to present and examine a significant ritual that the Talaandig community in Lantapan, Bukidnon, practices. The research examined the historical context, procedural aspects, and specific behaviors related to this ritual. This research aimed to address the following questions to achieve its objectives: (1) What are the components of the *Kahusayan hu Lidu* ritual carried out by the Talaandig in Lantapan, Bukidnon? (2) What terminology and expressions are associated with this ritual? (3) What beliefs and cultural practices are embodied within it? The study primarily employed a qualitative design with a descriptive research approach. It also used an ethnographic method, as the researcher made several visits to the study site to interact with and interview the informants personally. The researcher actively participated in the tribe's featured rituals. Moreover, researchers conducted interviews and focus group discussions to enhance data comprehension and facilitate precise interpretation. Based on the study's results, the tribe continues to perform this ritual, which plays a significant role in maintaining peace within the Talaandig tribe in Lantapan, Bukidnon. Only the Datu, the Balaghusay, can lead and perform the ritual. Unique terms within the ritual reflect the tribe's identity as Talaandig. The study also demonstrates how deeply ingrained the tribe's beliefs and practices are in this location, which explains why the tribe holds it in such high regard. The study's conclusions suggest further investigation into more ceremonies of the Talaandig tribe to comprehensively understand and, crucially, value the tribe's culture.

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## 1. INTRODUCTION

The development of the cultural legacy of the Talaandig tribe rests mainly on awareness and respect for their unique way of life in Bukidnon. Their habits, behavior, speech, attire, lifestyle, and faith demonstrate it. At the brink of their territory, a well-known monument bearing "*Welcome! You are now in the heart of Talaandig Ancestral Territory. Be Culture Conscious.*" It amply shows that the tribe is among the ethnic groups in the nation that highly appreciate and love their cultural background. Understanding the tribe's culture helps one to demonstrate proper respect as a kind of honor and involvement in their land. One way to fully understand this tribe is through their *Gugud* and *Batbat*. According to the National Commission for Culture and the Arts (NCCA) (2025), these are the sacred narratives of the Talaandig tribe. NCCA emphasized how the *Gugud* and *Batbat* serve as fundamental stories that shape the Talaandig tribe's worldview, guiding their spiritual beliefs, practices, and cultural traditions. The *Gugud* is the sacred history of the creation of the world, humans, and spirits. It is a sacred narrative about the beginnings, development, and struggles of the Talaandig people concerning their identity, unity, and dignity. The *Gugud* recounts the deeds of *Magbabaya*, who can decide in the world's creation. It also includes the stories of the world's creation, the myth of the great flood, and periods of drought in Mindanao. The *batbat* or *batbatanen* narrates how the Talaandig people adapted and resisted changes in their world while striving to preserve their valued traditions and culture. Examples of *batbatanen* stories include the migration of Agyu and his clan and the ascent of the prophet Baybayan to the heavens (Saway, 2008). He explained that these stories are central to understanding how the Talaandig people used mythic narratives to reinforce their resilience, cultural continuity, and connection to divine forces during times of upheaval and transformation.

The ceremonial performance of *Saulana's* descendants is among the best evidence that they still cherish and protect the Talaandig's customs and legacy. The modern group with the Talaandig name is still clearly apparent and an essential carrier of these cultural traditions.

## 2. LITERATURE REVIEW

Gillian Freely-Harmik, an anthropologist from Johns Hopkins University, stated (Peregrino, 2002): "A ritual is a system of speech used as a net cast over experience to give it meaning. It is also a form of communication that serves as an alternative to spoken and written expression." This means that a ritual functions as both a symbolic language and a communicative act, allowing individuals to convey meaning and emotions in ways that transcend conventional verbal or written communication. Further, it means that communication occurs through speech, writing, symbols, and signals. The Talaandig tribe's rituals are rife with symbolism, from the tools used to the clothes worn by the *Datu* and *Bae* who oversaw them. Even the words used in prayers and the gestures of the balance (spiritual leader) performing the ritual hold meaning and symbolism.

The rituals of the Talaandig tribe occupy a unique and significant position within their culture. They perform these rituals when seeking a favor, asking for guidance, or expressing

gratitude to the spirits they believe in, particularly the spirit called *Mulin-ulin* (Saway, 1996). Economic activities such as farming, honey gathering, hunting, and trapping animals in the forest or mountains require a ritual.

