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**TAUSUG ORALITY: AN ANALYSIS OF TRANSMISSION PRACTICES  
IN A SITIO IN INDANAN, SULU**

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**Acceptance Page:**

This paper prepared by **CAMILLE LUCILLE A. BELLO** with the title: "**TAUSUG ORALITY: AN ANALYSIS OF TRANSMISSION PRACTICES IN A SITIO IN INDANAN, SULU**" is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Program.

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## **Biographical sketch**

The researcher, Camille Lucille A. Bello, was born on December 13, 1989, in Zamboanga City. Her father, a Tausug from Siasi, Sulu, migrated to Zamboanga City, where he met Gwendolyn Bello, a Zamboangueña who later became his wife. At an early age, Camz lost her father and was raised by her mother. Despite being a solo parent, her mother successfully supported her education. Camz completed high school at Pilar College and was awarded a scholarship to pursue her tertiary education at Ateneo de Zamboanga University. She graduated in 2010 with a Bachelor of Arts in English and earned a certificate in professional education, which enabled her to take and pass the Licensure Examination for Teachers held in January 2014. Camz began her career at the same university, serving for eight years in various roles, including Office Staff in several academic departments, Program Officer in the Social Development Unit, and Communication Specialist in the University Communications and Advancement Offices.

Driven by her dream of working and studying at the national university, Camz took a risk and stepped out of her comfort zone by applying for a job at the University of the Philippines (UP) Diliman. In April 2018, she was hired as an Administrative Staff under the Institute of Islamic Studies. Recognizing her potential, the Institute promoted her to University Researcher in November 2023, her current position. The opportunity to work within the UP System has also motivated her to pursue a master's degree in Development Communication at UP Open University.

Grateful to her mentors, Camz continues to thrive in the field of research, contributing to academic and research work through the UP IIS Research, Publication, and Extension Division (RPED) and the UP Center for Integrative and Development Studies-Islamic Studies Program. Her efforts are deeply rooted in her personal advocacy dedicated to the minorities and marginalized communities of Mindanao, particularly those affected by conflict and unjustly stigmatized.

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## **Dedication Page**

To Lupa' Sug: where strength flows through people, culture, and spirituality.

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## Abstract

This thesis analyzed the transmission practices of Tausug oral traditions in a sitio located in the municipality of Indanan, Sulu. Using sociocultural constructivism as a research lens and reflexive thematic analysis, the study examined how these traditions are passed down across four generations in the digital age. The goal is to determine whether the informants continue to use traditional methods of oral communication or have adapted to modern communication technologies. In a rapidly changing society, studying the transmission practices of Tausug oral traditions is essential, as these traditions serve as portals to the rich history and repositories of Tausug religion and customs, playing a critical role in cultural preservation.

Semi-structured interviews were conducted with eight residents representing the Silent Generation, Baby Boomers, Generation X, and Millennials. The analysis categorized the types of oral traditions mentioned or narrated, further examined in terms of generational differences, community roles, and gender dynamics in their transmission and preservation. Notably, *pandu'* (advice and guidance) and *maasalla* (proverbs and sayings) remain central to Tausug oral traditions, with religious leaders, fathers, and mothers playing key roles in their transmission. These traditions are typically shared during Islamic gatherings and within households, integrating Islamic teachings and parental guidance. However, there is a noticeable decline in the transmission of more complex forms, such as tarasul (*poems*) and kissa (*narratives*).

The study also emphasized the growing use of technology, particularly mobile phones and Facebook, in transmitting Tausug oral traditions, with younger generations increasingly embracing these platforms. While older generations are gradually accepting technology, Millennials have fully embraced digital tools to

preserve and share these traditions. However, the use of technology in this context raises concerns about authenticity and preservation, as the reliance on digital platforms challenges traditional oral transmission, which historically relies on face-to-face, spoken interaction.

**Keywords:** Tausug, Tausug oral traditions, Transmission practices.

# Chapter I

## INTRODUCTION

### **Rationale and Background of the Study**

Tausug orality is deeply interwoven with culture, evident in oral traditions that mirror the psychology and worldview of the Tausug (Tuban, 1992). It acts as a portal into their rich history (Orlina, 2021) and serves as a means to safeguard their cultural traditions (Asain, 1993). Orality is a distinctive mode of communication expressed verbally and comprehended only within the cultural context (Rixhon, 2021).

As highlighted in various historical narratives, the Sulu Archipelago has played a pivotal role in establishing the Muslims of the Philippines as a distinct people, with Islam as their defining religion. Elements of these narratives are reflected in Tausug oral traditions, conveyed through daily maxims and communal conversations (Rixhon, 2010). These oral traditions encompass a wide range of verbal expressions, including religious literature, folk narratives, and symbolic forms like proverbs and riddles (Rixhon, 1975). Influenced by both Tausug customs and Islamic teachings, particularly those derived from the Qur'an, these oral traditions have become "the center of people's life in many ways, visible and invisible" (Rixhon, 1975). They continue to serve the purpose of preserving Tausug culture, transmitting the stories of the people alongside the teachings of Islam (Professor Darwin Absari, personal communication, September 26, 2023).

Given that oral traditions serve as a repository of Tausug culture and history, studying this subject matter aids in understanding a community that has long been misunderstood (Asain, 1993). Therefore, comprehending how the Tausug transmit their oral traditions, particularly those from troubled communities like Sulu, is crucial for gaining a deep understanding of the community and a genuine appreciation of the culture (Professor Darwin Absari, personal communication, September 26, 2023). This understanding contributes to the national healing efforts of both the national government and the Muslim communities now represented by the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM).

However, many Filipino Muslim scholars and academicians face the challenge of encountering scarce narratives about Muslims in the Philippines (Absari & Morados, 2020), especially concerning certain topics such as Tausug orality. This scarcity of knowledge becomes apparent when seeking reliable information or data related to Tausug orality, whether on the internet, online repositories, or accessible libraries. The lack of literature on Tausug's orality serves as sufficient evidence of the necessity for further studies.

In addition to this scarcity, communication has evolved in a fast-paced digital environment, where the presence of communication technologies has significantly altered how information is consumed and how individuals engage and interact. Therefore, it is imperative for communicators and researchers to understand this rapidly evolving communication landscape to enhance efforts in reaching more open and inclusive societies (OECD, 2021). This understanding becomes even more crucial for valuable information or data, such as oral traditions, which hold historical

and cultural significance, contributing to the preservation of culture and traditions. This is especially relevant in how these traditions are transmitted across generations in the digital age.

The impetus for this research lies in understanding how Tausug oral traditions are transmitted or passed on in the context of technological advancements. In this digital age, where communication is transmitted, and the preservation of culture is recorded with the aid of technology, the researcher wonders how Tausug oral traditions are passed from one generation to the next. Furthermore, the study explores how communication patterns or styles have evolved across four generations, considering the impact of modernization on oral traditions and its effects on the preservation of Tausug culture.

### **Statement of the Problems and Objectives**

The Tausug people of the Philippines have a rich tradition of orality, which has evolved over generations. This thesis aims to investigate how Tausug oral traditions are transmitted, particularly in how they have changed across different generations brought about by technological advancement. The study seeks to address the following research questions:

1. How do older and younger Tausug generations transmit their oral traditions?
2. How has communication technology changed the way Tausug people pass down their oral traditions?

3. What role does communication technology play in preserving Tausug culture and communicating among different generations?

By conducting key informant interviews, this study aims to:

1. To identify the methods employed by older and younger Tausug generations in sharing and transmitting their oral traditions.
2. To examine the impact of technology on the transmission and sharing of Tausug oral traditions, focusing on the changes brought about by technological advancements.
3. To explore the role of technology in the preservation of Tausug culture, specifically in how it facilitates communication among different generations within the community.

### **Significance of the Study**

Consequently, the researcher believes that this study offers a noteworthy contribution to the scarce narratives concerning the Tausug community, particularly emphasizing the transmission of oral traditions. Moreover, it will make a substantial impact by unveiling new methods of transmitting Tausug oral traditions, scrutinizing the influence of technology on the communication of these traditions, delving into technology's role in preserving Tausug oral traditions, and presenting valuable data for scholars and policymakers engaged in projects aimed at safeguarding Tausug oral traditions.

Given the scarcity of studies on Tausug communication, the results of this research will offer significant insights into Philippine Muslim scholarship. The study can serve as a reliable reference on topics related to Tausug orality, communication, and, importantly, how technology can influence the preservation of oral traditions. It may be used as a foundation for further research or as resource material for academic activities.

Furthermore, identifying the ways oral traditions are transmitted by older and younger generations provides valuable insights into the continuity and evolution of these practices across generations, contributing to a deeper understanding of the dynamics between traditional and contemporary communication methods and shedding light on the adaptability and resilience of oral traditions.

Moreover, examining the impact of technology on the transmission of Tausug oral traditions helps reveal the extent to which technological advancements have affected these practices. The insights into these changes can inform discussions on cultural adaptation, potential advantages, threats, and challenges to the preservation of Tausug oral traditions.

In line with this, examining the role of technology in preservation is crucial for assessing the effectiveness of technological tools in maintaining culture and traditions. Furthermore, understanding how technology can facilitate communication among different generations within the community, particularly how it can potentially

bridge between traditional and modern means of cultural expression, fosters intergenerational connections.

Lastly, the results of the study can provide valuable information and data for policy-making bodies, particularly those working on the preservation of the cultural heritage of the Bangsamoro people. It is important to note that the role of local government units, especially of Sulu in the light of this study's research locale, is crucial because they are mandated to make informed decisions to improve the lives of the public and hold the primary responsibility for preserving the history, culture, arts, traditions, and rich cultural heritage of the Bangsamoro people, including those in Sulu (Bangsamoro Commission for the Preservation of Cultural Heritage, n.d.). Hence, the study's results can be used as a reference by legislators and policymakers in crafting policies and government programs to establish and sustain cultural institutions, programs, and projects in Sulu and other areas in southern Mindanao.

### **Scope and Limitations of the Study**

The study's key informant interviews (KII) were conducted with representatives from four different generations: 1) Silent (1928-1945), 2) Boomers (1946-1964), Generation X (1965-1980), and Millennials (1981-1996). These representatives reside in a sitio in the Municipality of Indanan, Province of Sulu. Since the KIIs were specifically conducted with residents of the sitio, the results are only generalized to this community and not to the entire Sulu population.

The analysis of Tausug oral traditions within these generations was limited to two modes: traditional oral practices and contemporary methods involving technology. It is noteworthy that various forms of Tausug oral traditions may arise from the interviews, but the study specifically confines its focus to the identification of oral traditions associated with historical, cultural, and religious narratives. By utilizing the informants' shared oral traditions as supplementary materials, researchers examined the content, depicting these particular types of traditions, and assessed potential changes attributed to technological advancements.

It is important to highlight that the study primarily focuses on how these oral traditions are communicated or transmitted across generations in the digital age. The technology referenced in this study is limited to communication technology.

## Chapter II

### REVIEW OF RELATED LITERATURE

The chapter briefly delves into the history of Sulu, the Moro struggle, the Tausug people and community, and the importance of Islam to them. Additionally, it includes a discussion on Tausug Orality, an overview of Tausug oral traditions, the traditional transmission of Tausug oral literature, and its pivotal role in preserving the culture and traditions of the Tausug.

Furthermore, the chapter offers insight into the identified sitio located in the municipality of Indanan, Sulu, providing information on its current socio-economic status. The use of sociocultural constructivism as a research lens for this study is also explained.

#### **Brief History of Sulu and the Moro Struggle**

Learning about the history of Sulu is crucial to understanding how its geographical characteristics, first settlements, past systems, ideologies, works of literature, and beliefs shaped the community and its people.

The Sulu Archipelago, also known as *Lupa' Sug*, is situated in the southeastern part of Mindanao, comprising hundreds of volcanic and coral islands (Saleeby, 1908). It is described as an island with an irregular shape with a diameter that runs east to west around 37 miles and an average length not exceeding 32 miles (Saleeby, 1908). The archipelago is made up of 369 islands and 500 coral

protrusions. It is the melting pot for seafarers traveling from the Zamboanga peninsula to North Borneo (Jundam & Sabalvaro, 1978).

Historical accounts about *Lupa' Sug* regarded the archipelago for its important contribution to the integration of Muslims in the Philippines. Sulu has developed into a key hub for trade between various Asian civilizations, as is mentioned in several historical texts. In addition to trade, there was also exchange in the fields of philosophy, religion, and culture, all of which impacted the beliefs and customs of the populace (Absari, 2021). According to Sakili (n.d.), Sulu became a significant gateway for international trade, migration, and Islamization.

These interactions between and among traders, Muslim missionaries, and scholars have significantly shaped the history of Sulu and the culture of its people. Among these travelers was an Arab missionary named Karim-ul Makdum, also known as Sharif Awliya, who reached Sulu in 1380 to preach Islam (Majul, 1999). The arrival of Makdum accelerated the spread of Islam in the archipelago (Absari, 2021).

After the death of Makdum in 1390, Raja Baguinda, a prince from Menangkabaw, Sumatra arrived and laid the foundation of an Islamic political institution in Buansa, a coastal area of Sulu (Abubakar, 2009). In 1450, another Muslim missionary, Sayyid Abu Bakr, arrived in Sulu and married Paramisuli, the daughter of Raja Baguinda. Abu Bakr succeeded Raja Baguinda and became the first Sultan with the title Paduka Mahasari Maulana Al-Sultan Sharif-ul-Hashim (Abubakar, 2009). During his leadership, the Sulu hill tribe known as the Buranun

was successfully converted to Islam and it was also believed that the Tausug, Samal, Yakan, and Sama Dilaut ethnic groups in Sulu were united to varying degrees under the established political framework of the Sulu Sultanate (Orosa, 1891). Achieving this has brought the sultanate closer together and accelerated the Islamization of Sulu (Abubakar, 2009). The introduction of Islam as a type of state religion with established political and social structures also occurred during his Sultanate (Majul, 1999). These were visible in the creation of the *masajid* (a place for prayer of Muslims) and the *madaris* (Islamic educational institution) (Abubakar, 2009). Given the established political system, Sulu was divided into four political districts, namely Parang, Pansul, Lati, Gitung, and Lu-uk. These districts were headed by a *Panglima*—a community leader next to a *Datu* in rank (Saleeby, 1908: Sakili, n.d.).

From 1521 through 1898, the Spaniards attempted to colonize Sulu and evangelize the Muslims, often referred to as "*Moros*" or Mindanao locals who practiced Islam (Absari & Morados, 2022). For more than three centuries, the Moros waged the longest resistance from the Spaniards to maintain their religion, language, and independence from Spanish colonialism (Sakili, n.d.). Spanish marauders plundering sacred Moro graves in search of gold and treasures served as the trigger for the Moro rebellion (Majul, 1973). According to Majul (1973), their failure to acknowledge and respect the beliefs and practices of the Moros fueled the tension and distrust over Spanish rule.

The Americans arrived in Sulu between 1898 and 1946, bringing with them diplomatic efforts to acquire Muslim friendship and neutrality (Gowing, 1968). They bargained using several written documents, including the Bates Agreement, which

was signed in August 1899 by General John C. Bates, a representative of the United States, and Jamal al-Kiam II, Sultan of Sulu, pledging Muslim neutrality in the battle between the United States and the Philippines (Gowing, 1968). In exchange, the Americans pledged to respect the dignity of the Sultan of Sulu and other chiefs, as well as to refrain from interfering in the affairs of the Muslim populace of Mindanao and the Sulu Archipelago (Gowing, 1968). To some extent, the Bates Agreement had pacified tensions, but the Moros continued to resist after learning about the Treaty of Paris, which had handed the Philippine lands, including the Moro provinces, to the Americans (Luga, 2002). As Abubakar (2013) describes it “the treaty just created another battleground for the Moros.” In 1903, the Moro territories were included in the colonial framework when the Moro Province was established. This sparked a bloody conflict between American colonial forces and native Moro leaders. Many of these deadly battles occurred in Sulu, such as the Bud Daho Massacre in 1906 and the Bud Bagsak massacre in 1913, which killed over 1,500 men, women, and children when combined (Abubakar, 2013). Moro Province was reformed into the Department of Mindanao and Sulu in 1913 in order “to accelerate the movement toward Philippine independence in accordance with the principle of ‘the Philippines for the Filipinos’” (Che Man, 1990). As an effect, the Sulu Sultan's rights were stripped away in 1915 through the Carpenter's Treaty, which emphasized the division of powers while dismissing the Sultanate as an independent political structure (Abubakar, 2013). The creation of the Department of Mindanao and Sulu became a threat to the traditional Muslim way of life (Gowing, 1968). However, the Moros continued to resist American occupation by refusing to accept American policies and attend American-imposed institutions. Rather, they maintained their Muslim cultural

traditions and regulations by establishing their own Islamic organizations (Majul, 1988).

The Department of Mindanao and Sulu was abolished, and Governor Carpenter was transferred to other positions in the Insular Government, bringing the period of the American administration in Moroland to an end (Gowing, 1968). As a result, the administrative and legislative control of the Moros was transferred to Christian Filipinos in 1920 via the Bureau of Non-Christian Tribes. It is also important to note that American authorities continued to play key roles in the administration of the Moros' affairs despite the abolition of the Department of Mindanao and Sulu. Thus, in 1921 and 1924, Moro leaders from Mindanao and Sulu petitioned the President of the United States and the U.S. Congress, requesting that the Sulu and Moro regions be ruled independently from the rest of the Philippines. These were accompanied by protests and demonstrations, but their wishes were ignored (Che Man, 1990).

Despite the Moros' several attempts to oppose integration, the United States' policy of incorporating Moroland into the Philippines was formalized with the enactment of the Tydings-McDuffie Independence Act in 1935, to establish a Commonwealth (Magdalena, 1996). In the same year, "datus of Lanao congregated in Dansalan to appeal to the U.S. government not to include Mindanao and Sulu in the grant of independence to the Filipinos" (Lingga, 2004). Many Moros opposed the formation of the Philippine Commonwealth because they saw it as the final step toward independence (Che Man, 1990). Despite repeated petitions from Moro religious leaders expressing their fears for the Muslim community's future, specifically the preservation of their faith and customs, they were signed over to the

Filipinos in 1946 as part of the grant of Philippine independence (Magdalena, 1996). As a result, their territory was structurally absorbed into the Republic of the Philippines while the Moro continued their resistance long after the Philippine-American conflict, with the major focus on anything that threatened Islam and their way of life: "Muslims were neither anti-American nor anti-Filipino," but were opposed to "any form of foreign encroachment into their traditional way of life" (Che Man, 1990).

It became apparent that regaining independence under the framework of the Philippine nation-state system is like squeezing water from a stone. Hence, the Moro National Liberation Front (MNLF)--a group of educated young Muslims led by Nur Misuari, was organized to seek the independence of the Bangsamoro or the Moro people (Lingga, 2004). The MNLF "carried the brunt of resistance" against the decolonization of the Bangsamoro people (Abubakar, 2013). Abubakar (2013) further states that part of the self-determination was achieved through numerous military conflicts, which resulted in destruction and the loss of lives on the part of both the MNLF and the Armed Forces of the Philippines (AFP). The armed conflict led to the burning of Jolo town by the military for four days in 1974, resulting in thousands of homeless and displaced people and damaging the town's economy (Abubakar, 2013).

In an effort to alleviate the armed conflicts in Mindanao, the Philippine government declared a ceasefire agreement as a beginning toward peaceful dialogue. The first initiative was carried out in Libya in 1975 under the auspices of the Organization of Islamic Conference (OIC), which persuaded the MNLF to

embrace autonomy through the signing of the Tripoli Agreement (Majul,1986). Eventually, the government and the MNLF signed the Tripoli Agreement on December 23, 1976 (Office of the Presidential Adviser on Peace, Reconciliation and Unity, n.d.). According to Luga (2002), the agreement outlined the procedures for implementing the ceasefire between the government and MNLF forces and establishing autonomy in the thirteen southern Philippine provinces. Furthermore, it resulted in the formation of two autonomous regions in the southern Philippines, namely Region 9 covering Western Mindanao, and Region 12 comprising Central Sulu. This was followed by the division of the Bangsamoro homeland into four provinces: Sulu, Tawi-Tawi, Maguindanao, and Lanao del Sur (Abubakar, 2013). However, many Moros remained dissatisfied, leading to the dissolution of the Agreement and the formation of the Moro Islamic Liberation Front (MILF) in 1984 (Bell & Utlely, 2015). The MILF was formed and led by Hashim Salamat, a Maguindanaon and former vice-chairman of MNLF (Luga, 2002). The MILF was organized after the MNLF accepted autonomy within the framework of Philippine sovereignty (Lingga, 2004).

In the course of the peace talks, the Philippine Government through the leadership of its various Presidents asserted a democratic process to address the conflicts in Mindanao. During President Corazon Aquino's administration in 1987, the Jeddah Accord was formed in an attempt to develop a democratic process for Mindanao (Abubakar, 2004). This was followed by the ratification of the 1987 Philippine Constitution that mentioned the Autonomous Region of Muslim Mindanao (ARMM) specifically in Article X, Sections 15-21 emphasizing regional restrictions (Dee, 2019). This was furthered by RA 6734 in August 1989 which provided an

Organic Act for ARMM. Out of the thirteen provinces identified in the Tripoli agreement, only four voted in favor of joining ARMM (Dee, 2019). The MNLF also rejected the Organic Act, putting a halt to the negotiations until 1992 (Bell & Utley, 2015).

In 1992, peace talks resumed under President Fidel Ramos's administration, and it took four years of temporary ceasefires and exploratory talks to produce the 1996 Final Peace Agreement (FPA) between the Philippine Government and the MNLF (Office of the Presidential Adviser on Peace, Reconciliation and Unity, n.d.). The pact eased the MNLF's transition to the Armed Forces of the Philippines and the region's socioeconomic rehabilitation (Bell & Utley, 2015). The MILF, on the other hand, maintained violent opposition, declaring their goal of establishing a self-governing Bangsamoro province. But it was also during President Ramos' leadership that exploratory talks with MILF began (Luga, 2002).

The peace talks with the MILF were continued under the Presidency of President Gloria Macapagal Arroyo in 2001. During her leadership, the Philippine government and the MILF announced the formation of the Memorandum of Agreement-Ancestral Domain (MOA-AD). It was a plan to establish a Bangsamoro Juridical Entity with its own police, military, and judicial institutions (Cudis, 2019). Due to massive opposition, the Arroyo administration withdrew its support of the agreement (Dee, 2019). In 2008, the Supreme Court ruled that the arrangement was unconstitutional and illegal (Abubakar, 2013).

Under President Benigno Aquino III, a new Framework Agreement on the Bangsamoro (FAB) between the MILF and the Government of the Philippines was signed in 2012, which established a new independent political entity, the Bangsamoro (Dee, 2019). The FAB was incorporated into the Comprehensive Agreement of the Bangsamoro (CAB) in 2014, bringing 17 years of peace talks between the government and the MILF to a close (Ochiai, 2020). This was later transformed into the Bangsamoro Basic Law (BBL), which the 16th Congress was unable to enact before adjourning in February 2016 (Bell & Utley, 2015).

When President Rodrigo Duterte took office in 2016, he pledged to restore peace to war-torn areas of Mindanao by enacting the Bangsamoro Organic Law (BOL). In 2017, he met with Nur Misuari to discuss the BOL, while other senators held public forums in Mindanao, particularly in Cotabato City, to introduce the proposed BOL. After a plebiscite in early 2019, the Bangsamoro Organic Law (BOL) was eventually ratified, paving the way for the formation of the Bangsamoro Autonomous Region of Muslim Mindanao (BARMM) and the establishment of the Bangsamoro Transition Authority (BTA) (Cudis, 2019). BARMM is regarded as the culmination of the Bangsamoro people's expectations and ambitions for meaningful autonomy (Office of the Presidential Adviser on Peace, Reconciliation and Unity, 2022). With the ratification of the BOL or RA 11054 in January 2019, Sulu along with five other provinces in Mindanao has become part of the BARMM government—a parliamentary type of government headed by the Bangsamoro Transition Authority (Bangsamoro Information Office, 2019).

For 24 long years, the Bangsamoro people fought for freedom to defend their homeland, religion, and culture. For the outsiders, these stories are taken aback and misconstrued. Moros are juxtaposed with rebels or terrorists. They are misunderstood and “appear as villains instead of victims or as aggressors instead of defenders” (Sakili, n.d.).

To comprehend and appreciate Tausug culture, one must delve into Sulu's history and the Moro conflict. Key historical events, including the Spanish and American colonizations of Sulu, the Moros' resistance, and their pursuit of independence, serve as compelling indicators of the significance of preserving historical narratives. These stories chronicle the people's struggles for liberation and the steadfast preservation of their culture and traditions. By studying subjects related to the Tausug and other ethnolinguistic groups, outsiders can gain insight into existing cultures and religions, fostering mutual understanding and cooperation in the face of diversity.

### **The Tausug People**

Equally important is gaining a better grasp of the Tausug people, Sulu's predominant ethnic group. Tausugs' constructive involvement in achieving communal values and aims is regarded as the ultimate measure of being a Tausug, given their rejection of foreign cultural invasions in order to preserve their culture (Jundam & Sabalvaro, 1978).

Tausug is a combination of the terms *Tau*, which means "people," and *Sug*, which means "place." Tausug is defined as "people of the place called Sug" (Absari,

2021) when these two words are combined. Absari (2021) explains that the word *Sug* originated from what is now known as Sulu. Aside from this explanation, some scholars describe *Sug* as "current," and when translated, it alludes to "people of the current" (Jundam & Salvaro, 1978). According to Absari (2021), this becomes acceptable because Sulu is an island province surrounded by ocean, and the majority of its residents are seafarers who make a living through fishing and seaweed cultivation.

Tausug dominates the Sulu archipelago, and most of them occupy Jolo, the capital municipality of Sulu. According to the 2000 Census, 85.27 percent of Sulu's household population classified themselves as Tausug (Philippine Statistics Authority, 2012). They are also considered politically dominant in the archipelago (Nimmo, 1972). Tausug refers to an Islamized group in Sulu that has a unique language and culture. Their common language is *Bahasa Sug*, a Malayo-Polynesian language, and they write in *Jawi*, a localized version of Arabic developed to fit the native tongue (Arsad, 2020).

The Tausug takes pride in retaining their identity despite foreign cultural intrusions. They are also known as good traders, seamen, and businessmen. In rural communities, fishing and farming are the two most essential livelihood activities of the Tausug. The female populace is engaged in productive activities such as mat weaving (Reyes, 2022). Sulu is also rich in agricultural produce, especially coconut, an important food source, and commercial by-products. At present, coconuts remain one of the most abundant agrarian products in Sulu (Wadi, Daclis, & Bello, 2022). The Bangsamoro Government has identified it as one of the products included in the

Farm-Market Road project that aimed at boosting the local economy in Sulu (Bangsamoro Information Office, 2023).

When it comes to social organization, the Tausug considered five factors that shape their community life. These are *adat* (customs), *tabi-at* (etiquettes), *pali-palihan* (beliefs and practices), *tarasul iban daman* (proverbs and sayings), and *agama* (religious orientation) (Jundam & Sabalvaro, 1978). Most of these are communicated and preserved through oral traditions and taught to the Tausugs at a young age through formal and informal tutoring by their parents, as well as by observation of their environment and involvement in various processes of interaction.

It is also crucial to understand the leadership and authority perspective of the Tausug. Leadership in the Tausug community is headed by a *tau-ma-as* (headman). He is vested with political, judicial, and at times, religious powers. Among his tasks is to resolve conflicts in the community, and impose fines and penalties in accordance with the community's interests (Jundam & Sabalvaro, 1978). The headman also serves as the representative of the community. He acts as the intermediary between them and the local, provincial, and national governments. Despite the change in the political system following a democratic government where barangay officials are now elected, the headmen continue to hold office; most of them are elected barangay leaders showing that respect for tradition is more real than apparent. According to Jundam and Sabalvaro (1978), "the interweaving of both the old and the new politics becomes the stabilizing element in the point of social cohesion and political unity" of the Tausug communities.

Arsad (2020) expanded on Tausug's concept of leadership in her discussion paper titled "Tausug Constructs of Leadership," based on oral accounts of selected people in the Sulu archipelago. According to her, the people of Sulu have a long history of leadership and governance, particularly during the Sulu Sultanate. It encompassed both spiritual and dynastic forms. For instance, leader-follower connections where allegiance was promised are still visible in the area even after the sultanate period (Arsad, 2020).

More specifically, the people's conception of leadership is expressed in figurative and symbolic ways. According to Arsad (2020), Tausug's leadership constructs stem from a leader as a role model, steward/provider of direction, and elder/nurturer. Similarly, Jundam and Sabalvaro (1978), associated Tausug leadership with the term *nagtatau maas*, or elder, who has an instinctive care for the community and willingly accepts responsibilities. The community recognizes a communal elder based on moral integrity, breadth of knowledge, and character. Tausug, in general, respects and positively responds to this type of leadership. Furthermore, the works of Jundam and Sabalvaro (1978) elicit a need for a more in-depth understanding of Tausug society and culture:

A thorough knowledge of Tausug society and culture is the only credible antidote to the false and misleading views about this cultural community. In situations where greater understanding between the different cultural groups is necessary, it follows that a proper orientation must take the lead in writing or speaking about each group (Jundam and Salvador, 1978).

Additionally, it was also emphasized in the recent discussion paper of Arsad (2020), especially when developing policies intended for communities with predominantly Tausug:

Policies are meaningful when they are informed by a genuine understanding of the constituents they govern and the circumstances they address...An honest effort to analyze Sulu's constituents and the province's context and interplaying forces, rather than taking the default stand—that is, overboard allegations of terrorism and wide-scale rebellion—and its ensuing policy of sustained militarization, may better serve peace and development endeavors of the country (Arsad, 2020, p.18).

As Cesar Adib Majul, one of the foremost Muslim scholars and historians emphasized in his book "The Contemporary Muslim in the Philippines," acceptance of cultural diversity in the country entails refraining from trying to assimilate the Muslim communities to cultural traditions not their own and allow them to "live and work unhindered, to permitting them to preserve their faith, cultural heritage, and ethical and legal codes that govern most aspects of their lives" (Majul, 1985).

### **Islam and the Tausugs**

"If it had not been for Islam, the Moros would not have emerged as a force to be reckoned with. Indeed, had there not radiated the light of Muhammad in the hearts of the Tausug people, no achievements worthy of recognition would be recorded in the annals of its history as we know it" (Asreemoro, 2008).

Islam, an Arabic term that technically refers to the religion founded by the Prophet Muhammad (PBUH) (Hamza, 2016), is deeply intertwined with the identity of the Tausug people. Professor Darwin Absari, a Tausug scholar describes Islam as the very essence of the Tausugs' existence—the force that elevated their value as a people. "Islam gives them a sense of dignity without imposing or taking anything from them," he notes (personal communication, August 01, 2024).

