Research Article

Generational Use of Binisaya in Dapitan: Implications for Education

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A R T I C L E   I N F O

A B S T R A C T

The study was conducted to explore and analyze the reasons for language use and to review how the language operates as a vernacular through mixed methods research. The quantitative data were collected through an online survey, and the qualitative information was elicited through interview. The findings suggest that the term 'putli' is used more appropriately by the majority than the term 'mapahiubsanon'. Respondents failed to use terms appropriately and barely use them because of their vernacular nonexistence. They verified using English alternatives to unfamiliar terms. Inappropriate language usage is attributed to the practices of their surroundings. The language was used since their younger days while they were still acquiring the first language, and they established the same language in their consciousness, which means they fully adopted the language they picked from their precedence without establishing awareness on the origin of the utterance. These words existed and had been in place long before they were born which suggests that the generation should be educated in their home language to do better in the later years of education, to become producers and consumers of knowledge.

Cite this article:

1. Introduction

Language plays a vital role in cultural identity, communication, and education. In the Philippines, Cebuano, also referred to as Binisaya, is one of the most widely spoken languages, particularly in the Visayas and Mindanao regions. Despite its prevalence, Cebuano has not received the same level of research attention as other Philippine languages, leading to challenges in its preservation and intellectualization (Tanangkingsing, 2009). The implementation of the Mother Tongue-Based Multilingual Education (MTB-MLE) program, which aims to enhance learning by using the learners' native language as the primary medium of instruction, highlights the need to strengthen linguistic and cultural preservation efforts (Molina, 2018). However, the increasing exposure of the younger generation to foreign languages and cultures has led to a decline in Cebuano fluency and comprehension, particularly among students (Endriga, 2010). This linguistic shift has raised concerns about the future of Cebuano as a cultural and academic language.

Dapitan City, known for its historical significance as the place of Dr. Jose Rizal's exile, is home to a generation of Cebuano speakers who identify their language as Binisaya rather than Cebuano (Abastillas Godin, 2015). Despite the use of Cebuano in daily communication, its grammatical structure and lexical variations remain complex and often misunderstood. Studies suggest that many students struggle with the language's proper usage, leading to a gap in their ability to engage in intellectual discourse using Cebuano (Rubrico, 2008). The language's evolving status, coupled with its inconsistent use in educational settings, has contributed to a lack of standardized learning materials and limited academic discourse in Cebuano.

This study seeks to analyze the usage of Cebuano/Binisaya among students at Jose Rizal Memorial State University – Main Campus during the 2018-2019 academic year. By examining how students contextualize and apply Cebuano in academic and social settings, the study aims to assess their linguistic proficiency and the language's role in identity formation. Additionally, it explores the challenges posed by linguistic shifts and proposes strategies for strengthening Cebuano's intellectualization within the MTB-MLE framework. The findings will contribute to the ongoing discussion on language preservation and provide insights for curriculum developers, educators, and policymakers in promoting Cebuano as a medium of learning and cultural transmission.

2. Methodology

The study was descriptive, utilizing quantitative and qualitative techniques. Participants who had been on vacation for a long holiday were communicated with online to check their availability. Although the researchers intended to use both interviews and observation, they only used questionnaires and virtual interviews due to the fear of the spread of the COVID-19 pandemic (Bhandari, 2020). Upon receiving their approval, the researchers sent them instructions. After confirming their readiness, the researcher then sent the questionnaire via Group Chat in Messenger. Participants were instructed to send their responses via Private Message to the researcher to avoid duplication of answers. In addition, twenty participants were

reached through one-on-one interviews via Messenger. The data gathered were tallied and subjected to statistical analysis.

3. Results and Discussion

In item 1 '_____ nga pagbati o gugma' with the choices 'putli' and 'ulay', the college freshmen students as respondents answered 'putli' which is 93.75% appropriate answer, and 6.25% answered 'ulay' which signifies an inappropriate answer. Furthermore, in item 2, '_____ nga lasang o yuta' with the same choices ('putli' and 'ulay'), students answered 'ulay' which is equivalent to 87.50% appropriate answer and 12.50% of the students answered it inappropriately.

