

Relevance of “Pananaroon” to Islam and Culture of Mëranaw

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ABSTRACT

Mèranaws of Lanao areas is known as a *Riyayatan ko Kambilangataw* (role model in characters and good deeds). They have their unique cultural beliefs, tradition, and ethics, such as *kambilangataw* (etiquette), *kaseselai* (giving worth), *kapoporowai* (praise) *kasangila* (heed), *kapamagawida* (helping each other), *kapakiroroyoden* (sense of empathy), and *kapamagipata*, (caring person). This paper attempted to describe the significance of *pananaroon* (Mèranaw proverbs) in contemporary Mèranaw society. This also to determine the role of *pananaroon* in the lives of the Mèranaw people since time immemorial until now. Finally, this is to find out the awareness of the Mèranaws regarding the practice of *pananaroon* from the Islamic perspective. The researchers used a qualitative-naturalistic research design. This study gathers data through an oral interview of some informants from Marawi City and Municipality of Butig, Lanao del Sur. Field-based research was undertaken through the observational method, Focus Group Discussion (FGD) with the traditional leaders, local officials, and selected respondents from the academe. Findings revealed that the etymology of the word “*pananaroon*” comes from the word “*taro*,” which means speech. *Pananaroon* (Mèranaw proverbs) is already a part of the Mèranaw cultural practices, especially during important events such as a wedding, enthronement, etiquette, and settling family feuds or conflict. The practice of *pananaroon* is not only confined to its relevance to the Mèranaw culture, but it also symbolizes nobility and societal rank in society.

Keywords — *Pananaroon*, Culture, Islam, Proverbs, Mèranaw, qualitative-naturalistic research design, Philippines

INTRODUCTION

The Mèranaws in Lanao areas has their own set of ethics such as *Kambilangataw* (Etiquette), *Kaseselai* (Giving worth), *Kapoporowai* (Praise) *Kasangila* (Heed), *Kapamagawida* (helping each other), *Kapakiroroyoden* (sense of empathy), and *kapamagipata*, (caring person). Besides mèranaws are well known as a *Riyayatan ko Kambilangataw* (role model in good deeds and characters). One of the unique traditions of Mèranaw is *kapangongangen*, mèranaws recites *pananaroon* based on their daily livings and adds beauty in their speeches. On the other hand, *kapangongangen* vividly identifies as wisdom, you might know, but it

doesn't mean you have wisdom. That is why being knowledgeable and wise are different. Hence, the researchers are motivated to investigate the significance of *pananaroon* to the m̀eranaw culture and Islam. For this reason, the researchers pursued it as the main focus of the study.

Cabaro (2011) mentioned in her study that Meranaw *pananaroon* are simple sayings that became a part of the early life of their ancestors. These express truths that are based on their everyday life experiences and views in life. Proverbs are not just said in special gatherings during the old days but a part of their daily living as a form of communication. Proverbs is one of the vanishing traditional art forms among M̀eranaws; these proverbs are not just their literary heritage, but for the whole of their cultural heritage. Modernization has a rapid effect on the m̀eranaw youth, and as a result, the m̀eranaw language nowadays has a mixture of different languages. Besides, the proverb that is studied is useful in the understanding of the meranaw culture. The cultural symbolism embedded in the proverbs (*pananaroon*) of the M̀eranaw is the main point of the study. The proverbs are gathered through different sources. Understanding and knowing the m̀eranaw proverbs is one of the ways in learning their traditional values and beliefs, cultural heritage, and characteristics. For instance, their beliefs in courtship and marriage are found in some of their *pananaroon* (proverb).

As far as the study is concerned, it was the best instrument to the present m̀eranaw today to apprehend that their language was very rich and vibrant, that they must help in its conservation. Thus, this study serves also as awareness of the m̀eranaw people to know the relevance of m̀eranaw *pananaroon* in Islam.

OBJECTIVES OF THE STUDY

This study aimed to (1) investigate the origin of Pananaroon, (2) offer an overview of the significance of pananaroon to meranaw culture, and (3) highlight the significance of pananaroon in Islam.

METHODOLOGY

Research Design

The study—utilized the Qualitative-naturalistic research design, which entailed extensive field and use of the participant observation method Data needed were gathered through in-depth interviews, observations, participation, and Focus Group Discussions (FGD).