When Islam was introduced to Sulu in 1275 (Rasul, 2003) with the arrival of Arab missionaries, the Tausug people did not perceive the new religion as a replacement for their existing animistic beliefs but rather as an addition to them (Laubach, 1923). Their existing beliefs had already been influenced by foreign traders, such as the Indians and Chinese, who brought with them philosophical and ideological exchanges through their trading activities. This historical context allowed Islam to flourish in Sulu, leading to the conversion of the Tausug people to a faith centered on the fundamental principle of "Tawheed," the Oneness of God, and the belief in the non-existence of any god except Allah (SWT). The Qur'an emphasizes this oneness in several verses, including:

"O mankind! Worship your Lord, who created you and those who were before you so that you may become conscious of Me. Who has made the earth as a resting place for you, and the sky as a canopy, and sent down rain from the sky and brought forth fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know that He (Alone) has the right to be worshipped" (Quran 2:21-22).

Tawheed became the bedrock of Islam in Sulu, serving as the driving force that prevented the Tausug people from being colonized by other cultures and religions. As a result, Islam remains one of the few religions that remained largely uninfluenced by colonial regimes. Asreemoro (2008), in his book *Tausug and the Sulu Sultanate*, observed that the Tausug people achieved their greatest glory when they wholeheartedly embraced the teachings of Islam. Through this faith, they internalized the spirit of Jihad (holy war) and the concept of Tawheed (oneness of God), which "remained strong in their hearts and continued to fuel their spirits to defend their beliefs" (Asreemoro, 2008).

Tausug oral traditions are composed of Islamic teachings derived from the Qur'an and have played a crucial role in the preaching and teaching of Islam. For instance, the Tausug version of Jihad, known as Parang Sabil, was a form of resistance aimed at protecting their religion and liberating their communities from foreign conquerors (Ingilan and Abdurajak, 2021). Parang Sabil, a folk narrative song, is traditionally performed with the accompaniment of the gabbang and native violin during special gatherings in the Tausug community (Tuban, 2020). In recent times, Parang Sabil has even been broadcast on public radio in Jolo, exemplifying how the Tausug people use oral traditions to preserve and transmit Islamic teachings (Ingilan and Abdurajak, 2021).

Beyond these narratives, the Tausug people adhere to the principles of the Holy Qur'an, the Sunnah (examples set by the Prophet Muhammad [PBUH]), and the Hadith (a collection of traditions containing the sayings of the Prophet Muhammad (PBUH)). These teachings are primarily communicated by religious leaders within the Muslim community. In the Tausug community, the Imam—who leads prayers in

the mosque—typically recites and preaches these teachings. As new knowledge emerges and societal changes occur, these teachings have evolved, giving rise to other forms of oral tradition, yet they remain grounded in Islamic principles and are conveyed in a simpler manner (Professor Darwin Absari, personal communication, August 13, 2024).

Islam is deeply connected to morality. In his book *Pagtuhan*, Absari (2021) explains that Islam "aims at the greatest good and happiness for the individual and community both in this world and in the hereafter by giving moral perfection the first importance." In Tausug *Pagtuhan* (spirituality), moral character is rooted in an individual's spiritual alignment. According to Absari, the Tausug people of Sulu have mastered life and reached a standard of decency and truthfulness, reflected in their *kawl iban pill* (words and actions). This is evident in how they fulfill their roles in the community and household, including the holistic moral education they provide to community members and children.

It is therefore important to acknowledge that Islamic orality is deeply interwoven into Tausug oral traditions, as it provides significance, meaning, and sacredness, guiding the Tausugs to remain good members of the *Ummah* (Muslim community). Indeed, Islam is inseparable from the Tausug people, just as their oral traditions are deeply woven into their culture and identity. This interconnection reflects the profound relationship between their religion and way of life.

### **Oral Traditions**

Orality, as defined by the Oxford English Dictionary, refers to a "preference for or tendency to use spoken forms of language." Orality differs from literacy,

highlighting its reliance on spoken communication rather than the written word. Its significance in ancient times was paramount, especially in societies where writing was less prevalent (Thomas, 2016). Moreover, it is a method of preserving a group's beliefs, customs, and history, passed down through generations from parents to children and beyond (Cambridge Dictionary, n.d.).

Foley (2019) characterizes oral traditions as dynamic and immensely varied mediums for evolving, storing, and disseminating knowledge, arts, and ideas. They serve as the primary mode of communication for the formation and sustenance of societies and their institutions.

According to the United Nations Educational, Scientific, and Cultural Organization (UNESCO), oral expressions or traditions encompass a multitude of spoken forms, including proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, chants, songs, dramatic performances, and more. Their primary function is to transmit knowledge, cultural and social values, and collective memory, making them indispensable in preserving cultures (UNESCO, 2002).

Turning to Philippine oral traditions, Jose (2021) describes folklore and oral traditions as the foundation of a people's civilization, encompassing a wide spectrum of oral literature such as songs, music, festivals, customs, rites, rituals, drama, and theater. They serve as the compass of a people's knowledge and belief system, forming the foundation of their overall social consciousness (Jose, 2021). They form

the backbone of Filipino cultural expression, reflecting the diverse ethnic groups and historical influences that have shaped the communities over centuries.

Professor Darwin Absari also emphasized that oral traditions in the Philippines are deeply intertwined with various aspects of daily life, social structure, and spirituality (personal communication, August 3, 2023). They play essential roles in education, entertainment, religious practices, community cohesion, and the transmission of moral values and historical knowledge.

Quintero (2018) advanced this notion through his examination of oral traditions within indigenous communities in the southern regions of Mindanao, exploring their potential as instructional tools in basic education. By meticulously recording and documenting these materials in their original languages and translating them into Bisaya, one of the major regional languages of the Philippines, as well as into English, the researcher discovered their significant potential as classroom learning resources. Additionally, he emphasized that the publication of oral traditions or indigenous literature "makes knowledge of indigenous language and culture available to basic education learners as well as to the general public" (Quintero, 2018). Moreover, the preservation of oral traditions contributes to the conservation of cultural heritage. In his recommendations, Quintero (2018) underscored the crucial role of the academic community in fostering stronger connections with Indigenous communities, thereby continuing the important work of collecting, recording, preserving, and publishing oral traditions.

## **Oral Traditions and ICT**

In this digital age, oral traditions persistently evolve, integrating with modern advancements such as Information and Communications Technologies (ICTs) for documentation and preservation. The emergence of these new technologies and communication methods has revolutionized knowledge access, presenting both opportunities and challenges to cultural preservation and communication (Adeeko, 2022).

UNESCO (n.d.) defines ICTs as "technological tools and resources used for transmitting, storing, creating, sharing, or exchanging information," encompassing computers, the Internet, live broadcasting technologies like radio, television, webcasting, and recorded broadcasting technologies such as podcasting, audio, and video players (UNESCO, 2002).

Adeeko et al. (2022) conducted a study on the potential and challenges of utilizing ICT for managing indigenous knowledge in Nigeria. Their research delved into the impact of ICT on indigenous knowledge, stressing the importance of maximizing benefits while mitigating the risks of overexploitation and unauthorized use. They highlighted ICT's ability to facilitate communication among geographically dispersed individuals. Adeeko et al. (2022) concluded that technology offers significant potential for the resourcing, management, dissemination, and long-term preservation of indigenous knowledge. Nonetheless, overcoming technological, social, political, and economic hurdles is essential to ensure the benefits reach indigenous communities. They stressed the necessity of collaborative efforts involving indigenous communities, multidisciplinary researchers, cultural institution

staff, and software engineers and designers. Such collaboration fosters mutual trust, respect, and a shared understanding of user needs, pertinent issues, and the potential of both current and future technologies.

Misra (2020) further explores the impact of digital technologies on cultural visibility, particularly focusing on the amplification of oral cultural heritage. In her study of the Barak Valley region in India, she underscores the potential of digital platforms to enhance cultural awareness and preserve historical traditions. For underrepresented regions or communities, this form of documentation is vital in fostering cultural consciousness and ensuring the intergenerational transmission of heritage (Misra, 2020).

However, despite the advantages of ICTs in documenting and preserving oral traditions, UNESCO (2002) warns that these traditions—and other forms of intangible cultural heritage—are threatened by rapid urbanization and the spread of modern mass media. The transformation of traditional expressions, such as epic poems or courtship songs, into mere digital music files risks diminishing their cultural significance. UNESCO (2002) stresses the need to safeguard these traditions by ensuring they continue to play an active role in everyday life, while also preserving opportunities for direct knowledge transmission from elders to younger generations, both at home and in schools.

This is evident in Dr. Alexander Flor's article *Exploring the Downside of Open Knowledge Resources: The Case of Indigenous Knowledge Systems and Practices in the Philippines* that a different perspective exists. His 2010 study examined how rural communities responded to using mobile technology to document Indigenous

and local knowledge. The findings revealed a reluctance among many Indigenous communities to engage in open-access initiatives, as integrating Indigenous knowledge with open-access concepts introduced complications. While some community members were open to the idea, the majority were hesitant. This reluctance stemmed from the need to respect Indigenous belief systems, especially concerning the transfer of knowledge, which is traditionally bound by hierarchy, exclusivity, ritual, and secrecy. Tribal leaders, chieftains, and healers—who serve as custodians of this knowledge—often share it with "prudence, responsibility, and, on occasion, sanctity." For instance, knowledge related to agriculture and healing is not meant to be openly accessible, as misuse by those lacking proper understanding could have negative consequences.

Nonetheless, UNESCO (2002) acknowledges the importance of ICTs and encourages communities, researchers, and institutions to use information technology to help safeguard the richness and diversity of oral traditions, including textual variations and performance styles. Mass media and communication technologies can be employed to preserve and strengthen oral traditions by broadcasting recorded performances both within their communities of origin and to a broader audience.

### **Tausug Oral Traditions**

Tausug orality is deeply rooted in the long history of economic interactions between the Tausug and various Asian civilizations. These interactions were not limited to trade but also included philosophical and cultural exchanges within the Sulu archipelago, a crucial hub for international sea trade (Professor Darwin Absari,

personal communication, September 12, 2023). As a result, Tausug literature is predominantly oral, with the intellectual tradition of Sulu being more closely associated with oral rather than written literature (Tan, 1982).

*Bahasa Sug*, the everyday language of the Tausug, is integral to their oral traditions and is characterized by its figurative nature. It belongs to the Austronesian language family, known for its effectiveness in conveying and preserving oral literature (Asain, 1993). This oral communication is rich in both literal and figurative meanings (Arsad, 2020), and it plays a vital role in Tausug culture. Oral traditions within this community, often presented in verse for easy memorization and recall, are a repository of crucial opinions and teachings. As noted by Obach (2011), these traditions are rich with imagery and diverse meanings, encompassing a wide range of genres such as religious chants, folk narratives, legends, myths, proverbs, and riddles (Rixhon, 2010). Historians view these oral traditions as a valuable source of indigenous knowledge, offering insights into the collective consciousness and worldview of the Tausug people (Rixhon, 2010). Samuel Tan, in his book *Selected Essays on Filipino Muslims*, highlighted that these traditions significantly shaped the concepts, values, aspirations, and overall life of the Tausug (Tan, 1982). Furthermore, these oral traditions serve as vibrant windows into the past, providing perspectives on aspects of life that written historical records often overlook (Orlina, 2012). The widespread use of this living language across the Sulu Archipelago reflects the Tausug people's nature, sociocultural system, and unique knowledge, customs, and traditions (Asain, 1993).

Traditionally, Tausug oral traditions are categorized into four distinct forms: narrative, poetic, homiletic, and musical. Narrative traditions include *parang sabil*,

*kissa*, and *katakata*, which are literary forms that tell stories or narrate events, including epics, myths, legends, and historical narratives (Tan, 1982). The poetic forms encompass *tukud-tukud* or *tigum-tigum* (riddles), sayings or proverbs known as *daman*, *masaalla*, *tarasul*, and *malikata*. These forms are reflections of Tausug's wit and wisdom, based on observations of human nature and the physical world. Specifically, *daman* or *masaalla* consists of sayings or proverbs (Tan, 1982).

Scholars have extensively studied these oral traditions to analyze their significance to Tausug values and their relevance to culture and Islam. For instance, Asain (1993) explored cultural change within Tausug society through the lens of folk narratives known as *katakata*. He collected over two hundred folktales, categorizing them into cognitive, expressive, and material or technological aspects. Despite changes in the material aspect, Asain observed that many components of Tausug culture persisted, portraying a dynamic culture in transition that remained true to its Islamic heritage. His study revealed that folktales are cogent records of cultural change, highlighting the interplay between tradition and evolution.

Similarly, Orlina (2012) investigated the Indic influences in Sulu society as reflected in *katakata*, a form of Tausug oral literature derived from the Indian *katha* narrative tradition. Using Kramer's Cultural Fusion Theory and Pollock's conceptualization of a Sanskrit cosmopolis, the study revealed that Indic influences remain evident in Sulu folktales. Orlina emphasized that these oral traditions reflect the layered cultures that form the foundation of Sulu society, particularly in rural areas.

Another significant study is that of Maria Rita Tuban (1992), a pioneering researcher who examined five genres of Tausug oral traditions. Her research focused on identifying the major factors shaping Tausug values within these traditions and analyzing their impact on the Tausug worldview and responses to social changes. Tuban stressed the critical role of oral traditions in maintaining ethnic identity and the need for their preservation and study.

Recent fieldwork by Absari highlights that while traditional forms of Tausug oral traditions are either declining or transforming into simpler versions, they remain an integral part of Tausug culture (personal communication, July 10, 2024). This shift is largely due to rapid societal changes, including modernization and technological advancements. Absari notes that contemporary Tausug oral traditions now also encompass *pandu'* (advice and guidance) and *banda'* (warnings), which reflect both Islamic and spiritual knowledge. Despite these transformations, the essence of Tausug oral traditions remains deeply rooted in the community's cultural and spiritual life.

However, it is important to recognize that some Tausug oral traditions are considered sacred and are preserved through oral transmission, shared only with those deemed ready and deserving. In her 2020 discussion paper on the Tausug construct of leadership, Arsad explained that Sulu orature, including Tausug traditions, is "highly valued and protected by certain protocols and gatekeeping measures." This ensures that the transmission of these traditions is limited to "society insiders" who are truly deserving of the knowledge they contain. As Arsad notes, "It is clear to human repositories of oral literature that knowledge cannot be parceled out indiscriminately, nor will it be readily available to anyone. Knowledge,

after all, is a treasure, and this treasure is protected and awarded only to the deserving." She further emphasized that Tausug oral traditions are built upon a distinct philosophical framework, requiring their own space to function effectively within Muslim institutions.

Tausug scholars from the UP Institute of Islamic Studies have also clarified that while there is no formal policy prohibiting the documentation of Tausug oral traditions through writing or digital technology, an unspoken protocol exists within the Tausug community, especially concerning the gatekeeping of certain sacred traditions (Dr. Nefertari Arsad, personal communication, September 6, 2024). These traditions are transmitted orally under specific conditions, which explains why they continue to be passed down orally rather than through written or digital means. Despite the absence of formal guidelines for their proper transmission or preservation, these oral traditions remain prevalent and continue to endure, as they are deeply woven into the fabric of Tausug life, even amid technological advancements (Professor Darwin Absari, personal communication, August 13, 2024).

Both in their traditional and contemporary forms, Tausug oral traditions offer a rich lens through which to study Tausug culture and society. Tan (1982) stressed the importance of dedicating time, effort, and resources to preserving these fading traditions, warning that the rapid encroachment of modernization may eventually obscure these vital cultural expressions.

## **Transmission of Tausug Oral Traditions**

In the context of Philippine Muslims, much of their literature is conveyed through spoken or oral means (Sakili, n.d.). Specifically focusing on Tausug orality, these narratives are typically expressed through spoken words, recitation, or song (Asain, 1993). Rixhon (1937) further elaborates that Tausug oral traditions are primarily communicated in the native language, with minimal external influence:

It transmits the people's knowledge of the past and genealogical ties, and their views of nature convey their feelings and judgments on important and delicate occasions (principally through symbolic speech), manifests their artistic inspiration (through singing), and serves as the medium by which people may contact and manipulate praeternatural forces to their own ends (through charms and spells) (Rixhon, 1937).

Tausug oral traditions, especially folk narratives, are often conveyed through recitation for an audience (Rixhon, 1973). Many of these narratives are presented in verse form, which facilitates the memorization of key thoughts and teachings, often influenced by Islam (Sakili, n.d.). While some oral expressions have been written down for preservation—such as genealogies and certain myths intended for recitation—Rixhon (1973) noted that "committing an oral text to writing," a recent development as of 1974, enhances its transmission and underscores its cultural importance. He also emphasized that Tausug oral traditions are deeply embedded in the fabric of Tausug life, reflected in their religious practices, such as daily prayers and Friday congregational worship, as well as in life events like birth, marriage, and burial, which are grounded in formal Islamic rituals. Additionally, during special

occasions and popular Islamic celebrations, storytelling, and song play an integral role, with oral traditions like the *tarasul*—religious and moral songs—being recited or sung.

Tausug society is rich in gatherings for devotional exercises, particularly during significant celebrations like *Halilaya Puasa*, the festival marking the end of Ramadan, and *Halilaya Hadji*, which celebrates the accomplishment of the pilgrimage. During these occasions, special *khutba* (sermons) are delivered, often accompanied by recitations of appropriate Qur’anic passages. These events also serve as opportunities to remind the Sulu people of their connection with *dar al-Islam*, the broader Muslim community, through the recitation of genealogies of past Sultans of Sulu and recounting their accomplishments (Rixhon, 1973).

A concrete example of the transmission of oral traditions is *parang sabil*, an epic or folk narrative song traditionally performed with the accompaniment of Tausug musical instruments during special gatherings (Sakili, n.d.). In more contemporary times, *parang sabil* has even been played on public radio in Jolo (Ingilan and Abdurajak, 2021). This important oral tradition serves not only as entertainment but also as a means to instruct the audience, particularly young Tausug, on the heroic virtues of the *sabil* (those who perform jihad), who refused to surrender despite overwhelming odds (Ingilan and Abdurajak, 2021).

Asain (1993) described the Tausug community in Sulu as possessing a rich and captivating body of folk literature, comparable to their counterparts in mainland Mindanao, Visayas, and Luzon. This folklore includes verbal narratives such as *katakata* (folktales), *kissa* (stories, narratives, or ballads), *tarasul* (poems),

*tigumtigum* or *tukudtukud* (riddles), *daman* (poetic dialogues), and *masalla* (proverbs). Rixhon (1973) provided a detailed description of these folklore types in his book *Sulu Studies 3*. Notably, *salsila*—a written family tree or genealogy detailing past reigning sultans or royal datus—is rich in ethnohistorical and occasionally fictional details but lacks genealogical data. *Kissa*, on the other hand, narrates stories about known characters or religious events through singing and, less frequently, recitation, aiming to instruct and entertain audiences. *Katakata* blends fiction with instruction, allowing imagination to flourish with indigenous elements yet to be fully identified. As explained in the works of Asain and Rixhon, these oral traditions are transmitted orally and are deeply embedded in the everyday maxims, practices, and traditions of the Tausug people.

Other oral traditions involve symbolic speech expressed through proverbs, riddles, courtship dialogues, and inverted speeches. *Tigumtigum* or *tukudtukud*, a verbal game of riddles, remains popular, serving as both entertainment and a battle of wits during various celebrations. *Masalla* involves direct communication but introduces symbolism in specific settings or events. *Daman*, or courtship speech—a fading tradition rich in symbolism—is expressed during marriage rites and is sometimes used outside of courtship for delicate rebukes or to subtly show disapproval.

Although many of these forms are available to the public, certain traditions, such as *tarasul* or *kissa*, are considered sacred by some Tausug people, as they contain not only Islamic but also spiritual knowledge. According to Professor Darwin Absari the transmission of these kinds of oral traditions is limited to those who are prepared to accept and comprehend the words and teachings of their forefathers

(personal communication, August 13, 2024). He describes these traditions as "the highest form of Tausug orality," requiring a strong sense of spirituality (personal communication, August 13, 2024).

Rixhon (1973) noted that these oral traditions serve as crucial records of Tausug culture, depicting its evolution while remaining rooted in Islamic heritage. Various forms of oral expression continuously adapt, incorporating new elements during transmission from one generation to the next. Asain's study suggests that Tausug folktales, produced and transmitted within an Islamized society, are significant markers of cultural change. He emphasized that "people should look up to their folklore as one of the enduring terraces of their glorious past. Knowing the Bangsa Sug or Tausug is knowing their folklore, which is their own *bin sin kamaasan* or *pusaka kamasan*—their ancestral legacy" (Asain, 1993).

The valuable insights provided by these studies, particularly those by Rixhon in the 1970s, highlight the importance of preserving Tausug oral traditions. During that period, technological advancements and societal developments were relatively simple compared to today's digital age, underscoring the need for written documentation to ensure these traditions endure.

### **Brief Socioeconomic Condition of the Sitio in Indanan, Sulu**

Among the regions in Southern Mindanao, the Sulu Archipelago stands out as the poorest, a fact evident in the socio-economic status of its municipalities, including Indanan. Indanan, a coastal community with 34 barangays, represents 9.32% of Sulu's total population. Located south of the town of Jolo, Indanan is where the first

agricultural school in the province was established during the American regime, and inaugurated on January 12, 1916 (Abdulla, 1989).

The research locale for this study is a sitio located in Indanan, Sulu. Due to limited data about the sitio, information about it was drawn from recent research conducted by the UP Institute of Islamic Studies in 2022, revealing its poor socio-economic condition. The sitio is home to 46 households, with most residents originating from nearby barangays and relocating to the sitio due to clan feuds and armed conflicts (Wadi et al., 2022). Despite dormant armed conflicts in the area and rapid technological advancements, the sitio remains underdeveloped, with limited access to basic needs such as electricity and communication resources (Wadi et al., 2022).

However, the location is rich in both natural resources and culture. The primary source of income for locals, particularly those living near the sea, is fishing and seaweed cultivation. Coconut palms are also abundant, providing an additional source of income. Nevertheless, the locals' restricted access to water and electricity makes it challenging for them to sustain their livelihoods (Wadi et al., 2020).

The majority of inhabitants are Tausug. When asked about their perceptions of peace, they provided comments based on personal experiences and ideas influenced by Islamic teachings and Tausug culture. They emphasized the necessity of dialogue, respect, and unity as key components in ensuring communal peace. These considerations can be better understood when linked to Muslim leaders' pre-Islamic peacemaking tactics and peace treaties with secessionist parties and the

Philippine government. Furthermore, these findings highlighted the significance of having a thorough awareness of the area's current culture and prevailing religion, which are still evident in the oral traditions of the people in the sitio and Sulu in general.

As a result, Wadi et al. (2022) recommend conducting research studies that will provide in-depth data about the sitio and its people. They believe that research is an integral part of development and opens multiple opportunities for collaboration and programs aligned with the needs of the community.

### **The Concept of Sociocultural Constructivism**

The research lens for this study is grounded in sociocultural constructivism. Using this framework, the researcher explored social interactions and the cultural context of the Tausug community, with a specific focus on how technological advancements influence the transmission of Tausug oral traditions.

Sociocultural constructivism, rooted in the pioneering theories of scholars like Vygotsky, emphasizes the intricate interplay of social interactions, cultural influences, and shared experiences as crucial elements in individual understanding and learning (Norwood et al., 2018). This theoretical framework, based on the social constructivist paradigm, posits that "knowledge is constructed socially through interaction and shared by individuals" (Bryman, 2001). Moreover, sociocultural constructivism highlights that learning and development are closely associated with social events, where interactions with others and encounters with objects or events occur in a collaborative environment (Vygotsky, 1978).

Johnson (2009) elaborates on this by explaining that sociocultural theories "describe human cognition as developed through engagement in social activities, as an individual interacts with other people, objects, and events." Consequently, human cognition is inherently connected to the social, cultural, and historical contexts from which it emerges (Johnson, 2009).

In today's digital society, the sociocultural constructivist perspective serves as an invaluable research lens for exploring how individuals, embedded within their social interactions and cultural contexts, actively contribute to the intergenerational transfer of oral narratives.

Additionally, sociocultural constructivism asserts that knowledge is a human product constructed socially and culturally, requiring a community of individuals who share language and culture (Han, 2019). This framework also emphasizes that thought and knowledge are inextricably tied to language; one cannot think a thought without first understanding the word. In the context of this study, the knowledge primarily pertains to Tausug oral traditions. The study further analyzes how these oral traditions are transmitted and interpreted in this digital age, with a focus on the influence of society and culture on intellectual growth and environmental perception.

Sociocultural constructivism is divided into three key ideas—social, cultural, and constructivist—drawing inspiration from the cognitive development work of Lev Vygotsky, a Soviet psychologist renowned for exploring the impact of social and cultural factors on human consciousness (Britannica, 2023). Vygotsky's insights underscore that learning is a social process, where information integration occurs at the individual level following interactions (Anh and Marginson, 2010). This research

lens posits that the social environment significantly shapes cognitive development and mental processes, highlighting the co-construction of knowledge through social interactions (Cherry, 2022). In the context of intergenerational knowledge transfer, the sociocultural constructivism lens emphasizes the interactive nature of this process, where both older and younger generations actively engage in sharing and preserving oral traditions.

Furthermore, the emergence of communication tools has ushered in a new era for the transmission of oral literatures. Sociocultural constructivism facilitates an exploration of how technologies influence the storytelling and knowledge transfer process across generations, impacting language, narrative forms, and the preservation of cultural heritage.

Vygotsky also contended that culture equips individuals with tools for intellectual adaptations, allowing them to leverage their abilities in a manner adaptive to their cultural surroundings (APA Dictionary of Psychology, 2018). For instance, the use of memory strategies significantly influences learning. In the context of this research, oral traditions are viewed as tools employed by the Tausug community to transmit, preserve, and disseminate their cultural heritage, including the teachings of Islam.

In a dissertation by Tanyag (2021), sociocultural theory was used to examine the importance of culture and education to the indigenous people in Mindanao, particularly the Lumad. The study analyzed the relationship between the Lumad community's lifestyle and their learning system at school, revealing that Lumad schools play a crucial role in the development of individuals and the preservation of

their culture. The study recommended sociocultural theory as an applicable framework for studying indigenous peoples in Mindanao, as it discusses the relationship among culture, social structure (in this case, the school), and the people.

Through the lens of sociocultural constructivism, this study examines the intergenerational transmission of oral traditions, exploring the dynamics involved in how these traditions are passed down including the construction of meaning among individuals of different age groups. This comprehensive approach offers insights into the interactive and evolving nature of oral narratives across generations.

### **Definition of Terms**

In order to be familiarized with terms used in this study, the following terms are defined:

1. Tausug - This term refers to the dominant ethnic group in Sulu, one of the thirteen ethnolinguistic Muslim groups in the Philippines.
2. Sulu – This term refers to a province in the Philippines located in southern Mindanao, specifically in the Sulu Archipelago.
3. Sitio - This term refers to the research locale of the study, specifically the identified sitio located in the Municipality of Indanan, Sulu, where the key informants of the interviews reside.
4. Tausug oral traditions - This term refers to sayings, proverbs, riddles, idioms, stories, poems, and other oral expressions composed of Islamic teachings and Tausug traditions, conveyed orally by the source of the message.
5. Transmission - This term refers to the traditional and modern ways of passing down oral traditions across generations.

6. Preservation – This term refers to the traditional and modern methods of preserving Tausug oral traditions.
7. Communication tools - This term refers to technological devices used for communication that are available and accessible in the identified sitio of this study. This may include mobile devices, computers, laptops, audio recorders, etc.

## **Chapter III**

### **METHODOLOGY**

#### **Research Design**

This research employed a qualitative approach to explore Tausug oral traditions and the ways through which they are transmitted across generations.

To delve deeper into the analysis of responses, especially regarding how respondents transmit Tausug oral traditions, considering its inseparable connection with their culture, a sociocultural constructivist research lens was applied. This lens highlights the influence of social interactions and cultural factors in knowledge construction, offering a valuable framework for examining the transmission and sharing of oral traditions within the Tausug culture.

Semi-structured interviews were conducted for the key informant interviews, with participants' consent for audio recording. This format, guided by a set of predetermined questions, allowed the researcher and research assistant to gather detailed and rich information due to its open-ended nature. A KII guide, comprising both predetermined and follow-up questions, ensured a thorough process. These questions were crafted to encourage a natural conversation, facilitating the collection of comprehensive information while adhering to ethical standards and maintaining confidentiality. The researcher has ensured that the KII guide promotes an open dialogue, making participants feel comfortable sharing their thoughts and responses.

The data from the KII, which includes cited or narrated Tausug oral traditions, required the researcher to categorize these traditions by type. This classification is crucial for analyzing transmission practices, as the informants' awareness and understanding of specific types of oral traditions directly influence how these are passed down. Moreover, categorization is necessary to uncover the sociocultural influences that shape these practices.

In this study, the categorical data—in this case, the types of Tausug oral traditions—are classified as qualitative. The Australian Bureau of Statistics (2021) explains that qualitative data encompasses categorical variables, such as types. Additionally, the article notes that qualitative data, also known as categorical data, can be divided into two categories, one of which is nominal. Nominal data refers to named categories without any inherent hierarchy or structure, as is the case when identifying different types of Tausug oral traditions.

When analyzing categorical data, as the aforementioned source highlights, frequency counts—specifically the number of times a particular observation occurs—can be calculated using counts and percentages. Ramachandran and Tsokos (2021) further elaborate that counts and percentages are fundamental statistics for categorical variables and that such data can be summarized using frequency tables. Various graphical representations, including bar graphs and pie charts, can be used to visualize categorical data.

Guided by these resources, the researcher categorized the Tausug oral traditions by type and counted how often each type was mentioned by the informants. This data was then presented using tables and bar graphs. This

approach is essential for conducting an in-depth analysis, especially given the rarity and cultural significance of Tausug oral traditions, which requires close and thorough analysis.

### **Locale of the Study**

The study concentrated on respondents residing in a sitio in the Municipality of Indanan, Sulu. Based on the sitio's most recent socio-demographic results, the community has a total population of forty-six (46) households (Wadi et al., 2022). This specific sitio was chosen not only due to its challenging socio-economic conditions but also because it represents a Tausug community deeply rooted in the teachings of Islam and devoted to practicing Tausug culture (Wadi et al., 2022).