Both terms (putli, ulay) share the same meaning (pure, virgin). Although synonymous, 'putli' and 'ulay' should not be used interchangeably as 'putli' is intangible while 'ulay' is tangible. Intangible adjectives cannot be touched physically, nor measured, and difficult to describe or explain contrary to tangible adjectives. Simply put, 'putli' should be used with abstract things and 'ulay' with concrete things.

In the Holy Bible, it says: 'Kay ginapangabughoan ko kamo sa pangabugho nga iya sa Dios, kay ginapakasal ko kami sa usa ka bana, aron ikatugyan ko kamo nga usa ka ulay nga putli kang Cristo' in which 'ulay' pertains to the woman and 'putli' to the innate characteristic of the woman. As shown, there is a big difference in the appropriateness and inappropriateness percentage of the language which means this concept is perfectly learned by the participants. They hold a strong repertoire of the language because of the influence of the church where priests commonly used both terms during the homily and reading of the bible during the mass. The terms also appear in the novenas which the family used to have before sleeping. This could mean that the participants are religious Dapitanons, and their upbringing is evident in their appropriate use of church terms in Sebuanong Binisaya.

In item 3, 'Gitulon ko lang ang mapait nga _____ sa ubos kong kahimtang' in which 'tamay' is the appropriate term instead of 'yubit' to complete the thought of the sentence, 37.50% got the appropriate answer (tamay) while 62.50% got the inappropriate answer (yubit). In item 4, 'Gidawat ko ang mga _____ sa akong panagway', the choices 'yubit' and 'tamay' were also provided. The respondents constituting 31.25% answered 'yubit' which is an appropriate answer while 68.75% answered 'tamay' which is an inappropriate answer.

Sadly, more than half of the participants do not get the appropriate answer in the two items which means scorn or mockery. They interchangeably used 'tamay' and 'yubit'. In Sebuanong Binisaya, 'tamay' is appropriately used when talking about the situation of a person while 'yubit' is appropriately used to refer to the inconsistent physical attribute or the appearance of the person. According to the participants, they do not know the proper way of using 'tamay' and 'yubit' in context. This is since they seldom hear the words in their everyday interaction which could mean they never inflect mockery to their peers, or to the people around them, or maybe they do but are unaware of the action, and they never experience the words 'tamay' and 'yubit' often. They said instead of using any of the terms, they use 'saway' to mean both.

In item 5, 'Si Magdalena _____ sa iyang bana' with the choices 'nagbudhi' and 'nagluib'. The participants who answered 'nagluib' constituted 68.75% while 31.25% answered 'nagbudhi'. In item 6, 'Ang sekreto ni Juan gipanabi ni Pedro kang Luis nga kaaway ni Juan' comes with the choices 'pagbudhi' and 'pagluib'. The participants appropriately answered 'pagbudhi' constituting 87.50% while 12.50% answered 'pagluib' which is an inappropriate answer.

Again, 'nagbudhi' and 'nagluib' mean the same thing. The first term has the root word 'budhi' and the second term, 'luib'. The two are appended with the aspectual affix 'nag-' short for 'naga-' indicating a perfective action, an aspect that denotes action or state that has begun and completed. It could not be argued that the two are identical however they differ in the context of use. In situations where the fidelity of the wife to her husband or vice versa is put to question, the term 'luib' is appropriate to mean unfaithfulness as in the dictionary, it comes with an example 'faithfulness in marriage', otherwise, 'budhi' is used, to question the loyalty of a friend or a confidant to mean betrayal as in 'betrayal to Patrick by telling the secret to the other party'.

When asked why they were able to identify the appropriate term, the participants as key informants unanimously said that the terms are biblical. They even associated the words to Judas Iscariot when he kissed Jesus in the Gethsemane that night as a sign of betrayal. The third sex fondly jokes to a counterpart using 'nagluib' to mean turning the face on to someone else's' like in the utterance, 'nagluib na jud kas atong relasyon'.

Participants explained that both terms are past tenses. Meaning, they know the structure of their mother tongue. The researcher observed that the participants either go back to their first language to understand the sentence, or relate the situation to experiences and sometimes their schema depending on which is favorably helpful in facilitating their comprehension.

