

Ilokano Proverbs in The Modern Age: Students' Awareness and Practical Application

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ABSTRACT:

In Ilokano culture, proverbs, or pagsasao, teach history, morals, and how to behave in society. Yet their continued resonance among contemporary learners has seldom been empirically gauged. This study examined the modern salience of Ilokano proverbs (pagsasao) among tertiary students and explored how these aphorisms inform both interpersonal conduct and academic behavior. Using a survey of 50 respondents, the researchers first measured familiarity with ten widely cited proverbs, then asked participants to describe concrete situations in which they draw upon these sayings. Results reveal that a large majority are “highly familiar” with proverbs foregrounding social identity, diligence, and prudence—most notably, Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka (“Tell me who your friends are, and I will tell you who you are”) and Ti banag a daras pannaka ala na, daras to met pannaka pukaw na (“What comes easily can disappear just as quickly”). By contrast, maxims that emphasize generosity or long term moral consequences register lower recall, suggesting an uneven transmission of cultural values.

Thematic analysis shows two dominant spheres of application: (1) guiding social interactions—friendships, family relations, and community etiquette; and (2) fostering academic perseverance, discipline, and hard work. Students thus rely on proverbs more for directing relationships than for motivating study, pointing to a stronger linkage between traditional wisdom and interpersonal norms.

These results show that Ilokano proverbs are still useful moral and practical guides that teach important virtues like loyalty, humility, responsibility, and perseverance. They also underscore the need for deliberate cultural preservation. The study suggests (a) using creative school events and integrating lesser-known proverbs into the curriculum to make them more well-known; (b) encouraging storytelling between generations to keep cultural continuity strong; and (c) using digital media to present proverbs in ways that appeal to today's students. When used together, these tactics can help students learn more about ethics while also protecting an important part of Ilokano culture.

Keywords: Proverbs, Ilokano, Culture, Values, Awareness.

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Introduction

Proverbs are an essential part of Ilokano culture, serving as a source of wisdom and moral guidance passed down through generations. However, in today's rapidly changing society, the relevance and application of these traditional sayings among students remain uncertain.

This study, "Ilokano Proverbs in the Modern Age: Student Awareness, Cultural Values and Practical Application," aims to examine the extent to which Ilokano students are familiar with these proverbs and how they integrate them into their daily lives. By exploring their awareness and practical application, the research seeks to determine whether these proverbs still hold significance in shaping students' values and social interactions.

Furthermore, the findings will contribute to the ongoing discussion on cultural continuity, helping educators and cultural advocates develop strategies to keep traditional wisdom alive among younger generations.

Statement Of The Problem

This study investigates the awareness, cultural values deduced, and practical application of Ilokano proverbs among students in the modern age.

Specifically, it sought answers to the following questions:

- a. What are the most common Ilokano proverbs that students are aware of?
- b. What cultural values students deduced from the proverbs?
- c. In what aspects of their lives do students integrate or apply Ilokano proverbs?

Methodology

Research Design

This study used multi-method Quanti-descriptive and Quali-descriptive research design to gather comprehensive data on students' awareness and application of Ilokano proverbs.

Respondents and Study Site

The respondents of the study are the undergraduate students at the College of Teacher Education of ISPSC, Sta. Maria Campus. Fifty (50) students who are willing to be interviewed and have knowledge about Ilokano proverbs.

Research Instrument

- a. Survey Questionnaire- to assess students' awareness and/or familiarity about Ilokano proverbs and the cultural values deduced from the proverbs. Frequency count and weighted mean were used as statistical tools.
- b. Interview- to explore in-depth student perceptions about the real-life applications of Ilokano proverbs.