### **Research Participants**

The research respondents were selected based on characteristics relevant to the research objectives, including representation from the four generations as categorized by the Pew Research Center. (Dimock, 2019). Key informant interviews for the study involved individuals representing four distinct generations to ensure a comprehensive understanding of each age group:

1. Silent Generation: Born between 1928-1945.
2. Baby Boomers: Born between 1946-1964.
3. Generation X: Born between 1965-1980.
4. Millennials: Born between 1981-1996.

Each generation was represented by two individuals. There were a total of four males and four females. This enabled the researcher to have a deeper analysis

of the data, particularly on whether there is a difference in the transmission based on gender. These representatives are residents of a sitio in the Municipality of Indanan, Sulu.

Moreover, the KII was participated by respondents who were subject experts--knowledgeable or exposed to Tausug oral traditions. In total, there were eight individuals holding significant positions in the community, including youth, community, and religious leaders. Additionally, representatives included individuals attending a madrasah school or a guru who delivers *khutbah* (sermon) and facilitates other Islamic rituals or events. This was to ensure the data collected was informed and insightful.

In conducting this study, it is crucial to recognize and address potential vulnerabilities, especially considering the involvement of elders and the collection of oral traditions that may trigger negative memories of armed conflicts. To mitigate these vulnerabilities, the researcher made every effort to create a supportive and respectful environment for participants, allowing ample time for rest or breaks during interviews. Participants were encouraged to share only what they were comfortable with and assured that their contributions would be treated with the utmost respect and confidentiality.

Participation in this study was voluntary, and participants can decline participation or withdraw at any time without penalty. Additionally, information about available support services was provided to participants in case they experienced any emotional distress or discomfort. The research team was committed to upholding

ethical standards and ensuring the well-being of all participants, given the cultural significance of the oral traditions being shared. Below are the specific risks and mitigation strategies:

***a. Silent boomer and baby boomer generations' engagement and participation***

Elders from the Silent Boomer and Baby Boomer generations possess valuable cultural knowledge and oral histories. However, their participation may present unique challenges, such as potential discomfort or fatigue during interviews or discussions. Given this, the researchers prioritized their comfort and safety during the interview process. Measures to minimize potential risks include:

- **Creating a Supportive Environment:** Ensuring the interview setting is comfortable and conducive to the participants' well-being.
- **Pre-Interview Assessment:** Assessing the well-being of KII participants before conducting the interview.
- **Venue Preparation:** Ensuring the venue is well-ventilated and providing food and water to the participants.
- **Medical Accessibility:** Setting the venue in an environment with accessible medical facilities and personnel. Interviews were conducted at Notre Dame of Jolo College, an academic institution well-equipped with facilities, including a school clinic for emergencies.

***b. Addressing distressing memories***

During the KIIs, participants may recall negative experiences or memories of armed conflicts and the impacts of prolonged war. Recalling traumatic or distressing events can be uncomfortable. To mitigate this:

- **Informed Consent:** The researcher disclosed questions that may be triggering in the informed consent and emphasized that participants can stop or skip any questions if they feel uncomfortable.
- **Experienced Facilitators:** The researcher and research assistant, both from Mindanao, have experience working with internally displaced persons (IDPs) from the Zamboanga and Marawi sieges. The primary investigator is a trained psychosocial volunteer who has provided psychosocial interventions for IDPs in Zamboanga, while Prof. Darwin Absari has consulted with many Muslim groups and conducted numerous focus group discussions with IDPs, including those from the Marawi siege. Both KII facilitators have basic skills in handling debriefing sessions.
- **Counseling Support:** Since the KIIs were conducted at Notre Dame of Jolo College, the researcher coordinated with the Guidance Counseling Office to provide counseling or debriefing sessions for participants experiencing distress.

Regarding the benefits of the study, the researcher and the research assistant discussed these advantages with the participants, emphasizing both their contributions as Tausug and their impact on the community. Participants played a crucial role in broadening the narrative about Muslims in the Philippines, particularly by focusing on the transmission and preservation of oral traditions that are vital to maintaining Tausug culture and heritage.

Additionally, participants were informed that transportation, food, and modest remuneration would be provided for their involvement in the KII.

## **Data Gathering Procedure**

During data gathering, the researcher was assisted by a research assistant for the coordination and key informant interviews and a translator for the translation of Tausug responses to English. The following were the specific roles of each:

### ***Researcher***

The researcher was the principal investigator of the research study and was ultimately responsible for the overall research. During the data-gathering phase, the researcher assisted the research assistant in the conduct of the key informant interviews. She ensured that the participants were comfortable before, during, and after the interview. Moreover, ensured the transportation, food, and water were in place and the venue was well-ventilated. As the main investigator, the researcher made observations of non-verbal cues during the KII. As well as providing the requests of the participants should there be any.

As the assistant of the KII facilitator, the researcher was assigned to:

1. Render logistical assistance during the KII.
2. Ensure the venue is conducive during the KII.
3. Ensure food and water are sufficient, and transportation is secured and well-arranged.
4. Ensure research documents are properly explained, signed, and secured.
5. Provide assistance to the KII facilitator.

### ***Research Assistant***

The research assistant, Prof. Darwin J. Absari served as the facilitator of the KII. Prof. Absari is a Tausug scholar with extensive experience in conducting research studies in Mindanao, including Sulu. Given the dynamics of the Tausug community, the presence of a male Muslim research assistant was crucial for establishing stronger rapport and facilitating interviews, especially with the elder generations. His fluency in the local dialect and deep immersion in the area were significant assets.

As the facilitator of the KII, Prof. Absari was assigned to:

1. Explain the informed consent.
2. Ensure the informant's comfort and approval for recording the interview.
3. Conduct the KII guided by the provided questions.

Furthermore, the research assistant also helped during the coordination phase of the research. Given his immersion in the area and established rapport, Prof. Absari acted as the main coordinator in connecting the researcher with focal persons and groups in Sulu. This was to ensure adherence to the community's dynamics and to avoid disturbance to community protocols. Specifically, Prof. Absari's role also included:

1. Identifying focal persons in Sulu who assisted the researcher with logistical concerns such as the hiring of transportation, venue reservation, food, and accommodation.
2. Assisting in ensuring security measures by connecting with the local government unit.
3. Facilitating the courtesy call with the religious and community leaders.

### ***Translator***

The researcher hired a translator experienced in translating works from Tausug to English and vice versa. To ensure the accuracy and completeness of the translations, the researcher hired an authorized translator from the UP Institute of Islamic Studies, who has been providing translation services as part of the Institute's extension projects. The translator had the following tasks:

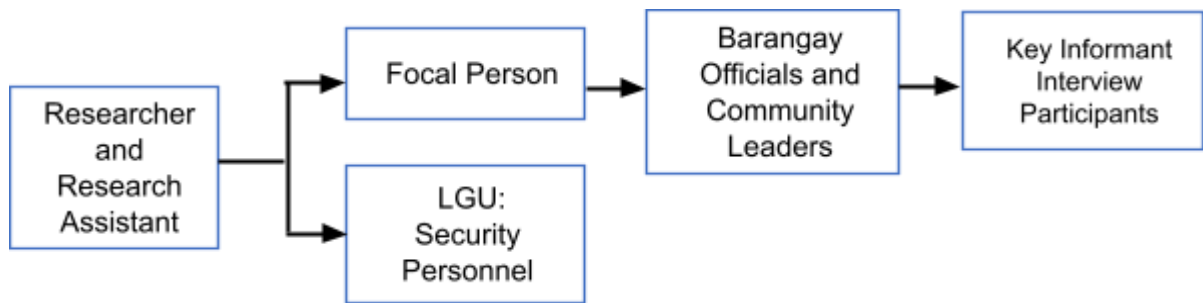
1. Translate the recited oral traditions from Tausug to English.
2. Translate the Tausug responses gathered during the KII to English.

Furthermore, the research team received an orientation about the thesis prior to conducting the KII, facilitated by the researcher. To ensure confidentiality, all research members signed a Non-Disclosure Agreement aligned with the Data Privacy Act of 2012 (Republic Act No. 10173). This agreement ensures that personal data from the research participants is not disclosed without consent, prevents unauthorized dissemination of research data, aligns with data protection laws, and safeguards both the researcher and the participants while upholding the highest standards of privacy and data protection.

### ***Coordination***

During the data-gathering process, the researcher, with the assistance of the research assistant, coordinated with the Local Government Unit of Sulu, a focal person from the identified sitio, Barangay officials and community leaders of the sitio, and the participants of the KII. Below is a diagram illustrating the coordination efforts that the researcher undertook:

**Figure 1.** Coordination scheme of the study.



The researcher, with the assistance of the research assistant, coordinated with the following groups to ensure the efficient conduct of the research while maintaining ethical considerations and security measures.

***a. Local Government Unit***

The researcher and the research assistant conducted a courtesy visit to the local government unit (LGU) of Sulu to request additional security measures in the area and obtain the necessary permissions to conduct the research. An official letter detailing the study's objectives, methodology, and specific requests was addressed to the current Sulu Governor. This letter included all pertinent information required for the approval and support of the LGU.

***b. Focal person***

The focal person, based in Sulu, has been the local partner of the UP Institute of Islamic Studies in conducting fieldwork. For this research, the same focal person assisted in coordinating with the religious and community leaders, organizing the community, and providing support to the researchers. This focal person is a resident

of the sitio and an active community organizer, familiar not only with the area but also with the local population.

### ***c. Barangay Officials and Community Leaders***

To properly introduce the research team and the study, a courtesy call was arranged with the help of the focal person. The first meeting was held with the Barangay officials of the sitio to obtain permission from the Barangay Captain to conduct the key informant interviews and to identify potential participants. Another courtesy call was arranged with the community leaders of the sitio to ensure adherence to ethical considerations. It is important to note that individuals holding positions in the Barangay are also considered community leaders. These leaders include elders, ulama (religious scholars), and other prominent members of the community.

The research assistant, fluent in the local dialect and with an established rapport in the area, acted as the main facilitator during these visits. The research assistant thoroughly explained the purpose of the thesis to the community leaders and introduced the researcher. The discussion also included the involvement of eight individuals from four different generations, who would serve as participants in the KII. Only after obtaining their permission and approval were the interviews conducted.

### ***d. Key informant interview participants***

Once permission has been fully granted, the researcher and research assistant conducted an initial visit to potential participants for the KII to ensure

adherence to the community's dynamics and to avoid disturbance to community protocols. Their involvement in the study was thoroughly explained and discussed, guided by an informed consent document translated into the local language.

Based on the best practices shared by Wadi et al. (2022), who recently conducted a study in the area, community members prefer to conduct the KII outside the sitio as it enables them to render 100% participation and maintain confidentiality, avoiding issues with other community members. Therefore, the researcher followed the same procedure, with the help of the focal person, by renting a conducive function room at Notre Dame of Jolo College, which is only 15 kilometers away from the sitio, where the KII was conducted. The KII participants were provided with transportation to and from the venue. They were also given snacks, lunch, and minimal remuneration as a token of appreciation for their participation.

Additionally, conducting the KII at Notre Dame provides security measures for the researcher, her team, and the KII participants, as Notre Dame has its own security personnel. With the assistance of the LGU, additional security personnel also accompanied the research team in transporting the KII participants and during the entire conduct of the KII.

### ***Data management***

The researcher ensured proper data management during the collection of data from the KII participants. This includes the collection, anonymization, processing, and storage of data in accordance with the UP Diliman Privacy Policy for Researchers and Research Subjects.

Before data collection, informed consent was obtained from the KII participants. They were thoroughly oriented on the content of the informed consent, which highlights the extent of data collection, security, confidentiality, and their rights. Explicit permission was sought to collect data from the interviews, and these details were clearly explained by the KII facilitator in the local dialect. Participants were informed that the interview would be recorded, and recording would only commence with their permission. It was also emphasized that participation was entirely voluntary and they have the right to withdraw at any time without facing consequences. Additionally, the importance of privacy and confidentiality was stressed, ensuring that all information collected during the study will be kept strictly confidential and managed by the researcher and authorized personnel of the UP Institute of Islamic Studies.

During the KII process, anonymization was ensured by not collecting any information that could be traced back to the participants, except for age and sex, which are crucial for the study. Pseudonymization was used to maintain privacy, assigning a unique code to each participant as follows:

1. KII-SG-M for Silent Generation male KII participant
2. KII-SG-F for Silent Generation female KII participant
3. KII-BB-M for Baby Boomers male KII participant
4. KII-BB-F for Baby Boomers female KII participant
5. KII-GX-M for Generation X male KII participant
6. KII-GX-F for Generation X female KII participant
7. KII-Mil-M for Millennials male KII participant

#### 8. KII-Mil-F for Millennials female KII participant

After the interview, the facilitator reiterated the informed consent process, emphasizing that the data derived from the interview would be transcribed by the researcher. Tausug responses will be translated by an authorized translator from the UP Institute of Islamic Studies.

The storage and transfer of data were also discussed with the KII participants, assuring them that data will be securely stored and managed to maintain confidentiality and privacy. Following the UP Diliman Privacy Policy, the data were stored electronically and physically in secure locations. For electronic data, the researcher used her UP account to create a cloud-based storage system using Google Drive during the active phase of the project. This UP account ensures additional security, allowing access only to those with existing UP accounts. Only official UP cloud storage may be used for private and confidential information (UP Diliman Information Security Policy, 2020). This way, only the researcher, research assistant, and authorized personnel of UP Institute of Islamic Studies have access to the data. Google Drive offers data security, including features such as file replication for backup and a 25-day file recovery period.

The data uploaded to Google Drive were anonymized, ensuring no identifiers were used to maintain participant anonymity. The KII recordings were anonymized and classified as restricted, meaning they are not for open sharing and can only be accessed by authorized personnel. Physical data, such as signed consent forms and other hard-copy documents, were stored in locked filing cabinets at the Research,

Publication, and Extension Division of the UP Institute of Islamic Studies. These cabinets are secured, with access granted only to authorized personnel.

The audio recorder used in the KII was checked to ensure data was properly transferred to Google Drive and then permanently deleted from the device. Recordings may be shared with the authorized translator of the study.

Access to data is restricted to authorized individuals directly involved in the research process. All personal or identifiable information was anonymized to protect participant privacy. Upon the study's completion, all data were securely archived and retained according to institutional and legal requirements. The proper retention, disposal, and destruction of data followed the UP Diliman Records Management Policy, ensuring the proper management of records and the protection of confidentiality (UP Diliman Data Protection Office, 2022).

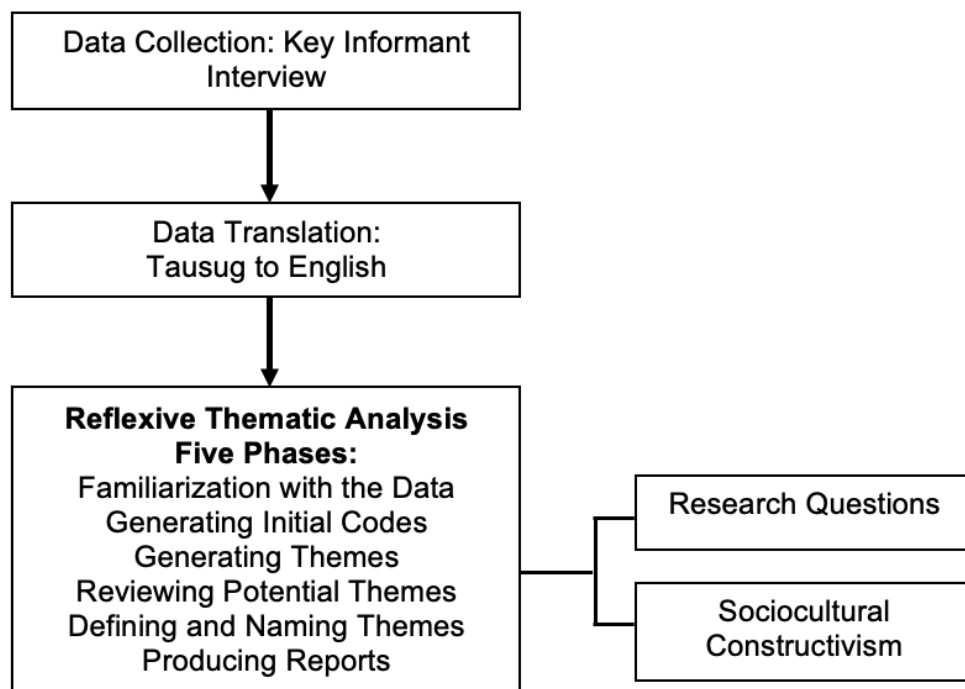
Data retention and disposal will involve regular reviews to assess its relevance and validity (UP Diliman Records Management Policy, 2020). Research data may be retained for at least five years after the study's completion. The researcher, in coordination with the unit's records officer, will schedule regular data appraisals to determine whether data needs to be retained or can be safely destroyed. KII recordings, including consent forms, will be retained beyond the thesis completion but for no longer than necessary. Physical copies of any personally identifiable data will be destroyed, and digital data will be deleted from the University-managed cloud when no longer needed, but not earlier than five years after the study's completion.

By adhering to these ethical data management principles, the researchers aim to uphold the trust and confidentiality of the participants while maintaining the integrity of the research process.

## Data Analysis

For data analysis, the researcher followed the data analysis flow outlined below:

**Figure 2.** Procedure of qualitative data analysis.



The research involved conducting data collection through key informant interviews (KII) with eight representatives from four generations: Silent Generation, Baby Boomers, Generation X, and Millennials. These face-to-face semi-structured interviews were facilitated by the researcher and a research assistant. After data collection, the responses were compiled and translated into transcripts. Responses

in Tausug were translated into English by an authorized Tausug language translator from the UP Institute of Islamic Studies.

The researcher employed thematic analysis to analyze the transcripts, aiming to identify major themes and organize the data based on common responses. A reflexive approach to thematic analysis, as defined by Braun and Clarke (2012), was used. Reflexive thematic analysis is described as “an easily accessible and theoretically flexible interpretative approach to qualitative data analysis that facilitates the identification and analysis of patterns or themes in a given data set (Braun and Clarke 2012).” This approach requires the researcher to play an active role in knowledge production, with codes representing the researcher’s interpretations of patterns and themes based on the gathered data. However, it is crucial to acknowledge that knowledge production is influenced by the researcher’s interpretative analysis, as a product of the intersection of the dataset, theoretical assumptions, and analytical skills and resources of the researcher (Byrne, 2022). These codes were further interrelated with sociocultural constructivism as the research lens. Sociocultural constructivism posits that knowledge and meaning are constructed through social interactions and cultural contexts (Mcleod, 2024). This approach facilitated a deeper analysis and understanding of how digital society and Tausug culture influence the communication and transmission of oral traditions among respondents. By examining the interplay between individual experiences and the sociocultural environment, the researcher can uncover how digital advancements and cultural norms shape the ways in which oral traditions are preserved and passed down. Additionally, the data and analysis were supported by reliable resources and references to explain Islamic and Tausug concepts, principles, and other important

topics related to Tausug oral traditions, communication technology, and digital society. This included exploring the historical context of Tausug oral traditions, the impact of modern communication tools, and the role of Tausug cultural practices in maintaining these traditions.

In applying reflexive thematic analysis, the coding process was flexible and organic, evolving throughout the analytical process (Braun et al., 2019). Reflexive thematic analysis is not a linear process, allowing the researcher to gain further familiarity with the dataset by re-reading and re-evaluating the codes. It is recommended for use in qualitative studies involving constructivism. It is important to emphasize that both inductive and deductive approaches were implemented during the coding process. The inductive approach facilitates open-coded, respondent- or data-based meanings and themes, while the deductive approach ensures that open-coding contributes to producing themes aligned and relevant to the research questions. This mixture of approaches was utilized in the study for similar reasons. When employing reflexive thematic analysis, the researcher must adhere to a six-phase process to facilitate the analysis and identify key aspects of the dataset. According to Braun and Clarke (2012), the six phases are as follows:

**Phase one:** Familiarization with the Data. This involves reading and re-reading the entire dataset or manuscript to thoroughly familiarize oneself with the data. This step ensures the identification of information relevant to the research questions. Manual transcription of the interviews will serve as the primary material for deep and thorough familiarization.

**Phase two:** Generating Initial Codes. During this phase, the coding process begins, producing concise, descriptive, or interpretative labels for pieces of information relevant to the research questions.

**Phase three:** Generating Themes. Once all data have been coded, the researcher reviews and analyzes the different codes to determine how they may be combined according to shared meanings. This process involves forming themes or sub-themes by merging or collapsing multiple codes that share similar underlying concepts or features into a single code. The researcher must actively interpret the relationships among the different codes, focusing on patterns rather than the number of codes, to derive meanings that help answer the research questions.

**Phase four:** Reviewing Potential Themes. In this phase, the researcher conducts a recursive review of the identified themes in relation to the coded data items and the entire dataset. Themes that do not function well as meaningful interpretations of the data or do not address the research questions may require revision. Braun and Clarke (2021) provided guided questions to aid researchers in reviewing potential themes:

- Is this a theme (or just a code)?
- What is the quality of this theme (does it provide useful insights about the dataset and research question)?
- What are the boundaries of this theme (what does it include and exclude)?

- Are there enough meaningful data to support this theme (is it well-supported)?
- Are the data too diverse and wide-ranging (does the theme lack coherence)?

This phase involves two levels of review. The first level allows the researcher to review the relationships among the data items and codes that inform each theme and sub-theme. The second level involves reviewing the identified themes in relation to the entire dataset to assess how well they provide the most applicable interpretation of the data in relation to the research questions.

**Phase five:** Defining and Naming Themes. In this phase, the researcher presents a detailed analysis of the thematic framework, showing the relationship between the themes and sub-themes with the dataset and research questions. The names of the themes are subject to a final revision. When defining themes, the researcher applies deep analysis of the data items, using them to write up the results of the analysis. This requires interpreting the themes in relation to their constituent elements and the broader context of the research questions, creating an analytic narrative that informs the reader of the significance of the findings. Additionally, the names of the themes should be concise, informative, and memorable.

**Phase six:** Producing the Report. This final phase involves the completion and final inspection of the report. The researcher establishes the order in

which the themes are reported, ensuring they are logically and meaningfully arranged to build a coherent narrative of the data.

The final process involves reporting the emergent themes derived using reflexive thematic analysis to ensure vertical alignment and address the research questions. The report detailed how sociocultural factors and digital influences converge to affect the transmission practices of Tausug oral traditions, providing insights that contribute to the broader field of developmental communication and cultural preservation.

Regarding the cited or narrated Tausug oral traditions, the data were categorized by type and the number of mentions, then presented using bar graphs. This process was based on resources indicating that qualitative data involving categories can be analyzed in this manner, which is essential for conducting an in-depth analysis.

## **Research Instruments**

The key informant interviews were conducted using a meticulously designed interview guide, tailored to a predetermined thematic framework. These semi-structured interviews, with participants' consent for audio recording, enabled the collection of detailed and rich information due to their open-ended format. The interview guide, which includes both predetermined and follow-up questions, ensured a thorough and in-depth process. This guide was designed to encourage a natural and open conversation, facilitating the collection of comprehensive information while adhering to ethical standards and maintaining confidentiality. The

researcher has taken steps to create a guide that promotes open dialogue, helping participants feel comfortable in sharing their thoughts and responses.

The KII took place at Notre Dame of Jolo College to provide participants with a conducive and comfortable environment. This location also ensures participants have access to medical facilities in case of any health concerns and provides them with necessary security. Participants may suggest a more suitable location if preferred. The interviews lasted between thirty to forty-five minutes. Participant involvement was limited to the KII session and ensuring the validity of the research once the data had been analyzed.

Additionally, the interview guide was translated into the local dialect to align with the principles of conducting semi-structured interviews and to incorporate a sociocultural perspective for effective facilitation.

## **Chapter IV**

### **RESULTS AND DISCUSSIONS**

This chapter is divided into five sections, each of which is integral to understanding the study's results, guided and deepened by a sociocultural constructivism research lens.

The first section provides brief biographies of the eight key informants. The second section lists and examines the types of Tausug oral traditions cited or narrated by the informants and explores how these types vary in terms of generation, role in the community, and gender. These data were categorized by type to analyze transmission practices, as informants' awareness and understanding influence how these traditions are passed down. Categorizing the data also helps reveal the sociocultural factors shaping these practices. Qualitative data, such as these types of oral traditions, can be analyzed using frequency counts and presented through bar graphs (Ramachandran and Tsokos, 2021). The researcher applied these methods, organizing the data into tables and bar graphs, which are essential for a thorough analysis due to the cultural significance and rarity of Tausug oral traditions. The third section discusses the types of transmission practices employed by the informants. The fourth section explains the methods of preserving these oral traditions. The fifth section provides a comprehensive understanding of the Tausug oral traditions in a sitio in Indanan, Sulu, through the lens of sociocultural constructivism.

These sections were determined using reflexive thematic analysis, which enabled the researcher to identify themes relevant to both the research questions and the sociocultural constructivism research lens used in this study. Following the five phases of reflexive thematic analysis, the themes were further dissected by

including sub-themes to efficiently present the dataset and analysis. The data were also examined based on the social interactions and cultural influences manifested in the responses, and the oral traditions mentioned by the informants were connected to the Tausug way of life, Islamic traditions, and other relevant aspects of Tausug culture. Additionally, the analysis considered the impact of the modern age, where technology has become a rapidly advancing medium for communication.

### **A. Brief Biographies of the Eight Key Informants**

The study conducted key informant interviews with eight residents from the identified sitio, evenly divided between four males and four females. These informants were strategically chosen to represent the four identified generations: Silent Generation, Baby Boomers, Generation X, and Millennials. While the ages of the informants were verified during the interviews, it is crucial to acknowledge that some informants were uncertain of their exact ages due to the lack of proper documentation, such as birth certificates. This issue is widespread among residents in the Bangsamoro Autonomous Region in Mindanao (BARMM), including Sulu, which has one of the lowest proportions of registered births. According to the 2020 Census of Population released by the Philippine Statistics Authority, approximately 1.10 million individuals remain unregistered in this region (UNICEF, 2024). National government services remain inaccessible in some areas in southern Mindanao, particularly in remote communities within the Sulu archipelago. Consequently, these areas continue to face challenges in integrating people due to poor socioeconomic conditions exacerbated by armed conflict, forced displacement, and limited access to services, including healthcare, resulting in the absence of medical records.

Therefore, the ages of some participants were determined based on identification cards with birthdates that were derived from their personal recollections.

To ensure the accuracy of generational categorization, the researcher, with the assistance of the research assistant, instructed the participants to group themselves from oldest to youngest based on their perceived ages. This method ensured that the categorization was based on the participants' own assessments.

The participants were organized by age from oldest to youngest and grouped according to their generational cohort. The demographics and characteristics of the participants were based on their responses during the interviews:

### ***Silent generation KII participants***

For the Silent Generation, the male participant, approximately in his early eighties, serves as an *Imam* (religious leader) at one of the mosques in Barangay Siunugan. As an Imam, he actively preaches and invites the younger generation to come to the mosque to listen to the *khutbah* during *Jumu'ah* (Friday sermon), emphasizing that the benefits of *sambahayang* (Islamic ritual prayer) are both in this world and the Hereafter.

The female informant, in her seventies, noted that the age on her identification card does not reflect her actual age based on her recollection, as she is much older than what is indicated. She is a mother of eleven children and a grandmother to their children. Having married twice and now widowed from her first husband, she sustains her family by cooking and baking *bang-bang sug* (Tausug delicacies). She regularly attends Friday congregation prayers and volunteers within her community. According to her, attending community gatherings that involve volunteer work is

based on her belief that neighbors should be helping each other. Additionally, she is the mother of the participant in the Millennial cohort.

### ***Baby boomers KII participants***

Among the Baby Boomers, the male participant is in his early sixties. During the coordination, the researcher was informed that he is one of the pioneer residents of the sitio and is regarded as a community leader. Although not explicitly mentioned in the key informant interview, this male participant assisted the research team in identifying and informing potential participants about the study. As a pioneering resident of the sitio, he has taken on various roles to support other community members, serving as a liaison between the local government and development agencies. During the interview, he mentioned that he also engages in farming and fishing and identifies himself as a civilian.

The female participant admitted that her parents did not acquire a birth certificate for her, similar to her siblings. Based on her recollection, her parents told her she was born when a certain typhoon hit Sulu, placing her age in the early sixties. She also engages in farming, land tilling, and planting cassava. As a mother and grandmother, she participates in community and Islamic gatherings and volunteers to help the community, similar to other mothers in the sitio.

### ***Generation X KII participants***

The Generation X participants are both male. The first male informant in this cohort is forty-seven years old. He is the husband of the female informant in the millennial cohort and serves as the family's breadwinner. He owns a truck used for delivering copra produce from Barangay Siunugan to the market in Jolo. When there

are no deliveries, he engages in construction work, fishing, and coconut harvesting for copra production. Like his wife, he actively participates in community gatherings, especially during Islamic celebrations such as *Haylaya Puasa* (Eid al-Fitr) and *Haylaya Hadji* (Eid al-Adha).

The other male informant in this cohort is forty-six years old. He describes himself as someone who is earning a living for his family and regularly attends the Friday congregation prayer. When asked about community organizations, he mentioned that the organization he engages with focuses on reminding others about religious matters. In this case, the male informant is an active community member involved in religious activities and gatherings. Although he did not mention being a religious leader, he is actively engaged in sharing and transmitting traditional knowledge about Islam, making him a spiritual person. This is also evident in the number of oral traditions he mentioned during the interviews, which are primarily composed of *kissa* and *masaalla*—poetic dialogues and narratives that speak about religion. This informant is also a father of six children and a husband.

### ***Millennial generation KII participants***

For the Millennial generation, the KII participants are both female. The first informant is in her early thirties and is a housewife who takes care of her children. Although not mentioned during the interview, she is an active community member who assists the barangay and private agencies with community organizing projects. She also served as the focal person for the research, helping to organize the interviews. Like her husband, she actively participates in community activities and

Islamic celebrations. The researchers observed that the couple has a strong sense of family, prioritizing their children and emphasizing their roles as parents.

The second female informant in this cohort is the youngest among them, in her late twenties. She is the daughter of the female informant from the Silent Generation. She married early and was forced to stop schooling after getting married and raising her first child. She was in Grade 12 when she stopped schooling. She stays at home and shares that she wishes to go back to school to finish her secondary education and continue to college.

## **B. Cited or narrated Tausug oral traditions**

This section presents the significant results of the key informant interviews. Utilizing reflexive thematic analysis, the data is organized into themes generated from the dataset. These themes are further arranged based on their relevance to the research questions and sociocultural constructivism. Additionally, responses are categorized by generation under each theme to facilitate comparison and differentiation.