In item 7, 'Dili si Salome ang _____ nga nagmatuto kang Ruth', and in item 8 'Palihog tug-ani ako sa _____', respondents were given the choices 'tinuod' and 'matuod'. It was revealed that the participants were confused about the use of the two choices they interchangeably used 'tinuod' and 'matuod' in items 7 and 8. This was evidenced with the resulting percent of 62.50 (item 7) and 68.75 (item 8) inappropriate answers. The percent of 37.50 (item 7) and 31.25 (item 8) respondents who got inappropriate answers revealed that the participants failed to appropriately use the terms.

Due to the synonymy of the two terminologies, as shown, participants failed to correctly provide the appropriate answers. However, the slight difference of the two should not be overlooked as 'matuod' is used to mean 'truth'; 'tinuod' is 'true'. This is somehow misleading as 'true' is an adjective and 'truth' is a noun, and in the sentences, 'truth' should be supplied on the blanks. For the learners who are proficient in English, and can easily shift from their mother language to the English language, the two sentences are very much confusing to them the reason why they fall short on the correct usage of the words.

In item 9, 'Siya usa ka _____ sa Barangay Linabo ning siyudad.' with the given choice 'molupyo' and 'lumulupyo', 87.50% of the participants answered 'lumulupyo' which is the exact term to be used, however, 12.50% answered 'molupyo' which is an incorrect term.

Significantly, respondents distinguished the appropriate term to be supplied on the blank which means they perfectly grasped the mother tongue they randomly picked from the people around them. While some are still confused, it could be seen that most of them captured the correct form of the noun 'lumulupyo' (resident). The participants who revealed the wrong answer must be unconscious of the acceptable form of the word and unmindful of the structure despite their being native speakers of the language.

Linguistically, they are less aware of the affixation process and the Sebuanong Binisaya affixes which are the basic features of their own native tongue. The participants mostly likely observed that their elders used either 'mulupyo', or 'molupyo' when speaking which is actually acceptable, but if the same terms are used in the written conventions, there the crime occurs. In 'molupyo', the 'mo-' prefix is used to show action in short duration opposite to 'mag-

'which shows action for longer duration also 'mopuyo' while 'mulupyo' is the shortened 'lumulupyo'; unacceptable in formal written conventions.

If 'molupyo' is used to fill in the blank, the verb is used, which is incorrect as the blank looked for a noun to mean 'resident'. On the other hand, 'mulupyo' as mentioned earlier is a shortcut of 'lumulupyo'. Dapitanons are fond of creating shortcuts to pronounce the words conveniently such as, but not limited to 'gai' instead of 'tagai', 'ta' instead of 'adto na ta'. As shown, syllables are omitted to quickly utter the words, just like 'mulupyo' instead of 'lumulupyo in which the syllable 'lu' is omitted and left unpronounced.

The rampant use of 'molupyo' in local newspapers that circulate in Dapitan City such as Mindanao Times, Sunstar, and Philstar greatly affect the usage of the term among participants. They strongly claimed that almost all local newspapers use 'molupyo'. According to them, how will they learn if the printing press employed the wrong term.

In item 10 (_____ kaayo nang tawhana, dili mapahitas-on), and item 11' (_____ siya kay dali siyang mahiubos), participants were given the choices 'mahiubsanon' and 'mapahiubsanon'; and 'mahiubsanon' and 'mapahiubsanon', respectively. It was shown that only 12.50% got it right, while 87.50% incurred an inappropriate use of the word 'mapaubsanon', instead, they use 'mapahiubsanon' which is the incorrect form of the first. On the other hand, when the participants were surveyed as to the correct term to be used in item 11, 75% of the participants positively answered 'mahiubsanon' instead of 'mapahiubsanon' which is the incorrect term to be used constituting 25%.

While the participants are not that problematic in item 11 as shown, the participants are really confused with the term 'mapahiubsanon' and 'mahiubsanon' which are given as choices in item 10. The participants lose logic and failed to exhibit a command of the language. They are less aware of the construction of the terminology. 'Mapahiubsanon' is a product of creativity and a lack of knowledge on the concept of inflectional morphology. The term is out of place as it is just a manufactured product without due meaning and bear no significance. The careless affixation of the roots 'paubos' and 'hiubos' leads to confusion and grammatical inconsistency in the lens of Sebuanong Binisaya.

