



New Bangsamoro Political Entity in the Southern Philippines: A Differentiation of Moro Viewpoints

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ABSTRACT

After a long struggle of the Moros for self-determination, a glimpse of light was overseen through the signing of the Framework Agreement on the Bangsamoro. Even though the Moros were aware that their quest for freedom does not end at the signing of the Agreement, Gargantuan task lay ahead not only to justify their pursuits, but to ensure that in the future generations, every member of the New Bangsamoro Political Entity (NBPE) to be established shall be assured of peaceful and developed place to live in. This study was conducted among the four hundred (400) Moros in the five Moro dominated barangay of Malangas, Zamboanga Sibugay, from the five different sectors (religious, education, business, political, and community), with the main objective to obtain the points of view of the Moros in order to determine the level of their acceptability, sympathy, support, and perspective on the establishment of the New Bangsamoro Political Entity (NBPE). Quantitative and qualitative techniques of collecting and analyzing data were employed. Data gathering techniques include survey using questionnaire-checklist, key informants' interviews and focus group discussions. The questionnaire-checklists were given to the same respondents twice. First it was given before a lecture on NBPE was conducted. The same questionnaire-checklists were given to respondents after a lecture on NBPE was conducted. The data collected showed the different point of view of the Moro on the establishment of the NBPE. To establish the difference between the independent and dependent variables, the hypotheses were subjected to statistical analysis using t-test. In the analysis of hypothesis, the computed value of t-test is 4.06. This value is greater than 1.645 the tabulated t-test value at 0.05 level of significance a degree of freedom of 399. Since the computed value t-test value is greater than tabulated value t-test, there is a sufficient statistical evidence to reject the null hypothesis and accept the alternative hypothesis. The point of views of the 400 respondents has a significant difference in mean score of the respondents who answered YES in a 20 given questions before and after lecture on NBPE is conducted. Therefore, the point of views of the 400 Moro respondents of Malangas, Zamboanga Sibugay, on the establishment of NBPE is significantly affected by the sufficient information to correct their false assumption, perception and personal feelings on the establishment of the NBPE.

Keywords: New Bangsamoro Political Entity (NBPE); Moro; Moro Islamic Liberation Front; Viewpoints

1. INTRODUCTION

Most of the Muslim Filipinos are known to be Moro people subsist in different island in Mindanao, and considering their history, they had a long struggle to reign their long lost rights of freedom and self-determination which they deemed to be illegally seized from them. Their long and chary struggle became more complicated as the Philippine Government was in the dilemma of finding the most acceptable solution to all parties involved. However, the problem is essentially about giving the Moros their right to self-determination (RSD) as enunciated in the international law.

Anchored in the RSD, the Moro people through the Moro Islamic Liberation Front (MILF) patiently exerted all their efforts to regain the right to determine the course of their own lives and to develop. After a long wait, the continuous call of harmony between the Philippine Government (GPH) and the Muslim rebels (MILF) was optimistically achieved last October 15, 2012 when President Simeon Benigno "Noynoy" C. Aquino III announced a peace deal with the MILF and that this framework agreement paves the way for a final and enduring peace in Mindanao. According to the framework, this semi-independent Muslim area would have a more just share of revenues from the extraction of its own plentiful resources, budgetary autonomy, police, and Shariah law only for Moro tribes. In exchange for this, the MILF will stop armed movements against the government for autonomy and will allow the national government to retain its control of security and foreign policy. The autonomy agreement to be gradually implemented will also rename the region Bangsamoro after the Moro people. The Moros are buoyant that this agreement shall end their long suffering, though they are aware that their quest for freedom does not end at the signing of the Agreement. Gargantuan task lay ahead not only to justify their pursuits, but to ensure that in the future generations, every member of the New Bangsamoro Political Entity (NBPE) to be established shall be assured of peaceful and developed place to live in.

However, the aspiration is said to be perfectly fulfilled if and only if people in the community covered will empathetically acknowledge it and sincerely observe to the rules of the newly build autonomy which will expectantly commence in 2016. Though for adjacent areas which most of its populace want to be part of the agreement it will be in the discretion of the 10% of the population to vote for their right for inclusion.

Moreover, it would not do away the possibilities that aside from the third group, some of the Moros themselves will oppose the New Bangsamoro Political Entity because of different reasons. They may oppose on the basis of misperception, misinformation, false assumption, and misconstrued personal feelings as opposed to the external facts of evidences. They are either unaware of the difficult issues involved in the talks or other vested interest groups or outside forces misinformed or misguided to be suspicious to the real intent of the NBPE. The possibility of the arising tribal conflict should not be forgotten since NBPE was majority lead by a Maguindanaoan tribe, the other Moro tribes will be wary that most of the benefits in the NBPE will be given to them. Also, the Moros connected to the government service (politicians, educators etc.) will assume that their means of living will be at stake with the NBPE. Therefore, to successfully move forward with NBPE in the adjacent areas specifically in Malangas, Zamboanga Sibugay it is important to know the point of view of the Moros in order to determine the level of their acceptability, sympathy and support. Furthermore, this study attempts to acquire the outlook of directly and indirectly affected constituents of the said municipality, such as its political, educational, religious, youth, business, and the community as a whole.

2. RESEARCH METHODOLOGY

2.1. Research Design

Quantitative and qualitative techniques were used to collect and analyze the data. This study was descriptive and at the same time exploratory in nature in the sense that it attempted to pattern and describe the points of view of the Moros among concentrated barangays of Malangas, Zamboanga Sibugay. It also endeavored to describe the way of life of these Moros under study hoping that it will become inputs for further studies.

2.2. Locale of the Study

The study was conducted in the five barangays of the Municipality of Malangas, Zamboanga Sibugay where the Moros under study are concentrated, namely Kigay, Lipacan, Takling, Sinusayan and Palalian. The town is generally rolling near the shorelines and mountainous in the hinterland with some patches of flat land located within the mangroves near the shorelines. It borders Buug in the northwest; Diplahan in the northeast; Imelda in the west; Dumanguillas Bay in the east; and Alicia to the south.

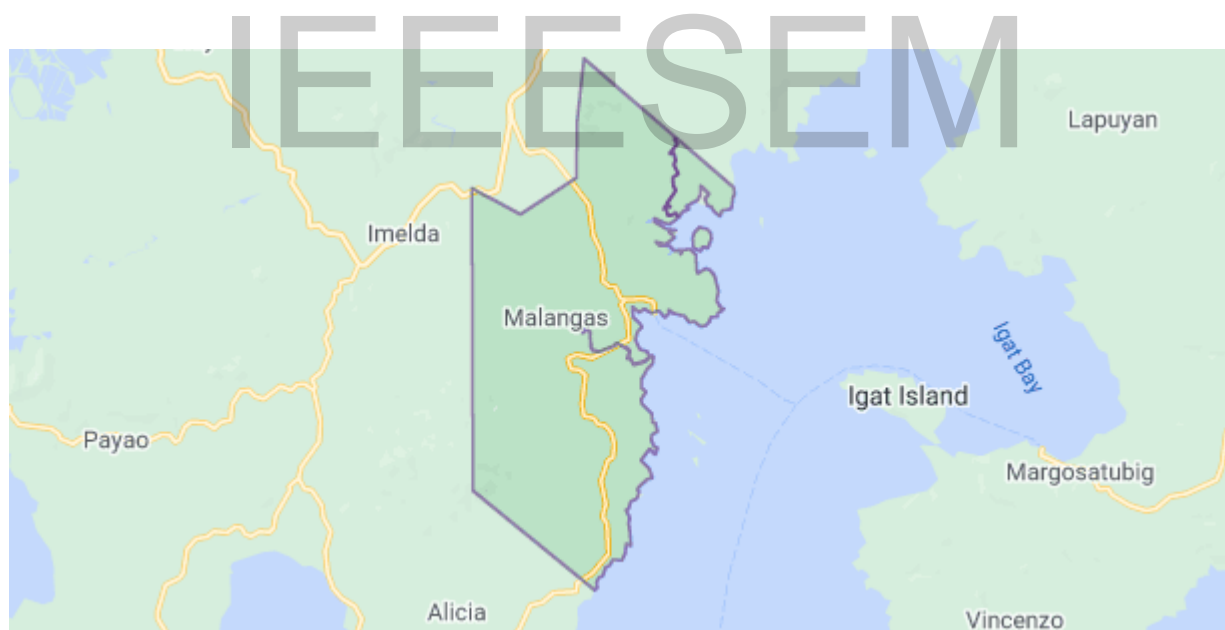


Figure 1. Municipality of Malangas Map

Malangas is the site of coal mining in Western Mindanao area, operated by the Philippine National Oil Company - Exploration Corporation. The coalmine is one of the largest in the country. Its town center nests in a harbor in Dumanguillas Bay, boasts of its twin ports, one for coal, and the other for passengers. Among the Moro tribes, the Maguindanaoan has the biggest population of about 4,342, or ten percent (13%), Tausog is about 2,761 or almost five percent (8%) Mranao is 461 or one percent (1%) of the total households of the Municipality. All the rest of the population (78%) are non-Moros.