Data Gathering Procedure

1. Seek permission from relevant authorities before conducting the research. The researchers secured the necessary permissions from all concerned authorities, including institutional review boards, school administrators, or other relevant bodies. This ensures compliance with ethical standards and respect for the participants' rights and privacy.
2. Preparation of Interview Questionnaire. The researchers developed an interview questionnaire based on the objectives and scope of the study. The questionnaire focused on collecting in-depth information regarding students' awareness or familiarity about Ilokano proverbs as well as students' perceptions about the culture/values they deduced and the real-life applications of Ilokano proverbs.
3. Interview Protocol. An interview protocol was established to ensure consistency, transparency, and respect throughout the data collection process. This protocol include:
 - a. Introduction: The researcher introduced the study to the participants, explain the purpose, and outline the expected outcomes. Participants were informed of their rights, including voluntary participation, confidentiality, and the right to withdraw at any time.
 - b. Consent: Participants were asked to sign an informed consent form, acknowledging their

understanding of the study and agreeing to participate.

c. **Interview Process:** The semi-structured interview followed the prepared questionnaire but remain flexible enough to allow for follow-up questions based on participants' responses. Interviews were audio-recorded with participants' consent for accuracy.

d. **Duration:** Each interview is expected to last approximately 30-60 minutes, depending on the depth of the discussion.

Statistical Treatment of Data

The data gathered were tabulated and analyzed using the following statistical tools. Frequency count and percentage were used to determine the most common Ilokano proverbs that students are aware of and the culture and values deduced from the Ilokano proverbs.

Mode of Analysis

To determine the application of Ilokano proverbs, the researchers performed a thematic analysis to identify patterns and themes in the data. The following steps will be followed:

Step 1: **Familiarization with the Data:** The researchers transcribed the audio recordings and read the transcripts multiple times to become familiar with the data.

Step 2: **Coding:** The researchers generated initial codes by systematically identifying important or recurring elements in the data. Each code represents a specific idea or theme related to the study.

Step 3: **Searching for Themes:** The researchers group similar codes into broader themes. Themes

represent larger patterns of meaning that are relevant to the research questions.

Step 4: **Reviewing Themes:** The researchers reviewed the themes to ensure they are coherent and distinct from one another. This step involves refining the themes and ensuring they adequately represent the data.

Step 5: **Defining and Naming Themes:** The researchers defined and named each theme, providing a clear and concise description of the essence of each theme. These definitions reflect the key insights derived from the data.

Step 6: **Writing the Report:** Finally, the researchers compiled the findings, linking the themes to the research questions and literature review, and providing a detailed account of how the data contributes to understanding the research problem.

Ethical Considerations

The participation of the participants in the study is voluntary. The responses and information provided by the participants were kept private and used only for the purpose of the study. The researchers ensure that the participants' names and any information that could expose their identity were kept secure and not disclosed.

Results and Discussion

The succeeding discussions include the presentation, interpretation, and analysis of significant findings about the most common Ilokano proverbs that students are aware of and/or familiar with.

Findings

1. Students' Awareness/ Familiarity of Ilokano Proverbs Students

Table 1. Profile of the Respondents

No	Proverbs	Extremely Aware/ Familiar 5		Very Aware/ Familiar 4		Moderately Aware/ Familiar 3	
		f	%	f	%	f	%
1	Nu ti tao madi na, adu ti pambar na; nu mayat adu wagas na. (A person who lacks the will finds excuses, but a determined person finds solutions.)	30	60%	15	30%	5	10%
2	Nu anya ti inmulam, isu ti apitem. (What you sow is what you reap)	35	70%	10	20%	5	10%
3	Ti napudpudno a gayyemmo, am-ammonto no addaka iti peligro. (A true friend reveals themselves in times of hardship.)	35	70%	13	26%	2	4%
4	Ti banag a daras pannaka ala na, daras to met pannaka pukaw na. (What comes easily can disappear just as quickly.)	44	88%	6	12%	0	0%
5	Ti tao a nasarib, nu bagaam dumngeg; ngem ti tao a maag, nu bagaam kumabil. (A wise person values advice, while a fool resents it.)	41	82%	6	12%	3	6%
6	Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka. (Tell me who your friends are, and I will tell you who you are)	45	90%	5	10%	0	0%
7	Ti tao nga mannarita, awan ti ania nga magapuanan na. (A person who talks too much achieves little.)	40	80%	6	12%	4	8%
8	Ti tao a managparabor, ad-adu to met ti maawat na a bendisyon. (A generous person attracts more blessings.)	35	70%	10	20%	5	10%
9	Na nakem ti tao, nu maminsan la ti sao. (One word is enough for a wise person.)	40	80%	10	20%	0	0%
10	Ti assagrap ti rigat, agsagrap tu met ti nam-ay. (Those who endure hardship will also find relief)	40	80%	8	16%	2	4%