Morphologically speaking, 'maha-' indicates in most cases reflex action, or unexpected occurrence like in 'mahalukso' (jump reflexively) and 'mahi-' is its variation in 'mahilukso' which means the same; usually, 'mahi-' indicates unexpected happening. 'Mapa' denotes where something may go like in 'mapabalay' (to the house), or denotes to whose ownership something will belong in 'mapaimo' (will be yours). Inserting '-pa-' between 'ma-' and the first syllable of the root, and adding '-on' to the last are formed adjectives of quality such as in 'mapaubsanon'.

Ambiguity in the utterance is due to incorrect utilization of affixes which is seen in the case of 'mapahiubsanon', mapaubsanon' and mahiubsanon. In Sebuanong Binisaya, the prefix 'mapa-' is used in anticipated actions while the prefix 'mahi-' is used to denote natural actions. In short, 'mapaubsanon' refers to a humble person, 'mahiubsanon' refers to a resentful person while 'mapahiubsanon' is an ill construction. In an interview, participants claimed that the three are identical, a real picture of ignorance on their own mother tongue which should be corrected as early as today.

In items 12 (_____ man ang sundang?), 13 (_____ ka paingon?), 14 (_____ ka gikan?) and 15 (_____ ka karon?), participants interchangeably used 'hain', 'asa' and 'diin' as pronouns. This was evident when 62.50% of the participants revealed an appropriate answer while 37.50% answered item 12 wrongly. Item 13 revealed 56.25% appropriate answers and 43.75% inappropriate answers. Item 14 resulted in 62.50% appropriate answers and 37.50% inappropriate answers. Item 15 revealed 43.75% appropriate answers and 56.25% inappropriate answers.

When answers in item 12 were broken down, 62.5% answered 'hain' (appropriate), 25% answered 'asa' (inappropriate) and 12.5% answered 'diin' (inappropriate). Responses in item 13 were broken down as follows: 56.25% answered 'asa' (appropriate); 25% answered 'diin' (inappropriate); and 18.75% answered 'hain' (inappropriate). Item 14 when broken down, 62.50% answered 'diin' which is an appropriate term to be used; 31.25% answered 'asa' which is an inappropriate term; and 6.25% answered 'hain' which is not appropriate. The distribution of the responses in item 15 is as follows: 43.75% answered 'hain' (inappropriate) and 'asa' (appropriate), respectively. It was revealed further when responses were broken down that 12.5% answered 'diin' which is inappropriate.

Inarguably, the participants do not know how to use the three adverbs 'asa', 'hain' and 'diin' which constitute the single word 'where'. In English, the three words have one equivalent 'where' in which the participants had made their preference to identify the correct term to be applied. In Filipino, the three adverbs mean one word 'saan'. In Dapitan City, residents are familiar with only one term 'asa' when in fact, Sebuanong Binisaya has two more 'hain' and 'diin' and one variation 'dis-a'. The widespread of 'asa' in Dapitan City should not be disregarded. Participants who are forerunners of the language should be aware of the correct usage of the three adverbs.

To inquire about the destination of a person going somewhere, 'asa' is appropriate; when asking about the location of a thing or a person who is not there, 'hain' is fitting; and when asking about where someone had gone to, 'diin' is the appropriate adverb. However, participants do not agree as 'asa' for them is more convenient to use and not awkward at all as they are used to it since young.

Manus (2009) said that writers should be very careful and overtime watchful to protect the language and to avoid the spread of grammatical inconsistencies. Instead of helping to intellectualize the language, the truest intent is defeated because of imprecision. Ybanez (2009) in his article revealed that radio announcers are the prime movers of grammatical inconsistencies.

To summarize, the following answers are provided in response to the questions posed:

3.1 What is the percentage of the terminologies the respondents fail to use correctly / appropriately; and incorrectly / inappropriately?

Data revealed that lexicons 'putli' in item 1, 'ulay' in item 2, 'nagluib' in item 5, 'pagbudhi' in item 6, 'lumulupyo' in item 9, 'mahiubsanon' in item 11, 'hain' in item 12, 'asa' in item 13 and 'diin'in item 14 are correctly and appropriately used by the participants when they were requested to answer the statements crafted by the researcher based on Godin's (2009) identified Sebuanong Binisaya lexical items. Due to confusion, the participants incorrectly and inappropriately employ the terminologies such as 'tamay' in item 3, 'yubit' in item 4, 'tinuod' in item 8, 'mapaubsanon' in item 10 and 'asa' in item 15.

