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BOOK REVIEW

LANGUAGE PHILOSOPHY OF THE BAHASA SINUG

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I. INTRODUCTION

According to Prof. Hannibal H. Bara, the study of the philosophy of language is connected to the study of culture and civilization. In the search to understand Islam, the Bangsasug learned how to develop terminologies and to enrich the Bahasa Sinug with Malay and Arabic language. After the first 200 years of the introduction of Islam to this country, the Bangsasug produced classical literatures from *ilmu kamaasan*, *daman*, *tarasul* to *kissa* using the Bahasa Sug. Professor Bara added that the Bahasa Sug was also used in the writing of treaties with Spain, Netherland, Great Britain and United States of America. Sinug is rich in religious and political terminologies as manifested in the said classical literatures.

The many foreign terminologies already integrated into Sinug, the study anchors on the premise that the present generation of the Bangsasug who are no longer conversant with the local language, should study carefully the Sinug in order to understand the substance and spirit of the *adat* of Lupa Sug because *adat* can hold the Bangsasug society together. The objective of this study is to clarify terminologies reflected in the *lalapalan*, *masaalla*, *aliyan*, *tarasul*, *kissa* and *daman*. This study is based on interview, observation and analysis of the contents of the Bangsasug *adat*.

II. BAHASA SINUG AS LINGUA FRANCA IN WESTERN MINDANAO AND SABAH

Bahasa Sinug (or simply Sinug) became *lingua franca* not only in Sulu Archipelago but also in Sabah because it was the official language of the Sultanate of Sulu and was used in Islamic *da'wah* and Islamic literature which helped to make Sinug become lingua franca up to this day. Sinug was, in fact, the language used by the Tausug in letter of communication to the Spaniards during the Sultanate period. Apparently, the Tausug language was spoken not only here in Sulu proper (present) but also in Sabah. Even in Indonesia, there is at present a certain portion of the people wherein Sinug is spoken as revealed by Abdulgani Tahir who lived for years in Indonesia.

Sinug has been more interesting as compared to other language/dialect such as those of Maranao, Yakan and Maguindanao. Prof. Ahmad said, in the personal interview, "the Bahasa Sinug is easier to understand as compared to, say, Maranao or Yakan." He further said, "Bahasa Sinug has a grammatical structure as can be seen in the verb conjugation." Dr. Rafael A. Regellana of the College of Education in MSU-Sulu, said, "The language of Tausug is not complicated."

Sinug was the root of some other terms in Tagalog and even Bisayan dialects. Dr. Isduri said that the Tagalog term *bahay*, for example, originated from the Tausug term *bay* which, in turn, originated from an Arabic term *bayt*. In Visayas, he added, this term is *balay*. So, the term "*bay* became *bahay* and *balay* by inserting "*ha*" and *la*, respectively. Sulu is not only one origin of some dialects or languages but more importantly the source of certain disciplines. In fact, Dr. Bara narrated that late Benigno Aquino, in his speech in Jeddah, Saudi Arabia about 37 years ago, said that Sulu was the center of learning. This

means that neighboring places came down to Sulu for the sake of knowledge, Dr. Bara explained further.

Recalling many past centuries, many traders from Sulu were engaged in barter trade with people from the Malayan world. In this exchange of goods, traders also exchanged and shared languages just for them to understand each other. Most Tausug traders were able to learn and understand a little about the communication used in the Malay world. Similarly, many Malaysian traders including the Chinese and other tribes and races in the south became familiar with the Bahasa Sinug. In fact, long before, the Tausug used to export some of their products, like rattan mats, to China. Such advancement in technology has triggered how Sinug became *lingua franca* in Sabah, Malaysia, including some places in Indonesia and perhaps even in China. In addition, migration to Sabah has also contributed to making this language convenient to many people. In fact, today, there are thousands of Tausug living in Malaysia.

III. TAUSUG LANGUAGE PHILOSOPHY: CULTURE, SOCIETY AND RELIGION

Basic Concepts/Terms and their Meaning

There are basic concepts/terms of Tausug which need to be defined carefully in order to avoid language distortion. There are actually many Islamic terminologies which are already considered a Sinug word but, in most cases, the true religious meaning of the word has deviated.

Those terms related to religion but almost commonly used by Tausug are hereby defined according to both religious and Tausug views. The following are some of these concepts of which the first 15 are actually Arabic terms, and the last 10 are believed to be native or whose roots are derived from Arabic words: *iman*, *mu'min*, *ikhlas*, *bala*, *shari'at*, *shahawat*, *nafsu*, *mu'jijat*, *karamat*, *dalil*, *wakil*, *ampun*, *martabat*, *mustahak*, *imam muallam*, *murtad*, *darajat*, *kaadilan*, *subahat*, *pagsugsug tawbat*, *pagmilma'rup*, *pag-isun sapali*, *pagsirilma'sun*, *pagtayakkup*, *pagmisuwara*, *tukdawan*, *laskal*, *u-hagdan*, *pagsabi*, *pagsa'bu*, *pagkifarat*, *pagjamu*, *pag-imun-imun*, *pagjiyara*, *pagda gumaban*, *panghingita*, *panunggu ampun*, *pagbaid*, etc.

