



- ❑ The Newest Monumental Landmark in Bukidnon.
- ❑ A tribute to the hard working vegetable farmers, the forests steward Talaandig tribe and to the locals of the Municipality of Lantapan, Bukidnon in celebration of its bountiful harvest.
- ❑ This monument was inspired into reality by Kublai Millan.
- ❑ A famous for his giant sculptures. Among his wonderful creations in Bukidnon are the Overview Nature and Culture Park in Quezon and the giant panika in Impasug-ong.



Kahusayan Hu Lidu: The Peace Ritual of the Talaandig Tribe in Lantapan, Bukidnon

Judith C. Singcolan, PhD

Bukidnon State University

Judithsingcolan@buku.edu.ph



Introduction/Rationale

- ❑ 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."



Introduction/Rationale

- ❑ Indigenous rituals play a crucial role in sustaining the cultural identity, spiritual beliefs, and social harmony of indigenous communities. In many indigenous societies, rituals function not only as spiritual practices but also as mechanisms for maintaining peace, reinforcing communal relationships, and transmitting cultural knowledge across generations.



Introduction/Rationale

- ❑ Among the Talaandig tribe of Lantapan, Bukidnon, traditional rituals remain an integral part of their cultural life and worldview. One of these significant practices is the Kahusayan Hu Lidu, a ritual performed to uphold peace and harmony within the community and to strengthen their spiritual connection with Magbabaya, the supreme being.



Introduction/Rationale

- 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).

Introduction/Rationale



Panalabugta

- give respect and offerings, and asking for permission and blessings from *Apu Talabugta*



Ibasasuk

- spirit guardian of soil and *Apu Ibasasuk*, the spirit guardian of plants, before establishing or tilling the farm.



Panalawahig

- a sacred thanksgiving and cleansing ceremony performed by the of Talaandig tribe of Bukidnon, to honor the spirit guardians of the water *Apu Pamulalakaw*.



Introduction/Rationale

According to *Datu Vic Saway* (2014), leader of the Talaandig tribe, "Life is a ritual. From birth to death, various kinds of rituals are performed."

It 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.

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, Datu Migketay),



Introduction/Rationale

Despite its cultural importance, scholarly documentation of this ritual remains limited. Thus, this study seeks to examine the history, process, and cultural significance of the Kahusayan Hu Lidu ritual, in order to contribute to the preservation and deeper understanding of the cultural heritage of the Talaandig people.



Objectives of the Study

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.



Theoretical and 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.



Methodology

- The research employed an Indigenous and descriptive approach.
- The descriptive method was used to analyze, present, and discuss the collected data.
- Indigenous method was used to collect data through interviews or structured verbal interactions with members of the Talaandig community.

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

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Dalupa	Used in the Pabanyug to prepare spirits for receiving ritual offerings	Values respect for spirits
Dengan/Talugpada	The Dengan/Talugpada is believed to accompany humans from birth	Rituals are performed when one leaves
Diwata	Belief in both good and evil spirits	Thoughtful and discerning in decision-making
Diwata Balaghukum	Mediator of conflicts	Values peace and avoidance of conflict
Diwata Habulusan Sugoy Habugkawangan	Humans were created from blood and flesh	Adherence to cultural traditions
Dusu hu Baladaw	Sacred, only used in rituals	Brave, powerful
Gunsi	Not created by humans	Trusts in spiritual guidance
Himulmulan liug ta manuk	Can remove obstacles from ritual intentions	Determined in life
Inbanting	The balance of all things is maintained through a scale	Just, fair
Inpanandig	When all needs and intentions are entrusted to the spirits, they will be fulfilled	Strong faith
Inumen	Offering Inumen is a tribute to the spirits	Respectful and compassionate



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Kalipi	A Datu is a source of information and basic needs	Generous, reliable, prioritizes others' welfare
Kamama	There are four elements in the pangapug ritual	Values symbols
Kandadu	There is a keeper of the Kandadu	Respects spirits and is generous
Kawan an Alambiten	There are good spirits that can be invoked	Follows processes and respects spirits
Kuluba	Humans have limitations	Acknowledges mistakes and asks for forgiveness
Lidung	Lidung saves people from harm. Humans have both positive and negative aspects	Follows traditional culture
Magbalaghusay	Those who have sinned must be forgiven	Forgiving and just
Magbaylan	A Baylan is believed to have a "third eye" and can see things others cannot	Avoids malice and sin
Maitum ha Manuk	There are spirits of darkness, misfortune, and problems	Respects elders or Apu who may bring harm