According to *Datu Vic Saway* (2004), leader of the Talaandig tribe, life is a ritual. From birth to death, various kinds of rituals are performed. This means that life is filled with symbolic actions and ceremonies that mark significant moments and transitions, from the beginning of life to its end.

It further implies that performing rituals is an integral part of the Talaandig tribe's life, as they believe *Magbabaya* will guide and help them succeed in all their endeavors and tasks. Further, Villaluz (2024) stated, "Rituals and communication with the spirits empower the Talaandig people in their assessment and struggle against oppressors. Their close connection to the source of life, the rituals, and their communication with the pure spirit (*diwang dalisay*) and the malevolent spirit (*diwang busaw*), currently translated as white spirit and black spirit (Saway, 2004), represent the times when they converse with the benevolent white spirit, which helps them, and the malevolent busaw (black spirit), which causes harm and must be appeased." Additionally, he noted that the Life of the Talaandig is rich in rituals, a sign of recognition and respect for the spirits who are partners in facing the challenges of time.

As the sharing of *gugud*, *batbatanen*, *nanangen*, and *ulaging* continues in the minds of the youth, the role of rituals in improving, preserving, and maintaining the peace-centered culture of the Talaandig tribe will remain alive and meaningful (Villaluz, 2014). She emphasized that as long as the youth continue to engage with and pass on the tribe's sacred narratives and rituals, the cultural values of peace, unity, and resilience embedded in these traditions will be preserved and continue to shape the Talaandig community's identity.

*Bae Liza*, the wife of *Datu Vic Saway* (2004), stated that rituals are already a part of the lives of the Indigenous people of Bukidnon. The culture of the tribe will disappear if rituals are no longer performed (Villaluz *et al.*, 2003). Therefore, it is crucial to support ethnic groups or other *Lumads* in preserving their cultural heritage—not just the Talaandig but all those who follow rituals. These serve as a light or suga that opens minds to knowledge about the tribe's traditional culture. It will also guide the tribe in protecting and preserving their culture and identity.

### 2.1. Statement of the Problem

The primary aim of this study is to give meaning to the ritual terminologies to present and analyze the *Kahusayan hu Lidu* ritual of the Talaandig tribe. This includes demonstrating the beliefs and customs embedded in these ritual terminologies.

The following specific questions were formulated to achieve these objectives:

1. What is the *Kahusayan hu Lidu* ritual of the Talaandig tribe in Lantapan, Bukidnon?
2. What are the ritual terminologies included in this ritual?
3. What beliefs and customs are reflected in it?

### 2.2. Conceptual Framework

This study is anchored in the theories of functionalism, cultural relativism, and Whorf's hypothesis as its theoretical framework



to ensure the validity and firm foundation of the results and to organize and systematically present the information. The concept that ritual terminologies serve as a source of vital information and a mark of identity forms the conceptual framework of this study.

Every person in a society uses a language. According to Hobsbawm (1996), language is an essential part of the culture; without it, there is no culture. Hence, a language cannot survive without a culture, likewise, a culture cannot survive without a language. Language is how culture is shared between individuals and passed down through generations. Consequently, each society's language and culture are closely intertwined. Language is vital to a culture-shaped society, enabling customs to develop and persist.

According to Malinowski's functionalism, cultural institutions are vital for meeting people's fundamental biological requirements, which are shared in every society (Malinowski, 2007). Malinowski's functionalism suggests that cultural institutions are essential for fulfilling basic human needs common to all societies. Thus, it plays a crucial role in fulfilling basic human needs, such as food, shelter, and reproduction (Foks, 2018). These needs are universal across societies, and cultural practices help ensure their satisfaction and the survival of the community.

### 3. METHODOLOGY

The primary approach employed in this study was a qualitative design within the framework of descriptive research. An ethnographic method was also used, as the researcher made several visits to the study site to interact with and interview the participants personally. The researcher actively participated in the performance of the Kahusayan Hu Lidu ritual, a tribal practice. Following this, interviews and focus group discussions were conducted to understand the collected data further and provide clear interpretations.

This research was carried out in an area known as the "Vegetable and Flower Basket of Mindanao," located in Sitio Tulugan, Barangay Songco, within the Municipality of Lantapan, Bukidnon. The Talaandig tribe lives there.