2.3. Respondents

The respondents of the study were all pure-blooded Moros from Maguindanaoan, M'ranao, and Tausog tribes. They were identified with the help of people in the community. All the key informants were identified through the help of villagers. It was taken from the five moro concentrated barangays of municipality of Malangas Zamboanga Sibugay namely: Kigay, Lipacan, Takling, Palalian and Sinusayan. There were four hundred (400) respondents eighty (80) of which is from religious sector, twenty-five (25) from educational sector, eighty (80) from business sector, eighty (80) from political sector and one hundred thirty-five (135) from community, equally taken from the five (5) said barangays.

2.4. Gathering Data Instrument

Qualitative technique of collecting and analyzing data is employed. In this technique, gathering data through surveys using questionnaire – checklist composed of 15 answerable by yes or no to measure the point of view of the Moros of Malangas particularly in barangays which the study will be conducted. Then it will be followed by a focus group discussion and interviews of authority which knowledgeable about the NBPE.

2.5. Data Gathering Procedure

Data will be gathered after interviews and focus group discussion. Then, a conference with Moros composed of teachers, Imam, businessmen, barangay officials and private individuals of five moro dominated barangays of Malangas, Zamboanga, Sibugay will be held. The data in the data sheet will be presented to determine the reliability and validity of the said data. After clarifying some queries, the participants can give some additional information to enrich the study.

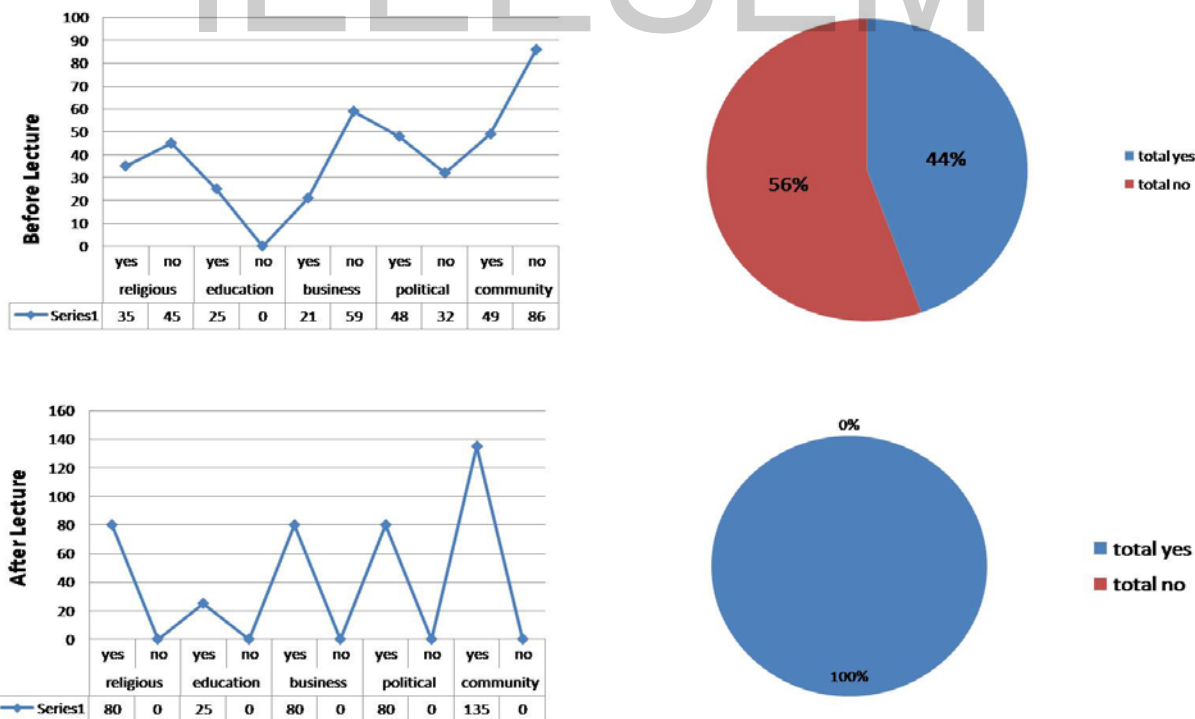
2.6. Statistical Instrument

The data gathered will be tabulated and analyzed using simple frequency distribution. The data will be explained in-depth through the information from the interviews of the key informants and FGD that will be conducted.

3. RESULT AND DISCUSSION

3.1. Awareness, Favorability and willingness to be part of the establishment of NBPE

The awareness of the respondents is categorized into Yes and No. Respondents who have aware of answered Yes are considered to be aware of the establishment of NBPE, while those who answered No are considered to be unaware of the establishment of NBPE. The questionnaire was given to the respondents twice, the respondents were asked to answer the questionnaire before and after a given lecture on NPBE.



Figures 1a, 1b, 1c, 1d. Awareness of respondents on NBPE

Figure 1b shows that out of 400 respondents, before the conduct of lecture on NBPE, 176 (44%) are aware of the establishment of NBPE, and 224 (56%) are unaware of the establishment of NBPE. But after the lecture on NBPE was conducted, as shown in figure 1d, all of the respondents or 100% are already aware of the establishment of NBPE. While figure 1a shows that out of 176 whose aware of NBPE, 35 (19.87%) are from religious sector, 25 (14.20%) from educational sector, 21 (11.93%) from business sector, 48 (27.27%) from political sector, and 49 (27.84%) from community. On the other hand, out of 224 whose unaware of the establishment of NBPE, 45 (20.01%) from religious sector, 59 (26.34%) from business sector, 32 (14.29%) from political sector, and 86 (33.39%) from community.

3.2. Favorability on the establishment of NBPE

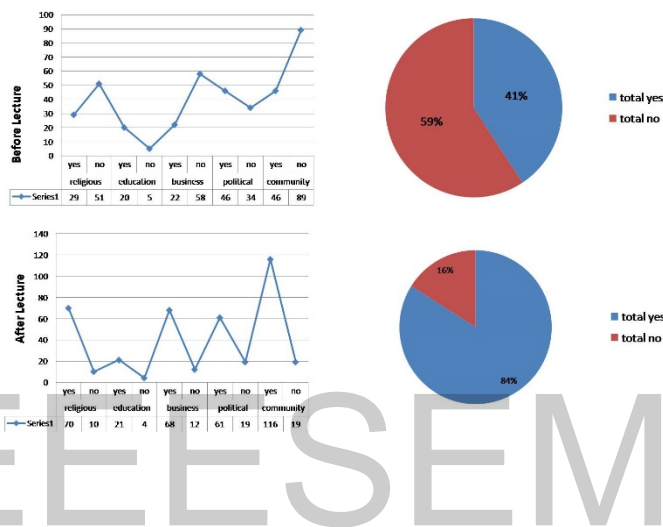


Figure 2b shows that out of 400 respondents 164 (41%) are favored in the establishment of NBPE while 236 (59%) of respondents are not favor in the establishment of NBPE. After the conduct of lecture on NBPE, the number of respondents favored in the establishment of NBPE increased to 336 (84%) while the number of not favor in establishment of NBPE decreased to 64 (16%) as shown in figure 2d.