Findings shows that majority of the participants are extremely aware of/familiar with the given Ilokano proverbs. Taken singly and by rank, according to 45 or 90% of the participants' responses the most familiar proverbs which recorded the first rank is the proverbs: Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka. (Tell me who your friends are, and I will tell you who you are) with 45 or 90% answers from the

participants. Second is the proverbs: Ti banag a daras pannaka ala na, daras to met pannaka pukaw na. (What comes easily can disappear just as quickly.) with 44 or 88% of the responses from the participants. Third is the proverbs: Ti tao a nasarib, nu bagaam dumngeg; ngem ti tao a maag, nu bagaam kumabil. (A wise person values advice, while a fool resents it.) with 41 or 82% of the responses from the participants. Fourth rank

are the proverbs: Nu ti tao madi na, adu ti pambar na; nu mayat adu wagas na. (A person who lacks the will finds excuses, but a determined person finds solutions.), Ti tao nga mannarita, awan ti ania nga magapuanan na. (A person who talks too much achieves little.), Na nakem ti tao, nu maminsan la ti sao. (One word is enough for a wise person.) and Ti assagrap ti rigat, agsagrap tu met ti nam-ay. (Those who endure hardship will also find relief), while last in ranking are the proverbs: Nu anya ti inmulam, isu ti apitem. (What you sow is what you reap), Ti napudpudno a gayyemmo, am-ammonto no addaka iti peligro. (A true friend reveals themselves in times of hardship.), and Ti tao a managparabor, ad-adu to met ti maawat na a bendisyon. (A generous person attracts more blessings.).

The findings suggest that the majority of participants are extremely familiar with and understand the significance of proverbs, indicating their strong presence in students' cultural awareness. The fact that widely recognized proverbs, such as "Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka" (Tell me who your friends are, and I will tell you who you are) received the highest responses suggests that students relate to proverbs that reflect social identity and relationships. This implies that proverbs that convey moral lessons and practical wisdom are more memorable and impactful for students.

Moreover, the ranking of the proverbs indicates that students may prioritize values differently, with proverbs about hard work and personal responsibility ranking higher than those about consequences "Nu anya inmulam, isu ti apitem" (What you sow is what you reap), Ti napudpudno a gayyemmo, am-ammonto no addaka iti peligro. (A true friend reveals themselves in times of hardship.), and Ti tao a managparabor, ad-adu to met ti maawat na a bendisyon. (A generous person attracts more blessings.) which came last. This could suggest a need to reinforce certain moral lessons that may be overlooked or less emphasized in students' education.

According to Mieder, W. (2004), proverbs serve as powerful tools for transmitting cultural values,

moral lessons, and societal norms. Likewise, Villanueva, L. (2019) among the positive thoughts that are reflected in the study about proverbs are industriousness, followed kindness, optimism, humility, hopefulness, camaraderie, honesty and fate. Same with Luzano (2018) stating that culture and traditions are being applied in the everyday life by practicing their culture and tradition freely. The study's findings align with Mieder's assertion that people, especially students, tend to remember and relate to proverbs that reflect social identity and relationships, such as "Tell me who your friends are, and I will tell you who you are." This suggests that well-known proverbs are those that have practical applications in daily life, reinforcing their memorability.

Norricks (1985) found that people tend to recall proverbs that contain concrete imagery, rhymes, or strong moral lessons. The research findings support this claim, as the highly ranked proverbs all emphasize social behavior, wisdom, and perseverance, which are easily relatable to students. This suggests that familiarity with proverbs depends on how applicable they are to everyday experiences.

Contrary to the study's findings, Yankah (2012) argues that proverbial knowledge is declining among younger generations due to the rise of digital communication and modern slang. His study suggests that many students today are more engaged with pop culture references rather than traditional wisdom, challenging the idea that most students are well-versed in proverbs. This perspective contradicts the high familiarity rates found in the study.

According to Finnegan (1970), proverbs are not universally recognized or understood in the same way by different groups. Depending on cultural background, exposure, and education, students may interpret or recall proverbs differently. This contradicts the study's assumption that the majority of students would prioritize the same proverbs in a similar ranking. Some students may value different proverbs based on personal experiences, suggesting that the findings may not be universally applicable.