The table below lists the oral traditions cited or narrated by the informants. These are categorized by generational cohort, transcribed in the local language, Tausug, and translated to English by an authorized translator. The oral traditions are further classified based on their type according to characteristics and definitions provided by prominent Muslim scholars such as Samuel Tan, as well as research by Gerard Rixhon, Abraham Sakali, and Darwin Absari. Specifically, the oral traditions cited or narrated are further identified using the following types, namely a) *masaalla* (metaphorical phrases or poetic dialogues composed of proverbs and sayings),

*tarasul* (poems), *kissa* (stories), *pandu'* (advice and guidance) and *banda'* (warning). The researcher also included another type of oral tradition labeled as basic form comprised of simple and straightforward phrases with spiritual, religious, and moral teachings. In a personal communication with Prof. Darwin Absari, he explained that Tausug's oral tradition is not necessarily in the form of metaphor or poetry (personal communication, August 13, 2024). He further states that Tausug's oral traditions are also composed of instructions or simple reminders. Additionally, oral traditions evolve as an accumulated learning that emerges based on various circumstances. These circumstances include social factors such as armed conflicts and socioeconomic conditions, as well as cultural factors such as religious schools and way of life (Professor Darwin Absari, personal communication, August 13, 2024). Hence, there are additions or modifications in the oral traditions influenced by these circumstances. This is evident in the oral traditions shared by the informants, which include instructions or advice transmitted to them by their ancestors in simple and straightforward manner.

To thoroughly and correctly identify the types of cited or narrated Tausug oral traditions, the researcher consulted Prof. Darwin J. Absari, a professor and Muslim historian from the University of the Philippines Diliman Institute of Islamic Studies. As a result, below is a table showing the list of Tausug oral traditions derived from the key informant interviews labeled according to type:

**Table 1.**

*List of Tausug oral traditions cited or narrated by the informants*

	<b>Tausug Oral Traditions Cited or Narrated</b>	<b>Type of Tausug Oral Tradition</b>
<b>Silent Generation</b>		
Male Informant	<i>"In sambahayang ini mahampit ta ra isab di ha dunya bang kita marayaw sambil pa adlaw ahirat)."</i>	Pandu'
	The benefits of sambahayang [Islamic ritual prayer] are both in this world and the Hereafter.	
	<i>"Bang in kubut masakit di kakuh, nah masakit da isab sa yan du-un kaymu"</i>	Basic form
	Notice that when the pinch is painful for me, it will also be painful for you.	
	<i>"Bang kita mataas, in hug ta pa baba nah hati niya masakit"</i>	Masaalla
	If we are on the pedestal, our fall will always be to the ground and that is painful.	
	<i>"Ampa in hug daying ha baba way man sakit niya"</i>	Masaalla
	On the other hand, falling while on the ground is [less painful or] without pain.	
<i>Kawli-pihli-kalbi."</i>	Pandu'	
Knowledge of the words of mouth, acts of the limbs, and the intention of the heart.		
<i>"Batuk-liyupian."</i>	Masaalla	
Best of friends.		

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*"Masasat da kamu, gumuwah da in tunggal mata"*

Banda'

One day you will be disturbed, the "one-eyed" [being] will appear.

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*"Lawung sin magbabaytah, biyaytah sin Tuhan, dih sadja siya mikilupa. Ayaw sadja kaw lawung Niya malupa ha panumtum kakuh, in katan unu-unu na aku na lawung niya in atas kaymu. Hati niya, misan pa kaw masigpit, bang kaw nanumtum kaniya dih da kaw niya pasigpitan ha hal kabuhi-anan. Sabab pila ra isab yaun. Lawung ta biyah sin Subuh yaun ubus mu sambahayang duwang karaka-at yadtu na kaw manasaban. Hati niya umusaha. Hangkan na ubus biyaytah, ubus kaw lawung niya magsambahayang panglag kaw sin napaka mu. Pasal in di ha dunya ini misan pa biyahdiin in lingkak niya, misan biyahdiin sanyang, hibin ta ra ini. Hikabin ta ra ini. Amura in mara ta, amura in pagkasi iban lasa. Amura in pagkasi."*

Pandu'

We should keep in mind that Allah wanted us to remember Him always. Allah promised to take charge of everything in our lives as long as we remember Him. After fulfilling our ritual prayer, we disperse the place to earn a living. We will leave behind our earthly possessions. What we can bring us is love.

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Female Informant *"Bang magbagay, bang kita makabagay sin bula-ug, mabula-ug da isab kita. Nanjari bang kita isab makabagay sin ilmu-an, magkailmu-an da isab kita. Nah subay in lawagun ta amuin ilmu-an atawa magu-usaha"* Pandu'

In the case of friendship, if we are not being careful in choosing friends, we may end up with the bad ones and become one of them. On the other way around, if we choose the knowledgeable ones, we will also end up knowledgeable. Therefore, we must choose those who are knowledgeable or working.

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*"Bang magtug dih manjari bang bukun halawum panamung. Pasal dih magkagana in unu-unu katan. Awun kabubugaan atawa awun unu-unu. Bang kita lawung niya magpanamung-namung hadja bukun mahugut ha baran na dih manjari."* Banda'

We are not allowed to sleep with improper attire. We have to be ready for any untoward incident. We may not know when the calamities come so we must be ready always, especially in terms of the clothes we wear.

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*"Maghinduh aku ha manga anak ku [babai. Nah] bang mataud na in istah, buka-bukaa niyu ampa niy buwad-buwara. Matahay, tumahay. Hati niya makaun niyu magbalik misan malugay. Ubus pag-uwih lutuh na in kakaun. Ayaw pa taga biyugbug, misan piyutu sadja atawa siyanglag basta yadtu makakaun."* Pandu'

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I also advise the girls that when the fishes are abundant they should dry it up for future use. They should also make sure that their husbands can eat on time. Cooked rice may be better, however, even though the preparation is only steamed cassava or fried cassava, what is important is that the stomach is full.

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*"Tumampan pa kaw sapah daying bissara"*

Masaalla

You may be able to cover the mouth of the river rather than the mouth of a person.

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*"Unuhun ku in way puh dungguan. Way batang tangunan. Way pangamaykamay, way pikpik gulamay. Way buku sin lima, way sampung taynga. Way tanuman dulaw"*

Tarasul

What am I going to do with something that do not have an island to dock. No log to elevate [the boat]. No functioning hands. No joints of the hand and it cannot cover the ears. No soil to plant turmeric.

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*"Ayaw pa sa hinangun amun asu kayu, misan in asu kamanyan wayi"*

Masaalla

Why expect a smoke coming from burned woods when even a frankincense' smoke is none.

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*“Puas sin pagkubul,] bang kita kunuh maubus na turkinun, makasayu ba kita ini. Pagsayu ta kunuh---hangkan na igan tahih, ini in sanawun ta---ampa kita manyabut sin "Laailahailallaah." Bang sapantun nasakit, "Miyatay tuwih aku sin kasakit kakuh." Na amuradtu kunuh in hilalawungan. Paghilalawungan yadtu maligad na. Nah awun na mattu katuh kunuh. Dugaing na in sumasat bihan. Na yaun na kunuh in manga has dakulah. Hi-isturi sin manga apuh namuh yadtu. Bat pagbuga-un ba kami. Amun kamu lawungna dih kamu kumahagad sin isturi, ini hati niya subay pagbuga-un. Na kaginisan na lawung niya in mattu kaniyu. In amun basih lawung niya biyababaga bihan sudlatun na kamu bihan.”*

Pandu’

After being buried and the Imam will do turkin (e.g. prayer for the dead) on us, we will be conscious for a short time inside the grave. As we awaken, we will recite the "Laailahailallaah" (There is no God but Allah) [while holding our chest,] the reason why they remove the stitches on that part. If we get sick before the death, we say "I died due to my sickness." After that, we became unconscious again. Then another episode will take place---a huge snake appears to hurt the wicked, and a hot rod will be ready to strike the latter and others.

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### **Baby Boomers**

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Male Informant

*“Biyah sin kanda amah ini, in bin nila kamu [magtaymanghud] papagkasihun sadja papaglasahun. Para kamu lawung niya biyah dih makuwan, dih mabutas.”*

Pandu’

I remember my late father saying that we siblings must love each other. He said that love will keep us together.

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	<p><i>“Misan kita nagdara bihaun sin ilmuh sin Tuhan, bang in kawul-piil ta kuwan da, dih ra kita agad kuwanun. Na malawah da ba in barakat niya.”</i></p> <p>Today, even if we practice the knowledge of God, if it does not complement good words and good acts, then the blessings of such knowledge will disappear.</p>	Pandu’
	<p><i>“In amun manga pihak babai, apabila lawung niya limiyu pa hambuuk bay bihayan mag-isturi-isturi biyah magmarites, bang bukun da lawung niya biyah mag-guru siya, makamula na yan lawung niya.”</i></p> <p>When a woman visits another household and she engages in a conversation not for seeking knowledge then that could be harmful to her.</p>	Pandu’
Female Informant	<p><i>“In kamaasan yadtu lawung nila, paglangpasan sila sin amun, pagmunduhan sila. Pagkawaun in manga kuwan nila, hayup nila. Iya-ad nila biyahayan. Nag-uulin sila budjak.”</i></p> <p>Story where our forefathers became victims of piracy. Bad elements would take their cattle forcefully and they prepare for it with their spears.</p>	Kissa
	<p><i>“In makaminsan biyah ra sin hurup langgung”</i></p> <p>First cousins are like true siblings.</p>	Pandu’

	<p><i>“Pagkasilasa kamu [magtaymanghud]. Ayaw kamu magkalu. Ayaw kamu magkuwan bihaini, mahagad sin amuin magpamagay sin amuin biyah bukun hangkapangatayan. Pa rugaing, mawmu in tau na bang kita bukun biyah in pagkuwan paglawman atay kita, putingan kita. In marayaw katuh hinangun mangih. Na ayaw kamu magdungug sin bihattu. Dungug kamu sin hindu sin maas.”</i></p> <p>You should love each other. You should never quarrel. Do not easily trust people of different interests from you. Other people may take a grudge against you, fool you They may turn the good in you into something worse. Never listen to these people, listen to the advices of your parents.</p>	Pandu’
	<p><i>“Dih na kita jumaga, umatud na sadja”</i></p> <p>Do not observe and comment, just look.</p>	Pandu’
<b>Generation X</b>		
Male Informant 1	<p><i>“Aywa kamu magsukal asal. Daha niyu mawun in tubig piyasuh iban sukal. Sila na in magsukal”</i></p> <p>We should not be pouring sugar [for our visitor. Bring to them a container of hot water and sugar. Let them do it themselves.</p>	Pandu’

<p><i>"Bang awun ta-u manga kampung nila makawun, bang sila maghalbis dihilan nila. Atawa bang awun ta-u makalabay sahubu ulan pahapitun nila. Ayuputun in ta-u. Pagabanun pa bay, painumun misan da kuman tubig"</i></p>	Pandu'
<p>They share their harvest with their relatives. They also invite strangers to shelter in their home during the rain. Take care of them. Offer them something even if it is just a glass of water.</p>	
<p><i>"Bang awun ta-u pagabana niyu sambil painuma niyu. Bang awun dagangan manga ha higad dan bihini masuk kumawah kamu, makauwih da aku, bayaran ku ra"</i></p>	Pandu'
<p>If there are visitors, invite them to our house and offer them drinks. If you find food being sold nearby, buy it on credit, I will be back soon to pay it.</p>	
<p><i>"Misan mu pakaunun ha pad lima mu [hi inah mu] dih da kaw makatungbas"</i></p>	Pandu'
<p>Even though you will feed your mother with the palm of your hand, you will not be able to repay her sacrifices.</p>	
<p><i>"Maghulug pikilan sibu-sibu"</i></p>	Pandu'
<p>The couple should be sharing opinions and complementing each other.</p>	
<p><i>"In vendors [man] manga ulanan. Duun pa ha bay ku sumilung. [Lawung sin anak ku,] "Kari kamu pa bay ulanan kamu. Bukun kamu ritun, kari kamu. A mabasah kamu ditun. Di lingkud kamu." Na daakun niya in manghud. Sambil iyabutan ku. [Lawung niya,] "Hinangi tubig piyasuh"</i></p>	Pandu'

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*katan. Ka-i madtu biscuit hi inah." Pag-ubus yadtu bayaran niya ra in dagangan sin inah niya. [Lawung ha manghud,] "Pila in nakawah mu? A yari, bayari madtu in dagangan hi inah."*

During rain, he would call out to [street] vendors in the street to offer our house as shade. He would asked the help of his siblings to prepare hot drinks. If he does not have cash on hand, he would get biscuits in his mother's store as credit and offer them to the [street] vendors. He would the settle the credit early on.

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*"Sambil basi lumupad"*

Masaalla

Even iron will fly.

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*"Bang kamu mahaba pa in ummul kaabutan niyu sayan. Mabuntang in has pakaratag-ratagan pakabudburan"*

Masaalla

If given a longer life span, you will witness it. The snakes will lay flat across the lowlands and mountains

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Male  
Informant 2

*"Dih tuud kami papindahun ha ngan sin hinang sin Kamaasan. Biyah na [sin] mag-mawlud, pantak, maggaban pa bud."*

Pandu'

Never to leave the practices of the Kamaasan (e.g. the Elders, the Forefathers). We should maintain practices like mawlud, pantak (e.g. something that has to do with old rituals, sometimes charms or even black magic), and paggaban pa bud (e.g. visiting forefather's grave in the mountain).

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<p><i>In kita, sin didtu pa kita ha duguh putih, in katan bangsa magtaymanghud. Muwih madtu pa ruhul"</i></p>	<p>Pandu'</p>
<p>When we were still in the state of being a "white blood," all people are siblings. All the way to the source.</p>	
<p><i>"Amuna Kristiyan, amuna kita. Amuna ikaw, amuna ako."</i></p>	<p>Masaalla</p>
<p>Indeed Christians, indeed us. Indeed you, indeed me.</p>	
<p><i>"Sabab kiyawah kaw lawung niya, naawun kaw daying ha Tuhan. Naawun kaw daying ha duguh puti"</i></p>	<p>Pandu'</p>
<p>They said you were taken from God, you existed in the existence of God. You were taken from the "white blood".</p>	
<p><i>"Pagtuwang kaymu saporati biyah pa luluunan yaun, amun nahinang kaw ruguh pula. Na ri, lawung niya, in manusiya dih magkilahi ha ruguh pula. Naawun na in pagdayah. Yaun na in nagbinsanah. Didtu na, lawung niya, natiparu in ta-u ha ruguh pula"</i></p>	<p>Kissa</p>
<p>When you were poured into a container, from being "white blood" you become "red blood." It is in a state of being a "red blood" that humans do not know each other. There exists pagdayah (maybe referring to the Filipino "pandaraya", cheating, fraud, inequality, injustice) and nagbinsanah (e.g. physically hurting each other, mauling). In this state of being a "red blood," people were differentiated.</p>	

<p>"Sabab in jiyangki mo ikaw ra"</p> <p>Who you are being spiteful with, is yourself.</p>	<p>Pandu'</p>
<p><i>"Bang mu hiyati in ilmuh [sartah] miyabut kaw hangpu tag-duwa guru sah way mu hiyati in "baran," in hangpuh tag-duwa guru yaun dih magad kaymu lumaksu pa kubul, in iban mu baran mu ra."</i></p> <p>When you understand knowledge and that you have reached twelve gurus (e.g. spiritual teacher) and then you never attempt to understand the "self, the twelve gurus will never jump to your grave to join you, you only have your "self" with you.</p>	<p>Pandu'</p>
<p><i>"In uriginal didtu jihad, subay mu jiharun in baran mu. Hikaruwa jihad, asawa mu. Hikatu jihad, anak mu. In jihad ha baran, biyah kakuh [sawpama] mangih, nah jiharun ku sin marayaw---kugdanan sin dayaw. In hikaruwa jihad, amuin pa asawa, hindu-an ta in asawa ta pa dan marayaw. Hikatu, anak. Ampa kaw lumatun pa guwah"</i></p> <p>The original jihad is the jihad against the "self". The second jihad is your wife. The third jihad is your children. In the jihad against the "self," for example, I am a bad person, I will make jihad against my "self" with what is good---the good will win in the end. The second jihad, which is for the wife, here the husband should be guiding his wife to the right path. The third one is the children. Then you apply it outside [your home].</p>	<p>Pandu'</p>

*"Biyah saparati awun siya hambu-uk manusiya piyakita siya sin mangih iban marayaw. Pagkadtu niya, piyakita siya sin manusiya naglag sin Tuhan. Hati niya, biyah kakuh naglag sin Tuhan. In agi ku kaymu: Utuh hawnu in Tuhan? In agi [mu]: Way di in Tuhan. Pagsibug ku raying kaymu, nakasubli in Tuhan mawun kaymu. Biyayta-an mu: Naglalag sa ya-un in ta-u ya-un kaymu. In agi kaymu sin Tuhan: Aku pa in kaingatan niya, misan in baran niya dih ra niya kaingatan. Pag-ubus piyalatun siya, piyakitah siya sin manusiyah dih mapandang sin mata. Iyasubu niya in iban niya: Maytah in manusiya ya-un mahunit pandangun? In pamayhu-an niya mangih. Makabuga na manga pandangun. Lawung [sin iban] niya: Hikapangisturi mu ha dunya? Lawung niya: Sulayan ku. [In sambung kaniya:] Amuna yan in manusiya bang didtu ha dunya mangih sadja in pamayhu-an niya. Nagpabuddut sadya. Atura na. In hinang hi baran, muwih kan baran"*

The story tells us about a certain person that was given the opportunity to witness the good and the bad. When that person reached his destination, he saw a person searching for God. For instance, like me I am searching for God. I ask you, "Brother where is God?" You responded, "God is not here." When I left the place, God came to your presence. You told Him that I was looking around for Him. God responded, "How would he know Me when he does even know himself." Then that person was transferred to another dimension. He saw a person that is difficult to look at. He asked his companion, "Why do that person is so

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difficult to look at? His face is ugly. It is scary to look at. His companion responded, "Can you share his case when you return to Earth?" He said, "I will try." The companion said, "He is that person who is always frowning during his time on Earth. He always sulks. Look at him. The work of the self will return to the self".

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*"Ubus hikari ta pa pag-agama. Piya-agad na isab siya ha pagdurunggu-an sin manusiya. Pagkitah niya sin manusiya, pagdatung [niya] pamangakapang, wayru-un panamung. Subay kita ridtu siyangunan sin Ampun-ampun nagpapanjari"*

Masaalla

We will talk about religion. The person was taken to a place where people dock. He saw them lying there lifeless and naked. It was there where human beings are installed with "something" by God.

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*"Pag-atud niya in manusiya pamangakapang. Didtu kunuh in katan sin manusiyah kiyasangunan sin waktu lima, rukun hangpu-tagpitu... Bunnal daying kita ha Asal. Nah pag-ubus..."*

Kissa

He saw people were lying, lifeless. It was there when they were installed with the 5-times a day prayer, the seventeen pillars [of prayer]... It is true that we emanated from the Original state.

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*“Pag-ubus siyangunan kita. In tagnah siyangun tung karaka-at waktu magrib, amun kabutang katuh hambu-uk simud iban duwa lungag ilung. In hikaruwa siyangun katuh waktu aysa, awun upat karaka-at, kiyabutangan kita duwa mata iban duwa taynga. Hikatu sangun waktu subuh, duwa karaka-at, nakanapas palawum-paguwah. Hikaupat siyangun katuh waktu luhur, upat karaka-at, kiyabutangan kita duwa lima iban duwa siki. Ha hikalima kiyabutangan kita waktu asal, kiyabutangan kita jantung ha daghal. Amu yadtu in kiyahibal katuh. Hangkan na lawung niya, bang kaw manusiyah Islam, subay kaw lumabay mag-agama. Pag-ubus piyalihu na isab siya pa..”*

Kissa

Something installed in us. The first thing that was installed was the 3-units sunset prayer and we were placed with a mouth and two nostrils. The second to be installed in us was the 4-units night prayer and we were placed with two eyes and two ears. The third to be installed was the 2-units morning prayer and we were able to inhale and exhale. The fourth to be installed was the 4-units noon prayer and we were placed with two hands and two feet. The fifth to be installed was the 4-units afternoon prayer and were placed with a [four chambered] heart in the chest. Here, we started moving. That's why they said that if you are a Muslim, you should practice your religion. Then that person was transferred to another...

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*“Bang, lawung niya, in biyah kaymu magpitna pa mangih, na magdusa kaw, lawung niya, Unu-unu ba hinang, mamaytah da in "baran.”*

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Pandu'

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When you practice hearsay, you will sin. Anything you do will be reflected in your "self."

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*"Subay in manusiya magkasilasa sabab in Tuhan makasi siya malasa [ha piyanjari niya]. Hikaruwa, bang, lawung niya, in ta-u mamakay jangki, saytan, lawung niya, in magtagdapu kaniya. Matampal, duwa ra."*

Pandu'

People should love each other because God loves [His creation]. Second, when a person applies jangki (e.g. envy, jealousy, spitefulness), he will be owned by the devil. It is very clear, there is only two.

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### Millennials

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Female  
Informant 1

*"Bang sawpama awun hida-ak subay hinangun magtuy. Subay dih istambayun"*

Basic form

If they need our help, we, the children must act without delay. We should not make them wait.

---

*"Bang kamu daakun, sapantun, ka-i niyu ba aku tubig, awun yan manga kaibanan kabataan bihaun inumun na-a sayan. Inumun na-a muna. Nah lawungku dih yadtu manjari. Bukun yadtu pangaddatan marayaw in bihadtu"*

Basic form

When I ask for a glass of water, I always remind them that it is improper to drink over it before giving it to one's parents [or other people].

---

<p><i>"Bang kita daakun sin maas ta kumawah tubig, ka-an ta ha basu hibutang ta ha tapak"</i></p>	<p>Basic form</p>
<p>If our parents ask for water, it is even proper to place it in a saucer before handling it to them.</p>	
<p><i>"Ha waktu aku nanganak kaymu, tungah sin baran ku in ha kabul"</i></p>	<p>Masaalla</p>
<p>When I gave birth to you, half of my body is in the grave.</p>	
<p><i>"Mga anak tumtum niyu, bang kamu kaluhun tilu-un sin batu sin ta-u, bawsa niyu sin tinapay"</i></p>	<p>Masaalla</p>
<p>Take heed, my dear children, if somebody quarrels you and throw stone on you, response with bread.</p>	
<p><i>"Mabuntang na in yabibun ha susungun. Mabuntang na in has dumag pawyu-pawyu pahigad-pabud"</i></p>	<p>Masaalla</p>
<p>The "yabibun?" will lay flat in the future. The snakes will lay flat but continuously climbing from the shores to the mountains.</p>	
<p><i>"Lawung niya, "In pakang gumuwah na. Makagbissara na kamu ha kahulah-hula-an misan malayuh. Pagtiktik mu pagdusun, yadtu na"</i></p>	<p>Masaalla</p>
<p>Our elders said, "A [mysterious] clothes paddle will appear. You will be able to use it to communicate with people across faraway lands. After some clicking and pushing, it's done".</p>	

	<i>"Lawung niya, "Dumag na in umang pakabudburan"</i>	Masaalla
	Our grandfather said, "The snails will now climb mountains".	
Female Informant 2	<i>"Biyah manga respect sir pa maas, pa mut na pa dugaing ta-u. Pa sibu-sibu manusiya bihan."</i>	Pandu'
	I remember advice regarding respecting the parents, including other people [or] fellow human beings."	

From the list, the table below summarizes and shows the frequency of different types of Tausug oral traditions cited or narrated by the key informants:

**Table 2**

*Frequency of cited or narrated Tausug oral traditions by type*

Type of Tausug Oral Traditions	Masaalla	Tarasul	Kissa	Pandu'	Banda'	Basic Form
Frequency	14	1	5	27	1	4

The data on the different types of Tausug oral traditions indicates a clear preference for practical advice and guidance, with pandu' being the most frequently shared with twenty-seven mentions. This suggests that practical, instructional forms of oral tradition are highly valued and commonly transmitted within the identified Tausug community. Masaalla, which consists of proverbs and sayings, is the second most cited tradition with fourteen mentions, highlighting the importance of Islamic

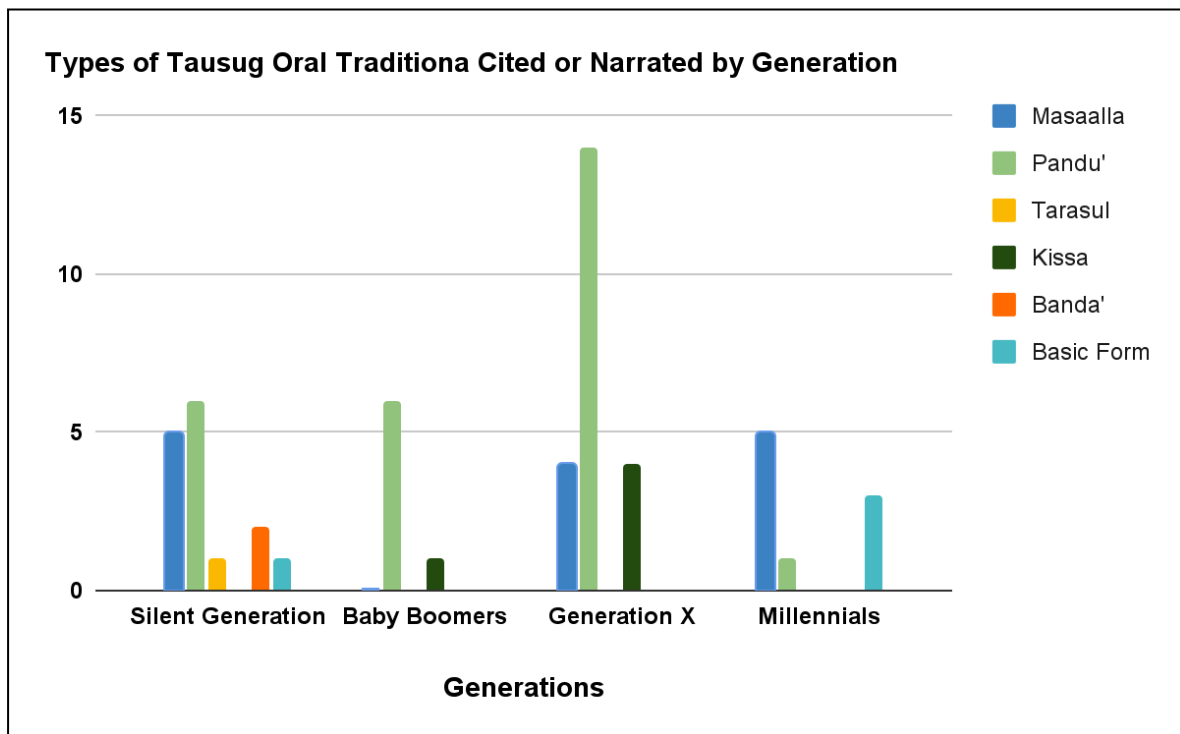
values and wisdom. Meanwhile, kissa are mentioned five times, showing that storytelling, while still valued, may not be as frequently passed down as advice or proverbs. Basic forms and straightforward advice appear four times, suggesting that while direct guidance is important, the more traditional pandu' may be preferred. The least mentioned traditions are tarasul (poems) and banda' (warnings), each cited only once, indicating that more complex forms, especially tarasul, may be less commonly transmitted or reserved for specific contexts.

### **B.1. Types of Tausug oral traditions cited or narrated by generation, role, and gender.**

The section presents a deeper analysis applied by the researcher derived from the listed oral traditions by counting the number of types and interrelating it into three aspects: generation, role, and gender of the informants. Presentation of the analysis is aided using graphs and tables.

### By generation

**Figure 3.** Types of Tausug oral traditions by generation.



The bar graph represents the number of times different types of Tausug oral traditions were mentioned by respondents from four generational cohorts: Silent Generation, Baby Boomers, Generation X, and Millennials. The types of oral traditions include masaalla, pandu', tarasul, kissa, banda', and basic form each represented by different colors in the graph. The y-axis indicates the number of mentions, while the x-axis categorizes the four generations.

In the Silent Generation, the most mentioned oral traditions are pandu' with six mentions masaalla with five mentions, followed by banda' with two mentions, and tarasul and basic form each with one mention. kissa is not mentioned at all.

Among the Baby Boomers, pandu' is the most mentioned tradition with five mentions, followed by kissa with one mention, while masaalla, tarasul, banda', and basic form have no mentions.

For Generation X, pandu' is again the most mentioned tradition with fifteen mentions, followed by masaalla with four mentions and kissa with four mentions, while banda' and basic form are not mentioned.

Among Millennials, masaalla is the most mentioned tradition with five mentions, followed by basic form with three mentions and pandu' with one mention, while tarasul, kissa, and banda' are not mentioned.

Analyzing the data across generations revealed that masaalla are most frequently mentioned by the Silent Generation and Millennials, with five mentions each. They were least mentioned by Baby Boomers, with no mentions at all. Pandu' are frequently mentioned by Generation X, with fourteen mentions, while least mentioned by Millennials, with only one mention. Tarasul is rarely mentioned across all generations, with a total of only one mention by the Silent Generation. Kissa is mentioned by Generation X and Baby Boomers, with four and one mentions, respectively. It is not mentioned by the Silent Generation or Millennials. Banda' was mentioned by the Silent Generation, with two mentions, but was not mentioned by Baby Boomers, Generation X, or Millennials. Basic forms were mentioned by the Silent Generation and Millennials, with one and three mentions, respectively, and were not mentioned by Baby Boomers or Generation X.