1. *Iman* which is a religious concept, as quoted in An-Nawawi Forty Hadith, connotes belief in the six articles of faith: (a) to believe in Allah, (b) His *Malaikah* (Angels), (c) His *Kutub* (Books), (d) His Messengers, the Last Day, and (f) to believe in divine destiny, both the good and the evil thereof. Literally, it is a belief on the unseen (such as God, heaven, hell, angels, etc.). However, some Tausug have interpreted it as something connoting *sandal* or *tatas* meaning "patient" as in the statement "*subay mu imanan, ayaw kaw mag-us-us*" (be patient and don't move at once). It might be interpreted that *imanan* (in a verb form) in this sentence is actually the *iman*. Of course, in the religious point of view, patience is one big sign of *iman*, but in the sentence above, it may not be the case.
2. *Mu'min*, also a religious term, connotes a believer, that is, one who believes in the six articles of faith, but most Tausug, as they often use this term, interpret this as those who are deceased Muslim and believe that such deceased have the access to this world. They say, "*magpaduwaa kita pa mu'min bat da kita di sawayun*" (we should offer invocation for the mu'min so that they would not harm us). Obviously, such

perception, although it is perhaps pertaining to culture, is dangerous. The Tausug should therefore be aware of the nature of the meaning of *mu'min* as they often speak about it;

3. *Ikhlas* literally means sincerity, that is, if one performs religious activity, he must do it with sincerity (meaning that the devotion is for Allah alone) in order to attain the reward from Allah, as in its absence, he may earn benefits but only for his present worldly life. The Qur'an says, "and they were ordered not but that they should worship Allah keeping religion pure for Him" (Qur'an, 98:5). This term is often spoken off by the Tausug especially when one gives something to his/her friend. He says to the receiver, *ikhlas ku tuud kaymu*, implying that it is done through his sole heart. Both religious meaning and how the Tausug use it are almost parallel;
4. *Bala* denotes an "a test or a trial" by Allah to His servant. Of course, everyone, and not only the Tausug, seems to be unwilling to take or experience *bala* because the outward meaning of this term is not favorable to all, for it may be in the form of dangers and calamities (*musiba*) like serious sickness, fear, strong wind destroying many properties, loss of properties, etc. However, the Prophet (SAW) said, "When God loves a servant, He throws him into dangers and difficulties". So, there is inner beauty of *bala*.
5. *Sharīat* is the main foundation or body of laws of Islamic principles, and this refers to Al-Qur'an and Sunnah. However, some Tausug have meant it differently. They claim that this may mean "to be seen or something that can be seen by the naked eye". For example, they say, "subay ba sumariat", implying that there should be clear evidence that can be seen so that it is believable especially in the case of "ilmu' mukali", a Tausug native term for a certain type of knowledge;
6. *Napsu* that is used by Tausug is derived from the Arabic word *nafs* which connotes either of the 3 basic types: (a) *Nafs Mutma'innah*, a soul pleased with Allah, (b) *Nafs Lawwama*, a self-accusing soul, and (c) *Nafs Ammarah*, a soul that is prone to evil and disobedience (Karim: 1940: p. 6). In Bahasa Sinug philosophy, the term *nafsu*, however, may always refer to the lowest type of soul which is guided by evil or to desires for more wealth, wives, and many others which bring about man to commit sin; or it means appetite. The Tausug say, "*ayaw kaw mara sin napsu*" (do not be dictated by the desires) and "*marayaw na in sapsu niya kumaun*" (he has now good appetite to eat);
7. *Dalil* literally means basis. It is believed that religious sermon (*nasiha*) is valid only if it is delivered with a complete basis or bases. This term *dalil* refers to the Qur'anic verses and *Sunnah* (Hadith), or either of the two is valid. Consensus (*ijma*) may also be considered as *dalil*. In Tawhid (Oneness of God) there may be 2 categories of *dalil*: *dalil naqli* (Qur'an and Hadith) and *dalil 'aqli* (that is, similar to logic or reasoning power) as quoted from the lecture delivered by late Al-Ustadh Ibrahim Gazali. *Dalil 'aqli*, which must not contradict the Qur'an and Sunnah, refers to *dalil akkal*, a Tausug term. The Tausug perhaps speak about the word *dalil*; however, they mean it to be *dalil akkal*. Sometimes, the Tausug say, "*dalil akkal ba in kaymu yan!*" In reality, *dalil akkal* should not be taken lightly, as it is one major basis of *Tawhid* especially in the case of the study of *Sipat Kawhaan* (20 Attributes of Allah, S.W. T.) as deeply studied by the Islamic scholars of monotheism. So, one should say, *pikil-pikil* and not *dalil akkal* if he means something almost unbelievable;
8. *Muallam* signifies a leader who needs to be taught, as far as Arabic grammar is concerned. However, to the Tausug, *imam muallam* implies a leader with the highest rank in the community;
9. *Adil* (used as an adjective) comes from the Arabic term *adlun* which means justice. In fact, God is Just. In the case of religious devotion, if one places something not in its

appropriate place, then he is not just (Fauzan: p. 8). For example, if one worships other than Allah, then he violates the concept of justice. In the Islamic administration, a leader must fulfill his obligation to his followers, that is, giving them what is due them, so that he can be entitled a just leader. Most people in this world, including Tausug, focus on the meaning related to the leadership alone;

10. *Subahat* means doubtful matters. In the *hadith*, it is mentioned as follows: “he who avoids doubtful matters clears himself in regard to his religion and honor” (An-Nawawi). It refers to something which can hardly be distinguished as to whether it is lawful or unlawful. However, to some Tausug, this may refer to something that can hamper the mission or block the way to fulfill the goal. In fact, the Tausug say, “*naawn in subahat hangkan way nakalaus.*” To them, this may also be any conflict.