A study by Temitope (2020) argues that in contemporary communication, especially among younger individuals, proverbs are less frequently used and understood due to shifting linguistic patterns and a preference for direct speech. This challenges the study's claim that students are highly familiar with proverbs, as many may recognize them passively but not actively use or deeply understand their meanings.

While several studies support the notion that students recognize and understand proverbs, other research suggests that cultural shifts, educational priorities, and modern communication trends are contributing to a declining familiarity with proverbs. This highlights the need for further research on how exposure, societal changes, and digital media influence students' retention and appreciation of proverbs.

For educators, these findings highlight the importance of integrating proverbs into teaching strategies to enhance moral reasoning, critical thinking, and language proficiency. The results may also encourage further studies on how cultural exposure, societal influences, and personal experiences shape students' perception and retention of proverbial wisdom.

2. Cultural Values Students Deduced from Ilokano Proverbs

These proverbs reflect various cultural values and beliefs that emphasize hard work, integrity, wisdom, and social relationships. Below is a breakdown of the cultural values conveyed through the proverbs, along with an analysis of the responses from the participants.

Table 2. Summary of Cultural Values Reflected in Proverbs

	Proverbs	Primary Values	Participants Distribution (N=50)
1	Nu ti tao madi na, adu ti pambar na; nu mayat adu wagas na. (A person who lacks the will finds excuses, but a determined person finds solutions.)	Resilience, Determination, Perseverance	Resilience(28 or 58%), Determination(12 or 24%), Perseverance (10 or 20%)
2	Nu anya ti inmulam, isu ti apitem. (What you sow is what you reap)	Personal Responsibility, Justice	Responsibility(40 or 80%), Justice (10 or 20%)
3	Ti napudpudno a gayyemmo, am-ammonto no addaka iti peligro. (A true friend reveals themselves in times of hardship.)	True Friendship, Loyalty	Friendship (30 or 60%) Loyalty (20 or 40%)
4	Ti banag a daras pannaka ala na, daras to met pannaka pukaw na. (What comes easily can disappear just as quickly.)	Hard work	Hard work (50 or 100%)
5	Ti tao a nasarib, nu bagaam dumngeg; ngem ti tao a maag, nu bagaam kumabil. (A wise person values advice, while a fool resents it.)	Humility, Wisdom	Humility (35 or 70%) Wisdom (15 or 30%)
6	Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka. (Tell me who your friends are, and I will tell you who you are)	Social Influence, Character Formation	Social Influence (25 or 50%), Character Formation (25 or 50%)
7	Ti tao nga mannarita, awan ti ania nga magapuanan na. (A person who talks too much achieves little.)	Action over Words, Humility	Action (46 or 92%), Humility (4 or 8%)

8	Ti tao a managparabor, ad-adu to met ti maawat na a bendisyon. (A generous person attracts more blessings.)	Generosity, Reciprocity	Generosity(47 or 94%), Reciprocity (3 or 6%)
9	Na nakem ti tao, nu maminsan la ti sao. (One word is enough for a wise person.)	Wisdom, Understanding	Wisdom and Understanding (50 or 100%)
10	Ti assagrap ti rigat, agsagrap tu met ti nam-ay. (Those who endure hardship will also find relief)	Perseverance, Endurance, Hope	Perseverance (38 or 76%), Endurance (8 or 16%), Hope (4 or 8%)

The culture that values resilience, determination and perseverance were deduced from the proverbs: Nu ti tao madi na, adu ti pambar na; nu mayat adu wagas na. (A person who lacks the will finds excuses, but a determined person finds solutions.) Out of 50 participants, 28 or 56% of the total number of respondents associated this proverb with resilience, 12 or 24% of the total number of respondents with determination, and 10 or 20% with perseverance. This suggests that the culture places high regard on overcoming obstacles through persistence. It encourages individuals to develop a mindset that sees challenges as opportunities rather than setbacks, fostering a strong work ethics and a proactive approach to problem-solving.

For the proverbs, Nu anya inmulam, isu ti apitem. (What you sow is what you reap), the culture that values personal responsibility and justice were deduced.