3.3. Willingness to be a part of the NBPE

Before the conduct of lecture on NBP, only 152 (38%) respondents out of 400 are willing to be part of NBPE but after the conduct of lecture on NBPE it was increased to 344 (86%) respondents who are willing to be part of NBPE. Relevant information from the key informants and members of the FGD provided justification why some of the Moros, even after lecture on NBPE, still were not interested or hesitant to be part of NBPE. Some Moros strongly believe NBPE will create uncertainty to the customary life style of the respondents and the real direction of the NBPE is still vague. Besides, they were already contented on their status quo and well-adjusted to the system of the Philippine Government, they acquired their identity as Filipino and practically they are already part of the mainstream society, and as such, they feared that the new government will be led by the MILF will bring wobbly state to the peaceful living of the respondents. This assumption based partly on the misinformation and obliviousness to the main issue brought about by the unpleasant situation at Mamasapanu, Maguindanao involving MILF and GPH.

On the other hand, majority of the respondents who are willing to be part of NBPE consider that the new government is a light of hope for all Moros in Mindanao that will give assurances to uplift their lives from their plight.

3.4. President Approved BBL to Govern NBPE

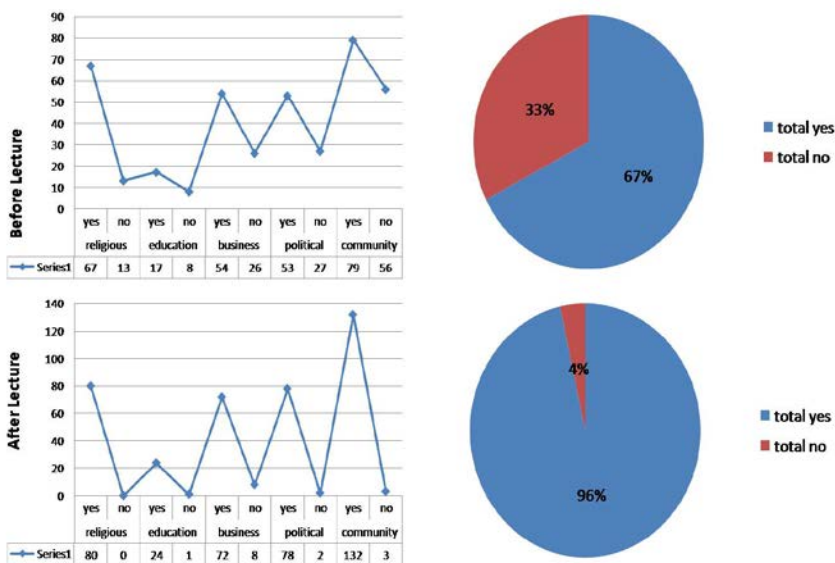
IEEESEM

Before a lecture on NBPE is conducted, out of 400 respondents 224 (56%) are optimistic that the President will approve the BBL that will govern NBPE, while 176 (44%) are not optimistic that the President will approve the BBL that will govern NBPE. On the other hand, after a lecture on NBPE is conducted, 332 (86%) are optimistic that the President will approve the BBL that will govern NBPE, while 68 (17%) are not optimistic that the President will approve the BBL that will govern NBPE.

3.5. Aspiration Reflected in BBL

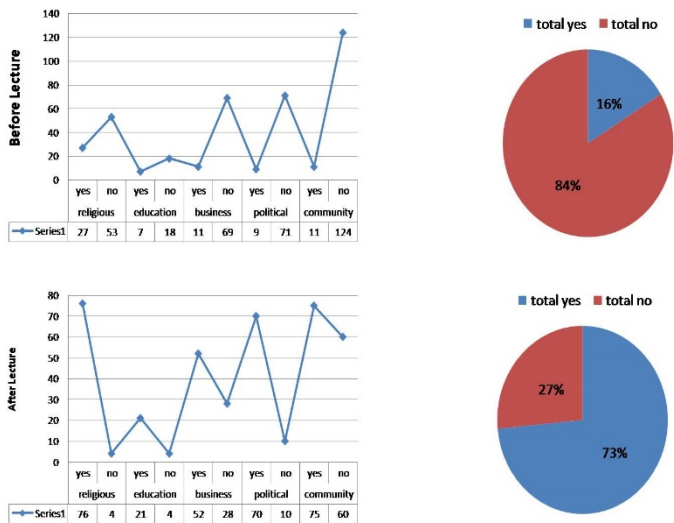
Before a lecture on NBPE is conducted, out of 400 respondents 80 (20%) believes that their aspiration was reflected on NBPE, while 320 (80%) does not believe that their aspiration was reflected on NBPE. On the other hand, after a lecture on NBPE is conducted, 264 (66%) believes that their aspiration was reflected on NBPE, while 136 (34%) does not believe that their aspiration was reflected on NBPE.

3.6. Willingness to acknowledge and observe the rules of the NBPE



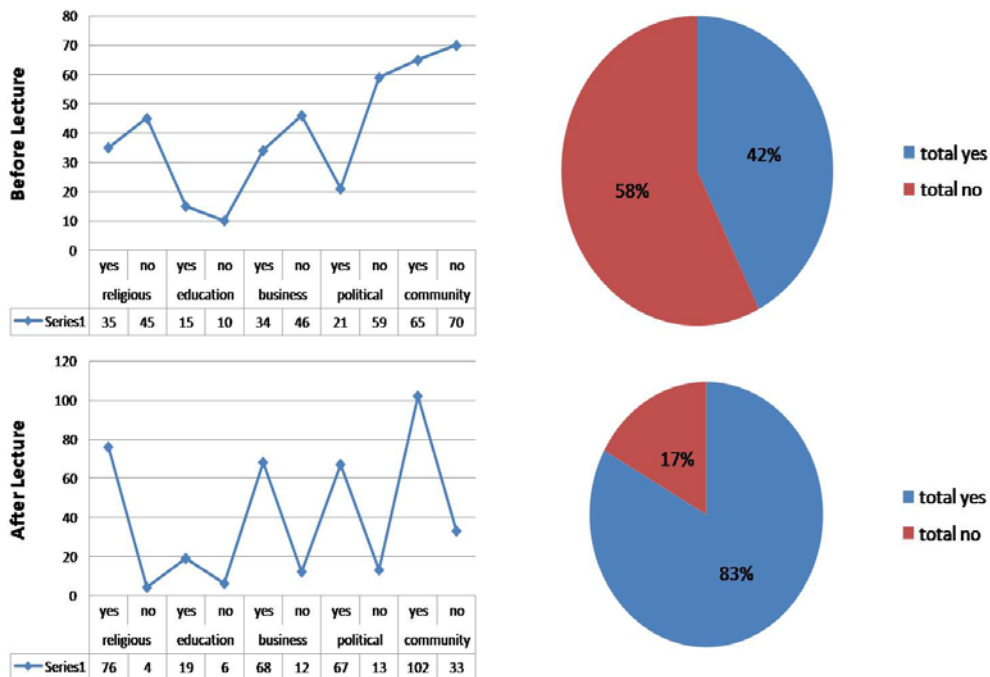
Before a lecture on NBPE is conducted, out of 400 respondents 64 (16%) are willing to acknowledge and observed the rules of NBPE, while 336 (84%) are not willing to acknowledge and observed the rules of NBPE. On the other hand, after a lecture on NBPE is conducted, 292 (73%) are willing to acknowledge and observed the rules of NBPE, while 108 (27%) are willing to acknowledge and observed the rules of NBPE.