As for the native basic concepts or terms of Tausug, each is discussed as follows:

1. *Pagsugsug tawbat* is a simple gathering in the house, say, of all members of the family, wherein one or two or all of the members repent sins usually committed through false talk. Sometimes, it is a forgiveness ritual to solve a misunderstanding between members of the family. This is, in most cases, done with the presence of the Islamic priest (say, imam) to guide him/her in asking forgiveness from Allah (S.W.T.). Such gathering is usually highlighted with food or drink or even water in the glass alone. The priest is of course the one to start the process. Right after the ritual, those who are present immediately shake hands with each other;
2. *Pagbilma'rup* may refer to a small or big assembly or meeting of many intellectuals in order to discuss issues and problems and find solutions thereof. It may also be a very significant meeting between two or more parties to draw agreement between/among them, or one of them is to accept the offer of another. This concept is similar to *paghamatungan*;
3. *Pagmisuwara* (whose root word is Arabic term *shawara*) is a gathering or meeting between or among individuals (especially those who are leadership-oriented) to decide what is the best thing to do to achieve the vision. The activity is performed with temporarily-chosen leader to solicit ideas from the participants. The most common main discussions are those appertaining to wedding, pacifying the quarreling parties, and leadership;
4. *Pagjamu* is public elaborated meal or drinks in connection with religious feasts, death anniversary, success, or fulfillment of a special undertaking. In the practice of Tausug, when one passes the bar examination, *pagjamu* will usually follow;
5. *Pagsabi* refers to asking or inviting someone to help accomplish the project like farm-cultivating, building a house, harvesting fruits, etc. The project may last for a day, 2 days or even more without pay, except regular meal. *Siyuru* (a sweet soup made of various foods like mongo beans, corn, or potato mixed with coconut milk and sugar) is usually prepared for snack.

TARASUL

Tarasul is a piece of writing that is not in verse, but that has the imaginative qualities. In most cases it is obviously true, as this may describe the way of life of people. Usually, it is composed of several stanzas. In many tarasul, each stanza has the same number of lines and the same rhythm and rhyme scheme, that is, a word with an ending that sounds similar to the ending of another word. There are here four *Tarasul*, of which the first two and the last no. 4 were personally made by the author, and no. 3 was taken from the work of Mr. Juhan Alsid, a retired faculty member of ASCES, Parang, Sulu.

Tarasul No. 1

IMAN: PAPAGAN SIN 'AMMAL

(By the author)

I	IV
Manusiya himalga	Iman pangahagad Pa Tuhan Al- Wahidul Ahad
Bang Tuhan in kimita	Bang iman wayruun
Unu sabab mayta	Kabuhi ta kawgun.
In jawab: jantung bukun gaha.	V Iman pahugutun ta
II	Papagan sin 'ammal ta
In jantung ta lanuan	Bang ammal way iman
Luunan sin iman	Ha Adlaw Akhirat di da kahampitan.
Supaya masanyang	VI
Sulga in dagpakan.	U kaw palanggungan
III	'Ammal subay ayaran
Iman ta pahugutun	Karna siya in lutuanan
Ha jantung ta baggutun	Timatapil ha iman.
Baggutun sin 'ilmu	
Bat da way pagkunu-kunu.	

Tarasul No. 1 (IMAN: PAPAGAN SIN 'AMMAL) tells that *iman* (faith) is the great foundation of all forms of deeds. It is this *iman* that drives man to follow what Allah (S.W.T.) has ordained upon His servants. In its absence, man's deeds will not be accepted of him. In the first and second stanza, it is emphasized that God is pleased with His servant whose heart is purified, and it functions in accordance with His commands, as it is filled with *iman* by which man will enter paradise. In the third to fifth stanzas, it stresses that *iman* should not be a mere decoration, but rather it must be firm in the heart of man, and in order to maintain it, it is necessary that he be with knowledge, that is, knowledge of its formula "*LA ILAHA ILLALLAH*" (implying that man must not be in doubt that Allah (S.W.T) is the only One Who deserves to be worshipped), the six articles of faith, the six pillars of Islam, His commands and prohibitions, etc. It is also stated that, without *iman*, life in this world is useless. It is said that *iman* is the foundation

of knowledge. In fact, it is explicitly expressed in the last stanza that man earns benefits only if he performs deeds with the presence of *iman*.