Research Site

This study was conducted in four research sites, the Municipality of Butig, and Marawi City - both homelands of the researcher, thus familiar territories.

Butig is a landlocked municipality in the coastal province of Lanao del Sur. The municipality has a land area of 331.49 square kilometers or 127.99 square miles, which constitutes 2.46% of Lanao del Sur's total area. Its population, as determined by the 2015 census, was 19,302. This represented 1.85% of the total population of Lanao del Sur province or 0.51% of the overall population of the Bangsamoro Autonomous Region in Muslim Mindanao. Based on these figures, the population density is computed at 58 inhabitants per square kilometer or 151 inhabitants per square mile.

Marawi City is the capital of Lanao del Sur with an estimated land area of 5,838 hectares with an elevation of 2,350 feet above sea level, and measures 18 by 16 miles. It is bounded on the north by the Municipality of Kapa; on the southbound by the scenic Lake Lanao; on the east by the municipality of Bubong, and on the west by the Municipality of Marantao. Marawi is some 36 kilometers away from Iligan City, the capital of Lanao del Norte, and is accessible through the Iligan-Marawi and Malabang-Marawi Highway.

The city is surrounded by rolling hills and mountains that overlook Lake Lanao- the second largest and deepest Lake in the Philippines with 112 meters at its deepest portion, and covers an area of about 200 square kilometers that contains approximately 28,000 kilometers of freshwater and 700 feet above sea level. The climate belongs to the fourth type, which is cool and pleasant throughout the year. March to May, which is the summertime is not quite distinct. The city is outside typhoon belt, and rainfall is evenly distributed throughout the year.

Under the Philippine state system, Marawi is subdivided into several smaller local units or barrios. Thirty of which are considered major barangays in terms of the sizes of their household populations.



Figure 2. Map of Islamic City of Lanao del sur

Data Gathering

The researchers went to the field with a letter of request and purpose of the research, in most cases, they were accompanied by someone who was in a position to make the formal introduction particularly in Selected Traditional Leaders. First, Researchers held interviews with each of the thirty respondents. For these one-on-one interviews, they were equipped with an interview Guide or list of preplanned open-ended questions. Tape Recorder was used to more freely observe the interviewee and catch some nuances that they could use in the analysis and interpretation of actual statements made by the participants.

Participants

There were thirty (30) key informants of this study who were chosen based on their acclaimed or recognized wit, abilities, insight, and experiences. Acclamation or recognition was formed by respectable members of the community like members of Academe, Local officials, and traditional Datu and Bae.

RESULTS AND DISCUSSIONS

This chapter presents the findings of the study. The data are presented the following order of the *Pananaroon* and its Origin, the significance of Pananaroon to the Meranaw Culture, and the relevance of Pananaroon to Islam.

However, before discussing the answers to the above-mentioned inquiries, the relevance of *Pananaroon* to meranaw Culture and Islam as described by the selected respondents as well as by the related studies to which this study referred, like the book of Gowing, P.G, (1979) the book of Madale (1983), the dissertation of Azis-Alangca, (2013) The thesis of Cabaro, R.M, (2011), Curo (2008), presented first, followed by some important answers of the selected respondents.

Pananaroon

Pananaroon of the Meranaos is simply saying that it had been a part of the early life of their ancestors. These truths are based on their everyday experiences, or the totality of their views in life. Proverbs are not just said in special gatherings in the olden days but a part of their daily living, such as their simple conversation. Proverbs is one of those vanishing traditional art forms among meranaos. These proverbs are nor just their literary heritage but the whole of their cultural heritage. Modernization has a rapid effect on the meranao youths, and as a result, the meranao language nowadays becomes a mixture of different languages. According to Dr. Guimba Poingan, in a certain seminar about the vanishing meranao language, “when we lose or leave a kind of work of art, every term connected with that work of art is also lost.” He wants to emphasize that if the meranao youth leaves their traditions, there will come a time that its traces will be gone. When the old folks are gone, and no one of the stakeholders would take part in restoring their cultural heritage, all of these things will be lost into nothingness.

In the statement of H. Jalil T. Diamaden Sulutan a romapenut sa butig/
Datu sa Butig said:

“So pananaroon na basa o Meranaw a knaba makakakilid a kapkasabota ko maana niyan”

“Pananaroon, a poetic expression that an ordinary person cannot understand the meaning of its contents.”