Table 1   Inventory of Terminologies Used by the Respondents

Item No.	Appropriate/ Correct Lexicon	Percent	Inappropriate / Incorrect Lexicon	Percent
1	putli	93.75	ulay	6.25
2	ulay	87.50	putli	12.50
3	tamay	37.50	yubit	62.50
4	yubit	31.25	tamay	68.75
5	nagluib	68.75	nagbudhi	31.25
6	pagbudhi	87.50	pagluib	12.50
7	tinuod	37.50	matuod	62.50
8	matuod	31.25	tinuod	68.75
9	lumulupyo	87.50	molupyo	12.50
10	mapaubsanon	12.50	mapahiubsanon	87.50
11	mahiubsanon	75.00	mapahiubsanon	25.00
12	hain	62.50	asa, diin	37.50
13	asa	56.25	hain, diin	43.75
14	diin	62.50	hain, asa	37.50
15	asa	43.75	hain, diin	56.25

3.2 How do the terminologies operate in everyday interaction?

Respondents revealed that they unconsciously used the alternative words in their everyday conversation except 'yubit' and 'tamay' which they barely use every day as the terms do not exist in their vernacular at all. They verified the use of English terms like 'virgin' instead of 'putli' and 'ulay', 'cheat' instead of 'luib' and 'budhi', 'real score' instead of 'matuod' and 'tinuod', and 'mapahiubsanon' to mean 'humble' and 'resentful', and excessively used 'asa' to mean 'where' in all situations.

The findings suggest that the participants are not that cautious when it comes to the mother tongue, for as long as they are understood, communication is positively reinforced. It does not matter which language is spoken to whom as long as they understand each other and the message is relayed. Their teachers too are not conscious with the mother tongue. In addition, the students claimed that the knowledge in mother tongue is not important at all as the language that would help them land a job is not Sebuanong Binisaya, but English, even Filipino is of no use when they want to work in the international arena.

These claims speak of linguistic discrimination because of the use of English language. As observed, when a person is not fluent and proficient in speaking the second language, the person is labelled 'dumb' (bulok). Still English the yardstick of intelligence. English is the language of business and Sebuanong Binisaya remains as an everyday language.

Table 2: Alternate Terminologies Used

SN	Appropriate / Correct Lexicon	Alternate	Inappropriate/ Incorrect Lexicon	Alternate
1	putli	putli, ulay	ulay	ulay, putli
2	ulay	ulay, putli	Putli	putli, ulay
3	tamay	saway	yubit	saway
4	yubit	saway	tamay	saway
5	nagluib	nagluib, nagbudhi	nagbudhi	nagbudhi, nagluib
6	pagbudhi	pagbudhi, pagluib	pagluib	pagluib, pagbudhi
7	tinuod	tinuod	matuod	tinuod
8	matuod	tinuod	tinuod	tinuod
9	lumulupyo	molupyo, lumulupyo	molupyo	molupyo, lumulupyo
10	mapaubsanon	mapahiubsanon	mapahiubsanon	mapahiubsanon
11	mahiubsanon	mapahiubsanon	mapahiubsanon	mapahiubsanon
12	hain	asa	asa, diin	asa
13	asa	asa	hain, diin	asa
14	diin	asa	hain, asa	asa
15	asa	asa	hain, diin	asa

The term alsa (lifting or carrying) has several equivalents in Sebuanong Binisaya depending on the situation and concept of lifting or carrying. When carrying a person or a thing at the back, the term is 'bala'; if the person is lifted or carried on the nape, 'sung-ay' is the term; if a thing is carried by the head, the term is 'lukdo'; if a thing or a person is carried using two hands and situated at the front of a person carrying it, the term is 'kugos or sapwang'; if a thing is carried using only a hand, the term is 'beking'; if a pair of water container or a pair of baggage is carried using a durable stick to carry a pair, the term is 'sinangay'; if a baggage is carried on the shoulder, the term is 'kabiba'; if a thing is carried in between the armpit, the term is 'sipit'; if a person is carried and the feet are still in contact with the ground, the term is 'sagakay'.