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Mapula ha Manuk	The spirit Tagulambung grants leadership abilities	Brave, assertive, decisive, keeps their word
Maputi ha Manuk	Represents purity	
Panabi/Panahuran	The spirit Mulin-ulin grants wisdom. It is believed permission must be sought before any action	Powerful, firm, respectful
Pangulu ha Inikagi	Everything in the world has a leader, and permission must be sought for all actions.	Respect for spiritual leaders and prayerfulness
Panlumbak	When wronged, one must pay. Human life has a corresponding cost	Apologizes and keeps their word
Puwa hu Talinga	Spiritual influence over the ears	
Puwa hu Hunahuna	Spiritual influence over the mind	
Puwa hu Gahinawa	Spiritual influence over the breath	
Puwa hu Mata	Spiritual influence over the eyes	
Puwa hu Utok	Spiritual influence over the brain	
Sabuwa Minatahan	It is believed that respect and offerings should be given to the spirit	Equitable and respectful
Saluloy	Believed that offerings should be made to the spirits to open the heart	Values equality before the law



Results and Discussion

This Results and Discussion section highlights the following key themes:

1. Kahusayan Hu Lidu as a peace ritual
2. The role of the Balaghusay
3. The ritual terms, process and symbolism
4. Reflection of beliefs and cultural identity
5. Cultural preservation and continuity



Results and Discussion

1. Kahusayan Hu Lidu as a Ritual for Peace and Community Harmony

The findings reveal that Kahusayan Hu Lidu is primarily performed as a ritual intended to maintain and restore peace within the Talaandig community. Informants emphasized that the ritual is conducted whenever there are disturbances, misunderstandings, or potential conflicts among members of the tribe. Through the ritual, the community collectively seeks guidance and blessings from Magbabaya, whom they recognize as the supreme being.



The ritual serves not only as a spiritual act but also as a social mechanism for conflict resolution and reconciliation. Community members gather together to participate in the ritual, reaffirming their shared values of unity, respect, and cooperation. This reflects the important role of indigenous rituals in maintaining social order and harmony within traditional societies.



2. The Role of the Balaghusay in the Ritual

The study also found that the **Balaghusay** plays a central role in the performance of the Kahusayan Hu Lidu ritual. The Balaghusay is recognized as the spiritual leader and ritual specialist who possesses the authority and knowledge to conduct the ceremony.



According to the informants, only the Balaghusay is capable of properly performing the ritual because he has inherited the cultural knowledge and spiritual responsibility associated with the practice. During the ritual, the Balaghusay leads the prayers, invokes the presence of Magbabaya, and ensures that the traditional procedures are followed correctly.

This highlights the importance of traditional leadership and cultural knowledge holders in preserving indigenous practices and maintaining the spiritual integrity of the ritual.



3. Ritual Terms, Process and Symbolic Practices

- The study revealed that the Kahusayan Hu Lidu ritual use cultural terms, follows a structured process that involves several ceremonial practices, including prayers, symbolic offerings, and communal participation. Each stage of the ritual reflects the tribe's belief system and their reverence for spiritual forces.
- The use of traditional language, chants, and symbolic actions during the ritual reinforces the cultural identity of the Talaandig tribe. These elements also demonstrate the tribe's deep respect for their ancestral traditions and their belief in maintaining balance between the physical and spiritual worlds.
- The ritual process serves as a cultural expression of the tribe's worldview, emphasizing the importance of spiritual guidance in maintaining peace and harmony in the community.



- **4. Reflection of Talaandig Beliefs, Values, and Cultural Identity**

- Another significant finding of the study is that the Kahusayan Hu Lidu ritual reflects the beliefs, customs, and cultural identity of the Talaandig people. The ritual contains unique terminologies and ceremonial practices that are distinct to the tribe.
- Through the ritual, the Talaandig community expresses their reverence for Magbabaya, their respect for ancestral traditions, and their commitment to preserving their cultural heritage. The ritual also strengthens the sense of belonging among community members and reinforces their shared identity as Talaandig.
- This finding supports the view that indigenous rituals function as important cultural institutions that transmit knowledge, values, and traditions across generations.



5. Cultural Preservation and Continuity of the Ritual

- Despite social and cultural changes, the study revealed that the Talaandig tribe continues to practice the Kahusayan Hu Lidu ritual as part of their efforts to preserve their cultural traditions. Elders and cultural leaders actively encourage the younger members of the community to understand and respect the ritual.
- The continued performance of Kahusayan Hu Lidu demonstrates the tribe's commitment to maintaining their cultural heritage and indigenous knowledge systems. It also highlights the importance of documenting such practices in order to promote awareness and appreciation of indigenous cultures.



Conclusion

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

Ritual plays a vital role in maintaining peace and harmony within the community. It serves as both a spiritual and social practice that reinforces unity, reconciliation, and collective identity among members of the tribe.



Conclusion

The study also highlighted the central role of the Balaghusay, who acts as the ritual leader and custodian of cultural knowledge. As the only individual authorized to perform the ritual, the Balaghusay ensures that traditional practices and procedures are preserved and transmitted according to the customs of the Talaandig people.



