

# The Level of the Values of Knowledge on the Right Learning of Tausug Riddles of the Grade-10 Students of Mindanao State University-Sulu Laboratory High School Grade-10

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**Abstract:** This study is focused on the value of the level of knowledge and right learning of the Tausug riddles in the grade-10 students of Mindanao State University-Sulu Laboratory High School. It serves to widen their knowledge and good motivation for other people like them. This is one of the cultural heritage that should be enriched and used so that it can assist moving towards peaceful life. The recommendation is to include in the body of literature for the Tausug students to value the Tausug riddles.

**Keywords:** values of knowledge, right learning, Tausug riddles.

## 1. Introduction

The literature is not only to highlight the knowledge and intelligent, if not to highlight the feelings and consciousness of the students and teachers. This is to teach the knowledge on the values that is useful in life, more than anything else is to implant in the heart good manners, right conduct and love.

The literature is a vessel of moving the nation forward, through literature achieved tribal building of every nation and through learning of the Filipino literature. The Filipino identity in the Philippines raised to the peak as the sun rise in the west everyone sighting and pondering of its intelligence, trustworthy and freedom of the brown tribe.

The literature is the written presentation of life. Written presentation of life because, literature is the expression of a person's thought and feelings. In literature, one can picture out his thought and feelings. Real and truthful behavior, feelings, and belief. It is also a means of communicating every sequence of events in every incident that had happened and to be happened later at the time of development ever since when it was still seed in the womb and born to childhood, understand, mentally develop, learned, respect and then die.

The enhancement of self-identity is preserved and a pride of every tribe wherever corner of the world. On one side of the progress of science goes along with the fashion of human changing condition, still preserved by the people of origin their inherited tradition and culture. It is clearly emphasized in the 1987 constitution, article XV, section 9 and the second part of section 11, that the Filipino culture needs to be preserved,

secured and develop for the next generations.

The Tausug literature is a truthful vision of life created through arts, this is one of the arranged events in a proper connection of the experiences of the people, following intentional way of expression. The literature according to Long (1917) is a written record of the best thoughts and feelings of the people. According to Dr. Rufino Alejandro (1949), literature is rightful result of creative-mind put into writing.

The Tausug literature is colorful. This is oral and written report of the feelings about their lives, national character, belief, politics and worship practiced by the Tausug. The literature of a tribe is a report that introduce thinking and feelings of their tribe.

As explained by Santiago (1994) the first found in the Philippines is translation of language during the time of the invasion of the Spaniards for the reasons of spreading Christianity and other stories written in Spanish language. Based on this explanation, it is valuable to learn especially when there are many people made use of it. This may have enlightened the researchers to learn in Filipino. The Tausug riddles so that it can be taught in the schools.

The strength of language translation has increased in the time of the American regime in the Philippines in 1998. Its objectives are educational and teaching of English language. The subjects that was brought by the Americans was also translated by different writers in Tagalog language so that it can be read by the ordinary citizen. According to Santiago, it is difficult to translate from English to Filipino because of the difference of its structure.

Little by little, the preserved literature has forgotten by the aborigin people because they are not aware of it and most of their literatures were not written and if ever there were written were not translated to Filipino. The aborigin people's literature was not given time to be a part and taught in the schools.

Unfortunately, when there is no one to have a courage to learn the aborigin's literature, God forbade, it will continue to perish and cannot be traced which one is real literature of the Tausug in the next generations. That is why I voluntarily

conduct a research and gathered data especially the Tausug riddles, so that it can be shown the longitudinal beauty and memorized the Tausug learning, in their own way and its writing styles. It is time to fruitfully understand and learned. Because of this, the researchers thought is to learn the value of the level of knowledge in the golden learning of the Tausug riddles of the grade-10 students of Mindanao State University-Sulu Laboratory High School.

Translating as a game of language as one of the world's investigation about the literature as one of the creative games in language. In that way, the first challenge in translating literature is to find rightfully and looking for equivalent on the creative game-in-language of the subject to be translated. That is what I mean by translating as a game in language. The translator includes her language translation in the game-in-language of the translator author in her wish to be useful so that it can be given more meaning and valued by her reader of the original subject and the translated one. The level and the caliber of the game in language of the translated can be used to measure exactly the level of the value and deep meaning of the translator of what is translated, likewise her level of preparation and strength to read of the literature game-in-language.