In the statement of Aleem Mansawi”Dariday” Mimbawalag says:

So basa Meranaw a adn a barangan niyan a tlo soston Panseb, senyar and Diyangal, egeramanuto a panseb a kapamitiyara o taw na languwan a kataro iyan na and a madakel a philosophy run maana madakel a wisdom run, na gyoto e marani ko Ptaroon a Pananaroon.”

“Meranaw words were categorized into three panseb, Senyar and Diyangal, when you speak on panseb, the way of your speech is more on Philosophy and wisdom, and it was considered as near to kapananaroon.

In the statement of Yahya Tamano said:

“Is saying or a phrase that gives advice and effectively embodies a commonplace truth based on practical experience or common sense. Pananaroon is commonly used expressions that illustrate a specific point. And pananaroon are generally proved the real facts in life. A pananaroon may have an allegorical message behind its odd appearance. The reason of popularity is due to its usage in spoken language. Pananaroon play very important roles in different types of literary works. The most important function of pananaroon is to teach and educate the audience. They often contain expert advice, with a role for educating the readers on what they may face if they do something.”

This implies that Pananaroon is a form of proverbs in meranaw dialect, which demonstrates the origin of the communication of the meranaws. Back when the sultans and datus used pananaroon on their everyday lives that serve as “*ongangen ko kapaguyag*” they used this pananaroon to emphasize and say these phrases with deep meanings.

Significance of the Pananaroon to the Meranaw Culture

Pananaroon use cultural symbolisms to wit; to express an invisible or intangible meaning of words by means of visible or sensuous representations, use elements of nature as symbolism for certain people in the society or within the family circle, symbolisms used in the proverb reflect the meranao values and way of life in the past, meranaw proverbs use figurative language to emphasize an idea or sentiment in the proverbs, the proverbs studied in the Inquiry are found to have more than one interpretation, there are proverbs that use two or more figurative language, it is also found out that some meranao words have two or more synonymous meanings, proverbs are used as tools in resolving or settling

family feuds among Meranaos. It is also used wedding ceremonies (kakawing), formal negotiation for marriage, kandori (thanksgiving) and during wake for the dead, it can also be in the form of advice or used as mockery of certain person, situations, or happenings, or just plain saying that talks about life, love friendship, and relationship with other people.

In the statement of Shadjaradar M. Alodino a professional Teacher said:

“A Maranao who knows how to speak a pananaroon is a sign that he or she is a good person and from a royal family.”

In the statement of Hadji Rasul Macasilang a Madaris Teacher said:

“Pananaroon becomes important because this is mostly Maranao use for expressing their thoughts and feelings, and it is fascinating.”

In the statement of Yahya P. Tamano said:

“Is their mannerism to utter a pananaroon or flowering words in front of single or a group of persons, on particular occasions like for instance, the wedding ceremony and also on public occasions and even to settle amicably between the feud families.”

During the interview with Rasmiah A. Abdo she was able to state:

“Pananaroon represents how wise and preserved our culture is. It doesn't only represent “wise,” but it also represents how we value our culture as our identity.”

Wedding rites

As for the relevance of pananaroon to the meranaw culture in terms of Wedding Rites, firstly, it gives advice to the newlyweds, and it shows to the guests that our culture is still alive. *Secondly*, a medium by which the groom-to-be or aspiring groom, through some elder relatives, that the intention of marriage is delivered. Likewise, elder relatives of the bride-to-be respond to the proposal of the other party through pananaroon; *thirdly*, it can be used as a guide in preparing the new couple for the right decision every step of the way.

Enthronement Ceremony

Apparently, the significance of Pananaroon in Kandatu/ kambae (Enthronement Ceremony), as mentioned by the respondents, is that *‘It gives an important role. For it shows to its people that the leader is wise and values our culture. Enthronement ceremony among meranaw are celebrated with the exchange of eloquent pananaroon by sultans and datus of pat a pangampong without pananaroon, the ceremony lifeless. And lastly, it can be used as a tool in making the right decision for the benefit of the majority in a certain community.’*

Adab o Kandatu siiko Sempad o Meranaw a miyalinggaga siiko Darangen: Giyaya so Kiyapanginsarat o Diwatandao Gibon ko Wata iyan a Tominaman sa Rogong a Kakhabaloy niyan a Ayonan sa Bembaran.