Participants were confused of the appropriate term to use in certain situations when they were interviewed. They revealed using 'kugos' instead of 'sapwang' to mean carrying something on the lap; 'hawid' instead of 'beking' when carrying something using

a hand especially things with handles that a hand can hold. They do not know 'beking' at all, although some admitted they heard the item from their grandparents. According to them, they seldom use the term 'beking' (is it the same with 'bekwing'?, they fondly said). When carrying a pair of container or baggage on the shoulders, they used the term 'lukdo' (sinangay is not in the vernacular); others left with no comment; a number of students said that the term they knew is 'lukdo' when carrying something on the shoulder even carrying a pair. The participants did not reveal 'kabiba' at all. They barely know the term. Their grandmother would put their purse in between armpit, but the term is 'ilok' not 'sipit', and 'giilok', perfective, 'ilokon', contemplative. 'Sagakay' sounded very different to them. They knew 'sabak' as equivalent to 'sagakay' and 'guyod'.

The participants are no longer using Sebuanong Binisaya terms because they are not involved in the activity. The students coming from the rural parts of Dapitan City are the only students familiar to the lexical items like 'bala', 'sung-ay', 'lukdo' and 'beking'. Conversely, students from the urban setting are less familiar with the lexical items simply because they are not doing that at all. Sometimes, they give the part of the body involved in the action when doing the 'carrying or lifting' like instead of saying 'sipit', 'ilok' comes in as a substitute. Participants would provide a

Table 3   Reasons of Inappropriate/Incorrect Usage

No.	Reasons
1	Parents use incorrect/inappropriate language at home.
2	The language is used since their younger days.
3	They establish the kind of language they speak at present in their minds.
4	They are teased by peers when using sophisticated Sebuanong Binisaya
5	English and Filipino are the media of instruction.
6	The Mother tongue in the elementary years is not strictly implemented.
7	Teachers in Mother Tongue do not have a strong foundation in MT.

4. Conclusion

A rampant misusage of the Sebuanong Binisaya terms implies a poor acquisition of the first language due to the linguistic environment. The incompetence of a learner on first language usage is biologically linked to age, as there is an ideal time window to acquire language in a linguistically rich environment, after which further language acquisition becomes much more difficult. The words they speak seem to be right for them, as a lot of Dapitanon friends and peers, including their parents, speak the same language at home. Meaning, the language usage of the participants is influenced by the people who are with them as they grow. The words they are using correctly are rooted from their consciousness as they adapt to the language, they pick from their precedence, which co-exists, and has been placed long before they are born. Tolerance to settle to a simplistic version is attributed to the indifference of people and resistance to education on the proper usage of their own language. Dapitanons modify words as they please without due care whether these words suit as long as they feel like these words are used within their shores. They are likely to apply these words without question without referring to

phrase to constitute a word denoting an action, example 'ibutang sa liog' for 'sung-ay'; 'ibutang sa abaga' for lukdo', etc. The researcher however learned lexical items like 'sakwat', 'aswat', 'bitbit', 'hawid', 'hawid' and 'gunit' which is equivalent to 'carrying or lifting' which means the language is flourishing and it keeps to accommodate different varieties of its kind and it continues to create another member of the family synonymous to the term.

3.3 Why do they employ the identified terms inappropriately?

The participants reiterated that their inappropriate use of the language is attributed to the practices of their elders at home and the language attitudes of people around them. The language is used since their younger days while they are still acquiring the first language, and they establish the same language in their consciousness. The words that they are using rooted in their consciousness. This means further that they fully adapt the language they picked from their precedence while still young without establishing awareness on the origin of the utterance. These words existed and had been already in place long before they were born. They said even teachers do not have a good repertoire in teaching Mother Tongue (MT) hence it is not strictly implemented in the classroom. In MT subject, MT is less utilized; the teachers alternately employ Filipino and English instead.

their suitability to local culture, customs and environment in Dapitan City. If this is the case, successors of today's generation will repeatedly use the wrong words since no effort is made to correct them. The carelessness and effortless application of words among generations may lead to discrimination of context reference of Dapitan as a historical city of the South. Hence, the confusing words as used among Dapitanons should be studied carefully and should be explained thoroughly to be applied correctly by the generations to come. A strong effort may be made to come up with a policy of standardized words and spelling of Sebuanong Binisaya and finish what Dr. Jose Rizal had started before he lost sight of the Dapitan soil.

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