Out of 50 participants, 40 or 80% of the total number of respondents identified personal responsibility, while 10 or 20% of the total number of respondents associated it with justice. This highlights the cultural belief in accountability, reinforcing the idea that one's actions directly impact their future. It serves as a moral lesson emphasizing fairness, ethical conduct, and the consequences of one's choices.

For the proverbs, Ti napudpudno a gayyemmo, am-ammonto no addaka iti peligro. (A true friend reveals themselves in times of hardship.), the culture that values loyalty and true friendship were deduced. Out of 50 participants, 30 or 60% of the the total number of respondents associated this with true friendship, while 20 or 40% of the total number of respondents

connected it with loyalty. It reveals that deep, enduring relationships built on trust and loyalty are highly regarded in this cultural context.

While the culture that values hardwork was deduced from the proverbs: Ti banag a daras pannaka ala na, daras to met pannaka pukaw na. (What comes easily can disappear just as quickly.) All 50 participants linked this to hard work and industriousness. This proverb serves as a cautionary reminder that success without effort is often fleeting. It encourages diligence, perseverance, and a long-term investment in personal and professional growth.

For the proverbs, Ti tao a nasarib, nu bagaam dumngeg; ngem ti tao a maag, nu bagaam kumabil. (A wise person values advice, while a fool resents it.), the culture that values humility and wisdom were deduced. Based on the result, 35 or 70% of the total number of respondents associated this with humility, while 15 or 30% emphasized wisdom. This suggests that the culture values the ability to learn from others and acknowledges the limitations of personal knowledge. It promotes an open-minded attitude toward constructive criticism and lifelong learning.

While the proverbs, Ibagam sinno ti gagayyem mo ta ibagak met nu siasino ka. (Tell me who your friends are, and I will tell you who you are), the culture that values social influence and character formation were deduced. Out of 50 participants, 25 or 50% of the participants identified social influence, while another 25 or 50% highlighted character formation. This proverb stresses the impact of one's social environment on personal development. It serves as a warning about the potential consequences of

negative influences and encourages individuals to surround themselves with people who embody positive traits.

Then, the culture that values action over words and humility were deduced from the proverbs: *Ti tao nga mannarita, awan ti ania nga magapuanan na.* (A person who talks too much achieves little.) Out of 50 participants, 46 or 92% of the respondents associated this with valuing action over words, while 4 or 8% linked it to humility. This highlights a culture that prioritizes productivity and tangible results over mere rhetoric. It discourages excessive boasting and empty promises, advocating for a results-driven approach to life.

Next, The culture that values generosity and reciprocity were deduced from the proverbs: *Ti tao a managparabor, ad-adu to met ti maawat na a bendisyon.* (A generous person attracts more blessings.) Out of 50 participants, 47 or 94% participants emphasized generosity, while 3 or 6% pointed to reciprocity. This suggests a cultural belief in the positive ripple effect of giving. Generosity is seen as a virtue that not only benefits others but also brings rewards to the giver, reinforcing communal support and interdependence.

Followed by the culture that values wisdom and understanding were deduced from the proverbs: *Na nakem ti tao, nu maminsan la ti sao.* (One word is enough for a wise person.) All 50 participants associated this with wisdom and understanding. This reflects a culture that values discernment and the ability to grasp deeper meanings with minimal explanation. It promotes the idea that wisdom comes from experience and attentiveness rather than mere verbosity.

Finally, the culture that values perseverance, endurance through struggles and hope were deduced from the proverbs: *Ti assagrap ti rigat, agsagrap tu met ti nam-ay.* (Those who endure hardship will also find relief). Out of 50 participants, 38 or 76% of the total number of respondents emphasized perseverance, 8 or 16% identified endurance through struggles, and 4 or 8% highlighted hope. This signifies a strong

cultural emphasis on resilience in the face of adversity. It reassures individuals that struggles are temporary and that perseverance ultimately leads to better outcomes, instilling a sense of optimism and emotional strength.

These responses demonstrate how important societal characteristics like loyalty, camaraderie, and charity are valued in the society these proverbs reflect, as well as personal traits like hard effort, resilience, and responsibility. A culture that prioritizes content and outcomes is suggested by the emphasis on action over words and wisdom over meaningless chatter. Furthermore, a belief in the long-term benefits of endurance is demonstrated by the significance of perseverance through difficulties. A culture that values the connection between relationships and personal development is further highlighted by the harmony of humility and wisdom as well as the acknowledgment of social influence. These principles offer a framework for social norms and personal conduct, impacting both community cohesiveness and individual achievement.