Furthermore, the dataset reveals distinct generational preferences in the transmission of Tausug oral traditions, which may reflect the varying social roles,

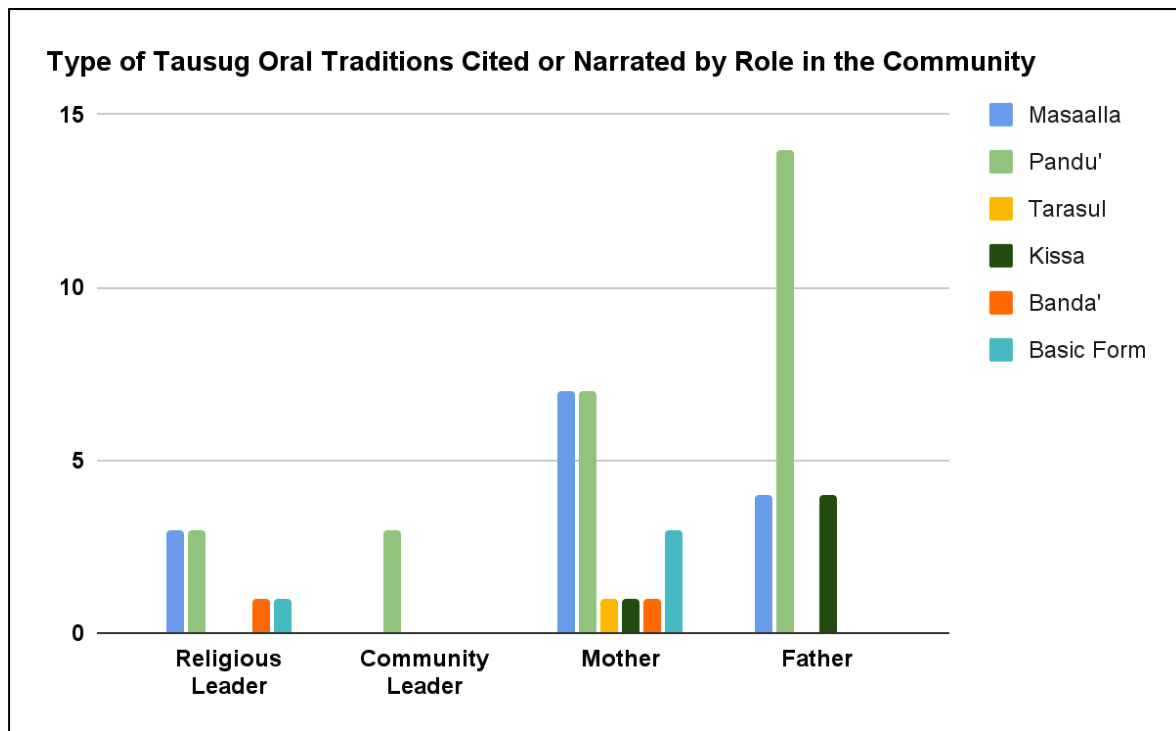
historical contexts, and technological influences each generation has experienced. Generation X, for instance, shows a strong preference for *pandu'*, having the highest number of mentions among all generations. This suggests that Generation X, positioned between older and younger generations, may feel a responsibility to pass down practical knowledge that ensures cultural continuity. Their focus on *pandu'* could be a response to the social and political challenges of their formative years, prioritizing traditions that emphasize teaching and guidance.

Millennials, on the other hand, show a unique preference for the basic form of Tausug oral traditions, being the only generation with a notable number of mentions. This trend likely reflects their adaptation to modern lifestyles and the growing influence of technology. Basic forms are straightforward and easier to digest, aligning with the ways Millennials often interact with cultural content—favoring concise, easily accessible formats that fit within modern platforms.

The Silent Generation, in contrast, exhibits a more diverse interest across various Tausug oral traditions, mentioning every type except *kissa*. Their broad engagement suggests a traditionalist approach to preserving the entirety of their cultural heritage, reflecting a deeper connection to pre-modern forms of social interaction and communication. However, their lack of focus on *kissa* could indicate a preference for shorter, more direct forms of expression. Lastly, Baby Boomers show relatively low engagement with Tausug oral traditions overall, with a particular interest in *pandu'*. This may suggest a focus on practicality and guidance, likely shaped by their experiences.

### ***By role in the community***

**Figure 4.** Types of Tausug oral traditions by role in the community.



The bar graph represents the number of times different types of Tausug oral traditions were mentioned by respondents categorized by their social roles in the community. The types of oral traditions include masaalla, pandu', tarasul, kissa, banda', and basic form, each represented by different colors in the graph. The y-axis indicates the number of mentions, while the x-axis categorizes the social roles, which include religious leaders, community leaders, mothers, and fathers.

To determine the sociocultural features of the dataset, the types of Tausug oral traditions are analyzed in relation to the informants' roles within their communities. This approach helps to understand how these roles, which involve social interactions, influence the kinds of oral traditions they are familiar with and capable of transmitting. By examining their social roles, we can gain insight into how

sociocultural factors—such as the nature of their interactions, the social events they frequently attend or engage in, and the specific types of oral traditions they are exposed to—shape their knowledge, awareness, and transmission of Tausug oral traditions. Based on key informant interviews, the informants hold the following social roles: one religious leader, one community leader, four mothers, and two fathers. These roles were identified based on their responses, with the researcher selecting the most relevant and dominant roles mentioned.

Masaalla, which comprises proverbs and sayings derived from Hadiths—narrative records of the sayings or customs of Prophet Muhammad (PBUH) and his companions—is most frequently mentioned by mothers and fathers. This signifies the use of masaalla in child-rearing and guidance imparted to children. The religious leader sees value in masaalla, indicating his role in religious and moral teaching. The community leader did not mention masaalla, which may suggest a focus on other forms of communication in their role.

Pandu', representing advice from parents to children, is most frequently mentioned by fathers followed by mothers. This highlights the strong role of parents in imparting advice and guidance to children, consistent with the concept of family in Islam. The community leader and religious leader equally recognize the importance of pandu', highlighting its role in broader community and religious contexts.

Kissa was mentioned by an informant who is a father, highlighting the use of narratives or storytelling in imparting lessons to children. Mothers occasionally use kissa, while there is no mention of kissa by the religious and community leaders,

signifying that they are more focused on communicating oral traditions based on the Hadith and the Holy Qur'an.

Banda' was mentioned by the religious leader and a mother, but less frequently, reflecting their role in imparting cautionary advice.

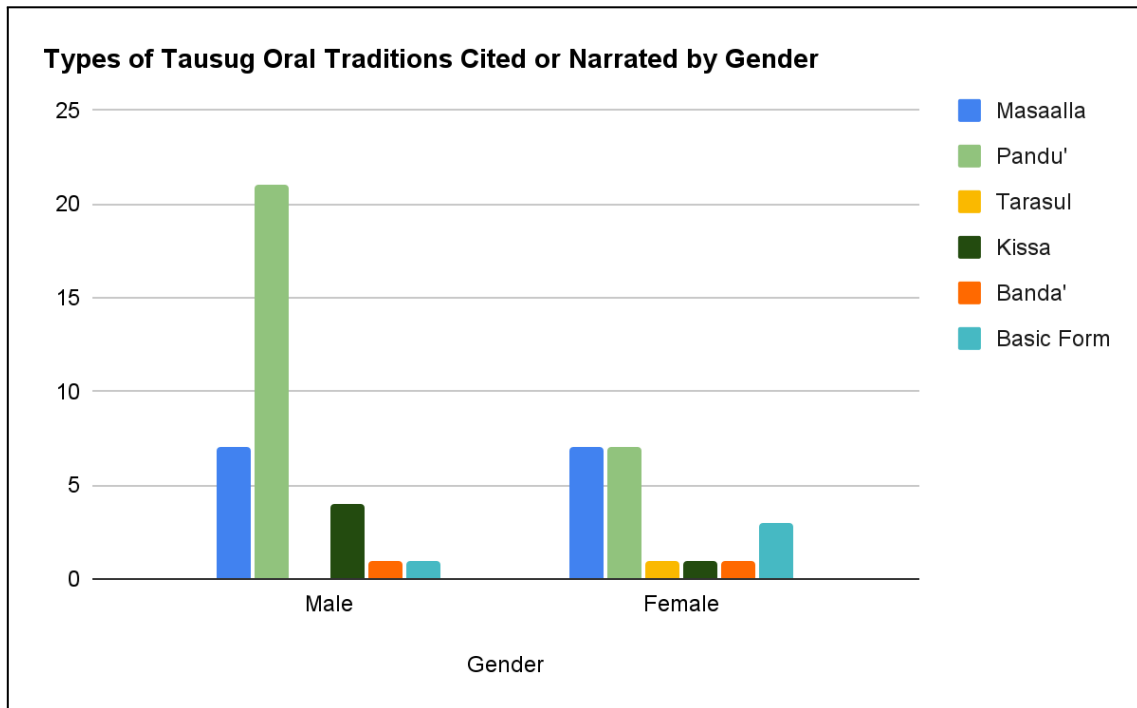
Tarasul was only mentioned by a mother but is occasionally transmitted, indicating a minimal but present role in transmitting traditional oral traditions.

Basic form was mentioned by a mother, indicating their preference in imparting clear and direct communication. The religious leader also occasionally uses the basic form, indicating its relevance in religious instruction.

Analyzing the types of Tausug oral traditions cited or narrated by the informants based on their social roles reveals that mothers are highly engaged with *masaalla* and *pandu'*, indicating their crucial role in passing down religious wisdom and guidance. Similarly, fathers also place a strong emphasis on *pandu'* and *kissa*, reflecting their role in providing advice through storytelling. The religious leader values *masaalla*, which aligns with his role as *Imam*, imparting Islamic teachings using proverbs and sayings derived from the Hadith and the Holy Qur'an. He also values *pandu'* and *Banda* to some extent, signifying his role in providing advice and warnings to community members. The community leader primarily focuses on *pandu'*, suggesting a strong inclination towards guidance and advice in his leadership role.

## By gender

**Figure 5.** Types of Tausug oral traditions by gender.



The dataset is further analyzed to understand the similarities and differences in the type and transmission of Tausug oral traditions with respect to gender. The types of oral traditions include masaalla, pandu', tarasul, kissa, banda', and basic form, each represented by different colors in the graph. The y-axis indicates the number of mentions, while the x-axis categorizes the gender. By examining these patterns, insights into how gender roles influence the preservation and transmission of Tausug oral traditions are revealed. This analysis was further integrated with the gender roles of the informants, providing a deeper understanding grounded in the concepts of gender within Islam and Tausug culture. Through the lens of sociocultural constructivism, this approach allows for a nuanced exploration of how gender shapes the awareness, knowledge, and transmission of Tausug oral traditions.

Based on the data, both males and females mentioned masaalla seven times, indicating a shared appreciation for traditional proverbs and sayings across genders. However, when it comes to pandu', male informants mentioned it twenty-one times, while female informants mentioned it seven times. This signifies that males have a significantly higher preference for pandu', suggesting that advice and guidance are more frequently sought or provided by men in the Tausug community. Both genders equally mention banda' with one mention each, though very infrequently, suggesting that warnings are not a prominent form of oral tradition regardless of gender. Tarasul was only mentioned by a female informant, albeit very rarely. Kissa was mentioned four times by male informants and once by a female, indicating that males are more inclined to mention kissa, showing a greater interest in narratives. Basic form was mentioned once by males and three times by females, suggesting that females prefer basic forms more than males, indicating a tendency for women to value clear and direct advice.

As shown in the bar graph, male informants are most familiar with and transmit pandu', followed by masaalla and kissa. This indicates that male community members are more exposed to these types of oral traditions due to their involvement in community gatherings, such as attending Islamic rituals and prayers. It is common for Muslim men to gather and discuss various topics, including Islamic teachings and spirituality. Hence, their awareness of different sayings, even those expressed metaphorically and narrated through narratives, is stronger than that of women. As fathers, males naturally impart advice and guidance to their children, reflected in their knowledge of pandu'. Their role as fathers also justifies the amount of advice they share, which often includes guidance on love and respect towards parents,

reflecting their role in child-rearing. Furthermore, male informants are more familiar with *kissa*, a type of Tausug oral tradition narrated through stories, signifying that males tend to share traditional knowledge more than women.

On the other hand, female informants primarily transmit and are aware of *pandu'* and *masaalla*, highlighting their role as mothers who nurture and guide their children through advice religious sayings, and proverbs. Like males, females participate in community gatherings, often joining volunteer work where they converse and share with other women. Compared to men, their gatherings are more focused on community matters such as volunteerism, signifying that women spend more time at home caring for children and attending non-religious gatherings. Additionally, female informants occasionally share *tarasul* and *kissa*, which are poems and stories containing historical events and Islamic teachings. They prefer to use basic forms of Tausug oral traditions that are easier to understand and memorize.

In summary, men and women in Islamic communities like the identified sitio in Indanan, Sulu, have distinct yet complementary roles. Men are more involved with religious proverbs and community traditions, reflecting their roles as protectors and providers. Women focus on giving familial advice and storytelling, emphasizing their roles as mothers and educators in the household.

Men's engagement with community traditions helps maintain social order and pass down wisdom, while women's storytelling and advice ensure that family values and cultural practices are preserved. Together, these roles help keep the community

united and ensure that Tausug oral traditions are passed down to future generations, maintaining both religious and cultural heritage.

## **B.2. Context and analysis of cited or narrated Tausug oral traditions**

Overall, the data reveals that the community dynamics of the sitio are strongly grounded in Islam and the Tausug way of life. Religious leaders, fathers, and mothers play key roles in transmitting and preserving religious and practical knowledge, respectively, ensuring the continuation of Tausug oral traditions.

Among the five types of Tausug oral traditions identified in the interviews, *pandu'* is the most frequently mentioned. As a form of Tausug oral tradition involving advice, reminders, or guidance. *Pandu'* has persisted across generations and has become increasingly prominent in more recent ones. Informants indicate that *pandu'* is commonly transmitted from ancestors, particularly parents and grandparents, to their children. Its enduring prominence can be attributed to its simplicity, which facilitates understanding and memorization by the receiver (Professor Darwin Absari, personal communication, August 13, 2024). In Tausug culture, *pandu'* is typically shared within family circles or with those close to the individual, rather than with strangers.

The prominence of *pandu'* among informants with parental roles highlights its significance in familial education. Parents, who play a crucial role in transmitting this tradition, also receive it from their own grandparents and ancestors. This transmission reflects the deeply ingrained Tausug concept of family, as articulated by Absari (2021) in his book *PagTuhan*. Absari emphasizes that "a happy society begins with a happy family, and a happy family begins with a happy couple,"

underscoring the importance of nurturing children within a joyful household. The notion that "a child is a reflection of his parents" further illustrates the value placed on parental advice and home education in Tausug culture, aiming to cultivate well-rounded individuals within the community (Absari, 2021). This concept was furthered by Tagayan (2003), emphasizing that "in Islam, family life is the cornerstone of society, originating from the creation of Adam and Eve."

Masaalla, a Tausug oral tradition comprising proverbs and sayings, is deeply embedded in both Islam and Tausug traditions. Despite ranking second in mentions, masaalla exhibits a declining trend across generations. This tradition is predominantly known and transmitted by religious leaders and Islamic gurus, such as Imams. One informant described the Imam as "the driver of the congregation," highlighting his influence and the perception of him as a righteous individual whose "conduct and ideas are followed by the people" (Amini, 2008). This explains why the informant serving as the Imam in the sitio cited a greater number of masaalla compared to other informants. As the religious leader of the community, the Imam is expected to be well-versed in masaalla, which carries religious meanings derived from the Hadith and Qur'an. This underscores the Imam's role in guiding the community in religious matters and preserving these oral traditions. Masaalla are poetic dialogues that require the receiver to have a certain level of Islamic knowledge to fully comprehend them (Professor Darwin Absari, personal communication, August 13, 2024). Consequently, masaalla are not as easily understood and memorized as *pandu'*, leading to their reduced transmission, particularly among younger generations. This highlights the challenges in preserving

complex oral traditions in the face of generational shifts and varying levels of religious education.

The informants frequently mentioned their active engagement in Islamic gatherings and celebrations, where *masaalla* are often transmitted and learned. This practice is rooted in the tradition of "Muslim Tausug being concerned with *pagduwaa bulan* ritual practices," which include celebrations such as *Haylaya Puasa*, *Haylaya Hajji*, and *Mawlidun Nabi*, integral to Tausug culture (Isduri, 1989). The informants emphasized the importance of these events, expressing that these were celebrations that they could not skip. According to Isduri (1989), Tausugs typically observe these rituals by preparing delicacies and giving *sarakka* (charitable gifts) to the Imam, who chants or invokes *duwaa* (prayer) to Allah. This practice is evident in the responses of the informants, such as, "We celebrate *Maulud* and *Haylaya* and *mag-duwaa hangpuh kasubnagan*. We prepare and share our food in the mosque (Key informant interview, 2024)," highlighting their active participation.

This tradition aligns with the informants' accounts of the transmission of oral traditions during such celebrations and gatherings. These practices are deeply rooted in both Islamic and indigenous customs, "embodied in the *adat* (customs) and taken as obligatory in Tausug religious life" (Isduri, 1989). Religious celebrations and gatherings serve as significant reminders for younger generations of their cultural and religious heritage, providing a venue for them to listen to *masaalla* and other oral traditions deeply rooted in Islam. By participating in these communal rituals, the younger generations are exposed to and internalize the religious and cultural values conveyed through oral traditions. This transmission process underscores the role of

religious leaders and community gatherings in preserving Tausug oral traditions and ensuring their continuity.

Tausug oral traditions, particularly those with a religious component, emphasize the belief that Allah (SWT) is the source of all messages delivered through Archangel Jibreil (PBUH) to the Prophet Muhammad to be conveyed to the people by the Imam. Additionally, Muslims have conformed to the Holy Qur'an since the advent of Prophet Muhammad (PBUH). This is also why Muslims are required to attend Islamic celebrations like Mawlidun Nabi, where the life history of the Prophet Muhammad (PBUH) is read or narrated not just by the Imam but also by students of madrasa (Islamic theological schools) in Arabic, followed by a vernacular translation for everyone to understand.

This integration of religious teachings with cultural practices ensures that the core values and beliefs of Islam are passed down through generations, maintaining the spiritual and cultural fabric of the Tausug community.

A more complex form of Tausug oral tradition includes *kissa* and *tarasul*. *Kissa* consists of narratives that recount historical events and significant community occurrences, passed down orally. *Tarasul*, on the other hand, encompasses poems that often reflect cultural and traditional values (Rixhon, 2011). Despite their cultural importance, these two forms of oral tradition were only sporadically mentioned by informants across generations. This limited mention points to a critical concern: without adaptation into simpler and more accessible formats, complex and indigenous oral traditions face the risk of disappearing.

The intricate nature of *kissa* and *tarasul* makes them less accessible to younger generations, who may lack the cultural context or linguistic expertise needed to fully grasp these traditions. In contrast, simpler forms of oral tradition, such as *pandu'*—which consists of straightforward advice and guidance—are more easily transmitted and retained. This may explain the growing prominence of what is referred to as "basic forms" of oral tradition, particularly among younger generations and often employed by mothers when advising their children.

The diminishing transmission of *kissa* and *tarasul* underscores the broader challenge of preserving rich, multifaceted cultural narratives and poetic expressions in a rapidly changing world. As society evolves, these more complex oral traditions may struggle to survive in their original form.

Another factor contributing to the decline of traditional and complex Tausug oral traditions, such as *kissa* and *tarasul*, is the cultural protocol surrounding their transmission. Some of these traditions are considered sacred and are only passed down to individuals deemed ready and deserving (Dr. Nefertari Arsad, personal communication, September 06, 2024). Though not explicitly stated, the Tausug community follows unspoken protocols that serve as gatekeeping measures to ensure that this knowledge is shared selectively, within the community, and only with those who are truly deserving of the cultural and spiritual insights these oral traditions contain (Arsad, 2020).

Regarding the types of oral traditions transmitted by gender, the data revealed that mothers predominantly transmit *pandu'* to their children. This highlights the universal role of mothers as nurturers, responsible for forming their children's

character and morals, making them their first examples (Robi'ah and Hidayat, 2023). In the Islamic perspective, mothers play a crucial role in guiding future generations. Consequently, "Islamic teachings must be introduced and practiced from as early as possible to children... with Islam as the main source of values, instructions, and guidelines for life" (Robi'ah and Hidayat, 2023).

Islamic gender roles emphasize family responsibilities, with women primarily assigned to domestic duties, including caring for children and nurturing family relationships. Although Muslim women have the right to work, they are encouraged to prioritize their family responsibilities. Mothers ensure their children grow up with kindness, love, and respect, especially toward their parents. Islam reinforces this with the saying, "Paradise lies under the feet of mothers" (Sunan an-Nasa'i, Book 25, Hadith 20). This hadith emphasizes that children must respect their mother to gain passage to heaven. As narrated:

"O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet" (Sunan an-Nasa'i, Book 25, Hadith 20).

This cultural expectation emphasizes why mothers frequently mention *pandu'*, as they use this form of oral tradition to guide their children and maintain healthy and peaceful family ties, ensuring their family's place in heaven.

Men, on the other hand, are considered the heads of households and hold leadership positions within their communities. This is evident in the roles of the informants in the study, some of whom are religious leaders, community leaders, and

fathers. These roles are grounded in the Islamic teaching that men are the protectors and maintainers of women, as stated in Surah An-Nisa-34 of the Holy Qur'an:

"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means" (Surah An-Nisa-34 of the Holy Qur'an).

This teaching extends beyond men's roles as fathers and husbands to their community leadership roles. Men in Islam often lead the community in prayer, conduct religious ceremonies, and provide religious and spiritual guidance (Professor Darwin Absari, personal communication, August 13, 2024). This explains why the male informants in the study are more aware of *masaalla*, given their exposure and roles in the community. The transmission of *masaalla* by men reflects their responsibilities and engagement in religious and communal leadership.

As fathers, Muslim men also impart Islamic teachings to their children, similar to their wives. They are tasked with protecting their wives and children and ensuring their family's spiritual and moral upbringing. This dual role as protectors and educators explains why men also frequently mention *pandu'*. Their involvement in fostering kindness, compassion, and understanding within the household is crucial. By mentioning *pandu'* multiple times, they signify their role in nurturing a harmonious family environment.

Grasping the role of women and men in the Islamic context is crucial to understanding gender dynamics in a Muslim community. In Islam, the roles of men and women complement each other, derived from Islamic teachings (Professor Darwin Absari, personal communication, August 13, 2024). According to Sheikh

Imran Nazar Hosein, a Trinidadian and Tobagonian Islamic preacher and scholar, the creation of the male and the female is likened "to that of the 'night' and the 'day', implying that they complement each other...like twin halves of a whole" (Hosein, 2011). The analogy of night and day may refer to the social roles of men as providers and breadwinners working during the 'day,' while women function as 'night' by staying at home and covering themselves with the hijab (headscarf).

Furthermore, the Qur'an explains that women have the basic function of bearing and rearing children, necessitating their freedom from the responsibility of earning for their families. Men, on the other hand, are obliged to provide for, guard, and protect women (Hosein, 2011). These teachings are reflected in the gender dynamics within the sitio, where women predominantly serve as mothers, rearing children, and managing the household, while men act as providers and protectors.

In Islam, men and women are destined "to marry in Allah's blessed name, and live in accordance with His guidance" (Hosein, 2011). This teaching is based on Surah Ar-Rum 21:

"Another of His signs is that He created spouses from among yourselves for you to live with in tranquillity: He ordained love and kindness between you. There truly are signs in this for those who reflect" (Surah Ar-Rum 21).

Women in the Islamic context are destined to get married and fulfill their duties as mothers to their children and wives to their husbands. This is particularly evident in the identified sitio, where the role of mothers is strong, especially in

imparting guidance and fulfilling the teachings of the Qur'an. The commonalities shared by the women informants highlight their major role as mothers.

### **C. Transmission Practices of Tausug Oral Traditions**

This section presents and discusses the responses related to the transmission of Tausug oral traditions by the informants. The dataset consists of words and phrases that signify various modes of transmission. Using thematic analysis, these words are categorized by generation and classified into two main types of transmission: traditional word-of-mouth methods and contemporary means utilizing communication technology.

The traditional word-of-mouth methods include words signifying verbal communication, instruction and advice, storytelling, and the concept of tradition. This category also encompasses religious practices where transmission occurs, such as places of worship, prayer and rituals, celebrations, and gatherings. During these celebrations and gatherings, informants are able to listen to and share Tausug oral traditions.

Conversely, contemporary methods refer to the use of technology in communicating and transmitting oral traditions.

To visually distinguish between the different methods of transmission, words indicating transmission through word-of-mouth are highlighted in yellow, while those suggesting transmission during community and Islamic celebrations are highlighted in orange. While words and phrases suggesting the use of technology are highlighted in green. This color-coding aids in differentiating between the various contexts through which Tausug oral traditions are conveyed.

**Table 3:**

*Transmission practices of Tausug oral traditions by Silent Generation*

<b>Silent Generation</b>	<b>Words and Phrases Depicting Transmission</b>
Male Informant	<p><u>Traditional:</u></p> <p>“I preach and invite the young ones to come to the mosque”</p> <p>“We observed the lunar calendar to celebrate (referring to Mawlut which is celebrated with the community)”</p> <p>“Every time they (referring to ancestors) they pass by a group of people talking, they utter the words “tuwan madtu na kami”</p> <p>“It (referring to the knowledge he shared) is practically handed down by the ancestor”</p> <p>“I employ story-telling method (referring to how he transmit teachings)”</p> <p><u>Contemporary:</u></p> <p>“I was able to use it (referring to mobile phone) in an emergency case when my son got sick and he was staying in another place. I instructed him to place the mouthpiece of the mobile phone near the glass of water and I started doing the tawal (e.g. spell for curing sickness). At the end of the day, the tawal was instrumental in curing my sick son”</p>

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Female Informant

Traditional:

“We [community] gather at the seashore together, make dulang (food offering) and offer prayer.

“I tell the young ones”

“I share the sample advice to our children”

“We who have witnessed the old days are lucky to have heard some of our ancestors’ stories”

“I also advised the girls that they should be prepared and make sure that their husbands can eat on time”

“This is what our parents taught us”

“They (referring to parents) would only teach us religious education such as how to pray”

“We were told to help cook the food and taught (by the parents) about married life and Islamic ritual prayer”

“I even witnessed my grandfather expressing his discontentment with a certain woman taken by his son as bride by singing the following verses”

“We could not help but interview our grandfather about it (referring to the sang verses)”

Contemporary:

“I also used the mobile phone to share the ilmuh (e.g. spiritual knowledge with my child. I dictate the knowledge to my daughter. She wrote it on her mobile phone and sent it to her siblings through text,

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The analysis of the lifted phrases related to the transmission of Tausug oral traditions reveals a blend of traditional and modern methods. The terms associated with traditional transmission include "preach," "utter," "handed down," "story-telling method," "tell," "share," "witnessed," "heard," "advised," "teach," "expressing," "singing," "interview," and "dictate." These words indicate that the Tausug oral

traditions are primarily passed down through oral communication, embodying a long-standing practice of word-of-mouth transmission.

Additionally, some phrases highlight that transmission occurs during communal and religious gatherings. For instance, expressions like “invite the young ones to come to the mosque,” “observed the lunar calendar to celebrate,” and “gather at the shore together to make *dulang* and offer prayer” underscore the role of community events and Islamic celebrations in the dissemination of oral traditions.

Moreover, both informants from the silent generation have adopted modern technology to convey oral traditions. They utilize mobile phones for transmitting traditional knowledge, such as *tawal* (spells) and *ilmuh* (spiritual knowledge) for healing and sharing spiritual teachings among their children. This adaptation signifies a blend of traditional and contemporary methods in the ongoing transmission of Tausug oral traditions.

**Table 4:**

*Transmission practices of Tausug oral traditions by Baby Boomers*

<b>Baby Boomers</b>	<b>Words and Phrases Depicting Transmission</b>
Male Informant	<p data-bbox="587 1496 746 1529"><u>Traditional:</u></p> <p data-bbox="587 1581 1382 1659">“Gatherings such as Maulud and Haylaya (Eid celebrations) are given in the community”</p> <p data-bbox="587 1711 1382 1823">“We do it (referring to Maulud) with the three mosques, we do it three consecutive days. One mosque after the other”</p> <p data-bbox="587 1874 1382 1951">“I remember the story where our forefathers became victims of piracy. Bad elements would take their cattle</p>

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forcefully and they prepare for it with spears”

“I remember my late father saying that we siblings must love each other. He said that love will keep them together”

“Our forefathers’ advice is just simple—do not engage in bad deeds, engage in good deeds”

“We also do ritual prayer”

“It (referring to the knowledge) will be transmitted as heirloom to them (younger generation)”

“My father said that...”

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Female Informant

Traditional:

“Yes, we celebrate Maulud, Haylaya, and mag duwaa hangpuh kasubangan (do ritual in the 10th of the month). We prepare and share our food in the mosque”

“We share our drinks and food. We also do it during Friday congregational prayer”

“The topics that I usually hear were about typhoons in the past, the Japanese era, and among others”

“That is the advice that we received from our parents”

“We do Friday congregational prayer and Eid prayers”

“The knowledge will be transferred to one’s children or grandchildren. Because they say, when the parents are gone, the knowledge will remain with the children and the grandchildren”

Contemporary:

“Sometimes a mobile phone is useful (referring to it as aid in communicating)”

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Regarding the informants from the Baby Boomer generation, several words and phrases illustrate the traditional way of transmitting Tausug oral traditions. These include "remember the story," "saying," "said," "advice," "transmitted as heirloom," "hear," "received," and "transferred to one's children or grandchildren." Transmission often occurs during specific gatherings and religious events, as highlighted by phrases like "gathering such as Maulud and Haylaya," "mosques," "celebrate Maulud, Hayalaya, and mag *duwaa hangpuh kasubangan*," "prepare and share our food in the mosque," "share our drinks and food," and "we do Friday congregational prayer and Eid prayers."

The idea of oral traditions being passed down as "heirloom" was explicitly mentioned by one informant, underscoring the deep cultural significance and value placed on these traditions. This comparison to an heirloom suggests that Tausug oral traditions are not just casual practices but treasured legacies meticulously preserved and handed down through generations.

When it comes to contemporary methods of transmitting oral traditions, informants from this generation did not explicitly mention using technology. However, they emphasized its usefulness for communication, particularly during urgent matters and emergencies.

There are common words and phrases mentioned by both the Baby Boomers and the previous generation, indicating that their primary mode of learning Tausug oral traditions remains traditional, passed down through word of mouth in the form of stories, advice, and reminders heard and taught by their forefathers. The lack of

mention of communication technology also signifies that the same traditional mode of transmission is used to pass on these oral traditions to the younger generation.

**Table 5:**

*Transmission practices of Tausug oral traditions by Generation X*

<b>Generation X</b>	<b>Words and Phrases Depicting Transmission</b>
Male Informant 1	<p data-bbox="587 607 746 640"><u>Traditional:</u></p> <p data-bbox="587 689 1385 768">“I always remind my children not to pour sugar into our visitor’s hot drinks”</p> <p data-bbox="587 817 1385 981">“What I remember about my grandparents were their farming skills...They taught me proper way of harvesting crops and edible plants. I also witness (recited an oral tradition).</p> <p data-bbox="587 1030 1385 1108">“My grandparents also advised us not to be envious of other people’s success”</p> <p data-bbox="587 1158 1385 1234">“They also say [referring to grandparents] Misan mu pakaunun ha ad lima dih da kaw makatungbas”</p>
Male Informant 2	<p data-bbox="587 1272 746 1305"><u>Traditional:</u></p> <p data-bbox="587 1355 1050 1388">“I also remember the advices...”</p> <p data-bbox="587 1438 1385 1516">“I could never forget advice that promotes good things...”</p> <p data-bbox="587 1565 1385 1771">“In terms of advice that reached us since our forefathers' time until now, the most important one is never to leave the practices of the Kamaasan. We are advised to love other groups of people. They said we are siblings.”</p> <p data-bbox="587 1821 1385 1944">“There is this person who shares a story with us. He is one of those who were gifted to see the good and the bad”</p>

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“Yes and I also share this with them [referring to his children]”

“The process of disciplining must start from home before you bring it out”

“According to the forefathers, we were installed with "something,"

“We are advised that first of all, people should love each other because God loves [His creation]”

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The informants from the Generation X cohort mentioned several words that signify the transmission of Tausug oral traditions: "remind," "remember about my grandparents," "they taught," "witness," "grandparents advised," "they also say," "according to the forefathers," "we are advised," and "advice that reached us since our forefathers' time." These terms all relate to oral transmission, passed down from grandparents to their children, and from them to the next generation. Words such as "remember" and "never forget advice" emphasize the role of memory in this process. It is important to note that the transmission of traditional oral traditions depends heavily on memory. Those who can memorize and retain these traditions have the ability to store, preserve, and pass them on to the younger generation. This also indicates that the informants still rely on traditional methods to transmit Tausug oral traditions, which explains the absence of references to technology during the interviews.