“ Ayaki a kandatu na paganay a bengkasen so olawla kandatu na taritibangka so taw na kompasangka so engud sa kipekheidait iyan ko kokoman o bangesa ka aneka katokawi a piyakapapangkata ko kadatu ko marandang; go aya sapangkatan na taritibangka so taw na atorangka so bontal o kapakassenggaya o kokoman ko Marandang; paganaya bengkasen a khapamarintaangka ko pephagingedan ka na apiya anda rido ko langowa kamponga na aya pen sa marandan a batinger a phaginged na asara maneg ka na dingka den penayawa a gorangengkana sogo na panalangka ayonan ko kariyaogan sa tao ka andi tanto kibolo a gii kapakasambi o kariyaogan sa tig; Bangka den kekenega a kawarao so marandang na obangkaba koyangi masayana ka datu a tailisangka kampong.

Na paganay a pen datu ka ginawangka ayonan pangingsokoringka so langowa kamponga ago so madakel a taw ka apiyanga pekhaneg I pekhitologa a teg na Bangka den pethongkopa sa diron kasebana tao ka gyoto e kandato a maliwanag I lalag; amay peman k ataman a lidasan ta so sosa na baden pekhawmani e makarampaan sa darn a pangimbaya kaon den kadi malangay so ndao na seka bo I mipandi a khaonotan ko engud; na isaon pen ayonan na dingka phakaampita so kalimbabaan ka sa pakambabayaangka sa data na samporna ko indan na odi niyan khasowa so kindolonen ko datu na pakasangkopangka den ka baloyangka poonan a ladiyawan ko engud ka aniran katokawi so kokoman o kandatu; go isapen

ayonan na Bangka den kekenega a kawarao so Marandang na dingka tanto mbologen e kaphamarinta lalag ka makalamba ka ko taw na obaka pelawada ka baka den khambaali a khasablawan o taw; na apiya anda ngganat ka batara pen langit I phanalana phamendeg a kisonng sa aniyaya na pangmbayaka on den ka apiya ka on malab na ranongkaon o tao, go isa pen ayonan na aya kindolonaan ko langowa kampong ka na sanaga pamelalag sa madakel I kilangan a dibo pira longkan I sarikitan ko lalag ka khawita katakabor ka ipembantogan niyan so kalalalongan niyan.

Etiquette of the becoming Accountable ruler in Darangen: an excellent sermon of Diwatandao Gibon to his son in the person of Tominaman sa Rogong when he was crowned as Ruler/Leader of Kingdom of Bembaran) ayonan sa bembaran.

“if you want to be a fair leader you have a good decision maker and man of action for the benefit of your followers, you have to be familiar on the issues, difficulties encountered by your community particularly to your followers, if your community encountered feud you have to mediate them in order for them to avoid risk, most important is that you have to be an accountable, assertive, transparent leader in serving your community wholeheartedly.”

Etiquette (Kambilangataw)

Meranaws are well known as *Riyayatan ko kambilangataw*. The importance of *pananaroon* to the meranaw *kambilangataw* shows that people value their culture and how wise you have been by learning from elders, like familiarizing the *pananaroon* is considered as *Bilangataw*. Another one is that we, meranaw, are very sensitive in terms of action, words, especially sexuality. So thru *pananaroon*. It can help boys so much with the girls how to act properly to prevent her/his family from embarrassment.

Settling Rido (Kapapamasadan sa rido)

The importance of *pananaroon* to settling Rido (*Kapapamasadan sa rido*) is that it gives an important role in solving a conflict. For the reason that people who fight are like children, but, with the help of *pananaroon*, surely it shows how our ancestors and elders love their offspring. Secondly, *Pananaroon* is essential to the culture of meranaw, for it is part of their way of living is dealing with

things such as in rido (conflict) resolutions and mediation, marriage, escorting, and other likes. And lastly, Pananaroon helps in making intense context or culturally sensitive things neutral. It fashions the occasions that would keep the atmosphere appropriate to all of those attendees or parties involved. It set out the right communication means in dealing with sensitive issues; therefore, through pananaroon it can resolve the feud through clearing the mind of both parties.

