

## **An Analysis of the Tausug Philosophy of Language**

**By**

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### **Abstract**

The aim of the study is to analyze the Tausug Philosophy of language, relationship between thought language and the word, metaphysical feature of Tausug language. The study is a qualitative descriptive design to relate the analysis of the Tausug philosophy of language, relationship between thought language and word and the metaphysical feature of Tausug language. The respondents are Tausug knowledgeable elders invited for interview and Focus Group Discussion. The study concluded that the Tausug means people of the current whose origin rooted from the descendants of Indonesia and considered as dominant group stood for the Kingdom of Sulu these are people of Sulu, Basilan, Palawan, Mindanao and North Borneo. The Kingdom of Sulu was an Independent state under the governance of the Sultanate of Sulu. The five stars in the Sultanate flag stood for Sulu, Basilan, Palawan, Mindanao and North Borneo. Tausug is also carries the name of the Austronesian language. The Tausug language have consonant generation syllable boundaries and composed of three vowel phonemes. The Tausug language as lingua franca is now accredited in the madaris educational system in the DepEd Basic Education Bureau. The Tausug elements of language was based on adat (Culture) and agama (religion). The promotion and preservation of the Tausug Language Philosophy in Sulu and North Borneo through strengthening efforts of the research and extension services by of consultation to develop concept paper of the Tausug Language headed by the MSU-Sulu faculty in coordination with the local leaders of Sulu. Technically by organizing the Ad-Hoc Working group to write the concept paper.

**Keywords:** The Elements of the Tausug Philosophy of language, The lingua franca of the Tausug Language, Origin of the Tausug, The 10 tausug Idiomatic Expressions.

### **Introduction**

As a nation, the Tausugs are the inhabitants of the Kingdom of Sulu with distinct identity and common culture and with long history of political independence which they presently occupy, continuously assert their right for freedom and independence as an expression of their right to self determination.

Since 1430, the Kingdom of Sulu was already an independent sovereign state under the Sultanate of Sulu. She has trade and diplomatic relations with China, Malaysia, Indonesia and other Asian countries. In fact, Kingdom of Sulu has a flag of with 5 stars, having a light blue background, flew high from 1715 to 1887 in Sandakan, Sabah and Sarawak in Malaysia. The stars stood for Sulu, Basilan, Palawan, Mindanao, and North Borneo, which were under the full sovereignty of the Sultanate of Sulu. While Manila and Cebu were still small and significant settlement, Jolo was the capital of the Kingdom of Sulu had already the proportions of a city and was, without exception, one of the richest and famous settlements in the Asian countries (Ulama, 2005).

The Tausugs are followers of Islam as their religion and considered it as a way of life and had attained fairly high level of social organization and material prosperity even before

Spanish colonization. It therefore possessed human and material resources, culture, political, educational system, built - in defenses any foreign intrusion and the Philosophy of language.

The philosophy of language is the reasoned inquiry into the origin of language, the nature of meaning, the usage and cognition of language, and the relationship between language and reality. It overlaps to some extent with the study of logic and philosophy of mind and other fields, although for many philosophers it is an important discipline in its own right.

### ***Background of the Study***

Early inquiry into language can be trace back to as long ago as 1500 B.C. In India, long before any systematic description of language, and there were various schools of thought discussing linguistic issues in early medieval between 5th to 10th centuries A.D.

In the western tradition, the early work was covered, as usual by Plato and other philosophers in ancient Greece. Plato generally considered that the names of things are determined by nature, with each phoneme representing basic ideas or sentiments, predicate is established through an

abstraction of the similarities between various individual things. Plato assumption that these similarities are constituted by a real commonality of form, however, also makes him a proponent of moderate realism.

Language finally begun to play more central role in western philosophy in the late 19th century, and even more so in the 20th century, especially after the publication which was published in 1916. For a time, in the 20th century philosophical branches of analytical philosophy as a whole was understood to be purely a matter of philosophy of language (Internet on the Philosophy of Language)

One of the most fundamental questions asked in the Tausug Philosophy of Language is what is language in general terms? In the study of sign possesses in communication, and of how meaning is constructed and understood, language is the mere manipulation and use of symbols in order to draw attention to signified content, in which case human would not be the sole possessors of language skills.

