

## Editorial Preface

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The Southeastern Philippines Journal of Research and Development welcomes 2026 with its newest adviser, Dr. Eric C. Thompson of the National University of Singapore. This engagement was the result of conversations during the International Conference on Southeast Asia at Universiti Malaya, Kuala Lumpur, Malaysia, in December 2025, where I was invited to participate in the Round Table Discussion on Publishing Southeast Asian Studies. To strengthen its contributions to the field, the SPJRD features rigorously reviewed articles in Volume 31, Issue 1, addressing the development needs of the Mindanao and ASEAN regions. Out of 349 submissions, only 12 articles coming from Azerbaijan, Malta, Malaysia, the United States of America, Indonesia, Oman, Saudi Arabia, the United Kingdom, Portugal, Pakistan, and the Philippines made it to this edition.

As SPJRD has been advocating over the years, this March 2026 issue provides a platform for the *suwara* (voice) of Muslims and Indigenous Peoples in the Philippines to be part of the broader discourse. The first article, [Pagdadalumang ng Pagkatao: Intersectionality, Praxis, and the Negotiation of Muslim Identity in the Philippines](#), authored by Abdul Hali Sali of the University of the Philippines Diliman and Ma. Theresa Carlos of the University of Malta analyzes the changes and current constructs of Muslim Filipino identity in contemporary Filipino society. Using *Pagdadalumang ng Pagkatao* (inquiry into personhood) as an analytical process and *pakikipagkwentuhan* (narrative dialogue) as a method, the findings reveal that Filipino Muslim identity is not a static construct but a dynamic, evolving one, continuously shaped by historical, political, and cultural forces. The study of Hali and Carlos contributes to a richer understanding of national identity as a plural, layered, and negotiated experience, especially for historically marginalized communities.

Responding to the call for equal opportunities for marginalized Muslim and IP communities, the second article, [Maas Kamlon's Leadership: Resistance, Negotiation, and the Path to Establishing Mindanao State University](#), written by Nelson Dino of the Mindanao State University-Tawi-tawi College of Technology and Oceanography (MSU-TCTO), Philippines, and his counterparts from MSU TCTO, University of Southeastern Philippines (USEP), Bangsamoro Transition Authority, and Universiti Malaysia Sabah, presents the legacy of Maas Kamlon, a visionary folk hero from Luuk, Sulu Archipelago, articulating how resistance was developed into a transformative leadership style. Kamlon's approach, which led to the establishment of MSU as a peace-building project, highlights the necessity for policymakers to work with grassroots voices and cultural histories to shape current models of inclusive governance and educational reforms.

The third article, still carrying the *suwara* of the Muslims from the Sulu Archipelago, is [Igal Kamb'oan: A Sama Master's Perspective on Passing Tradition to the Next Generations](#), by Zhea Katrina R. Estrada of UP Diliman, Altan Idilis Ishmael, and Nursida Diamson Jaluddin of the MSU-TCTO. The authors argue that *igal*, the traditional dance of the Sama people in Tawi-Tawi, is not merely a performative art but a living archive of memory, cosmology, and relational identity. Through a collaborative stewardship, *Igal* continues to move through bodies, across waters, and into future generations.

From *Igal* of Sama, this edition continues the conversation on indigenous dance through showcasing the *Mangalay* of Sangil, an indigenous cultural community (ICC) in Balut Island, Saranggani, Davao Occidental, Philippines. Utilizing ethnographic research, Ismael G. Pantao and Ernesto C. Zaldua, Jr. of the MSU Iligan Institute of Technology (MSU-IIT), Philippines, and Desiree A. Quintero of the ILI Performing Arts in New York, United States of America in their paper, [Sisiye te Orodng: Sustaining Mangalay as a Sangil Creative Process in Balut Island, Philippines](#), elucidate that *mangalay*

is sustained through *Sisiye te Orodinge*—a culturally sanctioned individual style that enables creative extemporization within established Sangil aesthetic conventions of fluidity, groundedness, and grace, while negotiating creativity, continuity, and socio-cultural change. The study offers a robust, culturally grounded framework for understanding how individual creativity and community support foster the transgenerational vitality of *mangalay*.

Moving on to the ICC of mainland Mindanao, the fifth article, [Indigeneity and the Anthropocene: Recontextualizing Modern Technology in the Lived World of the T'boli and Obu Manuvu](#), by Christopher Maboloc of Ateneo de Davao University, Philippines, and his collaborators from North Valley College in Kidapawan City, MSU-IIT, and Cebu Technological University in Cebu, Philippines, investigates the way of life, social environment, and use of modern devices by members of T'boli and Obu Manuvu of South and North Cotabato, Philippines. Employing the interpretive research method, the authors assert that recontextualizing the use of information and communication technology implies democratic and inclusive practices that improve rather than destroy human beings.