This responsibility is called by Andre Lefevere (1992) as "illocutionary power when he explained "ideally, they (translators) should be able to convey both the semantic information content of the source text and its illocutionary power." However, in the practical way, he also said, it is appreciatively covered those translators the former but neither the latter, because, his purpose is more than anything else, the translators reminded the responsibility of creating to the public readers the original advice of Lefevere is always the value of the first mentioned responsibility. For the creation of the content semantic information ended with a sacrifice of translation of the creative expression.

It could be considered practical of the advice of Lefevere, especially for the new translator. However, it remains weighty challenge for one translator who wish to join the game of language and follow the "illocutionary power" of the original. It always appears challenging if translating poem. It is useful, however, for students the simple game-in-language, the one that is called "tayutay" and matters of rhetoric especially when it is in line with proverbs and organization of the translated subject of literature. In the aspect of resources, it was formed by DepEd the online database as resources of teaching for MTB-MLE, which is called Learning Resource Management and Development System (LRMDS) that can be found in ([rmds.deped.gov.ph](http://rmds.deped.gov.ph)). The said database provides force for the teachers to divide and share the materials in line with the use of regional language in teaching instruction. Searchable and downloadable of these materials in this website.

Base on the program formed by the DepEd there is big deal responsibility to be tackled by the different agencies for continuous security of knowledge as to how the multilingual education and the proper use of personal language or the mother tongue in the K-12 that can help in the contextual presentation to establish the process with surety of the development of personal language as medium of instruction in the classroom

together with the consciousness on ethnic language to familiarize with the source of ideal thinking of the students. It continuously improves every learning skill to understand the use of the national language that produce the concrete understanding in every corner of the world. If it given a big and strong force of the MTB-MLE. With the help of the language law. The Philippines can improve to move forward towards globally in ASEAN for the development of every objective to elevate the quality of education to enrich the socio-cultural of the nation for a single direction to improve the teaching in every private or public schools. There are many forceful dialogues or arguments with the hope and support of the MTB-MLE, to use English language at home and schools. In an interview conducted, the students, parents and the schools are not yet ready for the program of the K-12. It is not clear as to the actual implementation and actual working environment following the prepared program of DepEd and CHED about the purpose of K-12.

Therefore, it is timely to look back the tribal education, the Tausug linguistic should push up and properly taught. Based on the discussion, there are enough reasons for the teachers and experts are restless about the situation of the MTB-MLE of the nation. There is great opportunity to develop the MTB-MLE, especially on the production of the needs and resources for teaching prepared and continuous skills improvement of the teachers, with the exemption of the three-day workshop which is not enough to learn and carry out properly the implementation of the new program linguistic and educational in the primary level.

In relation to this, the researchers shout out the following steps so that it can help to fill up the limitations and improve the ways of implementation of one of the programs that has good intention for the students: [1] To use the MTB-MLE so that the students may develop critical thinking and appreciate the personal language and its context. The key to this aspect is the production of the materials rooted and clearly in line with the situation of every community – that is more effectively followed by the teachers in every classroom. [2] Attracting and guiding the teachers to create the reading materials, books, module and other reading resources in their own classes. Fortunately, there should concrete incentive for teachers who can do the task: for example, increase of 5,000 yearly bonuses for those teachers who can submit appropriate materials for their schools. [3] For those teachers in the educational institutions (TEI's), should be informed of the increase 12 units' credit assignment in line with the linguistic plans, teaching with the use of local language, bilingual or multilingual education, theory and practical translation, preparation of the materials of MTB-MLE and some more others. [4] For the TEI's, there are many to be considered to strengthen the Filipiniana to enrich the assignment of National Language, which is the lingua-franca that is also a family of all the languages used in the program of MTB-MLE.

## 2. Literature Review

Specifically mentioned the whole concrete evidence about the level of knowledge that become basis of the research to

complete the research work. The clear vision of the precious learning value that can be learned by the students in the news sample of Mindanao State University-Sulu.