### ***Statement of the Problem***

The study was designed to analyze the Tausug Philosophy of language. It attempts to answer the following problems:

1. Why do we study the Analysis of the Tausug Philosophy of language?
  - a. The lingua franca of the Tausug language.
  - b. The basic concepts and the parable of the Tausug language; and
  - c. The Tausug idiomatic expressions.
2. What is it to know the meaning of a word? The meaning of sentence? And to be competent with an entire language?
3. How can we convey information and even knowledge with language?
4. What is the relation between language and thought? Can someone who doesn't have a language think at all?
5. What is the difference between the Filipino and the Tausug Philosophy of Languages?
6. What is the orgin of Tausug in relation to the Tausug Philosophy of Language?

### ***Objectives of the Study***

The study is purposely conducted for the Analysis of the Tausug Philosophy of Language and Study on the relationship between language and thought, language and the world, and important metaphysical conclusion about the world from structural features of the Tausug language.

More specifically, it aimed for the following objectives:

1. To determine the Analysis of the Tausug Philosophy of Language.
2. To know the meaning of a word, meaning of a sentence, and competent with an entire language.
3. To convey the information and knowledge with language.
4. To determine the difference between Filipino and Tausug Language.
5. To know the basic elements, idiomatic expressions, the lingua franca and the relationship between the Tausug language and the cultural heritage; and
6. To determine the different approaches or strategies on the promotion and preservation of the Tausug language.

### ***Significance of the Study***

The study is significant for several reasons. An analysis of the Tausug Philosophy of Language is very much crucial. A thorough evaluation on the Tausug language will yield important realities or issues that may pave the way in knowing the appropriate language which being used by the Tausug in the educational institutions and even in the community as lingua franca.

The study of the Tausug language is scarce and very seldom to find in the community. Praying that the findings will serve as major reference in the educational institutions and the community. This will help the Tausug specially the practitioners and professionals to know more about the essence of the Tausug language.

The endeavor will bring to light relative to the issues that influence the people to study thoroughly on the Tausug language. This vital information could be helpful in understanding the meaning of language and the world. Through understanding on the language could help practitioners to apply it in their daily lives and activities.

Finally, the study will serve as a useful materials and references for the students, teachers, professionals, and practitioners of language if ever a thorough research a long this field shall be conducted and promotion and preservation shall be established and considered by the practitioners.

## **Research Methodology**

The study is largely qualitative, it's naturalistic and inductive. Its emphasis is on the generation of as much relevant, descriptive data as possible. It is by exploratory questions and issues, and search for patterns. Qualitative is deemed appropriate to studies to have little is known, that are exploratory in nature, involving making forays into motivation and feelings, and emphasizing description and exploratory, why did the writer choose this methodology.

A major inadequacy of the few studies alone on this subject is the failure to obtain direct information from the Tausug language study. This suggests that understanding the main concerns of this study requires looking into individual motivation, feelings, and perceptions of the Tausug participants.

This also impulse giving emphasis in depth, details and unadulterated, upon responses which could only be assured by an open ended, less structured methodology.

The writer has utilized the use of primary and secondary data. It relied on the interview, consultations, and the used of books, journals, magazines, available data, fieldworks, and the used

## **Origin of the Tausug**

The Tausug ( Tau - Sug, Tau - Suug, Tau Suluk, People of the Current- Tau people; Sug- sea current, people of the market -Tau - people, Suk market) are believed to be the descendants of the people of Indonesia and dominant group in the Kingdom of Sulu stood for Sulu, Basilan, Palawan, Mindanao, and North Borneo. Jolo is the capital city of the Kingdom of Sulu which constitutes cultural, political, and business centers of the Tausug society. The population is estimated to 1,430,000 in 2015 which will be distributed as follows - 710, 000 for Sulu; 350,000 for Sabah, Sarawak and even Brunei; 150,000 for Zamboanga peninsula; 120,000 for Tawi-Tawi; and 100,000 for Basilan. The Tausugs appear to have moved to the Kingdom of Sulu in the 11th century A.D. where they have now rooted in the Kingdom of Sulu and North Borneo. Jolo island, coastal-dwelling as Tausug higad. Tausugs refer to themselves as Tau-gimba, gimba means hinter land whereas the Tausug living on the islands other than Jolo is called as Tau-pu, pu means island. In Sabah and Sarawak, the Tausugs are known officially and in the ethnographic literature as Suluk.