Still anchored in cultural preservation efforts, the sixth article features *Composo*, the traditional song of the Agutaynen, an ICC in Palawan, Philippines. In [Music and Culture: Appreciating Agutaynen's Composo as a Reflection of Socio-Cultural Identity](#), Aileen Joy A. Pactao, an Agutaynen speaker from the Palawan State University, explicates that *Composo* functions not as a powerful cultural platform, one that not only reflects their collective identity, but also actively transmits their values across generations. Her work is a response to the ongoing quest to document and sustain the dying culture of the Agutaynen.

True to its commitment to addressing the ASEAN region's development needs, the next five articles present socio-cultural studies of Indonesia, Malaysia, and Pakistan. In [Vernacularism in Centralized Multicultural Societies: The Case of Javanese in Indonesia](#) by Lusia Neti Harwati and Mala Rajo Sathian of the Universiti Malaya in Kuala Lumpur, Malaysia, it shows that multicultural nationalism sustains Javanese language acquisition and cultural appreciation, offering a paradigm for balancing regional diversity with national unity.

In [A Humanistic Active-Learning Model for Anti-Violent Islamic Education in Indonesian Madaris](#), Saipul Annur of the Universitas Islam Negeri Raden Fatah Palembang, Indonesia, and his co-investigators from Institut Agama Islam Negeri Curup, Institut Agama Islam Negeri Fattahul Muluk Papua in Indonesia, and A'Sharqiyah University in Oman conclude that a humanistic approach is not only relevant in mitigating classroom violence but also essential in shaping students' holistic character development. They believe that humanistic principles should be the core of professional development and policy considerations in teacher training programs and curriculum reforms to improve anti-violent education in *madaris* (Islamic schools).

In [Robot-Assisted Language Learning \(RALL\) for Communication Skills Development in Maritime-Themed EFL Education: A Study of Secondary School Students in West Sulawesi, Indonesia](#), Muthmainnah of the Universitas Al Asyariah Mandar in Indonesia and her co-authors from Universitas Negeri Makassar in Indonesia, King Abdulaziz University in Saudi Arabia, Queen's University Belfast in the United Kingdom, University of Bath in England, Khazar University in Azerbaijan, and Polytechnic Institute of Portalegre in Portugal found that RALL is positively related to students' communicative readiness, confidence, and engagement, specifically when the learning tasks are interactive and culturally connected to the students' coastal realities. Their study suggests

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that culturally contextualized RALL may have pedagogical potential to enhance learner participation in coastal English as a Foreign Language (EFL) contexts.

In *AI-Assisted Writing and Student Proficiency: Argumentation and Problem-Solving Skills of Undergraduate Students in Bengkulu, Indonesia*, Hengki Kris Sanjaya of the Universitas Negeri Yogyakarta in Indonesia and his fellow Indonesian researchers from the State Islamic University of Sultan Syarif Kasim Riau and Institut Agama Islam Negeri Curup advocate for the integration of artificial intelligence (AI) technologies as they contribute to the development of higher-order writing skills and promote cultural thinking, alongside improvements in argumentation and problem-solving features.

In *Ageist Language in Doctor-Patient Interactions in Malaysia and Pakistan: A Comparative Qualitative Study*, Maya Khemlani David of the Universiti Malaya in Malaysia and Ameer Ali of the Government Arts and Commerce College in Pakistan, together with their fellows from University of Education in Lahore and University of Larkano in Larkana, Pakistan report cross-country differences in the use of ageist language, including Malaysian doctors associating older persons with diseases and Pakistani doctors linking older persons with vulnerability. Their findings imply that prejudice against older people must be reduced through training and workshops arranged for medical professionals in order to achieve age-critical consciousness and contest ageism in healthcare settings.

In today's challenging times for agricultural productivity, it is apt to conclude this issue with a contribution on sustainable agriculture from Wilyus Wilyus, Asni Johari, and Natasha of Jambi University in Indonesia, and Ravindra Joshi of the Center for Agriculture and Biosciences International in Selangor, Malaysia. In their paper, *Intercropping of Sweet Corn (*Zea mays* L. var. *saccharata*) and Turmeric (*Curcuma longa* L.) for the Management of Fall Armyworm, *Spodoptera frugiperda* (J. E. Smith) and its Economic Feasibility*, the overall findings suggest that the sweet corn-turmeric intercropping system is a sustainable, profitable, and ecologically sound strategy for *S. frugiperda* management and improving agricultural resilience. They highly recommend its adoption to help smallholder farmers increase income, enhance the ecological stability of their agroecosystems, and reduce reliance on chemical pesticides in tropical regions, such as Southeast Asia.

We hope that the 12 articles in this issue direct scholars to engage in research and extension projects and policy formulations. Responding to the Sustainable Development Goals, our articles attest that the SPJRD, the Q2 Scopus-indexed journal of USEP, continues to serve as a space where scholars converge to honor and celebrate the *suwara* of the people of Mindanao and the ASEAN.

**Sajed S. Ingilan**  
SPJRD Editor-in-Chief