As described by Albert Camus and Jean-Paul Satre, literature of the Filipino anthology (Lacho Hernandez, inc. 2008 P.7.) the new personality expecting to deviate himself from the society is neither only separate psychologically but becomes one of the potential who has the strength to deviate his indebted morals or personality.

According to Long (1917) our Filipino Literature (Trinitas Publishing inc. 2004) the literature is written based on the best thinking and feelings of the people. However, in this discussion screening the first episode of the story of the Pilipino Literature, the word literature was used in a widest meaning, that explains all sort and kinds of imagination that helps explore to the right understanding of the past years of our nation.

Narrated in the way of poetic Tagalog (inherited Filipino literature) that the poetic Filipino started in the form of Riddles, proverbs, and other national songs about creation and daily lives based on the character. (Arrogante et. al. 1983) the riddles, proverbs and narratives are those complete sentences and describes the whole cognition that carries deep meaning. The riddles became famous together with verbal language, proverbs and other forms of translational literature.

The Riddles are one of the national knowledge that challenges the people to easily think that corresponds to visual narration. The Riddles are narratives or sentences group poetically that contents idiomatic expression. All things can be used subject of the Riddles. (Rufino Alejandro at Julian C. Pineda).

According to Buo Azarias, (Filipino Literature, National Book Store, inc.1989) the literature is an expression of feelings of the people, in the society, government, environments, other person, and the great Creator. The explanation of feelings of the created things could be in the form of love, loneliness, happiness, hatred or vengeance, appreciation, attacking others and revenge and others.

According to Webster, (Filipino Literature, National Book Store inc,1989) whatever things put into writing, as long as connected to cognition and feelings of people be it the truth, fiction, or dreams only can be called literature. The Riddles are guessing in the form of description or picturing out something. This is expressed poetically and there are five up to twelve syllables (Lucila A. Salazar). The expression is narrated in such a way in the form of drawing answers to initiate critical thinking for one being asked what kind of a thing being described in the narration. That needs answers according to elders this sharpen the mind.

According to F. R. Leaves, the Filipino Literature is anthology (Cacho Hernandez, inc., 2008; pp. 6-7). The virtues of our quest for creative literature is one thing connected with feelings of life, the thing that potentially relate about personal or peoples' experienced implication. It cannot happen that a writer deviates from the society where he belongs.

The Riddles' play is an art because it needs knowledge and skills on the rhymes. There is a need for a quick thinker to give the meaning especially when the riddles are idiomatic. The

Riddles are source of intellectual knowledge (Nora M. Dillague).

This is how the collaborative meaning that Maria Ramos gives to literature, (Filipino Litration, National Book Store inc. 1989). According to her "the literature is the story of the soul of the citizens. In literature we can see the reflection of the objectives, feelings, dreams, hope, complain, and conscience of the citizens that is written or mention in a beautiful, colorful, meaningful, idiomatic, and artistic expression." The literature initiate action of the citizens in their citizenship and nationalism. This is the power that initiates their feelings, to open their eyes for the reasoning and katarungan.

The Riddles has nothing but to give one immediate suggestive picture in the form of mentioning the known thing that serves as adverb and adjectives also for one secret or disclose person or thing that is describe the one that is expected guessable or identified by the listener (or the reader if it is written). It symbolizes the riddles and traditional poems in the custody of secret and oftentimes a small national ethnic. In this discussion, often has only one flow of experiences and unification of the story of all the citizens. In riddle games or in poetic games especially in usual speech or dialogue of the citizenry in one or another is not necessarily mentioning everything. The loop holes of the national language is filled up with the unification of experiences and knowledge. For example, listening to the conversation of the two persons who have just seen a movie. If they talk about the show they have seen, they don't have to tell everything the episode in the show. It is enough to mention the small portion of the story for each other. However, a person who has not seen the movie has difficulty to catch up the clear idea about the story they have heard from the two.