The Tausugs or Suluk are considered as an ethnic group of the Philippines and Malaysia, small population can also be found in the northern part of North Kalimantan. Tausugs are part of the wider political identity of Moros in Mindanao, Sulu and Palawan. Tausugs are embracing Islam as their religion and a way of life whose members are more known as the Bangsa Moro, who constituted as the first largest ethnic group in Mindanao, Sulu, and Palawan. The Tausugs originally had an independent sovereign state under the leadership of Sultanate of Sulu ( Ulama, 2005 ).

### ***Brief History***

The history of Sulu begins with Makdum, a Muslim missionary, who arrived to the Kingdom of Sulu in 1380. He introduced the Islamic faith and settled in Simunul until his death. The mosque at TubigIndangan, Simunul which he built still stands but it was repaired by the people of Simunul. In 1390, Rajah Baguinda landed at Buansa, Indanan and extended the missionary work of Makdum. The Muslim Arabian scholar Abu Bakr arrived in the Kingdom of Sulu in 1450, married Baguinda daughter Paramisuli, and after Baguinda death, became sultan, thereby introducing the Sultanate as a political system. After Abu-Bakr's death, the sultanate system had already become well established in the Kingdom of Sulu. Before the coming of the Spaniards, the Tausugs, Samals, Yakans, Badjaos and other Muslim groups were in united under the Sultanate of Sulu ( Majal, 1973 ).

The conflict between the Muslims and Christians was exacerbated in 1965 with the Jabida Massacre, in which the alleged recruit soldiers were massacred by the AFP because they refused to invade the North Borneo Sabah and Sarawak. This incident contributed to the risk of various separatist movements. The Mindanao Independence Movement (MIM), Ansar El slam, and the Union of Islamic Forces and Organizations. ( Kiefer, 1972)

In 1969, the Moro National Liberation Front was founded on the concept of a Bangsa Moro Republik by a group of educated young Muslims. The leader of the MNLF is Chairman

Prof. Dr. Nur P. Misuari. The show of unity and brotherhood among Muslim groups in Mindanao, Sulu, and Palawan. In 1976, negotiations between the Philippine Government and the MNLF in Tripoli, Libya resulted to the Tripoli Agreement which provided for an Autonomous Region in Mindanao. Negotiations resumed in 1977, and the following points were agreed upon creating Autonomous in 13 provinces, the creation of a provisional government, and the holding of a referendum in the Autonomous areas to determine the administration of the government. Chairman Nur P. Misuari was invited to chair the provision government but he refused. The talks collapsed and fighting continued. (Hussien, 1980)

In 1996, the Final Peace Agreement was signed on September 2, 1996 between the Philippine Government under the leadership of President Fidel V. Ramos through the effort of the Government Chief Negotiator, H.E. Manuel Yan and Moro National Liberation Front under the leadership of the Chief Negotiator H.E Prof. Dr. Nur P. Misuari with the facilitation of the Organization of Islamic Cooperation (OIC) Ministerial Committee of the six under the leadership of H.E. Mr. Ali Alatas, Minister of Foreign Affairs of the Republic of Indonesia and Chairman of the Ministerial Committee of the six and H.E. Dr. Hamid Al-Gabid, Secretary General of the OIC. (Parcasio, 2005).

### ***Religious Beliefs***

The Tausugs are Sunni Muslims. The five pillars are observed in the regular daily prayers. The Tausugs retain elements of Pre-Islamic belief, and additionally, see the world as inhabited by local spirit capable of good or ill fortune. Folk curers (mangungubat) may be sought in time of illness. Traditional medical specialist, who obtain their powers through dreams heal mainly by herbal remedies and prayers.