3.7. Shariah justice system be used in the NBPE



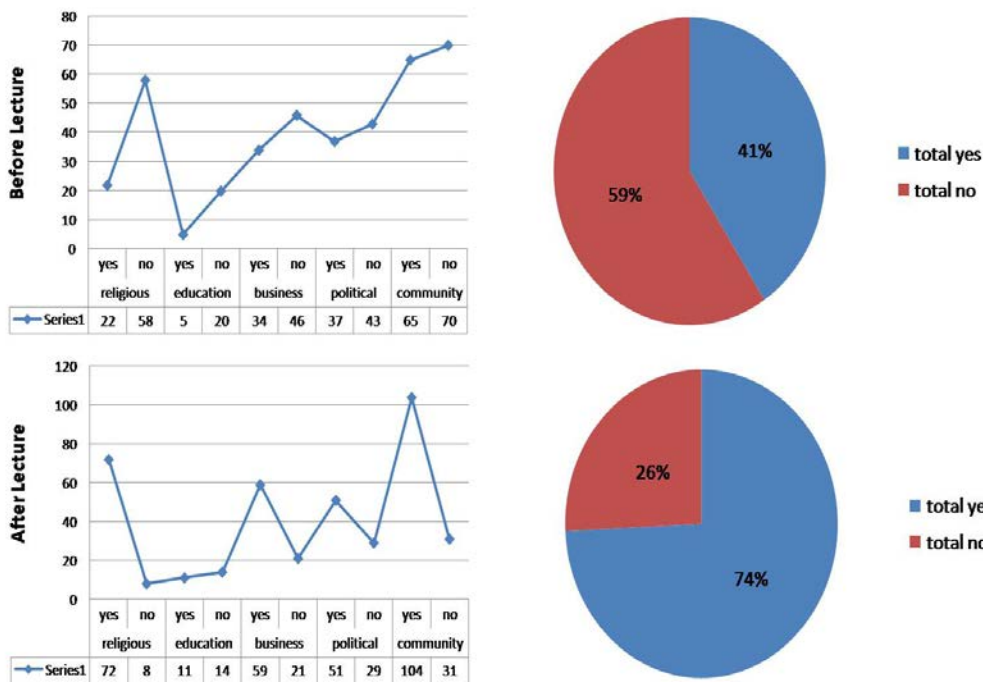
Shariah law is the body of Islamic law. The term means "way" or "path"; it is the legal framework within which the public and some private aspects of life are regulated for those living in a legal system based on Islam. Before the lecture on NBPE, 268 (67%) out of 400 respondents wants Shariah Justice System to be used in the NBPE and after the lecture was conducted on NBPE, the respondents who wants Shariah Justice System to be used in NBPE has increased to 384 (96%). While 16 (4%) of the respondents, still, do not agree that the Shariah Justice System be used in the NBPE.

3.8. The NBPE as a catalyst for change in Mindanao



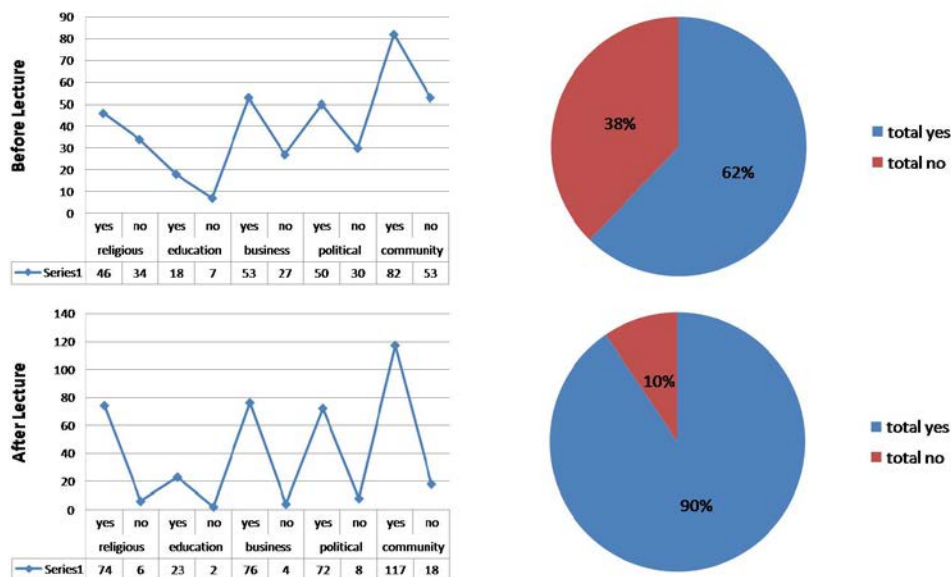
Before a lecture on NBPE was conducted, out of 400 respondents 168 (42%) considered NBPE as a catalyst for change in Mindanao, while 232 (58%) do not considered NBPE as a catalyst for change in Mindanao. On the other hand, after a lecture of NBPE were conducted 332 (83%) of the respondents considered NBPE as a catalyst for change in Mindanao, while 68 (17%) do not considered NBPE as a catalyst for change in Mindanao.

3.9. Conflicts between the Moro group and the Philippine Government be avoided or minimizes through this NBPE



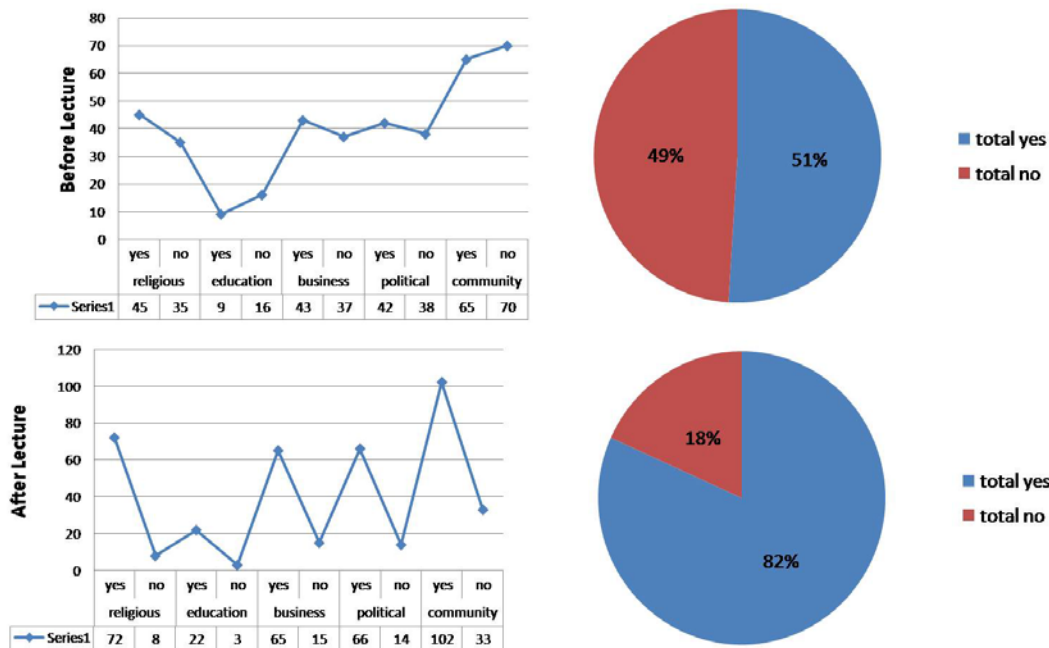
Before a lecture on NBPE was conducted, out of 400 respondents 164 (41%) assumed that NBPE can avoid or minimize the conflict between moro groups and the Philippine government, while 236 (59%) do not believe that NBPE can avoid or minimize the conflict between moro groups and the Philippine government. On the other hand, after a lecture on NBPE were conducted, 296 (74%) of the respondents assumed that NBPE can avoid or minimize the conflict between moro groups and the Philippine government, while 104 (26%) do not believe that NBPE can avoid or minimize the conflict between moro groups and the Philippine government.