Tarasul No.2

HALGA SIN AKKAL

I	III
Palanggungan ha Agama Islam	Akkal sampurna subay palabihun ayaw in napsu.
Bar-akkal kiyasuknaan sin Tuhan Ar-Rahman	Supaya kaw maitung Muslim mattan nangaku
Martabat subay ayaran	Kabuhianan dunya ayaw matipu
Akkal subay halgaan karna kawajiban.	Akhirat palabihun uwian madtu.
II	
Manusiya labi mahalga	
Kiyahanugraan siya akkal sampurna	
Wajib niya pakayun ayaw hipaminsana	
Supaya in kamaruwan di malawa.	

As for *Tarasul No. 2 (HALGA SIN AKKAL)*, *akkal* (Intellect) which is actually “*aqlun*”

Tarasul No. 3

BABAI PILIHAN

(By Mr. Juhan Alsid, ASCES, Parang, Sulu)

I	II	III
Pi kaw sin tawlan	Pi kaw sin majanti	Ayaw makawa sasat
Sin matup tapilan	Sin babai maputi	Magpi sin malingkat
Makasugpat pikilan	Makatupak sin gisi	Sa mahulat-hulat
Ha manga kahalan.	Makaubut sin pali.	Di da hikapanghurat.

in Arabic, but not necessarily equal to a mere imagination, speculation, and thinking although man thinks and imagines owing to his *akkal*, is considered a great value to a man as a true servant of Allah (SWT). In the first and second stanzas, man is entitled wiseman (or intellectual) by Allah (SWT) because of his *akkal*. He (man) is treated with more value than other creations like animals and birds, owing to such intellect.

Without it, he possesses no dignity in the sight of God, but he may be with worthiness in the eyes of people. Owing to this *akkal*, man is obliged to follow God’s commands and abstain from His prohibitions. If one neglects it, then spiritually he is like an animal. An animal is endowed with a little thinking different from that of man, but absolutely it possesses no *akkal* at all. *Akkal (Aqlun)* must always be the one guiding man in all his voluntary movements so that he remains a true Muslim and believer. Consequently, he

feels that life in the hereafter is better than that in this world. In other words, man must not use his worldly life just for the purpose of satisfying his instincts and desires; rather he has to view his life in this present world as means of gaining success both in this present life and especially in the life after death.

Tarasul No. 3 (BABAI PILIHAN) portrays the ideal woman for marriage purpose.

Better woman is she who may not be one of the root causes of possible conflict; instead, she is the one that may help solve problem that may arise. In its first stanza, one is highly recommended to look for the best woman, and in the second stanza, one has to choose the one who is pretty (*majanti*) and white (*maputi*) but of course, not necessary. She has to be the one who is understanding and knows how to solve problem as stated. This is what it means to say *makatupak sin gisi* and *makaubat sin pali* literally, means “able to patch the tear and cure the wound.” In the third stanza, a man must not be after a mere beauty of the woman whom he marries although it is one of the requirements.

***Tarasul* No. 4**

KABUGA PA TUHAN

I	III
Ampun taymanghud ha pag-agama	Kabuga pa Tuhan patattapa
Ginhawa mu daran lilinga	Hinanga lundang panun ha katan masa
Lutu pa adlaw ganagana tattap hinanga	In kumaun ayaw na sin katan riba
Bat da way pagsusun ha Adlaw Qiyama.	Karna in yan hikabak malaggu dusa.
II	IV
Ampun bar-iman	Pagmabuga kaw sin ampun mattan
Patattapa in ampun mu pa Tuhan	Supaya kaw sin Tuhan kaulungan
Kakaun haram subay hallian	Magjuru bukun hinang sin bar-iman
Bat kaw dunya-akhirat magparuntungan.	Karna in kamatay subay ha ka Islam

Tarasul No. 4 is self-explanatory. This is also in connection to religious obligation; so, every believer must adhere to this message.

DAMAN

Daman is a Tausug symbolic language. It is a form of talking or expressing something using words in an unusual (non-literal) sense. However, it now seems to be rare. As it is a form of dialogue, stanzas are not necessary. The young generations might find it difficult to understand such kind of speech. Below are six damans of which the first four are excerpts from the collections of certain students of MSU-Sulu and the last two from Mr.

Juhan Alsaid of Parang, Sulu.

DAMAN No. 1

Mabaya kaw magmistang
iyawak-awak
Magbiyugbug kalagan
Magpasa'bit pakayan
Mag-anyam lungun-lungun
Sin puntu adjimatun?

DAMAN No. 2

Magsulanti ampun
Magsu'nad saputangan
Magpataykud lambung
Magsumalin na takut
Magpinda na lalawigan.

Daman No. 1 implicitly expresses a close fight using *barung* (a single bladed sword) or *kalis* (a double-bladed sword). *Magmistang* literally means to cook rice with much water and ready for serving. *Iyawak-awak* comes from the

word *awak-awak*, a kind of kite which may look like a man extending his arms side by side, flying in the sky. The statement in the first line is very difficult to understand, as *iyawak-awak* modifies *magmistang*. Such statement perhaps implies "do you want to fight (in such a way that arms are extended side by side with sword"? *Magbiyugbug kalagan* connotes a close fight in such a way to shed blood as much as the soup of *mistang*, a Tausug term for the cooked rice that remains with much water as soup. "Magpasa'bit pakayan" means those clothes, swords and other belonging of two opposite parties be crossed each other as a sign of a close fight. "*Mag-anyam lungun-lungun*" literally means to weave intestines, which may imply to fight until the internal organs may be reached by the swords. "Sin" here is a Tausug term for a modifier "by using". "*Puntu' adjimatun*" refers to the sword. Combining the first and the second lines of this *daman*, it reads, "Do you want to fight with a sword?"