### ***Marriage***

Marriage is ideally arranged by parents. Contacts between the sexes are kept in relative seclusion to protect their value to their family as political and second cousins are favored spouses, concluding with an agreement on the amount of bride wealth by the boy's family. In addition to arrange marriages, wives may be obtained by elope as common alternatives Weddings are held in grooms parents' house immediately officiated by an imam. Newly married couples generally reside for birth of a child, after which they are free to join the husband's family, remain with the build a new house of their own, typically close to the husband's natal community (Bruno, 1973).

## **The Lingua Franca of the Tausug Language**

The Tausug is an Austronesian language spoken in the Kingdom of Sulu- Sulu, Basilan, Palawan, Mindanao, and North Borneo. It is also found on other nearby islands in the southwestern part of the Philippines and in parts of Sabah and Sarawak in Malaysia, where Butuanun and Surigaonun, spoken at the mouth of Agusan river and Surigao City, from which it is believed to have separated some 900 years ago. It also exhibit extensive linguistic convergence with Samas and Badjaos of Tawi-Tawi and Zamboanga peninsula indicating a long and close association. The Tausugs show little dialect variation and served historically as the lingua franca of the Sultanate of Sulu. A Malay - Arabic script is used for religious and other writings (Hassan, 1994)

The Tausugs have some examples of consonant generation of syllable boundaries, e.g., nagkukummus - to cover someone, mattan - surely or truly, pagga - whereas, taub high tide, langit - sky, tuktuk - forehead, balig - crooked, tubu - sugarcane, pais skin, babaw upper surface, malim guide, tabang- help or assistance, dagat - sea or ocean or ocean water, napas - breath,



sabab cause, lapal - word or statement, nawa - soul or spirit, karut- sack, gatas milk, and habul - blanket (Hassan, 1994).

The Tausugs have three vowel phonemes - (a), (i), and (u), like other Philippine languages with small vowel systems (i) and (u) in Tausug demonstrate a range in vowel height, e.g., bula ball. Example of (i) is pihak - tribe or clan, (a) pakaw - thick covering, and (u) is pukal - richness of food (Hassan, 1994).

The development of Tausug language is a great task and understanding by the practitioners. It shall encourage professionals to include it in the curricula of the educational institutions and Department of Education in Sulu and North Borneo. It is suggested that the Tausug language be utilized as medium of instruction in the tertiary and secondary schools as well as in the madaris educational system in Sulu and North Borneo. The inclusion of the Tausug language in the schools curricula will develop economics, social, Tausug political, cultural, moral, and spiritual needs of the Tausug society.

The Tausug language as lingua franca is now accredited in the madaris educational system and the Department of Education under the Basic education Bureau in Sulu. It is believed that utilizing the language can really help the learning capability of the students in the different subject areas. The teachers and guros can make use the advantage of the language in their teaching activities.

The practitioners will have to find initiatives to develop the language and its grammar must be introduced in the educational institutions. MSU at Jolo, Sulu must take the lead in the development of the Tausug language, it must influence its human resources to conduct series of seminars, discussions, conferences, research, writing of manuscript, and fruitful activities to really develop the Tausug language.

## **The Elements of the Tausug Philosophy of Language**

A. The Basic Concepts and Parables of the following Tausug Words (Bara, 2020)

### **ADAT**

Adat is a Tausug term for culture - dan sin kabuhi. There are 7 parts: 1. Pangahagad - belief system, 2. Pangaddatan - moral values, 3. Diwan or Sara - traditional laws, 4. Manis - arts, 5. Duwaa - religious ceremonies, 6. Banuwa leadership practice, and 7. Salsila - heritage. Adat is a Tausug term which means custom and tradition, it denotes a habit, etiquette, and a manner of conduct derived from people considered as models. In Islam, the term Adab or Adat (Tausug) carried ethical and social implications. It is something good manner and right conduct on civility, courtesy, to refinement derived from its teachings and instructions. For example of good manners is a Muslim is required sleep early so that he/she may rise early for the Fajr prayers. Islamic manners are meant to order daily life, to give it rhythm, dignity, and serenity; they are a set of snobbish or legalistic rituals to complicate daily life. (Al - Kaysi, 1989)

### **AGAMA**

Agama is a Tausug term for ideology and religion. Tiranangahagad sin manusiyahdayn ha pagtuhan, pangaddatan, mawn pa adatibanibanpagparinta.