3.10. Conflict be resolved through the Shariah justice system



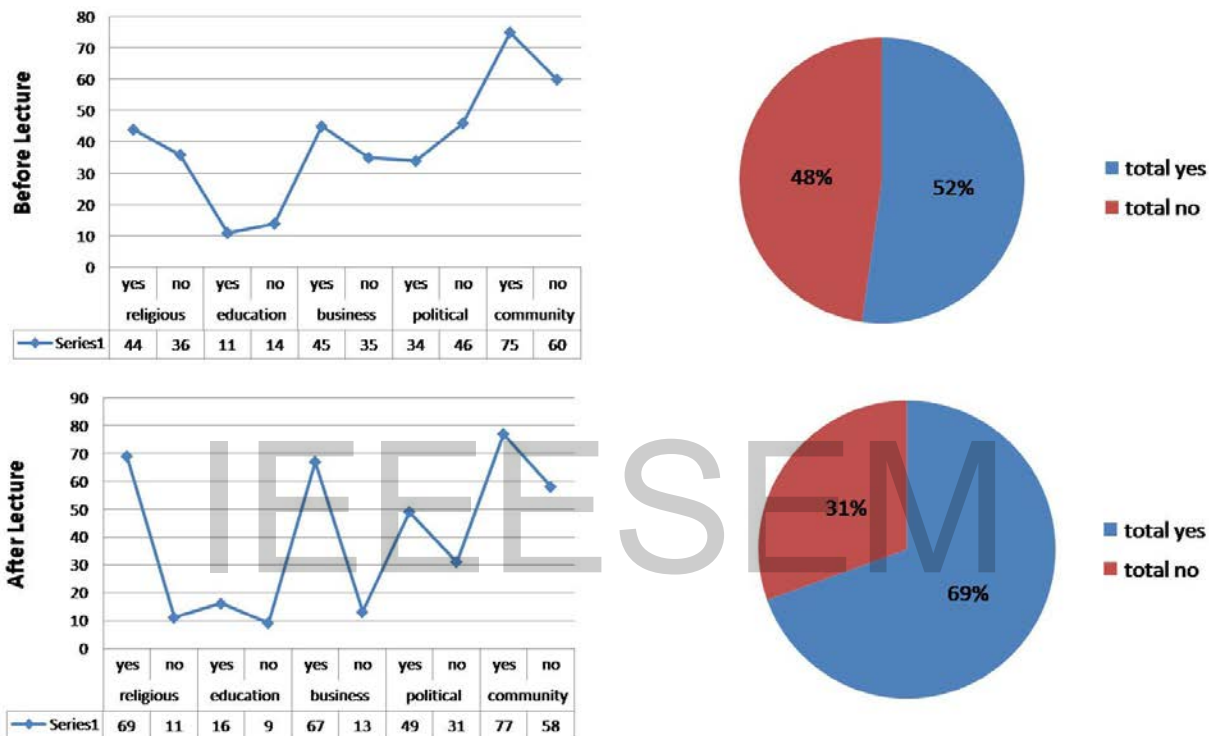
Moros approaches to conflict resolution draw on religious values, traditional rituals of reconciliation and historical practices of communal and inter-communal coexistence. These mechanisms aim to empower family groups and community members to participate in matters of common concern, strong emphasis is placed on linkages between personal and group identity. These will be the basis of Shariah Justice System. Based on the data, before giving lecture on NBPE, 248 (62%) respondents believe that conflict can be resolve through Shariah Justice System, while 152 (38%) of the respondents believe it won't be resolved through Shariah Justice System. On the other hand, after giving a lecture on NBPE, the respondents who believe that conflict can be resolved through Shariah Justice System was increased to 320 (90%) and the disbeliever was decreased to 40 (10%) of the respondents.

3.11. Equality and justice between the Moros and non-Moros through the NBPE



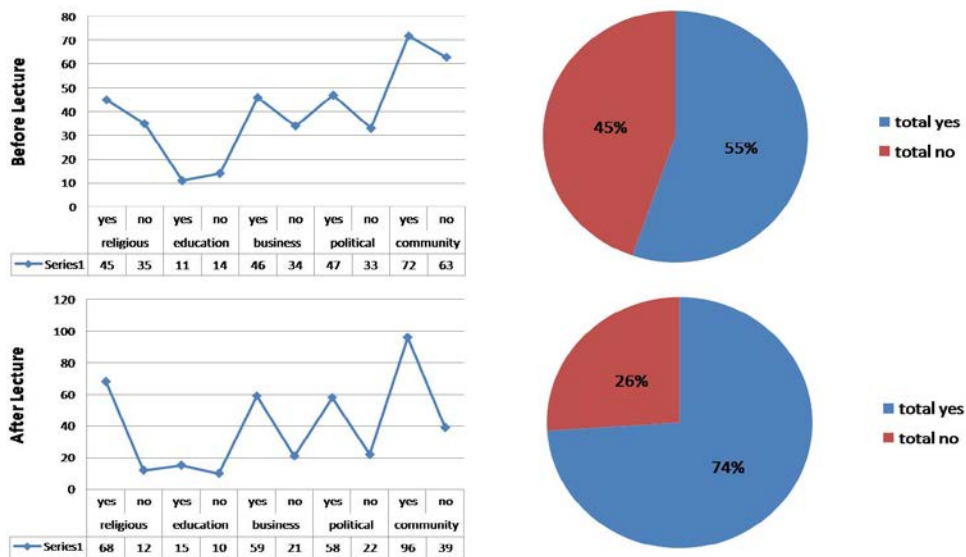
Before a lecture on NBPE was conducted, out of 400 respondents 204 (51%) assumed that equality and justice between Moros and non-Moros can be achieved through NBPE, while 196 (49%) assumed that equality and justice between Moros and non-Moros cannot be achieved through NBPE. On the other hand, after a lecture on NBPE were conducted, 328 (82%) assumed that equality and justice between Moros and non-Moros can be achieved through NBPE, while 72 (18%) assumed that equality and justice between Moros and non-Moros cannot be achieved through NBPE.

3.12. NBPE unite the different ethno-linguistics



Before a lecture on NBPE was conducted, out of 400 respondents 208 (52%) think that NBPE can unite the different ethno-linguistic, while 192 (48%) think that NBPE cannot unite the different ethno-linguistic. On other hand, after a lecture on NBPE was conducted, 276 (69%) think that NBPE can unite the different ethno-linguistic, while 124(31%) think that NBPE cannot unite the different ethno-linguistic.

3.13. The NBPE unite the Moro and non-Moro groups



Before a lecture on NBPE was conducted, out of 400 respondents 220 (55%) think that NBPE can unite the Moro and Non-Moro, while 180 (45%) think that NBPE cannot unite the Moro and Non-Moro. On other hand, after a lecture on NBPE was conducted, 296 (74%) think that NBPE can unite the Moro and Non-Moro, while 104(26%) think that NBPE cannot unite the Moro and Non-Moro.