The effectiveness of this study relies heavily on the proper selection of informants as data sources. They are the key to unlocking new knowledge, perspectives, and truths regarding

unclear matters related to the beliefs and cultures of other tribes in the country. Therefore, criteria must be established even when selecting informants, particularly as the target participants for this research are limited to Datus and Baes. The following criteria were used in selecting informants: native Talaandig individuals whose parents are both Talaandig and who are fluent in the Talaandig language; those born, raised, and currently residing in the study area; individuals aged 40 years or older; those knowledgeable about Talaandig culture and actively involved in significant tribal activities such as rituals; those who have lived in the community for over 20 years; those who may have lived temporarily elsewhere due to their duties or have been sent by the tribe for educational purposes; individuals holding leadership roles in the Talaandig society; and, finally, experts in rituals, as they were the primary sources of data.

Among these informants, the researcher selected an interpreter and validator, as the researcher, not a Talaandig, was not proficient in the Talaandig language. The selected individual was a consultant and guided the researcher in navigating the community. Purposive sampling and convenience sampling were employed in data collection, as the researcher approached the tribe's Datu or tribal leader to identify informants who met the established criteria.

#### 3.1. Ethical Considerations

As a citizen who values and holds great respect for fellow Filipinos, the researcher adhered to the proper procedures and followed the required process for Free, Prior, and Informed Consent (FPIC) as outlined in Republic Act No. 8371 of 1997, also known as the Indigenous Peoples Rights Act (IPRA Law). The researcher first sought permission from the Municipal Mayor of Lantapan, Bukidnon, and the NCIP Provincial Officer. Following this, the researcher also ensured the consent of the Talaandig tribe's tribal leader. Additionally, the researcher obtained the consent of Datu and Bae, who would be interviewed and respond to the questions prepared for data collection. The data gathered from the interviews and questionnaires were treated as confidential and private, to be officially shared only within the contents of the research paper.

### 4. RESULTS AND DISCUSSION

**Table 1.** presents the beliefs and customs of the Talaandig tribe reflected in the *Kahusayan Hu Lidu* ritual.

Ritual Term	Beliefs	Customs
<i>Apu Agbibilin</i>	Believed to be an ancestral figure of the Talaandig	Values of respect for ancestors
<i>Apu Ginamayung</i>	Believed to be sacred	Values ancestral traditions
<i>Agsulahugan</i>	The tribe believes that any obstacle should be offered to and granted permission by the spirits.	Practices respect for spirits.
<i>Balaghusay</i>	Believed to be a mediator for conflicts	Values peace
<i>Balagwan</i>	Not man-made has no human founder	Believes in spiritual authority
<i>Bangkasu</i>	Offerings must be given to ward off negative forces to prevent interference in the ritual.	Values mindfulness and concern for others
<i>Bata Tagatulusan Tulos Tagatanghagaan</i>	A child is created after a ritual involving the collection of blood and flesh	Values the rights and protection of children