Agama is the religion and way of life of the Muslims in the world. It is an undisputable fact that agama and the Islamic teaching is explicitly mentioned in Qur'an, Sunnah, Ijma'as as

well as various Fiqh literature from classical to the contemporary time. The Agama talks about the following (Hassan Hallaq, 2007)

1. Shahada - Ashhaduan Lailah HaillaAllahwaAshhada Anna Muhammad Rasulullah;
2. As Salah (prayer). It talks about the times of the five prayers ZuhrAsr, Magrib, Isha, and Fajr. The Friday prayer is an obligation upon every Mukallaq except women, slave, travellers, and the sick.
3. Sawm (Fasting). It discusses on the meaning of sawm, the ruling of sawm, the virtue of sawm, the virtue of Ramadhan, conditions for acceptance of fasting, making-up for fasting, and voluntarily fasting.
4. Zakah (charity). It discusses about the ruling of Zakah, The status of Zakah, the virtue of zakah, the meaning of zakah and charity, when was zakah legislated, collecting zakah, and payment of zakah: and
5. Hajj (Pilgrimage). It discusses Hajj with Umrah, perform Hajj, virtue of Hajj and Umrah, Hajj AtTamattu, Al-Qiran, Al-Ifrad, and the best Hajj is At-Tamattu.

### ***Bawgbug***

Bawgbug is a Tausug term means Principle of Support. In bawgbug sin kamaasanamuna in hula - banga - agama. Upahan sin bawgbugamuna in pagmilik sin Allah, Kaadilan, misuwara, pagtaat ha Islam, paghambuuk, pagtaayunibankaibanan pa. Tukahun, tabangan, bawgbugannatu in parhimpunan.

Bawgbug is principle and its verb is support. This is usually happen in the Tausug society whereby the forefathers and prenent generation are enthusiast in its application. Any activity occurred that the Tausug are resulting to use the word bawgbugot its principle and support. Among the gimbahanuns, and the parianuns are indeed thoroughly on the use of principle in all its activities and undertakings.

One classical example of bawgbug is when the Sultan of Sulu and his Datus are using bawgbug in their attempt to agree with the United State government on the belief that United States will give monthly compensation with the Sultan and his Datus. (Hurley, 2009)

Mexican Dollars  
Sultan of Sulu 250  
Datu Rajah Muda 75  
DatuAttik 60  
DatuCalbi 75  
DatuJulkanain 75  
DatuPuyo 75  
Datu Amir Hussien 60  
HadjiButu 60  
Habib Mura 40  
Sharif Saguir 15

The Sultanate in 1899 has agreed with General John Bates of the US Army that printed out that this agreement was concerned only with the Sultanate of Sulu which used bawgbug as their principle.

### ***Gausbawgbug***

Gausbawgbug is a Moro Tausug term for supporter. Tanduklantay, Tausugs ha Sulu in gausbawgbug sin parhimpunan. It is popularized by the MNLF under the leadership of

Chairman Nur P. Misuari during their stay in foreign lands, e.g., Libya, Saudi Arabia, Pakistan, Syria and other countries. Gausbawgbug was coined by the MNLF while they were still fighting with the Philippine government. The usage of the word among members of the parhimpunan was rampant especially during their recruitment process of the new MNLF member. Because of the objective and the use of the word, the peoples of Mindanao, Sulu, and Palawan have taken their oath of allegiance as MNLF members.

### ***HULA BANGSA - AGAMA***

Hula Bangsa - Agama - is a Moro Tausug term for territory or state, nation, ideology or religion. Ini in pikilandawlaatawapikilan sin hula sin Tausug- elements of state amuintura in tibayhuanniya: hula, Bangsa - iban agama. Ha theory of state sin political science awn upattibayhuanamuna in territory, nation, government and sovereignty. Hangkantura in tibayhuan sin pikilandawla sin Tausug pasal in government iban sovereignty nahambuk ha ngan agama saboh ha Islam in sovereignty nakabutang ha Allah sadja. In parintaiban agama bukunbutas, nahambuksila ha ngan sin agama Islam.