Pamomolan sa Ranao so Andang a Kaplolot a Mona Katonganaya a Kaiisa o Bansa na iliyang a lindongan a kota a panarigan sa kaswat o Kadnan.

“The unity of the Nation could be gained through promoting camaraderie among the people.”

Relevance of Meranaw Pananaroon to Islam

Islam is a religion of peace, pananaroon means a way of living for such reason that that pananaroon are actually connected to our lives as meranaw. It becomes the tools to interpret the situation with more critical thinking and believe that we need to be good and be a concern. Islam teaches peace and prosperity, and pananaroon teach the right way of living.

In the statement of Madansalan Aromponi Sulutan a Diamla of Royal House of Butig says:

“Pananaroon is relevant to Islam when it is based on taritib and igma of a certain Meranaw society. The taritib and igma has its relevance to Islam, that those taritib and igma its source of authority in Islam.”

In the statement of Juhary Lumna said:

“Islam encourages the preservation of culture. Like that of arab tradition, pananaroon is allowed and even encouraged for it distinguish meranaw of the other nations in the world. It helps in the proliferation of Islam in such an approach that the locality could easily accept or acknowledge, which is a much-given emphasis in many qur’anic ayah. Preach in the name of your lord through wisdom” one of them is the term “Ala bashera” which means through wisdom that could help in spreading Islam in any means. An example of which is by integrating it in Friday sermon or seminaries.”

In the statement of Yahya Tamano said:

“Not at all but whispering the truth, there are several ideas that can be remembered by the creations in connection to its creator Allah (s.w.t.) in the way of pananaroon. The one who is pronouncing is deco rational expressing the superiority of Akhira over the world. And it is also expressing how the creator created the world based on the Qur’an and the Hadith of the prophets. Because even to spread or to campaign Islam in whatever well verse, pananaroon, or by Bil Hikma. Yes, a lot. For example, a poet man is always citing the greatness of Allah and His chosen messenger Muhammad (s.a.w) and how the world and the Universe and its contents created by GOD and even encourages sacrifices and etc. Like for instance, when the pananaroon says “da a matarangga o da a matawakal’n” meaning “No one is successful if nobody sacrifice”.

“Di kadn makaphantaw ko pangkatan a maporo odingka kapanagadi so titho dn a margn” which means “You cannot reach your goals unless you encounter some trials”. It is related to Islam and it is a piece of good advice. For example, a person encounters several trials and still looking for the solution with the help of Allah then they can do surpass it because they learned how to survive from it.

Therefore, there is a relevance of *pananaroon* in Islam because we know that Islam is a religion that is based on logic. What is morally acceptable to many, what is beneficial to public welfare, is definitely in line with Islamic teaching.

CONCLUSIONS

The origin of pananaroon can be traced from its etymology, maranao word “*taro*” which means speech. It has been said that it is originated from the long-time tradition of meranaw by which the royalties fashioned their expressions that marks their societal ranks or either with the intention of paying respect to whom it was addressed or challenge the same base on the context of the discourse. Pananaroon has been part of maranaw culture as a way of life. It is like a chain message from our ancestors to prevent a bad event, or that can be used to a tight path thru phrases by reading between the lines. Therefore, pananaroon is a form of proverbs in meranaw dialect which demonstrate the origin of the communication of meranaw. Also, Pananaroon is relevant in Islam because we know that Islam is a religion that is based on logic. What is morally acceptable to many, what is beneficial to public welfare, is definitely in line with Islamic teaching.

RECOMMENDATION

With this humble study, the researchers would like to recommend the following: (1) The restoration of pananaroon of meranaw must be preserved in order also to preserve our own golden dialect as well as the wisdom of our ancestors, (2) It is strongly recommended that the Department of Education will prioritize the meranaw literature in the private or even public schools in BARMM. And the Mèranaw maongangen will teach or share their skills regarding the *kapananaroon*. (3) It is recommending that pananaroon should be preserved and applied every family, especially adopt and use it as its part of meranaw identity, (4) It is suggested that pananaroon should be restored and be encouraged to the youth. It could be institutionalized in schools, (5) It is suggested that Programs and contest relating to such must be held or conducted and Library that contained meranaw literature must be built, and (6) Lastly, it is recommended that there should be a restoration of kapananaroon among meranaws through workshops, seminars and if possible integrating it in some subject courses for us to preserve it and not lose our identity.

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