<b>Ritual Term</b>	<b>Beliefs</b>	<b>Customs</b>
<i>Baung</i>	A symbol to prevent ritual intentions from being tainted	Practices respect for spirits
<i>Dalupa</i>	Used in the Pabanyug to prepare spirits for receiving ritual offerings	Values respect for spirits
<i>Dengan/Talugpada</i>	The Dengan/Talugpada is believed to accompany humans from birth	Rituals are performed when one leaves
<i>Diwata</i>	Belief in both good and evil spirits	Thoughtful and discerning in decision-making
<i>Diwata Balaghukum</i>	Mediator of conflicts	Values peace and avoidance of conflict
<i>Diwata Habulusan Sugoy Habugkawangan</i>	Humans were created from blood and flesh	Adherence to cultural traditions
<i>Dusu hu Baladaw</i>	Sacred, only used in rituals	Brave, powerful
<i>Gunsi</i>	Not created by humans	Trust in spiritual guidance
<i>Himulmulan liug ta manuk</i>	Can remove obstacles from ritual intentions	Determined in life
<i>Inbanting</i>	The balance of all things is maintained through a scale	Just, fair
<i>Inpanandig</i>	When all needs and intentions are entrusted to the spirits, they will be fulfilled	Strong faith
<i>Inumen</i>	Offering Inumen is a tribute to the spirits	Respectful and compassionate
<i>Kalipi</i>	A Datu is a source of information and basic needs	Generous, reliable, prioritizes others' welfare
<i>Kamama</i>	There are four elements in the pangapug ritual	Values symbols
<i>Kandadu</i>	There is a keeper of the Kandadu	Respects spirits and is generous
<i>Kawanan Alambiten</i>	There are good spirits that can be invoked	Follows processes and respects spirits
<i>Kuluba</i>	Humans have limitations	Acknowledges mistakes and asks for forgiveness
<i>Lidung</i>	Lidung saves people from harm. Humans have both positive and negative aspects	Follows traditional culture
<i>Magbalaghusay</i>	Those who have sinned must be forgiven	Forgiving and just
<i>Magbaylan</i>	A Baylan is believed to have a "third eye" and can see things others cannot	Avoids malice and sin
<i>Maitum ha Manuk</i>	There are spirits of darkness, misfortune, and problems	Respects elders or Apu who may bring harm
<i>Mapula ha Manuk</i>	The spirit Tagulambung grants leadership abilities	Brave, assertive, decisive, keeps their word
<i>Maputi ha Manuk</i>	Represents purity	
<i>Panabi/Panahuran</i>	The spirit Mulin-ulin grants wisdom. It is believed permission must be sought before any action	Powerful, firm, respectful
<i>Pangulu ha Inikagi</i>	Everything in the world has a leader, and permission must be sought for all actions.	Respect for spiritual leaders and prayerfulness
<i>Panlumbak</i>	When wronged, one must pay. Human life has a corresponding cost	Apologizes and keeps their word
<i>Puwa hu Talinga</i>	Spiritual influence over the ears	
<i>Puwa hu Hunahuna</i>	Spiritual influence over the mind	
<i>Puwa hu Gahinawa</i>	Spiritual influence over the breath	





Ritual Term	Beliefs	Customs
<i>Puwa hu Mata</i>	Spiritual influence over the eyes	
<i>Puwa hu Utok</i>	Spiritual influence over the brain	
<i>Sabuwa Minatahan</i>	It is believed that respect and offerings should be given to the spirit	Equitable and respectful
<i>Saluloy</i>	Believed that offerings should be made to the spirits to open the heart	Values equality before the law
<i>Saulana</i>	The Datu holds power like a king	Open-minded and just in decision-making
<i>Walu nanggatos salapi</i>	800 silver coins symbolize tribute	
<i>Ugpit hu Dila</i>	The eldest child of Datu Agbibilin offers prayers	Peaceful, prayerful, and respectful

In the history of the indigenous Talaandig people, they have traditionally played the role of mediator or connector in conflicts within the Lantapan community. Being a mediator or connector is viewed as a human responsibility because, according to Talaandig history, *Apu Ginamayung* and *Apu Agbibilin*, the mother and father of the Talaandig people, entrusted the jar of oil to their eldest child, *Saulana*, the ancestor of the Talaandig. Its entrusted responsibility symbolizes the duty that each Talaandig safeguards—maintaining peace. Thus, in the tribal community, mediating conflicts significantly prevents misunderstandings among its members. They highly value preserving peace, as the tribe carries the symbol of peace, the oil, derived from the name of their ancestor, *Saulana* (Villaluz *et al.*, 2023). It means that the Talaandig tribe places great importance on maintaining peace, symbolized by the oil, which is named after their ancestor, *Saulana*.

Tribal leader *Datu Migketay* (also known as Victorino Saway) further adds in 2013, "Based on the *gugud* of the world's creation, what the majority calls 'conflict management' or 'conflict orientation' is inappropriate. Good and evil are two forces in human life. The proper orientation for peace is not to destroy the enemy but to unite these two forces and restore goodwill through dialogue and ritual." In a nutshell, *Datu Migketay* emphasizes that true peace comes not from defeating the enemy, but from reconciling opposing forces through dialogue and ritual, as reflected in their sacred teachings.

The Talaandig people are known for their substantial value of peace, as their consciousness is deeply rooted in their origins, as recorded in their *gugud* or sacred history. They come from the lineage of *Saulana*, the eldest child of *Apu Agbibilin* and *Apu Ginamayung*. As the eldest, *Saulana* was entrusted with a small jar of oil, symbolizing her duty to mediate conflicts and resolve disputes among her siblings within the Talaandig tribal community.

The name *Saulana* comes from the word *lana*, which means oil, and is known for its ability to smooth and untangle knotted hair. As Talaandig, it is part of their identity to maintain peace, and any conflict within the tribal community must be resolved promptly as a mark of their identity.