3.14. The NBPE bring sustainable peace, unity and development in Mindanao

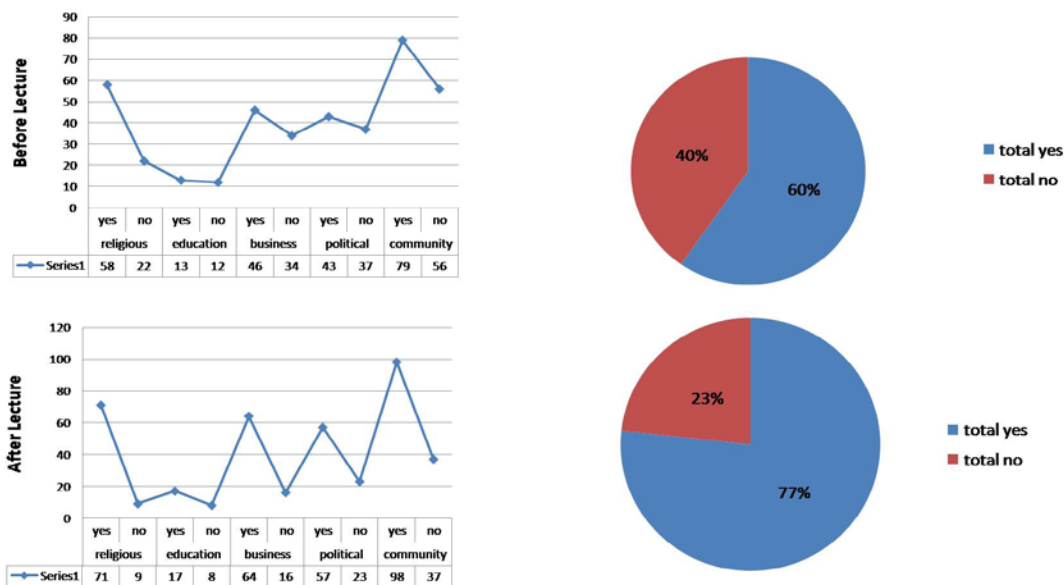
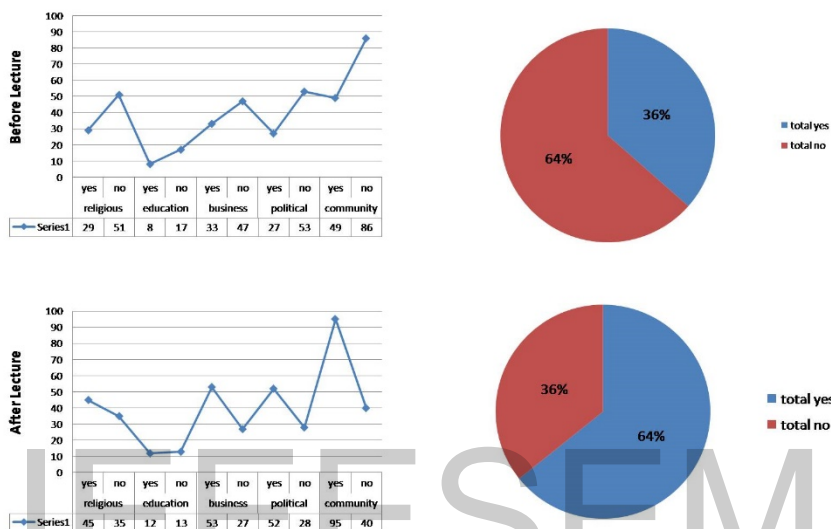


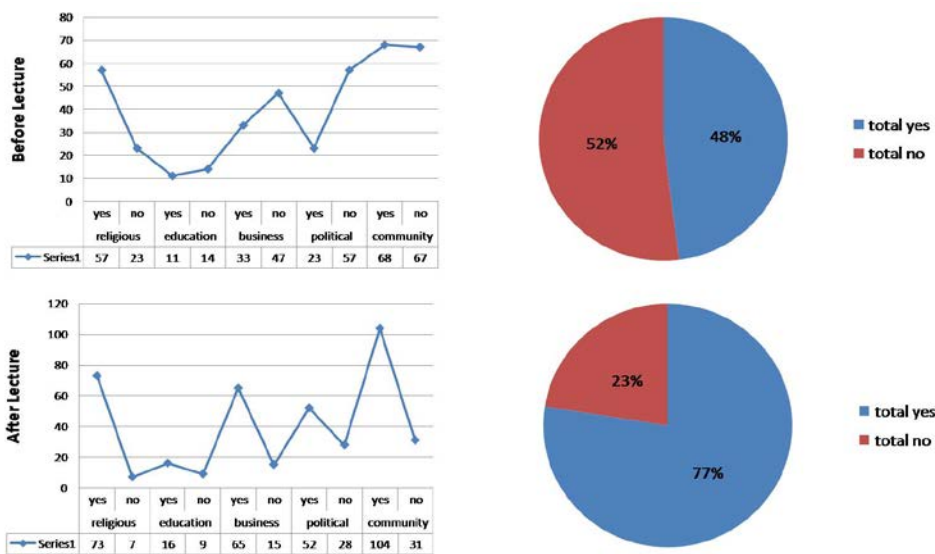
Figure 6b shows that 244 (61%) out of 400 are optimistic that NBPE will bring sustainable peace, unity and development in Mindanao. It was increase to 308 (77%) respondents after the lecture on NBPE. On the other hand, even after lecture on NBPE, still, some Moros that are pessimistic, reasons were mentioned earlier per misinformation and false assumption. Consequently, there were shift of point of view among Moros to the intention of NBPE caused them to delineate themselves from their Moro brothers. Some informants alleged that the failure of the Autonomous Region in Muslim Mindanao (ARMM) to deliver the basic need of Moros that would uplift their living condition could be a contributory factor to their pessimistic point of view about the bringing of sustainable peace and development once NBPE is established. Furthermore, the encounter between PNP-SAF, BIFF and MILF is another strong factor to boost doubt on the achievement of peace and development in Mindanao.



3.15. NBPE is the solution to the Mindanao problem

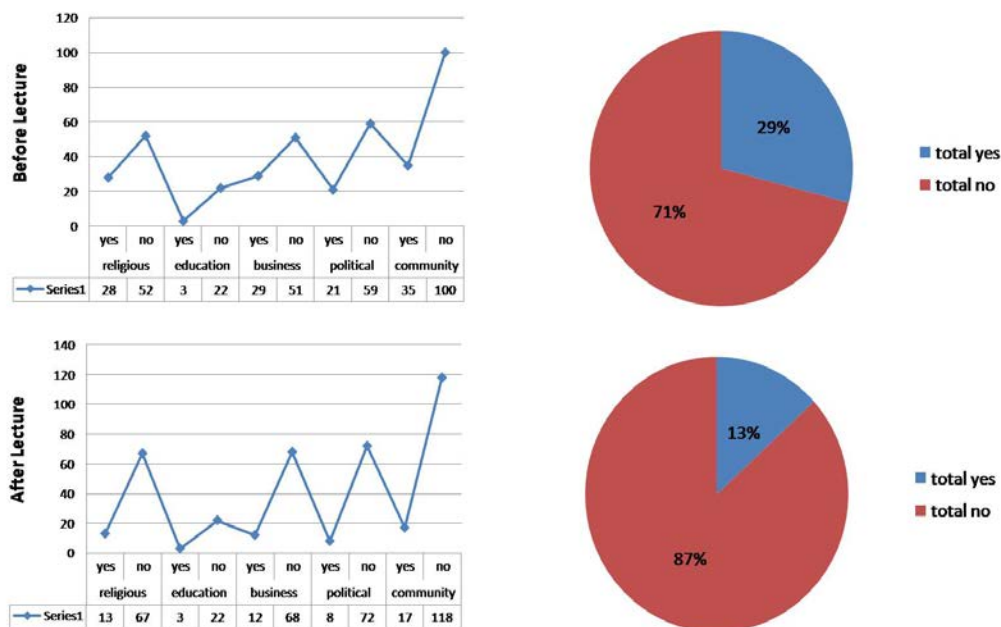
Before a lecture on NBPE was conducted, out of 400 respondents 144 (36%) think that NBPE is a solution to the Mindanao problem, while 256 (64%) think that NBPE is not a solution to the Mindanao problem. On other hand, after a lecture on NBPE was conducted, 256 (64%) think that NBPE is a solution to the Mindanao problem, while 144 (36%) think that NBPE is not a solution to the Mindanao problem.