Interestingly, compared to the Silent Generation, Generation X is less likely to use technology in their transmission of these traditions, indicating a more traditional approach than that of the older generation.

**Table 6:**

*Transmission practices of Tausug oral traditions by Millenials*

<b>Millennials</b>	<b>Words and Phrases Depicting Transmission</b>
Female Informant 1	<p><u>Traditional:</u></p> <p>“Those [referring to Mawlud, Mi’raj] are the gatherings that we do not skip. We also join Haylaya Puasa and Haylaya Hadji. These are the gatherings that we grew old with”</p> <p>“Especially during Haylaya. The elders who have a foundation on wisdom of their forefathers talk about what benefits the next generation”</p> <p>“They [referring to the elders] taught us good manners”</p> <p>“What I remember about advice of my grandparents in terms of dealing with parents is that every time the latter need assistance, we must act without delay”</p> <p>“I also teach my own children the same way”</p> <p>“That is why I advised by children that the only thing we ask of them is to take care of us”</p> <p>“I told my children about that (advices) Sir”</p> <p>“I cannot help but tell my children that when I and their father grow old, plead with them not to do the same thing”</p> <p>“I tell my children that if by being a slave I would be able to bring back the life of my parents, I would do that”</p> <p>“I always call their attention. I told them what you just mentioned has to do with your mother”</p>

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Female Informant 2

Traditional:

"I remember hearing *duwa'a* (e.g. prayer) during Mawlid. We also join the congregational prayer every Friday. It also serves as a get-together at the same time"

I remember advice in terms of respecting the parents, including other people

"I also remember advice that I heard from my father and mother."

Contemporary

Yes, there is. I also encountered it on Facebook. There is this "Tausug Manunulat." If we "follow" them, we will be able to read them now and then"

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For the Millennial generation, the words and phrases used that depict traditional transmission include: "elders talk about," "taught us," "teach my own children," "advised my children," "I told my children," "I tell my children," "I always call their attention," "heard from my father and mother," and "hearing *duwa'a*." There are also words and phrases indicating that Tausug oral traditions are transmitted and preserved through memory, such as "remember the advice of my grandparents" and "I remember the advice in terms of respecting parents and other people." Other forms of traditional transmission are manifested in words and phrases that involve participating in community and Islamic gatherings where transmission takes place, such as "We also join Haylaya Puasa and Haylaya Hadji. These are the gatherings that we grew up with" and "join the congregational prayer every Friday. It also serves as a get-together at the same time."

Regarding contemporary methods of transmission, the youngest informant shared about following a Facebook page where Tausug oral traditions are posted. She mentioned, "There is this 'Tausug Manunulat.' If we 'follow' them, we will be able to read them now and then (Key informant interview, 2024)."

This data reveals that traditional methods of transmitting oral traditions are still being followed by the millennials, although the type varies in depth. Clearly, the Tausug oral traditions they heard and learned the most came from their parents and were passed on to them. There is also a mention of Islamic gatherings such as Mawlud, where they hear and listen to oral traditions limited to religious teachings.

It is important to note that millennials are more inclined to get Tausug oral traditions from modern sources such as Facebook, where some oral traditions are posted, as shared by an informant. However, there is no mention of whether the informant shares the oral traditions she reads on these pages.

### **C.1 Types of transmission practices of Tausug oral traditions**

Integrating data across generations by grouping the responses into related themes and contexts, the following key themes on transmission emerge, arranged from the most practiced to the least practiced. The table below categorizes the words and phrases according to these transmission themes and generational groups:

**Table 7:**

*Words and phrases signifying transmission practices*

Types of Transmission Practices	Words and phrases			
	Silent Generation	Baby Boomer	Generation X	Millennials
<b>Transmission Through Verbal Communication</b>	<p>-<b>utter</b> the words "tuwan madtu na kami"</p> <p>-employ <b>story-telling</b> method</p> <p>-<b>tell</b> the young ones</p> <p>-<b>share</b> the sample advice with our children</p> <p>-<b>advised</b> the girls that they should be prepared...</p> <p>-We were <b>told</b> to help</p>	<p>-<b>remember</b> my late father <b>saying</b> that we siblings must love each other</p> <p>-he <b>said</b> that love will keep them together</p> <p>-our forefathers' <b>advice</b> is just simple—do not engage in bad deeds, engage in good deeds</p> <p>-my father <b>said</b> that...</p> <p>-topics that I usually <b>hear</b> were about typhoons in the past, the Japanese era, and among others.</p>	<p>-<b>remind</b> my children</p> <p>-they <b>taught</b> me proper way of harvesting crops and edible plants. I also <b>witness</b></p> <p>-my grandparents also <b>advised</b> us not to be envious of other people's success</p> <p>-they also <b>say</b> [referring to grandparents] Misan mu pakaunun ha ad lima dih da kaw makatungbas</p> <p>-<b>remember</b> the <b>advices</b></p>	<p>-they [referring to the elders] <b>taught</b> us good manners</p> <p>-<b>remember</b> about <b>advice</b> of my grandparents</p> <p>-<b>teach</b> my own children the same way</p> <p>-I <b>advised</b> by children</p> <p>-I <b>told</b> my children about that (advices)</p> <p>-cannot help but <b>tell</b> my children</p>

	<p>cook the food</p> <p>-<b>witnessed</b> my father <b>expressing</b> his discontentment with a certain woman taken by his son as a bride by <b>singing</b> the following verse</p> <p>-<b>interview</b> our grandfather about it</p> <p>-<b>handed down</b> by the ancestor</p> <p>-this is what our parents <b>taught</b> us</p>	<p>-<b>advice</b> that we received from our parents</p>	<p>-never forget <b>advice</b> that promotes good things</p> <p>-<b>advice</b> that reached us since our forefathers' time until now, the most important one is never to leave the practices of the Kamaasan.</p> <p>-We are <b>advised</b> to love other groups of people. They <b>said</b> we are siblings</p> <p>-I also <b>share</b> this with them</p> <p>-We are <b>advised</b> that first of all, people should love each other because God loves [His creation]</p>	<p>-I <b>tell</b> my children -I always <b>call</b> their attention. I <b>told</b> them..</p> <p>-<b>remember advice</b> in terms of respecting the parents</p> <p>-<b>remember advice</b> that I <b>heard</b> from my father and mother</p>
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<p><b>Transmission Through Religious Practices and Gatherings</b></p>	<p>-<b>preach</b> and <b>invite</b> the young ones to <b>come to the mosque</b></p> <p>-<b>observed</b> the lunar calendar.</p> <p>-<b>gather</b> at the <b>seashore together, making dulang and offer prayer,</b></p>	<p>-We do <b>Friday congregational prayer</b> and <b>Eid prayers</b></p>	<p>-None-</p>	<p>-Those [referring to Mawlud, Mi'raj] are the <b>gatherings</b> that we do not skip. We also <b>join Haylaya Puasa</b> and <b>Haylaya Hadji</b>. These are the gatherings that we grew old with”</p> <p>-Especially during <b>Haylaya</b>. The <b>elders</b> who have a foundation on wisdom of their forefathers <b>talk</b> about what benefits the next generation</p> <p>-<b>remember hearing</b> duwa'a (e.g. prayer) during <b>Mawlud</b>.</p> <p>-We also join the <b>congregational prayer every Friday</b>. It also serves as a get-together at the same time</p>
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<p><b>Transmission Through Mobile Phones and Facebook</b></p>	<p>-I was able to <b>use</b> it (referring to mobile phone) in an emergency case when my son got sick and he was staying in another place. I instructed him to place the mouthpiece of the <b>mobile phone</b> near the glass of water and I started doing the <b>tawal</b> (e.g. spell for curing sickness).</p> <p>-I also used <b>mobile phone to share the ilmu</b> (spiritual knowledge) with my child</p> <p>-I <b>dictate</b> the knowledge to my daughter. She wrote it on her <b>mobile phone</b> and <b>sent it to her siblings through</b></p>	<p>-Sometimes a <b>mobile phone</b> is useful</p>		<p>-<b>Facebook</b>. There is this "<b>Tausug Manunulat</b>." If we "<b>follow</b>" them, we will be able to read them now and then"</p>
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	text.			
<b>Transmission Based on Intellectual Knowledge</b>	<p>-They would teach us <b>religious education</b> such as how to <b>pray</b></p> <p>-Taught about <b>married life and Islamic ritual prayer</b></p>	<p>-I <b>remember</b> the <b>story</b> where our forefathers</p> <p>-It (referring to the knowledge) will be <b>transmitted</b> as <b>heirloom</b> to them (younger generation</p> <p>-<b>knowledge</b> will be <b>transferred</b> to one's children or grandchildren. Because they say, when the parents are gone, the <b>knowledge</b> will remain with the children and the grandchildren</p>	<p>-person who <b>shares</b> a <b>story</b> with us. He is one of those who were <b>gifted</b> to see the good and the bad</p> <p>-<b>According</b> to the <b>forefathers</b>, we were installed with "something"</p>	

- a. ***Transmission through verbal communication:*** This includes instructions, advice, reminders, storytelling, and other forms of oral communication used to transmit Tausug oral traditions.
- b. ***Transmission through religious practices and gatherings:*** This includes Islamic celebrations and community activities such as volunteer work, where the community listens to teachings from elders, religious leaders, and forefathers. These gatherings also provide opportunities to share oral traditions with younger generations.
- c. ***Transmission through mobile phones and Facebook:*** This includes the sharing of *tawal* (spells) and spiritual knowledge with the aid of mobile phones. It is important to note, however, that only two informants shared their experiences of using mobile phones for this purpose. The use of a Facebook page was also mentioned, where Tausug oral traditions are posted and shared.

d. **Transmission based on intellectual knowledge:** This includes the traditional way of passing down oral traditions as heirlooms, emphasizing the importance of memory in both preserving and transmitting Tausug oral traditions. It also highlights the significance the Tausug place on their oral traditions, which are deeply interwoven with their culture. Individuals with a strong memory of these traditions are more inclined to pass them down and serve as sources of knowledge. However, this type of transmission is only applicable to the transmission of spiritual knowledge, which, according to the ancestors, is forbidden to be written down. Additionally, spiritual knowledge is only transmitted to those who are prepared to learn it. Hence, only Tausug gurus and elders are well-versed in these types of oral traditions and are quite selective when passing them down (Professor Darwin Absari, personal communication, August 13, 2024).

## **C.2. Context and analysis of transmission practices of Tausug oral traditions**

Based on these data, it is evident that traditional methods of transmission are still prevalent in the sitio. While primarily used by the older generation, these practices are also evident among other generations. The data further reveal that technology has also played a role in the transmission of oral traditions, particularly among younger generations. Some informants mentioned using mobile phones to communicate Tausug oral traditions to their children, finding it instrumental in imparting spiritual knowledge and practicing Islamic traditions.

The proliferation of communication devices such as mobile phones and social media platforms such as Facebook reflects significant societal changes. The

researcher observed that informants owned mobile phones, indicating their adaptation to technological advancements. Mobile phones are not only useful for communication but also instrumental in transmitting Tausug oral traditions, as mentioned by some informants. However, they highlighted that mobile phones can be both beneficial and dangerous, emphasizing the importance of parental guidance to ensure children are not influenced by incorrect teachings and adhere to both familial and communal advice. Another informant emphasized the importance of avoiding "worldly" attachments when transmitting oral traditions and highlighted the significance of preserving their traditional form.

Unlike many years ago, the use of mobile phones is now associated with the availability of telecommunication networks providing sufficient signals, enabling people to communicate more effectively. Informants also showed awareness of social media sites such as Facebook, demonstrating their exposure to and access to the internet. In the socioeconomic context, this indicates that Sulu is progressing in terms of infrastructure, including the enhancement of digital connectivity in remote areas, compelling people to adapt.

This technological adaptation may also explain why the variety and frequency of oral traditions decrease among younger generations, indicating a potential shift in cultural practices or a decline in the transmission of some traditional forms over time. The integration of digital technology into daily life could be influencing the way Tausug oral traditions are preserved and transmitted, highlighting the need for balanced guidance to maintain cultural heritage amidst modernization.

However, it is also important to recognize that traditional ways are still being practiced today. According to some informants, the transmission through memory maintains the traditional practice of oral tradition, which is an intellectual exercise. This method is particularly applicable to Tausug oral traditions considered spiritual knowledge like tarasul and kissa. Only those who are learned and spiritual have the capacity to keep, memorize, and transmit them. Furthermore, only those who have prepared themselves in the same way are deemed worthy to receive such teachings.

This suggests that the transmission of Tausug oral traditions varies depending on the individual's intellectual capacity. For example, advice, stories, and other basic forms of Tausug oral traditions are generally available to the public and often transmitted within the household. This signifies that parents prepare and capacitate their children to understand the next level of orality and eventually reach the highest form, which is spiritual knowledge. Starting with basic advice hones the individual and prepares them to understand moderate to advanced forms of orality—a process followed by the Tausug community (Professor Darwin Absari, personal communication, August 13, 2024). This is also why Tausug oral traditions in the form of tarasul and kissa, which contain deep and metaphorical meanings associated with Islam and culture, are rarely transmitted, as they are not intended for the general public.

#### **D. Preservation of Tausug Oral Traditions**

In this section, responses concerning the preservation of Tausug oral traditions are presented and analyzed. Responses depicting preservation are lifted

and thematized using reflexive thematic analysis and analyzed based on sociocultural constructivism.

### **Silent Generation: Traditional and Evolving Methods**

Silent Generation informants acknowledge developments in Sulu, such as increased access to education, and recognize the importance of documenting Tausug oral traditions as a means of preservation:

“I think it is better to write it down so that the younger generation can ponder more about it. Their capacity to think may be better than the older generation because most of them can already read. They can study anytime they want [translated].”

*Malingkat na tuud sin hikasulat sulat. hati niya, dih sukul kapangadjian nila. Pasal in sila na, lawung ta, nakalu-ag lu-ag in akkal nila daying sin manga nakauna yadtu. Pasal na awun na sila manga makabassa, awun na sila manga kuwan bihan. Nah subay da siya, hati niya, awun dumul-dumulan bihan.*

The Silent Generation suggests writing down Tausug oral traditions to enhance accessibility and encourage reflection among younger generations. Improved access to education in Sulu has strengthened the intellectual capacity of the community, making written documentation more feasible. Historically, oral transmission was preferred, with elders memorizing and sharing traditions to avoid dispersing knowledge indiscriminately. Despite the historical preference for oral transmission, the Silent Generation acknowledges the benefits of documenting

Tausug oral traditions and supports the use of laptops and mobile phones for preservation, as highlighted in the previous section on transmission.

### **Baby Boomers: Documentation and Adaptation**

Informants from the Baby Boomers generation highlighted the significance of preserving Tausug oral traditions through documentation and even considering the use of technology:

“There should be proper documentation for such kind of knowledge for the younger generations to learn and appreciate it [translated].”

*Hangkan na bang ini masud ba sin kuwan, amun awun maka-orientation marayaw, manga anak-apuh bihayan makahati sila.*

Baby Boomers emphasize the importance of documenting Tausug oral traditions. One informant likened the laptop to a *kitab* (manuscript or book reference), facilitating easier recall of traditions. Baby Boomers have observed people documenting these traditions and have adopted this practice themselves. Their responses indicate a community-wide adaptation to technology, although they often prefer traditional documentation methods. The increasing literacy rates in their community reflect the accessibility of education.

### **Generation X: Oral Transmission and Tradition**

A key informant from Generation X highlighted the importance of maintaining traditional ways of accessing and preserving Tausug oral traditions:

“We can successfully transmit it as long as we can suppress anything worldly. There is only one thing that can change our beliefs---worldly things [translated].”

*Hikalatun basta napuhpuh in amun dunya. Hambuuk da in makapinda sin akida (Arabic, aqeeda, belief) sin kita, dunya.*

Generation X primarily preserves Tausug oral traditions through oral means, emphasizing the importance of transmitting traditions to younger generations, especially children. An informant under this generation resists using technology, viewing it as a "worldly" influence that could alter their beliefs. This resistance reflects a strong attachment to traditional ways and indigenous knowledge, indicating that some community members are hesitant to embrace technological advancements for preserving oral traditions.

### **Millennials: Embracing Technology**

A millennial key informant highlighted the influence of social media particularly Facebook in accessing and preserving Tausug oral traditions:

“I also encountered it on Facebook. There is this ‘Tausug Manunulat.’ If we follow them, we will be able to read them now and then [translated].”

*Awun da isab sir ha Facebook. Awun biyah manga Tausug biyahayan, Tausug Manunulat, biyahadtu. Siyempre bang kita maka-follow yadtu dara-daran na kita makabassa.*

Millennials, being more exposed to and adept with technology, actively use it to preserve Tausug oral traditions. One informant recognized the dual nature of technology, finding it both advantageous and dangerous, and stressed the importance of parental guidance in its use. Social media platforms like Facebook are used by some Tausug writers to share and preserve traditions, reaching even remote communities like the identified sitio. This generational shift highlights the increasing influence of technology in preserving Tausug oral traditions.

#### **D. 1. Context and analysis of Tausug oral traditions preservation**

The analysis reveals that the preservation of Tausug oral traditions varies across generations, reflecting a blend of traditional methods and modern adaptations. While the Silent Generation and Baby Boomers show a gradual acceptance of technology, Generation X maintains a strong preference for traditional oral transmission. In contrast, Millennials fully embrace technological advancements, using social media and digital platforms to preserve and share their cultural heritage.

Although most informants recognize the role of technology in preservation, some remain hesitant, fearing that technology may lessen the value of Tausug oral traditions. They argue that the intellectual discourse involved in memorizing and imbibing the true essence of these traditions is crucial. According to Arsad (2020), “Sulu archipelago orature is considered high-value and are thus protected by certain protocols and gate-keeping measures, ensuring their transmission not just to “society insiders,” but more importantly, to those well-deserving of the knowledge they bear.”

Documenting or writing down oral traditions, whether through traditional methods or technology, is beneficial but may affect intellectual capacity. As Absari states, “Oral traditions are orally transmitted and through intellectual discourse to enable the individual to holistically understand and memorize it” (personal communication, August 13, 2024).

This concern is particularly evident in the concept of "*panalanghati*," which the Tausug dictionary defines as “water which (has been empowered by a towel and so, when drunk), gives the power to help (the one who drinks it) learn (things)” (Tausug Dictionary, 2018). This practice involves praying to improve one's memory, emphasizing that it takes skill to keep, remember, and transmit Tausug oral traditions.

Documenting or writing these traditions can hinder individuals from practicing and developing their intellectual abilities, leading to a dependence on gadgets. Absari further explains that “keeping orality intact is also a skill or an ability. Though technology can preserve oral traditions, it can also affect the value of intellectual exercise and the skill to maintain the memory (Professor Darwin Absari, personal communication, August 13, 2024).”

## **E. Understanding Tausug Oral Traditions through the Lens of Sociocultural Constructivism**

Sociocultural constructivism emphasizes that knowledge and understanding are not developed in isolation but are instead shaped through social interactions and cultural contexts. Within the Tausug community, the types of oral traditions that individuals are familiar with and transmit are strongly influenced by their societal

roles and the environments in which they operate. This dynamic interplay between role, interaction, and tradition is essential to understanding how Tausug oral traditions are preserved and passed down through generations.

One of the most significant factors affecting the type of oral traditions individuals know and transmit is their specific role within the community. For instance, religious leaders occupy a central position in Tausug society, with responsibilities that require them to be well-versed in religious and Islamic teachings. These leaders are expected to impart wisdom, uphold moral values, and inspire others, particularly the younger generation. The oral traditions they are most familiar with and likely to transmit are those that align with these responsibilities, such as narratives and proverbs that convey religious teachings or moral lessons.

This role-based knowledge is not limited to religious leaders. Parents, especially mothers and fathers, play a crucial role in nurturing and guiding their children. As primary caregivers, they are often the ones who share advice, provide guidance, and instill values in their offspring. Consequently, the oral traditions they engage with and pass on are those that align with their caregiving roles, such as *pandu'* and *banda'*. These traditions are intertwined with their daily interactions with their children, family rituals, and the broader responsibility of raising well-rounded individuals.

Cultural context is another vital factor influencing the types of oral traditions known and transmitted within the Tausug community. Tausug culture, deeply rooted in Islamic teachings, provides a framework within which these oral traditions are

understood and valued. This cultural foundation shapes not only what is transmitted but also how it is transmitted.

For spiritually inclined individuals, the cultural and religious context is particularly influential. These individuals often see oral traditions like *kissa*, which are grounded in spiritual and traditional knowledge, as vital tools for moral and spiritual development. They believe that these traditions should be transmitted in a manner consistent with their sacred nature—preferably through direct, personal communication rather than through modern technological means. Their preference for traditional transmission methods reflects a desire to maintain the purity and authenticity of these traditions, which they see as essential for fostering moral character.

Social events and interactions are significant in shaping the oral traditions individuals are exposed to and transmit. In the Tausug community, events such as religious gatherings, family ceremonies, and community meetings are more than just social occasions; they are also opportunities for the exchange and reinforcement of oral traditions. These gatherings provide a context in which specific types of knowledge are valued and shared, embedding these traditions within the participants.

For instance, at religious gatherings, the oral traditions shared are often those that reinforce religious teachings and communal values. Family ceremonies might focus on traditions that emphasize lineage, family honor, or the importance of social cohesion. Through these interactions, individuals not only acquire knowledge of

these traditions but also learn the appropriate contexts for their use and transmission.

While traditional methods of oral transmission remain prevalent, especially among older generations, the influence of technology is becoming increasingly significant, particularly among the youth. Younger Tausugs, who have grown up in an era of rapid technological advancement, are more likely to engage with oral traditions through digital means. Mobile phones, social media platforms like Facebook, and online forums have become new venues for the transmission and preservation of these traditions.

Through virtual interactions, younger Tausugs are exposed to a broader range of oral traditions, some of which they might not encounter in their immediate social environment. They are learning to appreciate the potential of technology in keeping these traditions alive, especially in a rapidly changing world. However, this shift also presents challenges. The depth of understanding and the cultural significance of Tausug oral traditions, which are often best conveyed through face-to-face communication, may be diluted when transmitted digitally. The nuances of tone, emotion, and context that come with oral storytelling are harder to capture in written or digital form.

The majority of the informants are open to sharing Tausug oral traditions with the help of technology. This generally reflects the inclusive nature of the Tausug people, who welcome anyone interested in learning Tausug knowledge, regardless of ethnicity or religion. As Professor Darwin Absari notes, the Tausugs “do not impose ownership over Tausug oral traditions since these are shaped by their

historical interactions with different Asian civilizations during trade and significantly influenced by Islam” (Professor Darwin Absari, personal communication, August 13, 2024). Therefore, their willingness to embrace technology reflects their openness to sharing certain forms of these traditions. This is evident in the efforts of Tausug scholars like Rita Tuban, Calbi Asain, and Gerard Rixhon, who have studied and collected Tausug oral traditions by recording, writing, and even digitizing them. Another are the presence of Facebook pages created where Tausug oral traditions are posted and shared, further illustrating the community’s openness and adaptation to modern tools for preservation and dissemination.

The interaction between societal roles, cultural context, social events, and the medium of transmission highlights how Tausug oral traditions are preserved and passed on. A religious leader’s deep engagement with religious traditions, a parent’s focus on nurturing wisdom, or a young person’s use of digital tools all illustrate how different factors combine to shape the transmission of oral traditions.

## Chapter V

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

The purpose of this study is to understand how Tausug oral traditions are transmitted from one generation to the next, specifically across the Silent Generation, Baby Boomers, Generation X, and Millennials. This study was conceptualized considering the impact of modernization, particularly the emergence of communication technology, on Tausug oral traditions and their preservation.

Given that Tausug's orality is deeply and inextricably tied to culture, the researcher finds it crucial to study its transmission to determine whether it remains unchanged or is slowly fading. More specifically, the study aims to understand the transmission practices of older and younger Tausug generations—whether they still apply traditional methods such as word of mouth or have adapted to changes such as using communication technology. Using sociocultural constructivism as the research lens, this study further analyzes the data gathered to understand the social and cultural factors, specifically communication technology, Tausug culture, and Islam, that play a role in transmitting Tausug oral traditions.

To achieve this, the study conducted key informant interviews with eight residents from a sitio in the Municipality of Indanan, Sulu, representing each identified generation. A semi-structured interview format was applied to ensure openness and comfort for the interviewees while maintaining the goal of answering the research questions. This particular sitio was chosen because it is predominantly

inhabited by Tausug, located in a far-flung area of Sulu, and has a less privileged socioeconomic condition, making it less touched by modernization.

A qualitative research method was utilized in analyzing the transcripts derived from the key informant interviews. An authorized translator was hired to translate the transcripts, which were later annotated and analyzed using reflexive thematic analysis. This type of analysis allowed the researcher to identify codes composed of repeated responses, words, and phrases related to the types of Tausug oral traditions cited or narrated by the informants, depicting transmission, and signifying preservation. These codes merged into themes aligned with the research questions and sociocultural constructivism. Furthermore, the inductive approach, part of conducting reflexive analysis, allowed for an in-depth analysis of the responses categorized by generations, roles, and gender of the informants and interrelated based on Tausug culture, practices as well as Islamic teachings and values.

As a result, the summarized versions of the findings that answer the research questions are as follows:

### **Transmission Practices of Older and Younger Generations**

The community dynamics of the identified sitio in Indanan, Sulu, are deeply intertwined with Islam and the Tausug way of life. Religious leaders, fathers, and mothers play pivotal roles in transmitting both religious and practical knowledge, including Tausug oral traditions.

The types of Tausug oral traditions familiar to each generation vary significantly. The older generation is well-versed in a broad range of oral traditions, including those deeply rooted in Islamic and Tausug influences, while the younger generations are more familiar with and transmit simpler forms of oral traditions. This shift is largely due to their exposure to technology brought about by the improved telecommunication infrastructure in Sulu and increased access to education.

Among these traditions, *pandu'*, which encompasses advice and guidance, is the most frequently transmitted across generations. This transfer of knowledge typically occurs within families, where parents and grandparents pass down *pandu'* to their children, reflecting the strong foundation of family values and Islamic teachings in Tausug culture. Religious leaders and parents are crucial in preserving these traditions, ensuring they remain central to the community's identity.

The older generation, especially those in religious roles, also transmits *masaalla*, which consists of proverbs and sayings that reflect religious wisdom. This transmission often takes place during religious gatherings, such as Islamic celebrations, where both *pandu'* and *masaalla* are imparted to younger members of the community.

Within households, parents are instrumental in teaching their children Tausug and Islamic values, fulfilling their responsibilities as prescribed by Islamic teachings. Mothers, in particular, play a critical role in transmitting *pandu'*, highlighting their universal role in the moral and spiritual upbringing of their children. Fathers, as heads of households, are also significant, particularly in transmitting *masaalla* due to

their leadership roles within the community. These gender dynamics align with Islamic teachings, where men and women complement each other in their familial and societal roles.

Despite the strong tradition of oral transmission, the practice of passing down more complex Tausug oral traditions, such as tarasul and kissa, is declining, especially among the younger generation. These forms of oral tradition, rich in spiritual knowledge and conveyed through poetic dialogues and narratives, are not typically shared widely. Instead, they are often acquired by learned and spiritually inclined Tausug individuals, with transmission limited to those possessing the necessary intellectual and linguistic skills. Due to unspoken protocols within the Tausug community that restrict their transmission and the complexity of these traditions requiring specialized knowledge, there is a risk that these particular types of Tausug oral traditions may eventually become extinct within the community.

In the identified sitio, oral communication remains the primary mode of transmitting these traditions from older to younger generations. Religious leaders frequently share masaalla and pandu' during khutbah (sermons) at religious gatherings. However, the younger generation has begun using mobile phones and social media platforms, such as Facebook, to preserve and share these traditions, following pages where Tausug people post relevant content. The effective use of technology for transmission requires careful guidance from parents to ensure that the younger generation stays connected to their cultural heritage. While some in the older generation have embraced these technological methods, others remain

cautious, believing that spiritual knowledge should continue to be transmitted orally, as traditionally practiced.

## **Impacts of Communication Technology on the Transmission Practices of Tausug Oral Traditions**

Technology, particularly mobile phones and social media platforms like Facebook, plays a crucial role in the transmission of Tausug oral traditions, especially among younger generations in the sitio. Many informants use mobile phones to communicate these traditions to their children, finding them effective for imparting spiritual knowledge and practicing Islamic customs.

The widespread use of mobile phones and social media reflects broader societal changes, including improved telecommunication infrastructure and increased access to gadgets and education. Enhanced telecommunication networks in Sulu have improved communication even in remote areas like the identified sitio, and informants' awareness of social media platforms indicates growing digital exposure. This explains the presence of numerous Facebook pages featuring various types of Tausug oral traditions.

However, adaptation to technology may contribute to a decline in the variety, frequency, and, more importantly, the depth of traditional Tausug oral traditions among younger generations. Tausug practices involve certain conditions for specific types of oral traditions, which are protected by unspoken protocols and gatekeeping measures. These ensure that transmission is restricted to 'society insiders' deemed deserving of the knowledge they contain (Arsad, 2020). As a result, oral transmission is still considered the most appropriate method for passing down these traditions.

Moreover, Tausug oral traditions are viewed as a form of intellectual discourse, making personal interaction with a guru, or with parents in the case of heirlooms, crucial for ensuring deep learning. Traditions that are openly transmitted are more likely to be shared, but those shared through technology often lack the essence and significance provided by face-to-face interaction or traditional transmission.