The tribe performs rituals to restore relationships and faith in the Pure Spirit, known as *Magbabaya*, and the *Busaw Spirit*. *Magbabaya*, regarded as the creator, holds a special place of

reverence (Villaluz, 2024). The tribe profoundly believes that the "*Apuhan*" (Elder), revered above all, is *Magbabaya*. As the *Apuhan* and the source of all, *Magbabaya* commands profound respect and devotion.

It shows the tribe's respect for the spirits and the powerful, as they greatly respect their elders. The tribe considers their word as law because everyone strictly follows it. Above all, they highly value the commandments of *Magbabaya*. He is also called *Pangulu ha Inikagi*, which the tribe believes means that everything in the world has a ruler. There is a leader for all things. For example, there is a leader of the land, a leader of the water, and others. All actions must seek permission from the guardians, showing respect for the spirits by asking for their consent before undertaking any task related to human activities.

This recognition of the powerful spirits reflects the belief in their authority as guardians of all things in the world. It also shows their love for peace, as peace prevails within the tribal community.

Because peace is inherent in the tribe, they practice conflict resolution within their community. As part of their *Pasagi*, they include a *Magbalaghusay* (mediator). The tribe believes in forgiving anyone who commits an offense while still serving justice to the wrongdoer. They hold that one mistake cannot correct another. It refers to the mistake of making an unjust decision toward the offender. They also believe in feeding the hungry to achieve justice, reflecting the tribe's sharing of what they have with others. Mistakes are inevitable, but knowing how to act appropriately in every situation is essential. There must be a balance between right and wrong to achieve justice. This shows that the tribe is naturally forgiving and just when making decisions. They grant forgiveness to those who have wronged them, and, most importantly, they perform a ritual when someone violates tribal laws and asks for forgiveness.

The tribe firmly believes that the *Lidung* (shield) saves a person from danger or situations that might lead to mistakes. It is what God used to protect humans from harm. Since making mistakes is a natural part of being human, they also believe people have both positive and negative sides. In other words, they acknowledge the concept of *Kuluba*: humans have limits. What is most important is knowing how to recognize one's mistakes and ask for forgiveness. The *Lidung* is what God used to protect



people from danger or temptation, which could lead them to sin. This implies that the tribe follows the traditions passed down to them by their ancestors, which is why the concept of *Kahusayan* (excellence) prevails in the Talaandig community. The tribe believes they must perform the *Panlumbak* ritual if they cannot avoid committing wrongdoing against others. The tribe believes that when a person sins, they must atone for it. The act of living in this world comes with a price. This practice shows that when the tribe commits an offense, they ask for forgiveness from the person they wronged through a ritual. They are people of their word, as they fulfill whatever promises they make.

In celebrating rituals, offering sacrifices to the *busaw* spirits is part of the process. Thus, it is not only the *kawanan alambiten*, whom they believe to be good spirits, that they call upon for noble purposes. This shows that the tribe is inherently respectful and mindful of the spirits, as they follow the proper procedure in conducting rituals. They also invoke the *busaw* spirits to prevent them from disrupting or hindering the purpose of the ritual. They perform what is called *Agsulahugan* because the tribe believes that any obstacle or hindrance, they may encounter should not be avoided but should be offered something and asked for permission. This demonstrates the tribe's deep respect for the spirits and their recognition of who holds authority or power.

After the *Balaghusay* (mediator) calls upon and seeks the guidance of his guardian spirits, he also calls upon the *Diwata* during the ritual to maintain peace and order within the community. The tribe believes that the *Diwata* can assist in resolving any conflict that may arise within the community. The tribe believes that the *Diwata* have both good and bad aspects. The good *Diwata* helps weigh decisions to prevent harm to tribe members. Thus, when performing a ritual to resolve conflicts, the tribe seeks help from *Diwata Balaghukum*, whom they regard as a good *Diwata*. The tribe believes that there are spirits who will assist in resolving any disorder within or even outside the community.

This shows that the tribe values peace and order within their community, and as much as possible, they avoid conflict. They adhere to the concept of *Sabuwa Minatahan*, which the tribe believes means that everyone is equal before the law. Anyone who commits wrongdoing will receive the appropriate punishment based on the judgment made by the *Balaghukum*, whom the good *Diwata* guides. This reflects the tribe's sense of fairness in decision-making when resolving conflicts, as they base their judgments on their *Timbangan* (scales) and *Agpangan* (balance).