This is not poem that can be used for greatness by Longinus (On the Sublime), but this is an example of traditional poem (and a song also) in the first glance appears to be childish poem or nursery rime, but if one looks at it in the better appreciative looks is resembling riddles there are many things that needs to be learned and to be scrutinized. Is it real papaya that was climbed? Why is it love one that was placed in the crane? If not papaya is real tree the one that was climbed, then what? When the branch cracked, is there anyone unfortunate, who is he? Because of misfortune happened there is one who are looking for others. Who, what has to be found, who is the other to be found? It is difficult to be answered by the outsider, but the aborigin in the vicinity who are the originated in the place, certainly would not found difficulty because the unified experience and the stories of the citizen is there to fill the gap of the origin of the first mentioned question.

Is it not a song about a lover who would like to court a girl (brought an empty crane, to be filled by his love one) which he failed (when reached the peak, the branches were broken). That is why there is a need (to find another)? Is it serious tone for deliverer of this poem? Or they have the same objectives to laugh for failure of others like often happens in the small nation that has no success or failure that can be kept from spy of those who are critics, and oftenly amusing nation? Is it not this is the reason why the music of it is allegretto?

According to Florentino H. Honedo the work traditional is often used as coercive address for one who have wide part of the aboriginal oration of the Philippines. Because of this I purposely focus to speak and explain in one element of the so called poetic traditional and riddles in poetic traditional. But before discussing the mentioned subject, there is a need to see first its context in the story thematics of the oration and literature of the Philippines. In the chart, the word traditional is mentioned in the six or seven thematical flow; and this is because in this six is concerning of the elements continuously translated in time of every generation of the speakers until recently. Each of this has branded heritage that is called words of tradition. (the words begins with *trader* in Latin that means transfer or translation; begins from the old towards the new). But in this explanation it means word arts that was transliterated by some of the Spanish Missionary in their vocabularies and arts of language since the 16th until 19th centuries (*vid. B., Tagalog Poetry*), or since the last part of the 19th century of the Filipinista like Don Isabelo Delos Reyes ("*Biag ni Lam-ang*"). This means that this discussion is only talking of the poetic traditional that exist in the first four tradition starting from aborigin until the Nationalista. And mentioned here not only the traditional of the poem mentioned if not for the folklore also. Because folklore has personal characteristics sociolinguistic and synthetics, if not also poetic.

It is valued by those pioneering traditional society the learning and wide knowledge. It can be seen in their social organization that sometimes became famous and oftentimes became leader of the nation's intelligence and ranked. And one of the sign of intelligent and rank of individual person is his wide knowledge that is visible in their rich vocabularies and skills of selection of the right words and being orator. And one of the favorite resources of the poetic skill of the nation's orator is likened use of riddles that is clear in the so called metaphorical poem of Europeans.

According to Dr. Rufino Alejandro, master in language, there are some rules to be followed in the translation of language: [1] there is a need to know by the translator of language when the sentences are sentences formal or free; [2] there are words carries different meanings that should not be underestimated. For these reasons, there is a need to carefully evaluate by the translator every word used in the mode and meaning of the sentences. [3] there is a need to know the synthesis when the sentence is idiomatic or plain because the translation is the formula of the mode and message and not the word.

Also according to Santiago (1994) it is impossible to translate thoroughly in other dialect the one written by an author in one dialect because. Although it is translated in the other dialect or not by the translator there is possibility to omit, renew, or added in the original mode of the translated. This is proven by Santiago the explanation of Wilamoitz, one of the expert in translating language that this work is similar to the reincarnation of soul of the one that is dead to other creation. He is pointing to the fact that there is no perfect translation. Although, there is no exact translation there is considered as better translation.

As said by Edralin (1980) that the biggest concern of the

Filipino for themselves is their ability to find the pure signs of the real soul and the ability to call the attention towards the ability to learn the cultural scene where there is hope to find again the real origin of being a Pilipino.

Also according to Nida (1963) the literal translation, followed the same pattern as the translated. This is called as the congruence or equivalent. As said by Dr. Mario Pei, another one expert, there are characteristics that needs to be acquired by the translator of language like: [1] expertise in the two languages, the original and the translational language. [2] Thorough understanding of the language or the meaning implied on the piece translated [3] Full knowledge on the subject narrated. There is a need to familiarize the meaning of the words so that it can be taken the full understanding the mode of the translated.