Although Tausug scholars have noted that no formal policy prohibits the use of technology for transmission, an unspoken protocol exists within the community regarding the gatekeeping of certain oral traditions (Dr. Nefertari Arsad, personal communication, September 06, 2024). These traditions are meant to be passed down orally, through spoken word, rather than through 'worldly' objects like gadgets. This protocol primarily applies to specific types of Tausug oral traditions considered sacred, such as those transmitted through chants. In contrast, simpler forms are increasingly being transmitted with the aid of technology. This openness is part of the Tausug people's character, who welcome those interested in learning their knowledge. They do not impose ownership over Tausug oral traditions since these are shaped by their historical interactions with different Asian civilizations during trade and significantly influenced by Islam (Professor Darwin Absari, personal communication, September 06, 2024). Thus, their willingness to use technology reflects their openness to sharing some of these forms.

Additionally, while mobile phones and social media platforms facilitate the transmission of some oral traditions, they also present challenges. For example, they can expose younger generations to incorrect teachings, making parental guidance crucial, as emphasized by informants. More importantly, the use of technology raises concerns about the authenticity and form of Tausug oral traditions. The use of

communication technology deviates from the traditions' fundamental nature of oral transmission and performance.

## **Role of Technology in Transmitting and Preserving Tausug Oral Traditions**

The integration of technology into the transmission and preservation of Tausug oral traditions presents both opportunities and challenges. Technology can enhance the reach, accessibility, and preservation of these traditions, but it also risks compromising their authenticity and altering traditional practices. Once oral traditions are written down or digitized, they lose adherence to the core concept of orality, which emphasizes oral communication and transmission.

Maintaining traditional practices regarding oral traditions is of utmost importance within the Tausug community. As discussed previously, there is an unspoken protocol governing the proper transmission and preservation of certain types of oral traditions. Sacred or spiritual knowledge, in particular, are preserved through oral transmission and remains exclusive to a select few. As Arsad (2022) notes, 'It is clear to human repositories of oral literature that knowledge cannot be parceled out indiscriminately, nor will it be readily available to anyone. Knowledge, after all, is a treasure, and this treasure is protected and awarded only to the deserving.' Thus, even without formal guidelines, oral transmission continues to be the preferred method, ensuring these traditions remain deeply embedded in the Tausug way of life.

This commitment to traditional practices explains the generational divide in the adoption of technology. The Silent Generation and Baby Boomers have gradually

accepted its use, while Generation X remains firmly committed to traditional oral transmission. This commitment is rooted in the belief that Tausug oral traditions, especially those containing spiritual knowledge, should be preserved in their original oral form. Writing them down or recording them through technology is seen as contrary to their essence, as spiritual knowledge is viewed as a profound intellectual discourse requiring active listening, comprehension, and transmission—the highest form of orality in Tausug culture (Professor Darwin Absari, personal communication, August 13, 2024).

In contrast, Millennials have fully embraced technological advancements, utilizing digital platforms and social media to preserve and share their cultural heritage. While this shift opens new avenues for cultural expression, it also underscores the need for vigilant parental guidance to ensure that younger generations engage with these technologies in ways that respect the integrity of Tausug traditions.

To address these challenges, several efforts have been made to strengthen the transmission and preservation of Tausug oral traditions. For example, Gerard Rixhon, Rita Tuban, and Calbi Asain have collated and documented Tausug oral traditions by producing and publishing books and studies that include collections of certain types. However, a systematic approach to preservation does not yet exist. Therefore, there is a need for the Tausug community to develop one using culturally appropriate methods to enhance the transmission and preservation of their traditions in the digital age. With access to telecommunication signals and mobile data steadily increasing even in rural areas like the sitio, people are gradually adopting this shift, indicating that technology can support the transmission and preservation of Tausug

oral traditions. These advancements highlight the need for the community to adapt to modern technology—an inevitable shift—while continuing to uphold their traditional way of life and cultural heritage.

## **Recommendations**

Research on the transmission practices of Tausug oral traditions can provide a general assessment of the existence and status of this important tradition within Tausug culture. More specifically, it provides vital data to determine if continuous transmission and preservation still takes place or has evolved, especially in this digital age where technology is used for communication. Identifying ways to protect and preserve these traditions is crucial. This research brings forth the following recommendations for further study and action:

### ***Conduct further research***

This study is limited to the transmission practices of Tausug oral traditions across generations within the context of the identified sitio. It is suggested that research institutions and researchers conduct continuous studies on the impact of technology on cultural preservation, identifying best practices and potential challenges. Comprehensive research is necessary to ensure a thorough understanding. Additionally, exploring emerging technologies beyond mobile phones and laptops, and how they can create immersive experiences that bring Tausug oral traditions to life, is recommended.

Furthermore, it is recommended that future studies employ intergenerational analysis to examine the dynamics of two-way communication in the transmission of

Tausug oral traditions. This approach should investigate how transmission occurs through social interactions between parents and children, gurus and students, community leaders and members, as well as vice versa. It is essential to explore how these interactions influence the types of transmission practiced and the impact on the oral traditions themselves, including any changes in form, meaning, or other relevant factors.

Intergenerational analysis can provide valuable insights into the evolution and continuity of oral traditions by highlighting how different generations influence each other.

### ***For Tausug Scholars from Sulu***

It is essential to acknowledge that traditional forms of Tausug oral traditions, such as tarasul and kissa, are slowly fading or evolving, especially among the younger generation. These forms are considered authentic and have deep connections with the history and traditions of the Tausug and Islam in Sulu. With residents still possessing this rich knowledge, it is crucial to have means to study and preserve these traditional forms. With Tausug scholars emerging in Sulu, it is only essential for them to write more and study about Tausug oral traditions or related studies. This is not only to help the community or preserve the rich traditions but to also bring Sulu to the outside community, promoting its rich history and tradition. Ultimately, minimizing the bias put upon it as an unpeaceful and war-torn community.

### ***Establishment of a Sulu Press***

Currently, Sulu lacks a research and publication institution dedicated to providing opportunities for locals to conduct research, collect valuable manuscripts such as Tausug oral traditions, and publish them for preservation. The recent project of creating a Sulu Press aims to give locals more opportunities to engage in preserving their culture and traditions, including oral traditions, through institutional support and funding. However, there is a need to further establish this initiative to ensure the preservation and development of Sulu's traditional knowledge.

### ***For the Local Government of Sulu***

The research has also shown that modern ways of transmitting Tausug oral traditions are emerging, even in remote areas of Sulu. This adaptation to societal changes, such as using technology to communicate and impart traditional Tausug knowledge and Islamic teachings, is vital. The local government unit should continue creating digital platforms for cultural preservation, such as developing official social media pages, websites, or mobile applications for Tausug oral traditions. These platforms should allow community members to share, discuss, and preserve their cultural heritage. The LGU can collaborate with cultural organizations and technology experts to ensure these platforms are user-friendly and culturally sensitive.

### ***For the Community Leaders of the Sitio in Indanan, Sulu***

Given the vital role of parents in transmitting Tausug oral traditions, especially to the younger generations, it is crucial to encourage them to actively participate in this process by combining traditional and modern technology. Community leaders,

holding influential positions, should initiate this encouragement. They can implement community activities to discuss the importance of preserving Tausug oral traditions and connect the community with the Barangay and Local Government Unit. These government bodies can provide resources and training to parents on how to effectively use digital platforms to share and preserve Tausug oral traditions.

***For the Religious Leaders of the Sitio in Indanan, Sulu***

As respected figures imbibing the teachings of Islam, religious leaders play a crucial role in transmitting and preserving Tausug oral traditions. Congregational prayers serve as effective avenues for the transmission of oral traditions, especially those grounded in Islamic teachings. Religious leaders should strengthen the integration of Tausug oral traditions, particularly the traditional ones, into religious and cultural gatherings. They should continue incorporating these traditions into their Khutbah or teachings during religious events.

***For the Residents of the Sitio in Indanan, Sulu***

This research has demonstrated that the residents of the Sitio are deeply grounded in the teachings of Islam and the culture and traditions of the Tausug. It is essential to preserve this traditional knowledge through the continuous transmission of Tausug oral traditions. Promoting intergenerational communication within the Sitio is necessary, creating opportunities for dialogue where older and younger generations can share their knowledge and experiences. Encouraging the younger generation to document these interactions using digital tools will help create a digital archive of Tausug oral traditions.

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## Appendices

## APPENDIX A

### UP Institutional Research Ethics Committee (IREC) Approval

	UP OPEN UNIVERSITY Institutional Research Ethics Committee	
	<b>CERTIFICATE OF ETHICAL APPROVAL</b>	REC Form No. 4C
		Version No: 01
		Date of Effectivity:

8 August 2024

This is to certify that the following protocol and related documents have been granted approval by the UP Open University Institutional Research Ethics Committee (UPOU-IREC).

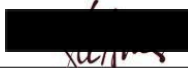
The UP Open University Institutional Research Ethics Committee (UPOU IREC) is the body that implements the university policy of overseeing the ethical soundness of the institutional research produced, including any research conducted by faculty members, students, REPS, and staff. All institutional research proposals must undergo ethics review and shall gain certification clearance from the UPOU IREC.

The committee operates according to Philippine Health Research Ethics Board (PHREB) guidelines and regulations.

REC Protocol No.	2024-0006-G-FICS		
Principal Investigator(s)	Camille Lucille A. Bello		
Title	Tausug Orality: An Analysis of Transmission of Practices in Sitio [REDACTED], Indanan, Sulu		
Document Type	Study Protocol		
Protocol Version No.	02	Version Date	29 July 2024
Other Documents	1. Application Form 2. Letter of request for review from Researcher to IREC Chair 3. Curriculum Vitae of Researcher 4. Full Proposal/Study Protocol (Chapters 1-3) 5. Study Protocol Assessment Form 6. Informed Consent Checklist Form 7. Non-Health Related Research Risk Assessment Form 8. Diagrammatic Workflow 9. Informed Consent Form 9.1 English Version 9.2 Local (Tausug) Version 10. Technical Review Approval/Advisory Committee Approval 11. Endorsement/Referral Letter from the Head of the Unit		

	<b>UP OPEN UNIVERSITY</b> Institutional Research Ethics Committee	
	<b>CERTIFICATE OF ETHICAL APPROVAL</b>	REC Form No. 4C
		Version No: 01
		Date of Effectivity:

	12. Supplemental Requirement: KII Guide Questions 13. Resubmission Form 14. Revised Study Protocol 15. Revised KII Guidelines 16. Revised Informed Consent Form 17. CVs of the research members 18. Certification of the Authorized Translator 19. Confidential Agreement 20. Letter to the KII Participants 21. Letter to Sulu Governor		
Type of Review	<input type="checkbox"/> Expedited <input checked="" type="checkbox"/> Full Board Meeting Date: 7 August 2024	Duration of Approval from Date to:	7 August 2024 to 6 August 2025

UPOU-IREC Chair	Signature	Date
RIA VALERIE D. CABANES	 <i>Valerie D. Cabanes</i>	10 August 2024

## APPENDIX B

### Communication Letters



**University of the Philippines Open University**  
Master of Development Communication  
Faculty of Information and Communication Studies

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*Community Leader*

Sitio [REDACTED],  
Indanan, Sulu

*Religious Leader*

Sitio [REDACTED],  
Indanan, Sulu

Dear \_\_\_\_\_ and \_\_\_\_\_,

Assalamu Alaykum Warahmatullahi Wabarakatuh!

I am Camille Lucille A. Bello, a graduate student enrolled in the Master of Development Communication program at UP Open University, and also a staff member at the UP Institute of Islamic Studies under the leadership of Prof. Julkipli M. Wadi.

Currently, I am conducting a thesis study entitled "Tausug Orality: An Analysis of Transmission Practices in a Sitio in Indanan, Sulu." This study aims to delve into the intricacies of Tausug oral traditions and their transmission across generations. Specifically, our focus lies on exploring the oral narratives consistently shared within the Tausug community, as well as the residents' experiences in passing them on to fellow community members.

The community chosen for this thesis project is Sitio [REDACTED] in the Municipality of Indanan, Sulu where you serve as a community and religious leader. Sitio [REDACTED] was chosen because it faces challenging socio-economic conditions and represents a Tausug community deeply rooted in the teachings of Islam and committed to practicing Tausug culture. The study involves eight residents of Sitio [REDACTED], all of whom are solely community members and not affiliated with any tribal or Indigenous groups.

In this light, we sincerely seek your approval to conduct Key Informant Interviews with eight selected residents of Sitio [REDACTED]. The interviews will be held at the Notre Dame of Jolo College to ensure a conducive and safe environment for both the participants and researchers. Transportation from the Sitio to the venue and back, as well as meals and minimal remuneration, will be provided to the participants.

As researchers from the UP Institute of Islamic Studies, we assure you that we will adhere to community protocols and ensure that the data derived from this study will make an essential contribution to Islamic scholarship and the narrative of Muslims in the Philippines.

If you have any inquiries or require further information, please do not hesitate to contact me at mobile number [REDACTED].

Your support in this research endeavor is highly appreciated.

Sincerely,

**Camille Lucille A. Bello**  
Researcher

Approval:

This is to approve the request of Ms. Camille Lucille A. Bello, a graduate student of UP Open University and staff of UP Diliman Institute of Islamic Studies, to conduct research entitled **“Tausug Orality: An Analysis of Transmission Practices in a Sitio in Indanan, Sulu”** with eight residents from Sitio [REDACTED], Indanan, Sulu as informants of the key informant interview.

---

Community Leader  
Sitio [REDACTED],  
Indanan, Sulu

---

*Religious Leader:*  
Sitio [REDACTED],  
Indanan, Sulu



University of the Philippines Open University  
Master of Development Communication  
Faculty of Information and Communication Studies

---

*Nakurah sin hulah*  
Sitio [REDACTED],  
Indanan, Sulu

*Imam*  
Sitio [REDACTED],  
Indanan, Sulu

Maas namuh kalasahan \_\_\_\_\_ hi \_\_\_\_\_.

Assalamu 'Alaykum Warahmatullahi Wabarakatuh!

Aku hi Camille Lucille A. Bello, hambu-uk batak iskul sin Master of Development Communication ha UP Open University. Damikkiyan, nagu-upis da isab aku ha UP Institute of Islamic Studies.

In aku ini lawungta hambu-uk manaliksik ha tungud sin kitab-tisis ngiyanan "Suysuy Kama-asan: Hambu-uk Pangusisa-i ha Tabi-at Pagpasampay ha Sitio [REDACTED], Indanan, Lupah Sug." Maksud namuh ingatun in kahinuknukan sin suysuy kama-asan sin manga Tausug iban na sin pagpasampay kaniya daying ha masa pa masa. Tantu tu-ud, in lipagahun namuh amu-in tungud pag-ingat sin suysuy kama-asan amu-in daran magkasabbut ha kawman, iban na sin manga liyabayan mu ha tungud paghinduh sin panghati pa kaibanan. Walu tau-Sitio [REDACTED] in pangasubuhan ha saliksik ini, manga tau-hulah sadja sarta bukun lamud ha tumpukan sin manga pag-iyannun Indigenous.

Magsabab dayinghadtu, mamaid kami kaymu mangasubu walu tau naghuhulah ha Sitio [REDACTED]. Notre Dame of Jolo College in napih lugal pagpangasubuhan ha supaya matantu sin wayruun magjatu kamumulahan ha manga magpahahati iban na sin manga manaliksik. In sukay madtu-mari, agad na in paginum-makan iban huhulmatan maniyuh-tiyuh, tantuh mataymah sin manga magpahahati.

Kami manga manaliksik daying ha UP Institute of Islamic Studies, hitunay namuh bang unu in aturan sin kawman iban tantuhan namuh sin in manga himumungan guwah daying ha saliksik ini magmumpa-at siya ha inumpukan sin panghati ka-Islam iban ha parakalah suysuy tungud pa manga Muslim ha hulah Pilipinas.

Bang awun pangasubu niyu, ayaw magduwa-ruwa kumuntak atawa kan sumadja-un aku ha umbul [REDACTED].

Malagguh in pagsukur ku ha kiyatabang niyu di ha saliksik ini.

Tulus-ihlas,

**Camille Lucille A. Bello**  
Manaliksik

Taymah:

Hambu-uk ini pagduhuli ha piyangayuh hi indah Camille Lucille A. Bello, batak-iskul sin UP Open University iban naghihinang ha UP Diliman Institute of Islamic Studies, magsaliksik ha tungud pag-iyannun "Suysuy Kama-asan: Hambu-uk Pangusisa-i ha Tabi-at Pagpasampay ha Sitio [REDACTED], Indanan, Lupah Sug" sarta taga walu tau Sitio [REDACTED], Indanan, Sulu, manga magpahahati ha pagpangasubu.

---

*Nakurah sin hulah*  
Sitio [REDACTED],  
Indanan, Sulu

---

*Imam*  
Sitio [REDACTED],  
Indanan, Sulu

## APPENDIX C

### Informed Consent



University of the Philippines Open University  
INSTITUTIONAL RESEARCH ETHICS COMMITTEE

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#### Informed Consent Form for the Selected Residents of Sitio [REDACTED], Indanan, Sulu

Name of the Principal Investigator: Camille Lucille A. Bello

Name of Organization: University of the Philippines Open University and UP Institute of Islamic Studies

Name of Sponsor: Not Applicable

Name of Project and Version: Tausug Orality: An Analysis of Transmission Practices in a Sitio in Indanan, Sulu/ Thesis

#### PART I: INFORMATION SHEET

##### **Introduction**

This thesis study is conducted by Camille Lucille A. Bello, a student at the University of the Philippines Open University and a staff member at the University of the Philippines Institute of Islamic Studies. Joining her as a research assistant is Darwin J. Absari, a faculty member and researcher also at the UP Institute of Islamic Studies.

You are being given this informed consent as an invitation to participate as one of the Key Informant Interview (KII) participants for Ms. Bello's thesis study entitled "Tausug Orality: An Analysis of Transmission Practices in a Sitio in Indanan, Sulu." This consent is provided in advance to give you time to think and reflect on whether you want to participate. Should you have any questions, concerns, or difficulties understanding some words and concepts, you can raise them with the researcher and research assistant at any time. Rest assured that the researcher and research assistant will clarify concerns, answer questions, and explain difficult concepts and words.

##### **Purpose of the Research**

The primary objective of this interview is to study the Tausug oral traditions that you consistently share, as well as your experiences in passing them on to fellow community members. The aim of the study is to understand any nuances or changes in the transmission process in this digital age and how these might impact the preservation of Tausug oral traditions. It's essential to note that these oral traditions hold valuable cultural and historical significance for the Tausug people.

##### **Type of the Research Intervention**

Your engagement in the study involves participating in the Key Informant Interview. It is a 30- to 45-minute interview facilitated by the researcher and research assistant. The interview will be recorded using an audio recorder. Recording will only commence once you have given full consent for the recording.

##### **Participation Selection**

You have been carefully selected to be one of the KII participants. The selection was based on the coordination efforts the research team conducted with Barangay officials and community leaders of Sitio [REDACTED]. Additionally, you were selected based on the generation to which you belong, as identified by this study, and your involvement and role in the community, whether as a religious leader, community leader, or regular resident of Sitio [REDACTED].

##### **Voluntary Participation**

Your participation in this study is voluntary. You may withdraw and discontinue participation at any time. If you decide to discontinue during the conduct of the KII, you can request that the

information you provided not be used in the research study. There is no penalty if you decline to participate or withdraw from the study.

### **Procedures**

The study is a thesis by the researcher to complete her Master of Development Communication degree at the UP Open University. Your participation in the study involves only the data collection part, which will be conducted through a Key Informant Interview (KII). A KII is a data gathering procedure that will enable the researcher to collect important information for analyzing the research topic and will be used solely for the purposes of the research study. You will be asked interview questions about your knowledge and experience regarding Tausug oral traditions, particularly the types of Tausug oral traditions you are familiar with and your experience in transmitting them to other members of your community in this digital age, where communication technologies such as mobile phones, recorders, or radios are also used as communication tools. Furthermore, you will be asked about the significance of Tausug oral traditions to history, culture, and tradition. The KII will be conducted at Notre Dame of Jolo College to provide you with a conducive venue for the interview, as well as accessible medical facilities and the presence of security personnel. This is to ensure that your safety and security are highly prioritized.

During the interview, if you wish not to answer a certain question, the researcher will move on to the next question. The researcher also ensures that only authorized personnel are present during the conduct of the KII.

The KII will take around 30 to 45 minutes and will be recorded using an audio recorder. The recording will only start with your permission and will be kept confidential. The recordings will be accessible only to authorized personnel, namely, the researcher, research assistant, certified translator, and records officer of the UP Institute of Islamic Studies. The audio recordings will be kept for five years after the completion of the study and will be permanently deleted afterward.

### **Duration**

The researcher commits to remain available to you as KII participants during the data collection process and for five months after the completion of the thesis. This means that during this period, KII participants can get in touch with the researcher and vice versa for concerns, questions, and other matters pertaining to the study.

### **Risks**

For KII participants who are senior citizens or belong to the older generations in this study, participation may present unique challenges, such as potential discomfort or fatigue during interviews or discussions. Given this, the researchers will prioritize your comfort and safety during the interview process by ensuring the venue of the KII is comfortable and conducive. An assessment of your well-being will be conducted before the KII to ensure you are physically okay. You will also be provided with a well-ventilated venue along with food and water for the entire duration of the KII. The researcher will ensure that the venue has accessible medical facilities and personnel. Consequently, the interview will be conducted at Notre Dame of Jolo College, an academic institution well-equipped with facilities, including a school clinic for emergencies and a guidance counseling office for debriefing.

During the KII, you may recall negative experiences or memories of armed conflicts and the impacts of prolonged war that might be triggered by some questions. Recalling traumatic or distressing events can be uncomfortable. If you feel distressed or uncomfortable, you may inform the researcher or the research assistant to take a break or pause. Both of them are from Mindanao and have experience working with internally displaced people from the Zamboanga and Marawi sieges. The researcher is a trained psychosocial volunteer who has provided psychosocial interventions for internally displaced persons (IDPs) in Zamboanga,

while Asst. Prof. Darwin Absari has consulted with many Muslim groups and conducted numerous focus group discussions with IDPs, including those from the Marawi siege. Both of them have basic skills in handling debriefing sessions.

Moreover, if you do not feel comfortable having debriefing sessions with them, the research team will coordinate with the Guidance Counseling Office of Notre Dame of Jolo to provide counseling or debriefing sessions for you.

#### **Benefits**

Your participation is an important contribution to the research, recognizing the value it holds for both you as a Tausug individual and for your community. Your involvement will significantly contribute to expanding the narratives about Philippine Muslims, with a particular emphasis on the transmission and preservation of Tausug oral traditions.

#### **Reimbursements**

As a KII participant, you will be given minimal remuneration for your participation in the interview. Transportation will also be provided to fetch you from Sitio [REDACTED] to Notre Dame of Jolo College and back. You will also be provided with food during the entire duration of the interview.

#### **Confidentiality**

To maintain confidentiality, the researcher will not identify you by name in any reports using information obtained from this interview, ensuring your confidentiality as a participant in this study. Subsequent uses of records and data will adhere to standard data use policies that protect the anonymity of individuals and institutions. The data gathered from your interview will be protected according to the Data Privacy Act of 2012, as followed by the institutions involved in this research. Access to the data will be restricted to the researcher, research assistant, authorized translator, and records officer of the UP Institute of Islamic Studies. It will be securely stored under the care of the Institute of Islamic Studies Research, Publication, and Extension Division for at least five years after the study's publication and protected under the University of the Philippines Privacy Policy.

Community members from your residence will neither be present at the interview nor have access to raw notes or transcripts. This measure will prevent your individual comments from causing any negative repercussions. If you feel intimidated by the presence of other community members or unsafe during the interview, you can freely terminate your participation in the study.

#### **Sharing the Results**

Following the completion of data analysis, the researcher will share and discuss the research findings with you as a Key Informant Interview (KII) participant. This step is to ensure the validity of the data and to provide you with a comprehensive understanding of the results. You will also be informed that the outcomes of this research will be published in the future and disseminated through various online repositories. Even after publication, you retain the right to access your data collected through the KII, and the researchers will make it available upon request.

#### **Right to Refuse or Withdraw**

Your participation in this project is voluntary. You will receive minimal remuneration for your participation. You may withdraw and discontinue your participation at any time without penalty. If you decline to participate or withdraw from the study, no one in the community will be informed.

If you feel uncomfortable at any point during the interview session, you have the right to decline to answer any question or to end the interview.

**Data Management**

The storage and transfer of data will be discussed with you to ensure that data will be securely stored and managed to maintain confidentiality and privacy. Following the UP Diliman Privacy Policy, the data will be stored electronically and physically in secure locations. For electronic data, the researcher will use their UP account to create a cloud-based storage system using Google Drive during the active phase of the project. This UP account ensures additional security, and only official UP cloud storages may be used for private and confidential information (UP Diliman Information Security Policy, 2020). This way, only the researcher, research assistant, and authorized personnel of the UP Institute of Islamic Studies will have access to the data.

The data uploaded to Google Drive will be anonymized, ensuring that no identifiers are used to maintain participant anonymity. The Key Informant Interview (KII) recordings will also be anonymized and classified as restricted, meaning they are not for open sharing and can only be accessed by authorized personnel. Physical data, such as signed consent forms and other hard copy documents, will be stored in locked filing cabinets at the Research, Publication, and Extension Division of the UP Institute of Islamic Studies. These cabinets will be secured, with access granted only to authorized personnel.

Access to data will be restricted to authorized individuals directly involved in the research process. All personal or identifiable information will be anonymized to protect participant privacy. Upon the study's completion, all data will be securely archived and retained according to institutional and legal requirements. The proper retention, disposal, and destruction of data will follow the UP Diliman Records Management Policy, ensuring the proper management of records and the protection of confidentiality (UP Diliman Data Protection Office, 2022).

Research data may be retained for at least five years after the study's completion. The researcher, in coordination with the unit's records officer, will schedule regular data appraisals to determine whether data needs to be retained or can be safely destroyed. KII recordings, including consent forms, will be retained beyond the thesis completion but for no longer than necessary for potential future studies. Physical copies of any personally identifiable data will be destroyed, and digital data will be deleted from the University-managed cloud when no longer needed, but not earlier than five years after the study's completion.

**Who to Contact**

In addition to reaching out to the primary researcher, you have the option to contact Prof. Julkipli M. Wadi at mobile number 09673186440 or email address: jmwadi@up.edu.ph. As a local resident of the community and the current Dean of the UP IIS, Prof. Wadi possesses comprehensive knowledge about the research, the specific sitio, and the rights of community members.

**PART II: CERTIFICATE OF CONSENT**

I am willing to participate in this study entitled "Tausug Orality: An Analysis of Transmission Practices in a Sitio in Indanan, Sulu". I have fully understood what this undertaking will entail. The researcher has explained to me its purpose and objectives, the method/s of getting data, the extent of my participation as well as remuneration, emoluments and other benefits that I will derive from my involvement. I was made aware of my right to be informed, object to processing, access and rectify, suspend or withdraw my personal data, and be indemnified in case of damages pursuant to the provisions of the Republic Act No. 10173 of the Philippines, Data Privacy Act of 2012 and its corresponding Implementing Rules and Regulations.

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions I have been asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

I have not been forced or involuntarily induced to be involved in the study. I am aware that I can freely withdraw my involvement whenever I wish.

\_\_\_\_\_  
Print name and signature of research participant

\_\_\_\_\_  
Date: [MM/DD/YYYY]

If Illiterate:

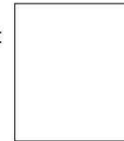
I have witnessed the accurate reading of the consent form to the potential participants, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

\_\_\_\_\_  
Print name of witness

\_\_\_\_\_  
Thumbprint of participant:

\_\_\_\_\_  
Signature of witness

\_\_\_\_\_  
Date:



#### STATEMENT BY THE RESEARCHER OR PERSON TAKING CONSENT

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands that the following will be done:

1. The interview is expected to last between 30 to 45 minutes.
2. An audio recording will capture the interview proceedings.
3. Detailed notes will be taken throughout the interview.
4. Photographs will be taken to document the session.
5. Responses will be transcribed and translated from Tausug to English.
6. Participant names will be anonymized to maintain confidentiality and privacy.
7. Data from the KII will be managed, stored, and protected, and will only be accessible to the researcher, research assistant, authorized translator, and records officer of the UP Institute of Islamic Studies. Data will be kept for at least five years after the completion of the study.

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this Informed Consent Form has been provided to the participant.

\_\_\_\_\_  
Print Name of Researcher or person taking the consent

\_\_\_\_\_  
Signature of Researcher or person taking the consent

\_\_\_\_\_  
Date: <MM/DD/YYYY>



**Sulat-Panuguti Para ha manga Napih Ta-u Hulah sin Sitio [REDACTED], Indanan, Lupah Sulu**

Ngan sin Manaliksik: Camille Lucille A. Bello

Ngan sin Parhimpunan: University of the Philippines Open University and UP Institute of Islamic Studies

Ngan sin Tag-atas: Bukun bilang

Ngan sin Hinang-Banubanu: Suysuy Kama-asan: Hambu-uk Pangusisa-i ha Tabi-at Pagpasampay ha Sitio [REDACTED], Indanan, Lupah Sug/ Kitab-Tisis

### **BILANG HAMBU-UK: KINTAS-PAHATI<sup>1</sup>:**

#### **Pangukabi**

In saliksik ha pasal kitab-tisis ini hi Camille Lucille A. Bello in tagbaktulan, hambu-uk batah-iskul ha University of the Philippines Open University iban naghihinang ha University of the Philippines Institute of Islamic Studies. In iban niya ha pagsaliksik hi Darwin J. Absari, hambu-uk mastal iban manaliksik sin UP Institute of Islamic Studies.

Yari kaw tiyukbalan namuh sulat-panuguti tandah pagta-abbit kaymu manaymah mahinang hambu-uk daying ha manga pangasubuhan ha saliksik hi Indah Camille ngiyanan "Suysuy Kama-asan: Hambu-uk Pangusisa-i ha Tabi-at Pagpasampay ha Sitio [REDACTED], Indanan, Lupah Sug." In panuguti ini tiyukbal namunh timpranu ha supaya awun waktu mu mamikilan bang kaw magad atawa dih. Bang awun pangasubu ha pasal sin manga kabtangan iyusal ha saliksik, manjari hipasampay ha manaliksik ha supaya masalassay marayaw.

#### **Kamaksuran sin Saliksik**

In muna-muna maksud sin pagpangasubu, pasal saliksik ha suysuy kama-asan sin manga Tausug amuin kadaranan mu pagsabbutun. Damikkiyan, agad da isab ha saliksik ini in manga liyabayan mu ha waktu nagpasampay kaw kaniya pa manga ta-u ha kawman. Mabayah kami humati bang awun napinda ha tungud panga-agihi sin pagpasampay atawa kan dahan-paghinduh labi-lubah na ha waktu jaman ini iban na sin bang biyahdi-in in hikatabang sin manga nasabbut ha paghidjatul sin suysuy kama-asan sin manga Tausug. Subay ra kahatihan sin in manga suysuy kama-asan ini malagguh in kamumpa-atan niya ha tungud addat-tabi-at iban suysuy sin jaman limabay sin manga Tausug.