Inside the Talaandig Cultural Center, one can find a wide *Bangkasu* or altar used in the *Tampuda hu Bulagen*, a sacred ceremony to conclude serious disputes. The tribe places a small *Bangkasu* as an altar, behind the Talaandig Hall of Peace and in their houses, where they put the wrapped remains of a sacrificed chicken for other rituals within the community. The tribe believes that placing this offering will calm and pacify the hostile forces that could cause turmoil within the community, ensuring that no ill-intentioned individuals dare to enter. This practice highlights how the tribe has made it part of their culture to preserve harmony and peace within the community,

a legacy they wish to pass on to future generations.

Like other rituals, the *Walu Nanggatos Salapi* is often seen and used in the *Kahusayan* ritual. The tribe believes that eight guardian spirits protect the *Walu Nanggatos Salapi* ritual. They show respect to each spirit of wealth by asking for their permission. They recognize these spirits and seek their approval for any human endeavor or goal. In this ritual, they offer the first *Salapi* to the first spirit for *Panabi/Panahuran*, symbolizing asking permission before beginning any task. Easing conflict within the community is one of the most essential duties, symbolizing the tribe's respect and reverence for the spirits by seeking their guidance and permission.

The second offering is for *Puwa hu Talinga*, where they believe that respect must be paid to the spirit to open a person's ears, allowing them to hear the necessary information. It includes understanding both sides of an issue, enabling everyone to hear the reasons behind a conflict. It further demonstrates an open-mindedness when dealing with fellow tribe members. The third offering is for *Puwa hu Mata* or *Pagtan-awa*, which they believe will open their eyes to see and focus on a person's good deeds rather than their mistakes, to facilitate forgiveness when a fellow tribe member has erred.

The fourth offering is for *Puwa hu Gahinawa* to open the heart and appreciate the information received, helping to reflect and weigh the correct actions. The fifth is for *Puwa hu Hunahuna*, where they believe, an offering is needed to open the mind and comprehend the information, enabling the *Balaghukum* to form a fair and just decision. The sixth offering is for *Puwa hu Utok* to open the brain and help make sound judgments. They dedicate the seventh *Salapi* to *Buka hu Baba*, who they believe opens their mouth to communicate knowledge and decisions effectively. Finally, they offer the eighth *Salapi* to *Ugpit hu Dila*, intended to prevent unnecessary or harmful words that could further inflame anger between parties. It shows the tribe's calmness, generosity, respect, and reverence for the spirits.

During this ritual, the participants exhibit calmness, ensuring that no situation arises that might spark conflict between the opposing sides, which could prevent the resolution of the dispute. Everyone is allowed to speak and express their feelings, while the others listen attentively to balance the reasons presented by both sides. In this way, the *Balaghukum* can make a just decision to ease the conflict. Through such practices, the Talaandig prepare their emotions and spirits to fulfill the spiritual aspect of their lives, which they believe gives them strength to become complete individuals. Above all, each person feels the peace that all members of the Talaandig tribe long for.

#### 4.1. Result of the Study

The study revealed the following:

1. Using a custom known as *Kahusayan hu Lidu*, the tribe works through societal problems. It entails seeking direction to help the *Balaghukum* (tribe judge) render a fair and equitable ruling in any conflict inside society.
2. This ritual contains specific terms encompassing information and reflecting the tribe's beliefs and customs.
3. Numerous beliefs and customs underlie the tribe's ritual practices.



## 5. CONCLUSIONS

Based on the study results, the following conclusions are drawn:

1. Whether social, political, or financial, every Talaandig tribe activity closely relates to their faith and religious views.
2. The tribe's conviction is that following a higher connection or receiving direction from a strong being will lead to beneficial results and tranquility inside the community will help sustain the ritual.
3. The ceremony is also a significant tool for the tribe to convey their ethnic group identity inside society. The language employed in the ceremony captures their identity and helps the tribe to unify in search of shared objectives and the welfare of the whole society.

## RECOMMENDATIONS

Based on the conclusions drawn from the study, the following recommendations are made:

1. Further studies should be conducted on other rituals the tribe practices to analyze additional customs and beliefs embedded in these rituals.
2. Various tribal rituals should be compiled to document and contribute to preserving and promoting the culture of different ethnic groups in the country.

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