Liping Weng (2008) asserts that proverbs and sayings, being a universal type of language, unquestionably offer a window into the values and beliefs of the culture in which they are found.

Accordingly, Villanueva, L. (2019) stated that in order to support the preservation, conservation, and dissemination of the Ilokano's inventiveness and ingenuity in the educational sphere, the school's curricula should be enhanced by incorporating these gathered Ilokano masterpieces and by giving the students useful reading materials that will eventually give them a broader perspective and increase their appreciation of their culture and other folk literature.

Madmarova, G. et al. (2021) Every nation's proverbs and sayings are the product of their intellectual work over many generations. In the form of comprehensive judgments, conclusions, instructions, and figuratively described objects, events, and occurrences, they generalize people's experiences.

2. Integration/ Application of Ilokano Proverbs

The results of the study indicate that Ilokano proverbs are most commonly applied by students in two themes: Guiding Social Interactions/ Relationships and Moral Values and Fostering Academic Perseverance, Discipline and hard work.

Theme 1. Guiding Social Interactions/ Relationships and Moral Values

Ilokano proverbs often carry wisdom about respect, patience, kindness, and maintaining good relationships with others. Students may use these proverbs to guide their interactions with family, friends, and romantic partners. Proverbs serve as moral reminders, helping students resolve conflicts, show respect to elders, and build strong social bonds.

The following are the statements from the Participants:

- P1 “As a person, masasabi ko na mai-apply ko ito sa pakikisalamuha ko sa kapwa.” (as a person, I can say that I can apply these in my dealings with others)
- P2 “Sa pakikitungo ko sa ibang tao, nagiging guide ko itong mga proverbs na ito.” (In my interactions with others, these proverbs serve as my guide)
- P3 “Nu makilangen-langen nak ti padak a tao, mabalin ko nga usaren mangpalagip kanyak.” (these proverbs reminds me the proper way of dealings with other people)
- P4 “To apply this, I maintain good relationship with my fellow students.”
- P5 “To give respect to others and have good relationship to them.”
- P32 “Mai aplikar ko atoy nga proverbs iti pannaki gayyemko ken pannaki-langen-langenko ti

padak a tao.” (I apply these proverbs in dealing with friends and socialization with others)

- P33 “Isuro nak nga agbalin nga nasayaat ti padak nga tao.” (It teaches me how to become a good person to others)

- P34 “It reminds me that no man is an island, masapol ko ti padak a tao ken kasano nga itrato ti

padak a tao.” (It reminds me that no man is an island, that I need others and the proper

way of dealing)

- P38 “I use them in building good relationship with others.”

Luzano, M. (2018) by openly exercising respondents’ culture and traditions, the Ilokano sayings are being implemented in their daily lives. The Ilokano sayings that they so strongly adhered to also served as the foundation for their morally upright and forward-thinking way of life.

On the other hand, Mieder, W. (2008) said that proverbs satisfy the human impulse to condense views and experiences into tidbits of knowledge that offer pre-made remarks on interpersonal interactions and societal issues. Proverbs are as contradictory as life itself, with one for every possible situation.

Theme 2. Fostering Academic Perseverance, Discipline and hard work

Some students apply Ilokano proverbs to their studies, particularly in cultivating perseverance, diligence, and discipline. Proverbs encourage hard work, resilience in facing challenges, and valuing education.

The following are the statements from the Participants:

- P11 “As a student, these proverbs help me become disciplined.”
- P 12 “In school, these proverbs serve as my guide in my studies. It reminds me the value of

perseverance and diligence.”

P13 “It is my guiding principle as a student to become more diligent.”

P14 “Isuro na kanyak ti kinapateg ti disiplina aglalo kas kanyak nga strudyante.” (It

teaches me the importance of discipline as a student)

P16 “These proverbs help me in my schooling to become hard working person.”

P24 “I can say that this proverb teaches me lesson about being disciplined in life.”