#### **Kakahinang ha Lawum Saliksik**

Agad ha kiyapagjanji-an sin hambu-uk kaw daying ha manga pangasubuhan. Abutun katlu-an pa kahapatan taglima minit (30 pa 45 minit) in lugay sin pagpangasubu sin manga manaliksik. Usalan rikurdir atawa kan tatangkap in pagpangasubu. Tagna-an sadja in pagtangkap bang mu hiruhul na.

#### **Pagpih ha Pangasubuhan**

Napih kaw hambu-uk daying ha manga pangasubuhan. Hasupaya makapih ta-u pangasubuhan, nangayuh tabang in manga manaliksik ha kanakura-an sin Sitio [REDACTED].

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<sup>1</sup> Information sheet

Damikkiyan, napih kaw pangasubuhan magsabab sin lamud kaw ha pangummulan kalagihan sin saliksik. Agad na ri in hinang-sukuh mu ha kawman--guru, nakurah, atawa kan ta-u hulah sadja sin Sitio [REDACTED].

#### **Paglamud ha Way Paglugus**

Walah kaw liyugus lumamud di ha parakalah ini. Manjari kaw mutan atawa kan humundung lumamud ha parakalah ini misan kuhnu waktu bayah mu. Damikkiyan, bang sawpama taghah na sadja nalawah in bayah mu lumamud ha waktu sahubu nangangasubu, manjari mu pangayu-un ha manaliksik dih hila mud in manga kiyabissara mu. Wayru-un pagtuntut misan kaw mutan daying ha saliksik.

#### **Hinang-Dahan**

In saliksik ini pasal sin kitab-tisis sin manaliksik, mangjukupi ha piyag-iskulan niya ha Master of Development Communication ha UP Open University. In kiyalamuran mu ha saliksik du-un sadja ha tungud pagtipun sin panghati, amu-in labay ha pagpangasubu pagtagun Key Informant Interview (KII). Di ha KII pag-iyannun, makatipun panghati in manaliksik ha supaya ma-usisa niya marayaw in unud-bissara sin saliksik niya, sarta usalun siya way dugaing buwat malaingkan pa kamaksuran sadja sin pagsaliksik.

Pangasubuhan kaw ha tungud panghati iban kiyalabayan mu ha pasal suysuy kama-asan sin manga Tausug. Amu-in manga masi mu katumtuman iban kiyasulayan napasampay pa dugaing ta-u ha kawman niyu di ha waktu masa ini. Amu-in masa mag-usal in katan selfon, tangkap, iban radyu. Damikkiyan, pangasubuhan da isab kaw ha tungud kamumpa-atan sin suysuy kama-asan sin manga Tausug pa suysuy sin jaman limabay iban na sin addat-tabi-at sin Tausug. Hinangun in KII ha Notre Dame of Jolo College ha supaya matanam in pagpangasubu, masu-uk pa klinik atawa kan uspital, iban na sin awun jaga ha lugal. Tandah sin tantu hiyahalga-an namuh in kasalamatan mu.

Ha waktu sin pagpangasubu, bang kaw dih mabayah sumambung ha iyasubu kaymu, manjari lumatun in manaliksik pa dugaing pangasubu. Damikkiyan, tantuhun da isab sin manaliksik sin manga ta-u lamud ha saliksik sadja in manjari humadir ha waktu sin pag-KII.

In KII lumugay siya 30 pa 45 minit sarta tangkapun siya. Ma-awun in pagtangkap du-un ha pagbayah mu sarta hisipuk da isab siya. Amura in manjari kimita iban massa kaniya, manga manaliksik, magsasalin, iban na sin magtatawuh sin katangkaptangkapan ha UP Institute of Islamic Studies. In panghati natangkap hitawuh siya ha lawum lima tahun (5 tahun) pag-ubus sin kajatu sin saliksik. Pagliyu daying ha lima tahun, papasun na siya.

#### **Lugay**

Manjari sumadja-un in manaliksik ha waktu sahubu nagtitipun pa sin panghati iban ha waktu sakup sin lima bulan mapu-as sin kajatu sin kitab-tisis. Hati niya, du-un ha manga waktu nagkasabbut, tatayma-un pa in manga pangasubu iban na sin kaibanan kalalagihan ha tungud sin saliksik sibuh da daying ha piyangasubuhan iban daying ha manaliksik.

#### **Kapiligruhan**

In manga mala-as na in pangummulan, awun kapiligruhan la-ulun sila sahubu piyapangasubuhan (KII). Magsabab daying hadtu, lawagan sila sin manaliksik lugal matanam. Ma-awun in pagkimmat ha parasahan niyananam sin pamaranan nila hasupaya matantu sin in sila makasay ra. Tantuhun sin manaliksik sin bukun malinga-ut in lugal pangasubuhan sarta agad na didtu in pagka-un iban iinuman ma-amu. Damikkiyan, tantuhun da isab sin manaliksik sin awun uspital atawa kan klinik masu-uk pa lugal pangasubuhan. Du-un ha ini, napih in Notre Dame of Jolo College mahinang tempat pangasubuhan pasal awun klinik niya ma-amu.

Du-un ha waktu pagpangasubu (KII), manjari katumtuman sin manga pangasubuhan in sigpit liyabayan nila ha waktu bunuh. Bang makananam kasusahan in pangasubuhan, manjari siya mamaid humali hangkaraih. Misana pa bihattu, ayaw ra tantu masusa in pagpangasubuhan sabab bang awun manga bihattu magjatu, makatabang in manga

manaliksik. Muna-muna, in sila ini sibuh daying ha Mindanao. Hikaruwa, bakas sila nakalabay magtabang manga ta-u paguy (IDPs)<sup>2</sup> sin bunuh ha Sambuangan iban ha Marawi. Hikatuw, hi Indah Camille naka-trining siya bang biyahdi-in in magtabang ta-u paguy ha Sambuangan, Damikkiyan, hi Asst. Prof. Absari isab, nakapagsaliksik na ha tungud ta-u paguy ha waktu bunuh ha Marawi.

Bang sawpama dih mabayah atawa kan maluman in pangasubuhan magguwah sin manga kasudahan nila ha alupan sin manga manaliksik, manjari da isab mangayuh tabang ha Guidance Counselling Office sin Notre Dame of Jolo.

#### **Kamumpa-atan**

Tantu sin malagguh in kamumpa-atan sin himumungan mu ha saliksik ini. Sartah malagguh in kamumpa-atan niya kaymu iban na pa kawman mu. In paglamud mu ha saliksik ini, hikatabang siya hasupaya lumawak-supaplag in suysuy ha tungud sin Kamusliman ha hulah Pilipinas, manunjuki labi-lubah na pa pagpasampay iban pang-ayari sin suysuy kama-asan sin manga Tausug.

#### **Huhulmatan-Kaluluhayan**

Magsabab sin hambu-uk kaw daying ha manga pangasubuhan, makataymah kaw huhulmatan-sin misan da kuman maniyuhtiyuh. Kami na in bahalah ha sukay daying ha Sitio [REDACTED] pa Notre Dame of Jolo College iban na sin balik. Damikkiyan, kami ra isab in bahalah ha pagkaun.

#### **Pagsipuk ha Pangilahan**

Ha supaya ma-awun in pagsipuk, dih hibutang sin manaliksik in ngan mu ha unu-unu na kasulatan imuusal panghati daying ha pagpangasubu ini. In pag-usal sin tangkap iban na sin kaibanan panghati guwah daying ha saliksik ini sakup siya sin sarah mang-aayari ha pangilahan sin manga ta-u iban na sin parhimpunan lamud ha manga saliksik. In manga panghati guwah daying ha pagpangasubu ha lawum siya pag-ayad sin sarah pagtagun Data Privacy Act of 2012. Sartah amura in manjari kimita iban massa kaniya, manga manaliksik, magsasalin, iban na sin magtatawuh sin katangkaptangkapan ha UP Institute of Islamic Studies. Hitawuh iban ayaran sin Institute of Islamic Studies Research, Publication, and Extension Division in manga panghati guwah daying ha saliksik ha lawum lima tahun (5 tahun) pag-ubus sin kapasaplag kaniya ha hantang kitab-tisis sartah sakup da isab siya sin pag-ayad sin sarah-pagsipuk ha University of the Philippines.

Dih manjari humadir ha waktu pagpangasubu iban massa sin manga kasulatan manunjuki pa pagpangasubu in manga ta-u ha kawman niyu. Du-un ha-ini, kaayaran in manga himumungan niyu daying ha manga kamumulahan. Bang sawpama awun ta-u kabubuga-an mu nakahadir ha waktu pagpangasubu, manjari kaw mamaid humundung ampa mig.

#### **Pag-usal sin Gimuwah ha Saliksik**

Pag-ubus ma-uisah in manga kiyasulat, ibahagih iban pahantapun kaymu sin manga manaliksik in guwah atawa kan pamutusi sin saliksik. Kalagihan siya hinangun ha supaya matantu sin naka-amu na in manga kiyasulat sartah karihilan kaw panghati malawak atawa kan barsakup ha tungud sin guwah sin saliksik. Pahatihan kaw sin in guwah atawa kan lunah sin saliksik ini hipamalahayak ha susungun masa iban hisaplag onlayn ha dugaying-dugaying tataw-an. Misan kiyapasaplag na, masi-masi awun kapatut mu dumawhat sin manga kiyasulat sartah hitukbal kaymu ha waktu kalagihan mu.

#### **Kapatut Magmarih atawa kan Mutan Daying ha Pagpangasubu**

Walah kaw liyugus lumamud di ha parakalah ini. Makataymah kaw huhulmatan maniyuhtiyuh. Manjari da isab kaw mutan atawa kan humundung lumamud ha parakalah ini misan kuhnu waktu bayah mu ha wayru-un pagtuntut kaymu. Damikkiyan, bang sawpana tantu mutan na kaw, nah wayru-un daying ha manga makila kaymu in maka-ingat atawa kan makahati.

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<sup>2</sup> Internally Displaced Persons

Bang sawpama taghah na sadja nalawah in bayah mu magpa-asubu, nah awun kapatut mu dih sumambung ha pangasubu atawa kan hihundung in pagpangasubu.

#### **Pagmumus sin manga Panghati Natipun**

Dahun kaw magbissara sin manga manaliksik ha tungud parakalah sin pagtawuh iban pagliyu sin manga natangkap panghati hasupaya maparuli in kasipuk niya. Labay daying ha sarah sin UP amuin pag-yanun UP Diliman Privacy Policy, in manga natangkap iban na sin kiyalukis panghati hitawuh siya ha tataw-an salamat du-un ha duwa kahalan---ha kumputir in manga pagtagun *electronic* atawa kan *softcopy files* sarta ha kabinit ha upis isab in manga pag-yanun *hard copy files*. In ha kumputir, usalun sin manaliksik in UP account nila ha supaya makahinang tataw-an labay daying ha pag-yanun Google Drive---labi-lubah na ha waktu dimaragan pa in saliksik.

In Google Drive nasabbut, hitapuk in pangilahan kaniya ha supaya dih mabistu bang hisiyu in manga lamud-agad ha manga piyangasubuhan. In natangkap KII atawa kan hilala-ungan sin manga piyangasubuhan dih manjari karungugan atawa kan makawah sin kaibanan mapuas daying ha manga manaliksik, magsasalin, iban na sin magtatawuh sin katangkaptangkapan ha UP Institute of Islamic Studies. Damikkiyan, in manga panghati kiyalukis ha katas biyah na sin sulat-panuguti iban na sin kaibanan, hitawuh siya ha kabinit mahugut ha upis sin Research, Publication, and Extension Division sin UP Institute of Islamic Studies. In manjari umukab ha kabinit amura in manga nagkasabbut kaina manjari dumungug sin manga KII.

Bang hipus na in katan ha tungud parakalah sin saliksik, mumusun in katan sin natipun panghati labay ha sarah sakup kaniya. In pagparuli, pagbugit, iban paglarak kaniya, labay daying ha pagtagun UP Diliman Records Management Policy (UP Diliman Data Protection Office, 2022).

In panghati natangkap hitawuh siya ha lawum lima tahun (5 tahun) mapu-as daying ha katihmus sin saliksik. Daran kita-un atawa kan hatihun sin manaliksik iban sin magtatawuh sin katangkaptangkapan bang manjari pa sila parulihun atawa kan subay na larakun. In natangkap KII, iban na sin sulat-panuguti amuin kiyalukis ha katas, manjari siya parulihun dih na-a larakun para ha manga saliksik ha susungun masa. Sarta gisi-un in manga kiyalukis ha katas amuin manunjuki pa pangilahan sin manga piyagpangasubuhan iban papasun in manga kaibanan amuin kiyatawuh ha Google Drive sin UP account bang tantu tu-ud dih na kalagihan, sah subay mabut lumiyu lima tahun mapu-as daying ha katihmus sin saliksik.

#### **Hisiyu in Sumadja-un**

Mapuas daing ha pag-suwmadjah ha manga manaliksik, manjari ku ra isab suwmadja-un hi Prof. Julkipli M. Wadi ha umbul 09168254492. Pagga in ka-awal niya daying ha Indanan iban kapala-kulliya siya sin UP Institute Islamic Studies, tantu malawum in panghati niya ha tungud sin saliksik, ha tungud sin sitio ha Indanan, iban na sin kapatut atawa kan hak sin manga tau du-un naghuhulah.

### **BILANG HIKARUWA: KATARRANGAN-PANUGUTI<sup>3</sup>**

Mabayah aku lumamud ha pagsaliksik ngiyanan "Suysuy Kama-asan: Hambu-uk Pangusisa-i ha Tabi-at Pagpasampay sin Hambu-uk Sitio ha Lupah Sug." Malanuh-masawa kakuh bang unu in sungun niya ini. Napahantap kakuh sin manga manaliksik bang unu in kamaksuran niya, bang biyahdi-in in palabay ha pagkawah sin manga kasulat-sulatan, iban na sin manga tatabangan iban huhulmatan hirihil nila kakuh. Piyahati aku sin awun kapatut ku umingat, sumaggah, magpa-amu, mahgang, atawa kan hi-ig in kiyasulat ha tungud mari

<sup>3</sup> Certificate of Consent

kakuh iban awun da isab kapatut ku dihilan kasa-an<sup>4</sup> bang aku gantah kiyala-ugan labay daying ha sarah sin Pilipinas amuyin pag-iyannun Data Privacy Act of 2012 (Republic Act No. 10173 of the Philippines).

Nabassa ku atawa kan biyassa kakuh in pahati. Damikkiyan, bakas na aku nakapangasubu ha tungud pasalan niya, sarta kiyamuhan aku sin sambung kakuh. Magsabab daying hadtu, mabayah aku mahinang hambu-uk daying ha manga pangasubuhan ha saliksik ini.

Walah aku liyugus lumamud di ha parakalah ini. Kiyahatihan ku sin manjari aku mig misan kuhnu waktu.

\_\_\_\_\_  
Ngan iban sayn sin piyangasubuhan

\_\_\_\_\_  
Pitsa: [MM/DD/YYYY]

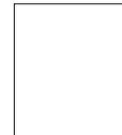
Bang dih maingat magsulat:

Kiyasaksi-an ku sin nakaamu in pagbassa sin sulat-panuguti ha alupan sin sung pangasubuhan, sarta kiyarihilan da isab siya waktu mangasubu. Bunnal tu-ud sin tiyukbal niya in panuguti niya ha way pagduwaruwa.

Ngan sin saksi \_\_\_\_\_ Tumbuk-bakul sin pangasubuhan:

Sayn sin saksi \_\_\_\_\_

Pitsa: \_\_\_\_\_



#### **HILALA-UNGAN SIN MANALIKSIK ATAWA KAN TA-U TIYUKBALAN SIN PANUGUTI**

Biyassa ku marayaw in kintas-pahati ha alupan sin ta-u sung ku asubuhun, sarta tiyantu ku sin kahatihan niya sin hinangun in manga nasabbut ha baba:

1. Pagpangasubu lumugay magkulang-maglabi 30 pa 45 miynutu.
2. Ma-awun in pagtangkap ha waktu sin pagpangasubu.
3. Hisulat in manga hilala-ungan ha waktu sin pagpangasubu.
4. Ma-awun in pagpattah ha waktu sin pagpangasubu.
5. In katan sin susu-alan iban sasambungan natangkap, hisulat iban hisalin daying ha Bahasa Sug pa Bahasa Anggalis.
6. Hitapuk in ngan sin manga pangasubuhan ha supaya ma-awun in pagsipuk sin pangilahan nila.
7. Parulihun, hitawuh, iban ayaran in manga panghati nakawah daying ha KII, sarta amura in manjari kimita iban massa kaniya manga manaliksik, magsasalin, iban na sin magtatawuh sin katangkaptangkapan ha UP Institute of Islamic Studies. In panghati natangkap hitawuh siya ha lawum sin lima tahun (5 tahun) mapu-as daying ha katihmus sin saliksik.

Sabunnal tu-ud sin in manga piyangasubuhan kiyarihilan da isab waktu mangasubu ha tungud pasal sin saliksik ini, iban tantu tu-ud sin kiyasambungan ku sila marayaw. Damikkiyan, sabunnal tu-ud sin walah sila liyugus lumamud ha parakalah ini.

\_\_\_\_\_  
<sup>4</sup> Indemnified

Awun naska<sup>5</sup> sin sulat<sup>6</sup> ini in manga piyangasubuhan.

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Ngan sin manaliksik atawa kan ta-u tiyukbalan sin panuguti

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Sayn sin manaliksik atawa kan ta-u tiyukbalan sin panuguti

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Pitsa: <MM/DD/YYYY>

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<sup>5</sup> Copy

<sup>6</sup> Manunjuki pa "Informed Consent Form"

## APPENDIX D

### Key Informant Interview Guide



University of the Philippines Open University  
Master of Development Communication  
Faculty of Information and Communication Studies

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#### KEY INFORMANT INTERVIEW GUIDE

##### PART 1. INTRODUCTION

Assalamu 'alaikum Warahmatullahi Wabarakatuh.

Thank you sincerely for dedicating your time to participate in this Key Informant Interview. My name is Darwin J. Absari, and alongside me is Camille Lucille A. Bello. We are both affiliated with the University of the Philippines Institute of Islamic Studies, while Camille is concurrently pursuing her studies at the University of the Philippines Open University, currently immersed in her thesis work.

The primary objective of this interview is to acquire valuable insights into Tausug oral traditions and their intergenerational transmission. Specifically, we are eager to explore the oral narratives that you consistently recount and your experiences in passing them on to fellow community members. Our focus lies in evaluating any shifts in the transmission process and understanding their impact on the preservation of Tausug oral traditions, which hold immense cultural significance for us as Tausug and are deeply intertwined with our Islamic heritage. Tausug oral traditions include religious stories, folk narratives, legends, myths, proverbs, riddles, songs, spells, and charms, often used as repositories of indigenous knowledge.

As a member of this sitio, you are selected as one of our respondents. The interview is anticipated to conclude within 30 to 45 minutes. Throughout the session, we will be utilizing an audio recorder to ensure the accurate capture of your responses, complemented by some note-taking. The recording will solely be used for the purpose of the research and will be securely stored. We will also capture 2-3 photos to document the interview session. Audio recording and photo taking will only be done with your permission. With this, may we ask permission to record the interview and take 2-3 Photos? Please let us know if you are comfortable with this arrangement.

Please rest assured that all your responses will be handled with utmost confidentiality. Your interview data will be exclusively utilized for this thesis and only accessible to authorized personnel, with stringent measures in place to prevent any identification of you as the respondent.

Additionally, you retain the right to abstain from discussing any topic that makes you uncomfortable, and you may conclude the interview at any point if needed.

##### Part. II: Questions

1. Can you please introduce yourself by sharing your nickname and age?
2. As a resident of Sitio ██████████, what is your role in the community? Are you a religious leader, community leader, or a regular resident?
  - If religious and community leader: What are your roles and responsibilities as a religious/community leader?

- If regular resident: Do you engage or participate in communal activities such as religious gatherings or activities in the Sitio? If yes, can you describe activities in which you have recently participated?

3. In your role as a religious/community leader or resident of Sitio [REDACTED], have you transmitted Tausug oral traditions within your community?

If yes:

- What kind of oral traditions do you regularly transmit?
- If you are comfortable reciting them, would you be able to share with us one or two of these oral traditions?
- Based on your interpretation or understanding, what do the oral traditions you recited and transmitted mean or refer to?
- Do the oral traditions you recited and transmitted have a connection with Tausug culture, Islam, or Muslim history?
  - If yes, can you explain their connection with Tausug culture/Islam/ Muslim history?
  - If none, what do you think is the purpose of their existence and usage?
- From whom or where did you learn or hear these Tausug oral traditions?

If no, proceed to questions 7 & 8.

4. How do you personally engage in transmitting Tausug oral traditions with other community members?

Follow-up questions:

- Can you provide examples of traditional ways like word of mouth that you use in transmitting oral traditions?
- How about current methods such as communication technology like mobile phones, radio, recorders, and others? Do you use one in transmitting oral traditions?
- How do these ways differ when communicating with older residents of Sitio [REDACTED]?
- How about when communicating with younger residents of Sitio [REDACTED]?

5. From your experience and point of view, do you find the traditional way of transmitting Tausug oral traditions, particularly by word of mouth, effective in preserving them?

- If yes, how does the traditional method help in preserving Tausug oral traditions?
- If not, why do you think the traditional method does not help in preserving Tausug oral traditions?

6. From your experience and point of view, do you find the current ways of transmitting Tausug oral traditions, particularly the use of technology, effective in preserving them?

- If yes, how do the current ways help in preserving Tausug oral traditions?
- If not, why do you think the current ways do not help in preserving Tausug oral traditions?

7. If no, why do you think you have not heard of or transmitted any Tausug oral tradition in Sitio [REDACTED]?

- Do you think Tausug oral traditions are important to Tausug culture? Kindly explain your answer.

- If you are given the chance to learn about Tausug oral traditions, are you willing to participate? Kindly explain your answer.

8. What recommendations or suggestions do you have to ensure the continued preservation of Tausug oral traditions?

**Part III. Closing**

Before we conclude our discussion, is there anything else you would like to share?

We will thoroughly analyze the insights provided by you and other participants. If you wish, I'd be delighted to share a copy with you for your review.

Thank you very much for your valuable time!

## **TAUSUG VERSION:**

### **PADDUMAN-PANGASUBUHAN SIN MAGPAHAHATI**

#### **Bilang 1. PANGUKABI**

Assalamu 'alaykum Warahmatullahi Wabarakatuhu.

Muna-muna, magsukul tu-ud ha waktu mu taymanghud. Aku hi Darwin J. Absari. In ngan sin iban ku hi Camille Lucille A. Bello. Sibuh kami naghihinang ha University of the Philippines Institute of Islamic Studies. In hi Camille ini, sahub siya nag-i-iskul biha-un ha University of the Philippines Open University, nagtatalus sin kitab niya.

In kamaksuran sin pangasubu namuh kaymu humati ha tungud parakalah sin suysuy kama-asan sin manga Tausug iban na sin pagpasampay kaniya daying ha masa pa masa. Labi-lubah na in manga suysuy kama-asan amuyin masi-masi mu pagsabbutun sampay pabiha-un iban na sin manga liyabayan mu ha tungud paghinduh sin panghati pa kaibanan. Kabaya-an namuh ingatun bang awun napindah ha tungud parakalah sin panga-agihi sin pagpasampay iban na sin bang biyah di-in in hikatabang niya ini ha paghidjatul sin suysuy kama-asan sin manga Tausug. Ampa in nasabbut suysuy, malagguh in kamumpa-atan niya ha addat-tabi-at sin bangsa ta Tausug, nakasud pa likusan sin ka-Islam ta. Agad daying ha manga pag-yanun "suysuy kama-asan sin manga Tausug" in suysuy pasal agama, kata-kata, tarasul, kissa, masa-alla, daman, tigum-tigum, kalangan, tawal, iban kamil-la---kamawmuhun tataw-an sin ilmu kama-asan.

Magsabab sin nag huhulah kaw di ha sitio ini, napih namuh kaw hambuuk daying ha manga pangasubuhan. Katlu-an pa kahpatan taglima minit in lugay sin pagpangasubu. Tangkapun namuh in pagpangasubu ha supaya makawah katan in hilala-ungan mu. Sartah hisulat da isab namuh in manga yadtu. Usalun in natangkap hilala-ungan ha tungud parakalah saliksik sadja sartah hitawuh siya mahugut. Mamattah da isab kami ha waktu sin pagpangasubu, manga 2 pa 3 pattah bihan. Ma-awun sadja in pagtangkap iban pagpattah bang mu duhulan. Magsabab daying hadtu, mangayuh kami ba-id kaymu bang manjari magtangkap iban mamattah. Buwat malayingkan, pamaytah man kaw bang sawpama walah kaw kiyasulutan hadtu.

Ayaw kaw masusa sabab tantuhun namuh sin wayru-un makaingat-makahati sin lamud kaw ha parakalah ini. In manga himumungan mu usalun sadja siya ha tungud parakalah sin kitab.

Damikkiyan, awun kapatut mu dih sumambung ha manga pangasubu dih mu kabaya-an pagbissarahan. Manjari mu ra isab hihundung in pagsambung ha pangasubu misan kuhnu waktu kalagihan atawakan bayah mu.

Bahgu kita lumatun pa manga pangasubu namuh, manjari kaw mangasubu na-a kamu. Mahuli, magmaap taymanghud, mabayah kami humati bang hituy pa ba natuh in pagpangasubu.

#### **Bilang II: Manga Pangasubu**

1. Taymanghud, unu in kabibiyaksahan tawag kaymu iban pila na in ummul mu?

2. Unu in hinang-sukuh<sup>1</sup> mu ha kawman sin Sitio [REDACTED]? Hambu-uk ba kaw guru, nakurah, atawa kan ta-u hulah sadja?
  - Bang guru atawa kan nakurah: Bang kaw guru atawa kan nakurah, unu in hinang-sukuh mo iban tanggungjawab kaymu?
  - Bang ta-u hulah sadja: Magpanglamud-lamud kaw bang awun pag-imun-imun ha pasal agama ha Sitio Poblacion? Bang hu-un in sambung mu, manjari mu hisuysuy katuh bang unu in manga yadtu?
3. Du-un ha hinang-sukuh mu hambu-uk guru/nakurah atawa kan ta-u hulah sin Sitio [REDACTED], nakapasampay bahah kaw suysuy kama-asan sin Tausug ha lawum kawman? Bang hu-un in sambung mu:
  - Unu in suysuy kama-asan in mawmu hipagpasampay mu?
  - Bang oki ra kaymu, karihilan mu bahah kami sampul misan da kuman hambu-uk atawa kan duwa daying ha manga yadtu?
  - Du-un ha pamaham-panghati mu, unu bahah in kamaksuran sin suysuy kama-asan nasabbut mu?
  - Awun bahah parsugpatan sin suysuy kama-asan nasabbut mu pa addat-tabi-at sin manga Tausug, pa ka-Islam, atawa kan pa suysuy sin jaman limabay?
    - Bang hu-un in sambung mu, hikasalassay mu bahah katuh?
    - Bang wayru-un, unu bahah in kamumpa-atan niya?
  - Hisiyu in naghinduh kaymu atawa kan hawnu mu kiyangatan atawa kiyarunguan in suysuy kama-asan nasabbut mu?

Bang wayru-un sasambungan mu, tumuy kita pa pangasubu umbul 7 iban 8.

4. Biyahdi-in in ka-agi sin pagpasampay mu sin suysuy kama-asan sin manga Tausug?
 

Sugpat-pangasubu:

  - Kapakita-an mu kita sampul sin dahan kabibiyaksahan ha pagpasampay ha suysuy kama-asan?
  - Bang bahah labay daying ha manga dahan bahgu biyah na sin selpun, radyo, tangkap, iban na sin kaibanan? Magpakausal kaw hambu-uk daying ha manga nasabbut?
  - Maunu bahah in piyagbidda-an sin duwa dahan bang manga ma-as ma-as ha Sitio Poblacion in pasampayan?
  - Maunu bahah bang manga batah bahgu ha Sitio [REDACTED] in pasampayan?
5. Du-un ha kiyasakupan mu, bang ikaw, kimugdan bahah in dahan kabibiyaksahan, biyah na sin kaagi hipamung siya, ha tungud paghidjatul sin suysuy kama-asan?
  - Bang hu-un in sambung mu, biyahdi-in in hikatabang sin dahan kabibiyaksahan ha paghidjatul sin suysuy kama-asan sin mga Tausug?
  - Bang wayi in sambung mu, maytah bahah wayi hikatabang sin dahan kabibiyaksahan?
6. Du-un ha kiyasakupan mu, bang ikaw, kimugdan bahah in dahan bahgu, biyah na sin pag-usal sin pagtagun technology, ha tungud paghidjatul sin suysuy kama-asan?
  - Bang hu-un in sambung mu, biyahdi-in in hikatabang sin dahan bahgu ha paghijatul sin suysuy kama-asan sin mga Tausug?
  - Bang wayi in sambung mu, maytah bahah wayi hikatabang sin dahan bahgu?

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<sup>1</sup> Role

7. Bang wayi, maytah bahah wayi kaw nakarungug atawa kan nakapasampay suysuy kama-asan sin manga Tausug ha Sitio [REDACTED]?
  - Bang ikaw, mahalga bahah in suysuy kama-asan pa par-addatan sin manga Tausug? Pasawaha katuh in jawab mu.
  - Bang kaw dihilan waktu humati ha pasal suysuy kama-asan sin manga Tausug, mayah bahah kaw? Pasawaha katuh in jawab mu.
8. Unu in hikahug mu pikilan ha tungud parakalah paghidjatul sin suysuy kama-asan sin manga Tausug ha supaya mapalihalah siya marayaw?

### **Bilang III. Panambuli**

Mahuli, bahgu ta hihundung in pagbissara, awun pa bahah hikasunuh mu mapu-as daying ha manga nasabbut mu ka-ina?

Usisa-un namuh marayaw in manga sasambungan-pilasat<sup>2</sup> mu iban na sin manga kaibanan limamud ha saliksik ini. Bang kaw maglagi naska sin manga kiyapagbissarahan, makug-makuyag tu-ud kami dimihil kaymu ha supaya kapangadji-an mu magbalik.

Magsukul tu-ud ha waktu mu, taymanghud!

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<sup>2</sup> Insights