Conclusion

Furthermore, the Kahusayan Hu Lidu ritual reflects the beliefs, customs, and worldview of the Talaandig tribe, particularly their reverence for Magbabaya, the supreme being.

The ritual embodies the tribe's cultural values and spiritual traditions, serving as an important expression of their identity and heritage. Despite the influences of modernization, the continued practice of the ritual demonstrates the tribe's strong commitment to preserving their indigenous traditions and cultural heritage.



Implication

The findings of this study have important implications for cultural preservation, academic scholarship, and community awareness.

First, the study contributes to the documentation and preservation of indigenous cultural practices, particularly those of the Talaandig tribe. By recording the history, process, and significance of the Kahusayan Hu Lidu ritual, the study helps safeguard valuable cultural knowledge that might otherwise be lost over time.



Implication

Second, the research provides meaningful insights for scholars in the fields of anthropology, indigenous studies, and Philippine cultural studies. It expands the understanding of how indigenous rituals function as mechanisms for maintaining peace, social order, and spiritual connection within traditional communities.



Implication

Finally, the study highlights the importance of recognizing and respecting indigenous knowledge systems and cultural traditions. It encourages greater awareness and appreciation of the cultural practices of indigenous peoples, particularly among educators, researchers, and policymakers.



Recommendations

Based on the findings and conclusions of the study, the following recommendations are proposed:

1. Further Research

Future researchers are encouraged to conduct additional studies on other rituals and cultural practices of the Talaandig tribe in order to provide a broader understanding of their indigenous knowledge systems and traditions.



Recommendations

2. Cultural Documentation and Preservation

Government agencies, cultural institutions, and researchers should support initiatives that document and preserve indigenous rituals, oral traditions, and cultural practices to ensure their continuity for future generations.



Recommendations

3. Educational Integration

Educational institutions may integrate indigenous cultural knowledge, including studies of rituals and traditions, into relevant academic programs to promote cultural awareness and respect for indigenous heritage.



Recommendations

4. Community Collaboration

Researchers should work closely with indigenous communities and cultural leaders in conducting cultural studies to ensure that the documentation and dissemination of knowledge are carried out with respect, ethical consideration, and community participation.



Recommendations

5. Strengthening Cultural Documentation

Local cultural institutions, researchers, and government agencies should intensify efforts in documenting indigenous rituals such as the Kahusayan Hu Lidu. Systematic documentation through written records, audio-visual materials, and digital archives will help preserve these traditions for future generations.



Recommendations

5. Support from Cultural and Government Institutions

Government agencies such as the National Commission on Indigenous Peoples and local cultural offices may provide support programs that promote the preservation and protection of indigenous rituals and traditions of the Talaandig tribe.



Recommendations

6. Community-Based Cultural Preservation Programs

The seven tribes of Bukidnon not only the community of the Talaandig tribe may strengthen community-based initiatives that encourage younger members of the tribe to learn and appreciate their traditional rituals and cultural practices. Cultural education programs within the community may help sustain the continuity of these traditions.



Recommendations

7. Integration into Educational Curriculum

Educational institutions, particularly in Bukidnon, may incorporate indigenous cultural knowledge and traditions into relevant subjects such as Philippine history, culture, and social studies. This integration will promote cultural awareness and respect for indigenous heritage among students.



Recommendations

8. Promotion of Indigenous Cultural Awareness

Local government units and cultural organizations may organize cultural exhibitions, forums, and research conferences that highlight indigenous rituals and traditions. Such initiatives will raise public awareness and appreciation of the cultural heritage of indigenous peoples.



Recommendations

9. Ethical and Collaborative Research Practices

Future researchers studying indigenous communities should ensure ethical research practices by collaborating closely with tribal leaders, elders, and community members. Respect for indigenous knowledge systems and cultural protocols must always be prioritized in cultural research.



Recommendations

10. Development of Cultural Preservation Policies

Policymakers should strengthen programs and policies that protect and promote indigenous rituals and cultural heritage. Such initiatives can help ensure that traditional practices, such as the Kahusayan Hu Lidu ritual, are respected and preserved.



Research Contribution

This study contributes to the growing body of literature on indigenous knowledge systems by providing a detailed documentation and analysis of the Kahusayan Hu Lidu, a peace ritual practiced by the Talaandig tribe in Lantapan, Bukidnon.

This research therefore fills an important gap in the documentation of indigenous cultural practices in Bukidnon.



Research Contribution

This research also contributes on indigenous cultural preservation, cultural identity, and the significance of traditional rituals in sustaining social harmony.

It also provides valuable reference material for scholars, educators, and cultural institutions interested in the study of indigenous traditions and heritage in the Philippines.



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