P28 “Dagitoy nga proverbs ket surwan nak nga agballin nga nagaget.” (These

proverbs taught me to be hard working)

P29 “Importante dagitoy nga proverbs para kanyak i-remind dak nga agbalin nga

natibker ken disiplinado iti biag.” (For me, these proverbs are important, it

reminds me to be resilient and well-disciplined in life)

P31 “Uray kasano kadakkel ti pannubok ti biagko, isuro na kanyak ti agbalin nga

agtiis ken lumaban iti biag.” (No matter how great is my problem, it taught me

to be resilient and strong/ fight life’s challenges).

P35 “Ti adal nga itedna ti biagko dagitoy ken isu ti iapply ko ti biag ko ket ti agbalin

nga nagaget ken nadisiplina nga tao.”

The findings suggest that Ilokano proverbs continue to influence students' personal and academic lives, serving as moral and practical guides. The greater application in relationships indicates that students rely more on cultural wisdom in navigating social interactions rather than academics. This may suggest that traditional values are more strongly tied to interpersonal conduct than to educational motivation. Educators and parents can integrate proverbs in teaching and mentorship to reinforce good character and study habits among students.

Moreover, the study highlights the need for cultural preservation, ensuring that Ilokano proverbs remain relevant and passed on to future generations for wisdom and guidance.

In Villanueva's research, L. (2019) asserted that not only would the literary works' content be enhanced, but also their moral integrity, values, and skills, if the resources provided to pupils were suitable for their level of interest and awareness. The moral, cultural, social, traditional, and even educational aspects of the culture they come from are all explained by these. They embody the ideas, beliefs, values, emotions, behaviors, and folkways of a culture, and as such, both children and adults learn from the principles, values, and morals they convey.

Conclusions

The following conclusions are deduced from the results of the project implementation:

1. Majority of students are highly familiar with Ilokano proverbs, particularly those that reflect social identity, wisdom, and practical life lessons. Proverbs such as “Tell me who your friends are...” and “What comes easily can disappear just as quickly” are most remembered. Students seem to prioritize proverbs related to hard work, self-discipline, and social awareness over those emphasizing generosity or moral consequences.

2. The proverbs reflect a strong set of cultural values: perseverance, responsibility, wisdom, humility, loyalty, and social influence. Students identify both individual and social virtues, showing a balanced view of personal and communal development. The culture represented values substance, moral integrity, and enduring character over superficial traits.

3. Students primarily apply Ilokano proverbs in relationships (e.g., friendships, family, social conduct) and academics (e.g., perseverance, diligence, discipline). Proverbs serve as guiding principles, especially in navigating challenges and maintaining respectful behavior.

Recommendations

The following are hereby recommended:

1. **Promote Less-Remembered Proverbs and Undervalued Virtues.** Highlight proverbs related to generosity, moral accountability, and reciprocity through school campaigns, bulletin boards, or monthly themes. Schools and communities can organize contests (e.g., poster-making, short film, or spoken word poetry) that center around less-emphasized proverbs to raise awareness of a broader spectrum of cultural values. Moreover, incorporate Ilokano proverbs into school curricula, particularly in language, literature, and values education subjects. Teachers can use proverbs as entry points to discuss moral dilemmas, character education, and real-life scenarios. Create classroom activities like proverb analysis, storytelling, dramatizations, and reflection essays to make learning values more relatable and culturally grounded.
2. **Encourage Intergenerational Dialogue.** Promote sharing of proverbs between students and elders (e.g., parents, grandparents, community leaders) through storytelling sessions or interviews. This can strengthen cultural

continuity, language use, and deepen students' appreciation of traditional wisdom.

3. **Digital and Creative Preservation.** Create digital content (e.g., videos, infographics, social media posts) that feature Ilokano proverbs with modern interpretations or real-life applications. This approach helps make proverbs more accessible and engaging to students who spend much of their time online.
4. It is highly recommended to conduct an extension activity aimed at disseminating Ilokano proverbs among the younger generation, particularly at the elementary and high school levels. This initiative will help preserve and promote Ilokano cultural heritage while instilling values, wisdom, and appreciation for indigenous literature among learners. Through interactive activities such as storytelling, recitation, and contextual discussions, students can better understand the relevance of Ilokano proverbs in daily life and cultural identity.

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