The words are popularized by the MNLF as its principle and ideology. It is being used to convince the people in joining the MNLF - the hula bangsa- agama.

### ***KAADILAN***

Kaadilan is a Tausug term for Justice- Kabuntulan. In Kaadilanamuna in pagtanding sin kapatutan, kawajiban, ibanlunas ha parakalatuminggil ha Qur'an iban Sunnah sin Nabi Muhammad (SAW).

Again, the MNLF has popularized to adopt in the society in case the governance shall be handed by the organization. The introduction of Shariah as part of the judicial system to emphasis justice in the governance of the Moro territory. The ARMM or the BARMM governance is anchored on the use of Shariah as part of its justice system.

### ***KABUHIANAN***

Kabuhianan is a Tausug term for Economy. Pagusaha sin manusiyah, tirananpagusaha sin raayat ha katilinggal hula. Economy refers to the studies of economics problem, regulation of private conduct, production, distribution, and consumption of goods and services in accordance with the value of Islam. It is also defined as the application of the injunction of Shariah which promotes standard of living through effective utilization and allocation of resources, elimination of riba, and promotion of useful production and distribution and constant watch on any arising economic problems. (Bara, 2007).

### ***KAHATULAN***

Kahatulan is a Tausug term for peace and prosperity. This is for Kasajahitraan and Kahanungan of the people in the society. The Islamic concept of peace is rooted in iman. Allah sent prophet in every stage of history in order to plant the seed of iman to the people. With iman, the people will learn how to worship, how to live a good life and above all toward off themselves from the forces of evils (Bara, 2007).

Peace starts with self to the family and into the society. Peace with self shall evolve into peace with the people and peace with the environment. To attain peace well self is to know man's own nature, his relation to Allah and the purpose of his existence.

### ***KAMAASAN***

Kamaasan is a Tausug term for Tausug ancestors. Manga silapanagnaankiyasampayan



sin Islam. In silayad tupanu bunilanahinang silasunt uaniban baynat a pag-agama sambilnatawagsilaburanun - manggamanusiyangdarapartandaaan ha pagda sin agama Islam.

The Tausug ancestors marked by several periods of dependency upon foreign empires. The maritime enterprise and civilization have enabled them to overrun portions of the adjacent region in which they have entirely supplanted the indigenous races and spread much of the Tausug language, domestic animals and the custom and traditions over the Asian countries.

### ***KAMAHARDIKAAN***

Kamahardikaan is a Tausug term for Independence. Kalimayahan sin hula-bangsa-agama dayn ha pamissuku sin dugaingbangsa.

The Tausug as a nation was an independent sovereign state under the Sultanate of Sulu. She has a trade and diplomatic relations with China, Malaysia, Indonesia, and other countries in the pacific. She has a flag with white blue background and flew high in Sandakan, Sabah, and Sarawak in 1715 to 1887. She has 5 stars - Sulu, Basilan, Palawan, Mindanao, and North Borneo, under the full sovereignty of the ancestors, the Sultanate of Sulu.

### ***KAPATUTAN***

Kapatutan is a Tausug term for right. Mataudjinisankapatutan sin manusiyah (human right) Kapatutan agama (freedom of religion) Kapatutanparinta (free government) kapatutanadats (free custom and traditions) ibankaibanan pa.

On the aspect of right, the Islamic history theorized the notion of imamah and laid down a comprehensive view on the issue of political authority in Islam. The meaning of religious authority and Islam politely being redefined

but the very notion of Tauhid was being contested and refuted under the influence of Greek thoughts and Hellenic Philosophy.

Imamate is a succession to prophet to protect the religion and run the worldly affairs of the state smoothly. He argued that the obligation to commanding right and forbidding wrong is well rooted in revelation and reason as well. Caliphate is an obligation and common duty on the part of Islamic community and it is as important as seeking knowledge and waging jihad (Siddiqe, 2009).

### ***KASAMBUHAN***

Kasambuhan is a Tausug term for development and progress. Kasambuhandakula sin manusiyahiban hula. In kasambuhanamuna in parayawn in pag-agama, paghula-hula, pagparinta, ibankabuhianan sin bangsaa.