As for *daman* no. 2, it expresses that a man is going to call off the marriage proceeding due to valid reason. For example, *magpataykud lambung* means to let shadows (of the bride and groom) depart from each other. The man is no longer interested with the woman, perhaps not necessarily because of physical appearance but due to unaffordable demand or other factors like behavior of the woman. *Magsumalin na takut* means to change position in catching fish with hook and line. *Takut* may connote a woman. So, *Magsumalin na takut* implies to look for another woman. *Magpinda na lawigan* means to anchor the boat at another location. This conveys very similar meaning as in *Magsumalin na takut*.

DAMAN No. 3

Hapit naa kaw lumabay
Dayn di tumimbay
Magtuy na diyuhan
Sin apug kiyaba-kaba
Tikmas tiyaymbuku
piyaladlad
Ha tudlu sin bahibu Sina

DAMAN No. 4

Hipatay binasa
Mari sadja manusa
Mamin sadja masa
Paparagun tutuk
Pa Tumantangis puntuk
Papanungkurun lituk
Pa taytayan kiput

Sin sagbut lawm tabu.

Pa sumbahun pa langit

Papagtadjungun pula.

In the case of *daman* No. 3 above, it narrates about the invitation to *pagmama* (prepared betel nut chew). "*Hapit naa kaw*" means "pass by (here) a moment." "*Lumabay*" (pass through) is used just to make it wordy or as a

decorative word. *Dayn di tumimbay* means to make stopover here, or to stand by (a moment). "*Magtuy na diyuhalan sin apug kiyaba' kaba*" means "at once, he is handed *apug kiyaba-kaba* (that is, *mama*)". "*Tikmas*" means "being cut"; "*tiyaymbuku piyaladlad ha tudlu sin bahibu Sina*" means "made into knot and put upon the forefinger of the *bahibu Sina* (fine body hair of the Chinese)." This "*bahibu Sina*" refers to a *pisaw*, a small knife. "*Sagbut lawm tabu*" means "grass in the market and this connotes the ingredients of *mama*."

Daman No. 4 tells that a man who has done something undesirable to a woman should be punished until such a way that he would die. In fact, this man did not intend to marry such woman after having committed illegal act in the process of courtship. This is actually the connotation of "*mamin sadja masa*" in the third line and "*pasumbahun pa langit* and *papagtadjungun pula*" in the last two lines. According to Rizal Abdulmajid, an alumnus of MSU-Sulu, as he learned from his forefather, "*pasumbahun pa langit*" (literally, "let him worship the sky") connotes that he be killed in such a way that he will lie down facing upward; and "*papagtadjungun kulit*" (literally, "let him wear red blanket") connotes that his blood may pour out. The remaining statements and phrases are merely decorative and therefore with little importance.

DAMAN No. 5

(By Mr. Juhan Alsid, ASCES, Parang, Sulu)

In bawgan pana mu yan da
ka kaymu?

In saykuban, awn pa
kasuran?

Maabut bulan-bulan,
bukun na danun-daran

Bang kaw biya siyumu
Bihun ta kaymu.

In saykuban di na agun
suran

Misan nagkaburas
liyangkat na

Bang di na katanuran

Nagkapatung biyukbuk

Mayta mu subay andagan

Di ku na karungugan.

Magpaaha na kita bulan

Bihun paandigan

In tuburan awn pa
kaanuran

Magpa-agung matanug

Bang ummur di igan

Maabut bulan-bulan?

Magpahalal sattuwa

Kalu mu mabawgan.

Magpaasu kamanyan.

In tuburan di na agun
anuran.

Daman No. 5 is a dialogue between the young and the old. Accordingly, the young person is still interested to marry the old woman, but the latter first refuses the offer. The outward meaning of each line or of the whole stanza is not presented here. *Daman* No. 6 below is not explained.

DAMAN No. 6

(By Mr. Juhan Alsid, ASCES, Parang, Sulu)

Nakapahag takas,	Manuk manas lintikan
nakapabay bakas	Halawm katagbakan
Ibarat damas	Misan muna kurukan
Tukunan misan hunas	Di da kaw tagaukan.
Mataud in malanas	
Sabab sin manuk manas.	

MASAALLA AND ALIYAN

Masaalla is the Tausug figurative speeches, or is a mere expression describing somebody, place, thing or a situation, etc., but it is most commonly expressed in a sentence-fragment or in a mere phrase. This is a distinctive expression whose meaning cannot be deduced from the combined meanings of its actual words because the meaning is non-literal.