As argued by Tyler (1792) the three points to examine the translated: the translated must be exactly the same with the original mode and message the subject to be translated, the style and method of writing needs to be the same as the original, and the translated needs to be wide and easy to read as the original.

According to Robin (1995), the translation of language as one discipline is an art and science that needs to have wide knowledge within the scope of expertise in linguistic. As mentioned by Nida, et al (1964) that the translator needs to acquire enough know how on the language to be translated as well as the translating language. There is no need to get only the meaning of the word in the dictionary first the purpose of the subject to be translated. Another one, there is a need to study the culture of person using this. Nida mentioned nine steps by steps to followed by the translator: [1] reading the full text, [2] acquire assurance on the origin of the text, [3] comparison of the two texts, the translated and the translation, [4] formulation of the border, [5] Review the formed border after few days, [6] read aloud to get the gest of the style and forms of the text, [7] call for a reaction of the listener of the translated (receptor) and the realization of this in the whole validation and the validity of the translation, [8] Correction and revision of the other reader translator, [9] Review again the text for finalization.

### 3. Results

The findings in the investigation, on the values in literature and knowledge in the golden lessons in Tausug riddles in the Grade-10 students of Mindanao State University-Sulu Laboratory High School. On the level of knowledge of the learners of Tausug riddles. The students learned the values and wider scope and happenings of the Tausug riddles that would lead to more stable knowledge. The students know in the Grade-10 students of the Mindanao State University-Sulu Laboratory High School all about the Tausug riddles. The students of the Grade-10 students of Mindanao State University-Sulu knew about the Tausug riddles. On the values and scope of the happenings of Tausug riddles on them. On the stability and national knowledge on the Tausug riddles become more stable and cannot be altered when it is reminded and occasionally used in daily life. On the golden lesson brought by the Tausug riddles cannot be underestimated the golden lesson brought the Tausug riddles to the students.

#### 4. Conclusion

The Tausug riddles has valuable contributions on the critical thinking of the youth. It also brought to a wider scope of knowledge and brought better relationship and approach to the people like them. This is one the cultural heritage that should be enriched and used them so that it contributes to develop peaceful and meaningful life.

#### 5. Recommendation

The following are recommendations base on the findings of the research and its conclusion. [1] It should be translated to the assignment of the Tausug students about the Tausug riddles, [2] The Historical Society of Sulu should continuously preserved the Tausug riddles for the future Tausug youth; [3] There should be organized contest on the Tausug riddles so that it becomes more popular and known to the Tausug youth; [4] The writers should gather the Tausug riddles so that it can be printed and made available in every school; and [5] It should be valued and be the pride of the Tausug of their own personal riddles.

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#### Appendix

Some common Tausug Riddles:

1. Pitu digpi tiyapil nāhipu sin ukkil misan pa anak pakil kahunitan da mamikil. (Seven boards put together full of writing even son of the religious could hardly think of) Tukuran (Answer): QUR'AN
2. Duwa hag nag-aabay pawyu kumatatay (Two parallel posts together moving everywhere) Tukuran (Answer): Siki (Feet)
3. Kuppung-kuppung makiput dih pagkasuran pikut (Tiny water well cannot be reached by flies) Tukuran (Answer): Butong (Coconut Fruit)
4. Higu haga bang kumusug sumaga dupunan ha agaba (Higu haga when strongly sounded will be pressed in the shoulder) Tukuran (Answer): Agong (Gong)
5. Awun U way buhuk, Awun tiyan way pusud yan ha lupah mataud (There is head no hair, there is stomach no navel that can be found in soil) Tukuran (Answer): Ambak (Frog)
6. Nag bay way salih way hag kiyalih in kalawn sin tali in piyag hinang buli (The house uniquely built without post to erect, the sharp of the mind, he made it with his bowl) Tukuran (Answer): Lawa (Spider)

Golden Lessons brought:

1. This riddle implies the Holy Book Qur'an it is pictured in the mind the value of God/Allah.
2. It required to think of the feet the support of our body.
3. It shows the nature of a person the value of coconut fruit.
4. Picture out the nationalization implies in gong.
5. It implies of the animals as environmentalist because of the frog.
6. It implies the value of nature through the spider.