Development should satisfy the nature of man. Man's nature is part of man nmade and partly divinely determined. This volatile combination of real and ideal, human and divine, secular and sacred, worldly and other worldly, presents a problem in terms of predictable behavior. Development is the attainment of balanced growth of physical and spiritual progress through systematic planning, empowerment and effective utilization of resource for the eradication of poverty (Bara, 2007).

### ***KALIMAYAHAN***

Kalimayahan is a Tausug term for freedom. Kahanungan sin manusiyahdayn ha kapissukuan. Freedom grants freedom of speech, freedom of belief, freedom of the press, and

freedom of movement but within the bounds of Shariah. Islam has recognized the different freedom, such as: freedom from ignorance, freedom from dogmatism, freedom from doubtful belief, freedom from bad tradition, freedom from superstition, freedom from oppression, freedom from hearsay, free from injustice, and freedom from sin (Bara, 2007).

### ***PADDUMAN***

Padduman is a Tausug term for ideology, ideological system, and compass. In paddumanamuna in tuburan sin tubigamuinlibutan sin tambaksupayamatipun in tubig ha maksudpansulun in tubig pa kabayan. Manajaripiyakay sin kamaasan in lapalpaddumanhapag agama. Islam siya in sumbuhan sin ilmuibanhidaya.

The very nature of Shariah such as the enforcement of its criminal law, economic, political and others that necessitates the establishment of Islamic State. Islamic state can be defined as political instrument which follows Islam in ideology, political machinery, policies and justice. His also an ideological state in the sense it projects global ummah and the advancement of Islam as an ideological force. (Bara, 2007).

### ***PAGBAUT***

Pagbaut is a Tausug term for socialization. Hinduan in kaanakan sin adatibansalsilasinhulasupayahumugut in kabangsannila. In Islam, socialization is a symbol of good conduct expected on the behavior - pagbaut of the parents to their children. The ultimate end of the human behavior is to improve the adat or adab of a disciplining body, mind and soul. A person, by way of training himself to behave candidly in line with the teachings of the Qur'an, the sunnah, and the standard norm of the society (Bara, 2007).

### ***PAGMILIK***

Pagmilik is a Tausug term for sovereignty. Kawasamaghinangsara. Ha Islam in pagmiliknakabutang ha qudra sin Allah. Bangha manga kuffar, in pagmiliknakabutang ha majlisiban sultan.

The Qur'an declares several times that sovereignty belongs to Alah alone. The characteristic of God sovereignty is described by the Qur'an as RabbulAlamin. Malik Yawmid Dim, his power extends from the severn heavens to earth. The role of the people is just a mere khalifa on earth. They have no right to create laws. The leader being the head is tasked only to facilitate the affairs of men in accordance with God's decrees (Bara, 2007).

### ***PAGNAKURA***

Pagnakura is a Tausug term for leadership. Leadership is an amanant to facilitate the spread of Islam. Leadership is beyond public trust as conceived by the western concept of public administration. It is an amanant of Allah to those who have exercised power and authority. (Bara, 2007).

### ***PARINTA***

Parinta is a Tausug term for government. Tiranpanamarinta sin tugibayanparintabiya sin kawazilan, magilisibanpaghuhukuman. Government is the guardian of the people, it is an encircling wall, which protects the society, it is the road towards progress enables the people to live in peace. The nature of government is ideological as it follows a set of principles, goals set forth in the Qur'an and the Sunnah (Bara, 2007).

### ***SARA'H***

Sara'h is a Tausug term for law. Duwara in sumbuhansara sin hula amuna in

ShariahibanAdat. Justice must be in conformity with law. But law itself may be just and unjust, good or bad as pointed out by Syed Answer Ali. In order to determine whether a law is void, one has to refer back to the authority by or under which it is made. The ultimate authority is in Allah, the sovereign Ali defined justice as determination of the rights and remedies according to the commands of Allah and not the law of the men, unless such law conforms to the divine laws (Bara, 2007).