Masaalla is similar to *aliyan*. They differ with each other in that the former is in most cases figurative while the latter is often more literal or direct in meaning. Some of these *masaalla* are as follows:

(1) *Piyasakat na pa agaba, dumag pa pa u* (literal, he/she is now being carried on one's back, but he still acts to climb to the top of the head). This describes the attitude of one who has been already cared for, but still he craves more. For example, he has been given enough supplies, but he still continuously asks for more from his benefactor. If he still continues doing this, then he might totally become one of the losers. This practice is suited for children who are, of course, immature. Such practice of an adult must be avoided, as this is a negative behavior.

(2) *Kubuta in baran mu, bang masakit kaymu, masakit da kanila* (literal, pinch yourself and if it is painful to you, then it is also true to others). This tells one not to do unto others

what he does not want others do unto him, as it is clearly hateful. Even a very young one may understand this message. In all aspects of life, everybody is obliged to adhere to such *masaalla*, as this is one of the great foundations of peace. If all completely supports it, there may be no injustice among people.

(3) *Bang lubug ha uhan, lubug da ha sikan* (literal, if (running water) is turbid at its head, then it is also true at its tail). This means that if the leaders are neither just nor trustworthy, the state or nation never experiences the real peace. However, this does not necessarily mean that everything must be attributed only to the one who spearheads in the affair. The supporters or the followers are also obliged to help plant and maintain peace.

(4) *Gampa in pali maluhay manghinuli, ayaw in atay bang mabali mahunit matabali* (literal, wound may heal more easily, while heart when broken can hardly recover). This *masaalla* emphasizes the great importance of avoiding hurting others. For instance, the more two or more become friends, the more respect with each other has to be maintained. With the full support of this *ampun*, no two become supporters of each other except that their mutual supports last long.

(5) *Bang lumambung lumaman, bukun pa 'ilmu tuman* (literal, if (religious knowledge, especially of the mysticism) still remains as the deep conception (of man), then it is not yet the reality of knowledge). This pertains to how one knows God. God is Unique. That is, the Essence of God is without limit beyond the conception of man. God says, "There is nothing like unto Him, He is the All-Hearer, All-seer" (Qur'an, 42:11). Every Muslim is therefore obliged to seek '*ilmu al-qimma* (summit knowledge). This kind of knowledge is itself *nur* (light), basically enabling one to distinguish between the Creator and the creation.

(6) *Way hipagburus in di hipag-anak* (literal, there is none with whom one is pregnant but he/she has to be given birth). Such statement implies that the truth always prevails. It is therefore a very difficult task to hide from fellowmen what really have to come out. For example, one's feeling of hatred can be easily detected. In the religious aspect, if one's *salat* (prayer) is defective, his actions often go against the law of God. Telling lies, doing injustices to others, breaking promises and doing immoral practices may be signs of defective '*ibadah* (worship). The last two are not explained: (7) *In marang di magbunga nangka* and (8) *Way kahayatan*.

The following are *aliyan* (similar to sayings):

(1) *Duwa dila* (literal, two tongues). This *aliyan* pertains to the characteristic of one on whom others may not trust. A person with such attitude is often prone to break promises. So, no assurance from him is made in many of his statements. What comes out is not how good it is that others have been expecting. Such is exactly one sign of a hypocrite. It is therefore highly recommended for one to submit himself fully to Islam, for Islam requires one to say *Insha Allah* (if Allah Wills) when he makes promises to someone, provided he has assured to fulfill it with the Help of God. This injunction of Islam saves one from being a hypocrite although he may not successfully fulfill the promise.

(2) *Biya na piyutusan asin* (literal, (she, married) is like the wrapper for salt). This *aliyan* describes the physical appearance of a married woman (usually with one or two children) who does not attend to herself anymore, usually in term of cleaning and wearing appropriate clothes. Such habit of a woman is undesirable in the eyes of people and

especially of religion. It must therefore be avoided, as the husband become disappointed. The Prophet, upon whom be peace, said, “*At-tuhuru satru al-iman*” (Cleanliness is half of faith).

The remaining three are self-explanatory: (3) *Ulan hagad paga* (literal, rain causing one to look up into the shelf or basket (of food)); (4) *Nakalandu na piyapantay* (literal, anyway we are already on the battlefield); and (5) *Magmatahan ha pugay* (literal, let one (or us) put the eyes at the back).

KAMBAL LAPAL

Just like other languages, Bahasa Sinug is somewhat rich in *kambal lapal* (compound words). In most instances, each of the two words bound together, conveys meaning. Thus, one of the two is not a modifier of the other. Some of them are:

(1) *Lamma-lambut* (literal, weak-soft). It implies that one should speak to someone in soft voices and with mild words. The term *lamma* (weak) here does not mean that one be weak either physically or mentally. God says, “and when the foolish address them (with bad words) they reply back with mild words of gentleness” (Qur’an, 25:63). Such reply is that of the slave of the Most Gracious (Allah).

(2) *Tubig-surga*. *Tubig* literally means water, and *surga* is paradise. When these two terms are used together to form compound words, they connote “sincerity” in giving away things, that is, one gives someone valuable thing from the bottom of his/her heart, without expecting something in return, and this is called charity. A religious person, for example, says, “*Kaymu na, tubig surga*” (Take it as charity).