3.16. Are you happy as a Moro that the quest for self-determination is almost to be attained



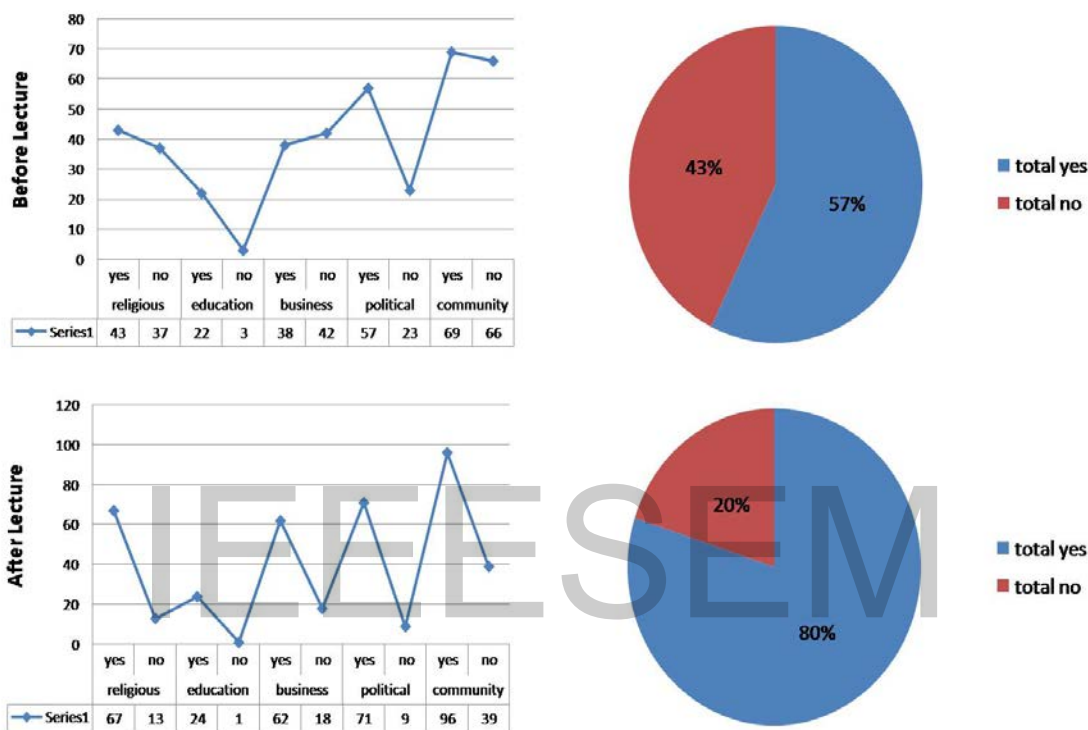
Before the conduct of the lecture on NBPE, out of 400, only 192 (48%) of respondents are happy of what Moros have achieved and it has increased to 308 (77%) are happy of the achievement for the self-determination. Those who did not express their feelings of sympathy do not necessary means that they do not like brother Moros, but as explain by other members of FGD, these people are hesitant because they really do not understand the real issue. It is this obliviousness to the real issue that obscured the minds of some of the respondents.

3.17. Support Referendum to affect the establishment of the NBPE



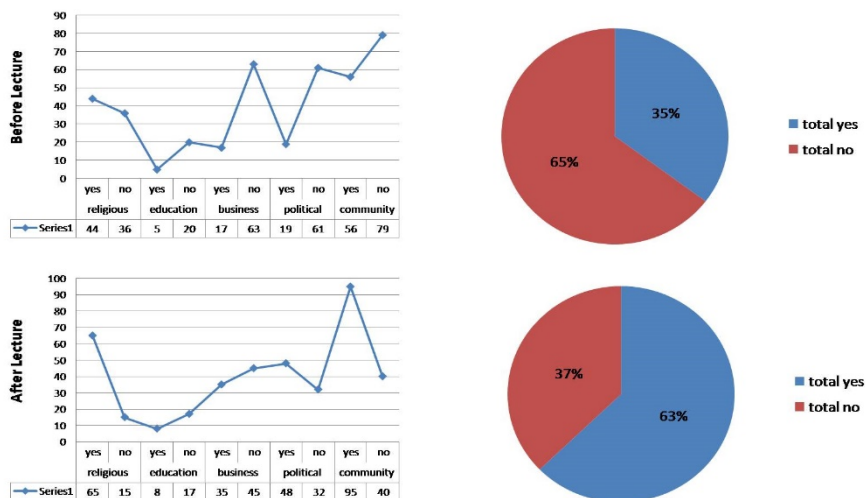
Before a lecture on NBPE was conducted, out of 400 respondents 116 (29%) will give support to a referendum that will affect the establishment of NBPE, while 284 (71%) will not give support to a referendum that will affect the establishment of NBPE. On other hand, after a lecture on NBPE was conducted, 52 (13%) will give support to a referendum that will affect the establishment of NBPE, while 348 (87%) will not give support to a referendum that will affect the establishment of NBPE.

3.18. Willingness to disseminate information about NBPE



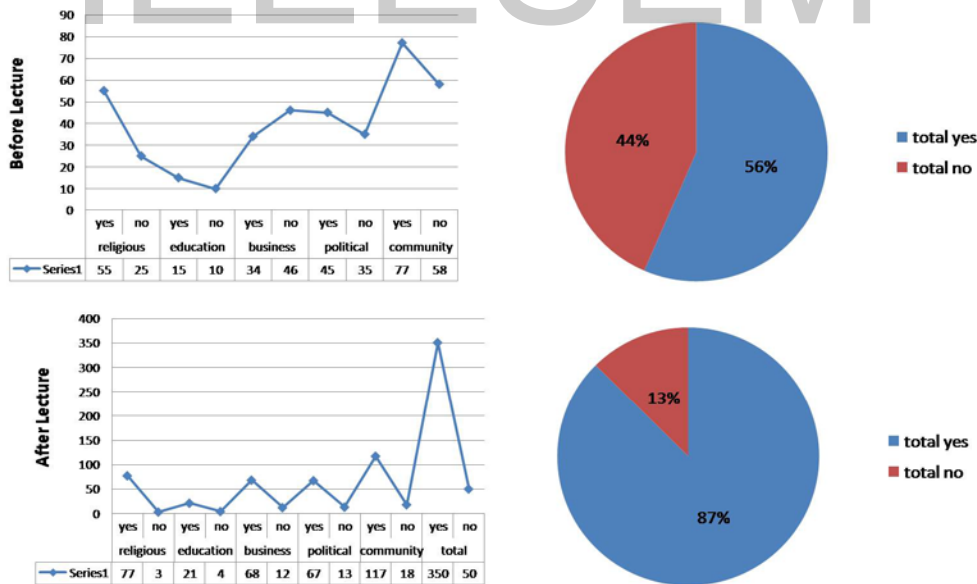
Before a lecture on NBPE was conducted, out of 400 respondents 228 (57%) are willing to disseminate information about NBPE within their capacity, while 172 (43%) are not willing to disseminate information about NBPE within their capacity. On other hand, after a lecture on NBPE was conducted, 320 (80%) are willing to disseminate information about NBPE within their capacity, while 80 (20%) are not willing to disseminate information about NBPE within their capacity.

3.19. Give time to attend advocacies related to establishment of the NBPE



Before a lecture on NBPE was conducted, out of 400 respondents 140 (35%) will give time to attend advocacies related to establishment of NBPE, while 260 (65%) will not give time to attend advocacies related to establishment of NBPE. On other hand, after a lecture on NBPE was conducted, 252 (63%) will give time to attend advocacies related to establishment of NBPE, while 148 (37%) will not give time to attend advocacies related to establishment of NBPE.

3.20. Establishment of NBPE the sharing of benefits and development will be equally divided among *Moro and Non-Moro*



Before a lecture on NBPE was conducted, out of 400 respondents 224 (56%) believe that in establishment of NBPE the sharing of benefits and development will be equally divided among Moros and Non-Moros, while 176 (44%) does not believe that in establishment of NBPE the sharing of benefits and development will be equally divided among Moros and Non-Moros. On other hand, after a lecture on NBPE was conducted, respondents

348 (87%) believe that in establishment of NBPE the sharing of benefits and development will be equally divided among Moros and Non-Moros, while 52 (13%) does not believe that in establishment of NBPE the sharing of benefits and development will be equally divided among Moros and Non-Moros.