***B. The 10 Tausug Idiomatic Expressions:***

1. Nagkakapang ha Digpi"- Shameless, having no shame, insensible to disgrace, and showing lack of shame.
2. Itlog ha DuhulDuhul Ay" - Unstable, not stable, not firm or fixed, not constant, and not steady in action or movement.
3. "Impes pa Tahuran Na" - Boastful, a statement expressing excessive pride in oneself, a cause for pride, and to praise oneself extravagantly in speech.
4. "Bang MakakinamMagkanam" - Abusive, using harsh, insulting language, using physical violence or emotional cruelty.
5. "NamayhukumKunut" - Worried, mentally troubled, anxiety about what is happening or might happen.
6. "BallaBatu" - Lazy, disinclined to activity or exertion, not energetic, encouraging inactivity.
7. "NagsahayaNagsinag, Nagsilak sin AdlawPulak - Pulak" - Beautiful, having qualities of beauty, and exciting aesthetic pleasure.
8. Way NagkingkingNagbakul" - Equality, state of being equal, and the ideas of liberty and equality.
9. "KiyakawaanUmagad" - Afraid, and filled with concern or regret over an unwanted situation; and
10. "Kiyalukis ha Padduman" - Written, history, made in writing.

## **Conclusion**

The Tausug (Taw - Sug, Tau Suug, Taw Suluk, people of the current- Suluk, people of the current Tau people and Sug - Sea current, and the people of the market, Tau - people and Suk - market) are believed to be the descendants of the people of Indonesia and considered as dominant group of in the Kingdom of Sulu stood for Sulu, Basilan, Palawan, Mindanao, and North Borneo Sabah and North Borneo Sabah and Sarawak. She has a trade and diplomatic relations with China, Malaysia, Indonesia and other Asian countries. Sulu has a population as estimated to 1,430, 000 in 2015 and which will be distributed as follows: 710, 000 for Sulu, 350, 000 for North Borneo - Sabah, Sarawak and even Brunei, 150, 000 for Zamboanga Peninsula, 120,000 for Tawi - Tawi, and 100,000 for Basilan. The Tausugs appear to have moved to the Kingdom of Sulu in 11th century A.D.

The Kingdom of Sulu was an independent sovereign state under the Sultanate of Sulu. The Kingdom of Sulu had a flag with white blue background and 5 stars stood for Sulu, Basilan, Palawan, Mindanao and North Borneo which flew high in Sandakan, Sabah and Sarawak from 1715 to 1887. The history of Sulu begins with Makdum, Muslim missionary who arrived in Simunul in 1380. He introduced the Islamic faith and settled in Simunul until his death. The mosque of TubigIndangan, Simunul which he built still stands but it was repaired by the people in Simunul. In 1390, Rajah Baguinda landed at Buansa, Indanan and extended the missionary work of Makdum. The Muslim Arabian scholar Abu Bakr arrived in Sulu in 1450, married to Rajah Baguinda's daughter - Paramisuli, and after Baguinda death, the Sultanate system had already become a well-established in the Kingdom of Sulu.

The study on the Tausug Philosophy of language is the reasoned inquiry into the nature of meaning, the usage and cognition of language, and the relationship between language and reality. It overlaps to some extent with the Study of logic and philosophy of mind and other fields, although for many philosophers - it is an important discipline in its own right.

The Tausug is Austronesian language spoken in the southwestern parts of the Philippines and in parts of Sabah Sarawak, where it is called Suluk. Its closest affiliation is with Butuanun and Surigaunun, spoken of the mouth of Agusan River and Surigao City, from it is believed to have separated some 900 years ago. It also exhibits extensive linguistic convergence with the Sama and Badjao of Tawi - Tawi and Zamboanga peninsula indicating a long and close association.

The development of the Tausug language is a great task by the practitioners and faculty of language of MSU at Jolo, Sulu for possible inclusion in the curricula. It must be utilized as medium of instruction. Arabic shall be an auxiliary medium of instruction. It is also relevant to the economic, social, political, cultural, moral and spiritual needs of the Tausug. The

The language shows little dialectical variation and served historically as the lingua franca of the Sultanate of Sulu. The Tausug society shall use the language in the communications of both government and private services.

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