(3) *Sambung-luwag*. “*Sambung*” literally means response and “*luwag*” ladle. A person should not answer back unless he asks permission. It disturbs the flow of the meeting. The Tausug sometimes say, “*bukun marayaw in sambug luwag ha mayran*” (to talk in public without being recognized is not desirable).

(4) *Timbun-tambak*. *Timbu* means fill while *tambak* is to pile (gravel or stone). *Timbun-tambak*, compound words formed, contextually means too many, very much or too heavy as in rewards for good deeds. For example, one says, *timbun tambak in karayawan matabuk mu dayn ha Tuhan bang kaw daran magsadakka* (you will receive many rewards from Allah if you often give something in charity). Here, *timbun-tambak* is used in lieu of “many” to give more emphasis to the big amounts of rewards promised by the Almighty Allah. Allah’s Favor on His servants cannot be counted. God says, “And if you count the Blessings of Allah, never will you be able to count them.” (Qur’an, 14:34).

(5) *Sambung-laung* (literal, question and answer). As stated, *sambung* means response. *Laung* literally means “according to.” But *laung* in this context connotes assertion. For example, *laung niya* connotes invoking other opinion in support to the assertion of the speaker.

(6) *Utung-bisud* (literal, pulling from one side and pulling from other side). This refers to decision associated with doubt. For example, “*Nag-uutung-bisud in pagtulak niya.*” (He may or may not go on trip).

(7) *Lumput-lawt* (different seafood on the shore). This refers to worn-out clothing or any unnecessary or necessary accessories at home, such as toys, decorations, photo, cosmetics, and other small objects, etc. Sometimes, one says, “*ayaw naman magparuli sin lumput-lawt yan*” (Do not attend to those unnecessary things anymore).

(8) *Mussak-massik* (literal, assorted home accessories. In most cases, this refers necessarily to those things needed for completion of the daily consumption especially those necessary for foods, drinks, washing, transportation, etc., but these are not actually referring to foods or drinks. Food ingredients, some soap for washing and other unexpected basic needs are best examples.

(9) *Kulang-kabus* (lacking and shortage of supply). The two words are employed simultaneously to indicate the presence of poverty or absolute shortage. One may say, “*Di ta kagausan karna sin kulang-kabus kita*.” (We are unable to do so due to poverty). He is very poor. (*Kulang-kabus tuud siya*).

(10) *Lukat-lambing* (nonsense speech). One must not speak with nonsense. This is the kind of speech which everybody should avoid. So, *lukat-lambing* must not be done by the true believer in God. Accordingly, female ones may do it more frequently than males. One is reminded of not say *lukat-lambing* especially in the holy month of Ramadan.

(11) *Panday-pandikal*. *Panday* means clever or skillful and *pandikal* means wise or intelligent. This characteristic of man is very significant. When these two words are used simultaneously to form compound words, more emphasis is therefore expressed, and the one being described is of course having both qualifications. One may say, “*In nakura subay panday-pandikal*.” (A leader must be clever and intelligent enough).

(12) *Asu-kampung* (literal, *asu* means smoke and *kampung* means village). *Asu-kampung* connotes closed co-villagers in the community. It is said that if one, especially the young, no longer visits his *asu-kampung*, then he might lose them.

(13) *Anak-kampung*. Literally, “*anak*” means “son or daughter.” These compound words (*anak-kampung*) are slightly different from *asu-kampung* in that the former refers to closed villagers. Immediate neighbors are referred to *anak kampung*.

(14) *Buta-bisu*. Literally, *buta* and *bisu* mean blind and deaf, respectively. Just like other compound words, these two words are used together in a statement wherein the speaker wishes to express emphasis on how unconscious, illiterate, innocent and stupid one is in the matter of actions and education especially that related to religion. Sometimes, one is heard saying, “*Dimagan siya buta-bisu*.” (He runs very fast without consciousness). Here, that he runs very fast would imply that he feared something much which might put him into danger. In another situation, one says, “*Asal bang in tau buta-bisu ha pag-agama*.” (That’s natural if a person is ignorant in religion).

(15) *Zaman-jamulay*. *Zaman* means era, period or long time ago. There has been no known meaning of *Jamulay* stands for ancient time. Usually, when *zaman* and *jamulay* are used simultaneously as formed above, this connotes a period for a situation that had happened very long time ago. So, *zaman-jamulay* connotes the happening before *zaman*.

(16) *Tumbang-bing*. *Tumbang* means bother; *bing* means going back. These compound words imply deep analysis. *Nagtumbang-bing in pikilan ku sagawa masi ra*

aku sambulung sin kahalan. My intellect deeply analyzed but I am still confused of the situation. When comes to physical the idiom refers to getting tired. For example, one says, “*In pagtumbang-bing ta makalaul sadja.*” (Going back and forth just makes us tired).

(17) *Kadtu-kari.* *Kadtu* means to go and *kari* means to come. The use of these words is the same as that of *tumbangbing*.

(18) *Malanu-masawa* (clean and bright or clear). When the term *malanu* is used alone, it usually describes a physical object that is free from dirt. As to *masawa*, it is used to describe both words and physical objects which are clear. As the two words occur simultaneously to form compound words, it tells how very clear a statement, promise, or agreement is. For example, the statement “*malanu-masawa na sadtu*” (It is now very clear.) implies that everybody fully understands the speaker’s message since it is very clear.