3.21. Statistical Treatment of Hypotheses

The hypothesis to be tested here is: “The point of views of the 400 respondents has no significant difference in mean score of the respondents who answered YES in a 20 given questions before and after lecture on NBPE is conducted”.

The data on the YES Responses of the respondents before and after lecture on NBPE is presented in Table 1.

Questions	Before the lecture	After the lecture	Difference ($Y_b - Y_a$)	$(Y_b - Y_a)^2$
	Yes Responses (Y_b)	Yes Responses (Y_a)		
1. Are you aware of the establishment of the NBPE?	178	400	-222	49,284.00
2. Are you in favor of the establishment of NBPE?	163	336	-173	29,929.00
3. Are you optimistic that the president of the republic of the Philippines approve the propose BBL that would govern the NBPE?	226	331	-105	11,025.00
4. Are you willing to be a part of the NBPE?	149	343	-194	37,636.00
5. Are your aspirations reflected in the BBL?	81	266	-185	34,225.00
6. Are you willing to acknowledge and observe the rules of the NBPE?	65	294	-229	52,441.00
7. Are you in favor that the Shariah justice system be used in the NBPE?	270	386	-116	13,456.00
8. Do you see the NBPE as a catalyst for change in Mindanao?	170	332	-162	26,244.00
9. Can conflicts between the Moro group and the Philippine Government be avoided or minimizes through this NBPE?	163	297	-134	17,956.00
10. Can conflict be resolved through the Shariah justice system?	249	362	-113	12,769.00
11. Can there be equality and justice between the Moros and non-Moros through the NBPE?	204	327	-123	15,129.00
12. Does the NBPE unite the different ethnolinguistics?	209	278	-69	4,761.00
13. Does the NBPE unite the Moro and non-Moro groups?	221	296	-75	5,625.00
14. Does the NBPE bring sustainable peace, unity and development in Mindanao?	239	307	-68	4,624.00
15. Do you perceive that the NBPE is the solution to the Mindanao problem?	146	257	-111	12,321.00

16. Are you happy as a Moro that the quest for self-determination is almost to be attained?	192	310	-118	13,924.00
17. If there is referendum to affect the establishment of the NBPE are you going to support it?	116	53	63	3,969.00
18. Are you willing to disseminate information about NBPE within your capacity?	229	320	-91	8,281.00
19. Do you give time to attend advocacies related to establishment of the NBPE?	141	251	-110	12,100.00
20. Do you think that in establishment of NBPE the sharing of benefits and development will be equally divided among Moro and Non-Moro?	226	350	-124	15,376.00
TOTAL	3637	6096	-2459	381,075.00
MEAN	181.85	304.8		

The mean score of the positive responses of the respondents on 20 questions regarding on the establishment of NBPE before the lecture is 181.85. On the other hand, after a lecture on NBPE was conducted, the mean score increased to 304.8. The total of the difference of the Yes responses before and after a lecture on NBPE is -2,459 and the total square of the difference is 381,075. The t-test at 5% level is used to determine if significant difference exists in the positive responses of 400 respondents before and after a given lecture on NBPE is conducted.

Table 2.2. Computation of the Value of T-Test on the Positive Point of Views of the 400 Respondent on 20 questions regarding the NBPE before and after a given lecture

Positive Point of View of Respondents before and after Lecture	n	ΣD	ΣD ²	Df (n-1)	S _d ²	CV	TV @.05	Result
					$\frac{n(\Sigma D^2) - (\Sigma D)^2}{n(n-1)}$	$\frac{(\Sigma D/n)}{(S_d/\sqrt{n})}$		
	400	-2459	381,075	399	4,144.26	4.06	1.645	Significant

legends:

n= to the number of sample

ΣD= is the difference of the Yes responses of respondents before and after lecture

S_d²= the standard deviation

CV= is the computed value

Table 1.2 presents the point of view of the 400 respondents before and after lecture on NBPE is conducted. It shows that the computed value of the t-test is 4.06 which is greater than the tabulated t-test value of 1.645 at 0.05 level of significance with 399 degrees of freedom. Since the computed value t-test value is greater than tabulated value t-test, there is a sufficient statistical evidence to reject the null hypothesis and accept the alternative hypothesis. The point of views of the 400 respondents has a significant difference in mean score of the respondents who answered YES in a 20 given questions before and after lecture on NBPE is conducted.

CONCLUSION

The result of questionnaire to obtain the point of view of the respondents on NBPE which was given before and after a lecture has an evident significant different as it was shown statistically. It verifies that awareness to the establishment of the NBPE does not signify to the willingness and favorability of the respondents to its establishment. Although after the lecture, the respondents are 100% aware of the NBPE, there were some respondents who are not favor and willing to part of the NBPE. This further show that the point of view of the respondents does not just depend on

the information they gathered, but it is also affected by the respondents' perception, false assumption, misperception, and construed personal feelings as opposed to the external facts of evidence.

Shariah law is defining as the body of Islamic law. The term means "way" or "path"; it is the legal framework within which the public and some private aspects of life are regulated for those living in a legal system based on Islam. Therefore, in the implementation of the rules and regulation to the NBPE if govern by the Shariah Law even if few of the Moro respondent disagree on it, they will still observe and support the rules of NBPE, it simply because they know it will be overseeing in accordance to the discipline of the Holy Qur'an, Sunnah, Al-Qiyas, and Al-Ijima. Thus, their personal interest will be set aside for the interest of many. Furthermore, majority of the Moro respondents highly agree that conflict can be resolved in Shariah Justice System because since its rules is taken from the Holy Qur'an, a true Muslim will obey and follow, for no Islam believer will denounce his faith.

In addition, majority of the respondents believe that conflict between Moro group and Philippine government can be avoided and minimize through the establishment of NBPE. This is because the GPH had allowed the Moros to practice its long struggle for self-determination, thus this Moro group will be focused on the administering the Bangsamoro government for its development. Also they strongly believe that the different ethno-linguistic will be united through the aide of NBPE because NBPE is concentrated on the 13 Moro tribe, including the indigenous people, therefore their common goals of self-governance are achieved. While it can also unite Moro and non-Moros, although the Moros will have their NBP it is still under the GPH constitution, therefore the basic right of each under NBPE will still be freely guaranteed as stated in Article 9, section 1 of BBL.

Furthermore, sustainable peace, unity, and development in Mindanao is believe to be attained in the implementation of NBPE because the Bangsamoro Government shall have primary responsibility over public order and safety within the Bangsamoro. There shall be cooperation and coordination between the Central Government and the Bangsamoro Government through the intergovernmental relations mechanism. In addition, in order to protect and improve the quality of life of the inhabitants of the Bangsamoro, development in the Bangsamoro shall be carefully planned, taking into consideration the natural resources that are available for its use and for the use of future generations. The Bangsamoro Government shall promote the effective use of economic resources and endeavor to attain economic development that shall facilitate growth and full employment, human development, and social justice. The Bangsamoro Government shall also provide equitable opportunities for the development of constituent local government units and shall strengthen governance systems to ensure people's participation.

In conclusion, point of views of Moros in the establishment of NBPE is highly important. The full support and sympathy of the Moro people will be the light to the full implementation of the NBPE. As statically shows, that the point of views of the Moros is dependent to their construed personal feeling, perception, assumptions and information gathered from and person and personal experience.

RECOMMENDATION

From the results of the study the following are recommended.

1. It is suggested to the authorized representative for the establishment NBPE, to conduct informative seminars and advocacies in adjacent areas were dominant Moro are inhabited. In that way their queries will be answered and their false assumption and perception on the real purpose of the NBPE will be corrected.
2. It is an appeal to the Philippine Government to remain steadfast in its commitment to resolve the centuries old problem in Mindanao.
3. This study observes that some of the Moro has doubt whether establishment of the NBPE will be approved by the GPH. To this effect, it is recommended to conduct further study on the impact of the establishment or impact of the failure of the establishment of NBPE to Malangas, Zamboanga, Sibugay

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