(19) *Panyap-palbut.* *Panyap* means equipped with (necessary material things) and *palbut* usually with suffix *un* to spend or use one’s money, time and effort. Again, the term *panyap* is sometimes used in lieu of *kapanyapan* (things) when it is used as a noun. The compound words *panyap-palbut* connotes that one possesses everything (especially, households) that is usually needed. When a person is *panyap-palbut*, he may be well-prepared to respond to the needs. In some instances, this is used to refer to a woman who has complete jewelries.

(20) *Usba-waris.* This refers to kinship system of the Tausug. *Usba* refers to the father’s relatives and *waris* for the mother’s relatives. By law, it is this *usba* who has the right over the children especially in marriage affairs. For example, one says, “*Usba in subay tunghaun natu.*” We should deal with the *usba*.

(21) *Tamak-tawktuk.* *Tamak* means stain and *tawktuk* “spot of dirt.” Usually, it is more difficult to remove stain on the clothes than spot of dirt. *Tamak-tawktuk* is used to imply any defect or undesirable description of an object. It also refers to sin or any inner deficiency of mankind. The statement *way tamak-tawktuk sin bata-bata* (A newly-born child is inwardly clean) implies that the child is free from sin, as he is born without sin because he has not yet committed sin.

(22) *Kuskus-balungus.* (*kuskus*, to polish or to scour). There has been no clear meaning of the term *balungus*. However, the compound words *kuskus-balungus* connotes things that may prevent one from continuing or finishing the work. It may therefore refer to those things which are less significant but serve as obstacles. *Unu pa in kuskus-balungus mu yan?* (What are those unnecessary things that you are still doing?).

IV. STRATEGY OF PROMOTION AND PRESENTATION

Without the technical-know-how, reviving what has almost disappeared is difficult. With the knowledge of strategy of reviving and with complete belief that what is to be revived is beneficial and with possible means, any mission may be easy to accomplish. As has been said, language is the great symbol of culture. The meaning of culture is embedded in language. People should know the language if they want their

culture persist. They should communicate using the right meaning of the concepts to avoid misleading idea.

Among the possible strategies to sustain Bahasa Sinug as *lingua franca* in the whole Sulu Archipelago and beyond is documentation of the *lalapalan* (terminologies), *aliyan* (idiomatic expression), *masaalla* (figurative words), connective words, Tausug basic concepts, *kambal lapal*, *daman*, and *tarasul*. Second strategy is that the Bahasa Sinug should be used in literature and public speech. Third strategy is to use the Bahasa Sug as secondary medium in school and as main medium of communication in radio.

Using Teachers' Classroom Instruction

English or language teachers may require students to search on Tausug basic concepts such as those made mention of in this paper and let them translate to English for them to know more in communication. The students, instead of studying foreign literature alone, may also be asked to look for Tausug *tarasul*, *daman*, and *masaalla* including *aliyan*. This is one way to augment their knowledge in the particular discipline.

School Publication

Usually, as training for students to help upgrade their participation in developing the community, family, school and the students themselves and therefore promoting the common goal, it is the common practice of the school to make publication regarding important problems and their causes, issues and new trends and others especially those related to education. In this endeavor, many selected good writers may publish whatever most valuable products of their right thinking and perception wherein he/she has the privilege to expound his/her message in any strategies. For example, the concept of *pagsabi*, as made mention earlier, may be a center of discussion in a certain piece of publication. The students, especially those who are major in English, should be urged to write *tarasul* instead of concentrating on those written ones by foreign poets. Such students in this province may gradually develop their skills in expressing their feelings, idea and opinions with solid basis.

Radio and Newspaper

The radio program including newspaper is one of the best strategies in promoting and presenting the Tausug important concepts, *Tarasul*, *daman*, *masaalla* and *aliyan*. It is so interesting that experts in these specialized words and statement of Tausug be heard on the air by the people in order for them to be reminded of almost outgoing terms. Intellectuals and wise ones including the students may incline to adhere to the implied meaning of the message. Aside from radio, expert writers shall be good authors to publicize most significant opinions through the use of language philosophy of Tausug.

V. CONCLUSION

Studying carefully the Sinug is necessity in order to understand the substance and spirit of the *adat* of Lupa Sug which is the only factor that can hold the Bangsasug society together. There are many foreign terminologies already integrated into Sinug wherein the present generation of the Bangsasug are no longer conversant with the local language.

In some instances, many Tausug, particularly those who lack of background in religious knowledge, have misused some important terms especially those that are actually Arabic terms such as *adat*, *mu'min*, *shar'ah*, *tawhid*, *adlun*, etc. In addition, many Tausug concepts like *agama*, *padduman*, *pagsabi*, *pagtayakkup*, *pag-imun-imun*, *nakura*, *palangay*, etc. are neglected despite their relevance to peace and progress. Nowadays, it is very seldom that *tarasul* is made mention of except on the radio program. *Masaalla* and *aliyan* are almost becoming nonexistent. Thus, revival of those very valuable concepts, *tarasul*, *daman* and *masaalla* are of great significance since they are means of communication.

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