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## Love Local Lyrics: An Analysis of Selected Municipal Hymns in the Province of Ilocos Sur, Philippines

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### ABSTRACT

*Literature has values that make it a helpful learning resource. Because of this, educators continue the quest for more literary materials that are culturally relevant to facilitate learning. Earlier research and studies on Iloko songs, poems, novels, and short stories show that the said materials, indeed, have values that can be incorporated into the pedagogical process. In addition to the existing knowledge of values of literature and culture, this study determined the moral, psychological, aesthetic, and historical values of the selected municipal hymns in the Province of Ilocos Sur. Furthermore, this research identified what Ilocano culture is revealed in the lyrics of the selected hymns. Through content analysis, the researcher was able to find the moral value, psychological, aesthetic values, and historical values in the selected municipal hymns. Subsequently, the results of the analysis were corroborated by focus group discussions, interviews, and literature research. In the study, the researcher found out that the selected municipal hymns were replete with moral, psychological values, aesthetic, and historical values. The said values identified depict how rich the Ilocano culture is in terms of symbols, values and beliefs, knowledge, history, and arts and crafts. The findings also characterize Ilocanos as people who have moral values, sound, and healthy psyches, creative skills, and knowledge of their history.*

**Keywords:** Analysis, culture, hymns, literary, values

### INTRODUCTION

Culture is one of the pillars of development. Programs, projects, and activities become effective when cultural contexts are recognized and integrated into the processes. In the Philippines, however, the level of consciousness among Filipinos about their own culture and embedded values remains to be low based on the Updated Philippine Development Plan 2017–2022.

In the field of education, culture-based learning is seen as a solution to cultural development and nation-building. A culture-based curriculum is implemented to best address the needs of learners and enable them to acquire knowledge, skills, and values. Programs such as the “The K to 12 Basic Education Program,” signed into Law through “Republic Act No. 10533 or The Enhanced Basic Education Act of 2013,” has been adopted by the Department. And to make instruction relevant to students is significant in the implementation of the said curriculum (Marzan, 2019).

As presented in the Official Gazette ([officialgazette.gov.ph](http://officialgazette.gov.ph)), two of the critical features of the K to 12 curricula are 1.) Making the curriculum relevant to learners (contextualization and enhancement), and 2.) Building proficiency through Language (Mother tongue-based multilingual education. The first banks on activities, songs, poems, stories, and illustrations based on local culture, history, and reality to make the lessons relevant to the learners and easier to comprehend. The second one is grounded on the theory that learners can learn best through their first language, their mother tongue (MT), which is also considered the foundation for learners to learn Filipino and English quickly.

By using the said local learning materials relevant to the learners, any lesson is to be made easier to understand and apply. Congruent to this, Velez (2017) mentioned that folklore ensures the longevity and mortality of our cultural heritage. Hence, institutionalizing the utilization of local materials in the teaching-learning process has become one of the primary goals in improving the teaching-learning process. However, there are only limited materials used to concretize the program and support contextualization (Mateo, 2019).

In light of the above concerns, the Department continuously engages in the refinement of the curricula at the regional, division, and school community levels through training or capacity building and research activities.

Under DepEd Order No. 35, s. 2016 or “The Learning Action Cell as a K to 12 Basic Education Program School-based Continuing Professional Development Strategy for the Improvement of Teaching and Learning,” school Learning Action Cells serve as collaborative learning sessions where essential topics are tackled. Among the issues to be discussed are Learner Diversity, Student Inclusion, and Content and Pedagogy of the K to 12 Basic Education Program. Through LAC Sessions, teachers hone their skills in translating curriculum content into relevant learning activities that are better contextualized to the needs of their learners.

In research activities, all regional, division, and school research agendas are aligned to DepEd Order No. 39, s. 2016. In the said policy, research themes prioritized include Teaching and Learning, Child Protection, Human Resource Development, and Governance. Among the key topics under Theme 1 (Teaching and Learning) are materials and resources, language (medium of instruction), contextualization (localization and indigenization), and culture.

Aside from the above policies, teachers are also mandated to address the cultural needs of their learners as stipulated in DepEd Order No. 2, s. 2015 or Guidelines in the Implementation of the Results-based Performance Management System (RPMS) and DepEd Order No. 42, s. 2017. As specified in the RPMS-PPST, teachers are evaluated if they can accomplish their KRAs and Domains such as KRA 2 and Domains 3, and the objective: *“Established a learner-centered culture by using teaching strategies that respond to their linguistic, cultural, socio-economic and religious backgrounds.”*

The Schools Division of Ilocos Sur unifies all its schools and workforce in delivering quality education anchored on the Vision-Mission Statement, Core Values, and all policies above. Through orientation and workshops, teachers undergo training on contextualization (localization and indigenization) at the regional, division, and school levels before and during the pandemics.

In particular, localization or using local information and materials has been highly recommended in the classroom, wherein examples used in lessons start with those in the community. The more culturally relevant the learning materials are, the more connections the learners will be more engaged in the lesson and will have a better comprehension, and the more effective teaching-learning becomes for the learners (Caballero, 2016). On this note, teaching using local materials becomes more urgent and challenging for teachers as they still need to search for appropriate materials in their locality and identify the values in the local materials to be incorporated into their daily lessons.

Nestled in the Heritage Province of Ilocos Sur, the division is immersed in the rich Ilocano culture, which can serve as its material or inspiration in the contextualization of learning materials. For example, in teaching Language, Literature, Values Education, History, and Culture, teachers can utilize Ilocano prose and poetry as their springboard or primary material for discussion.

The municipal hymns are readily available examples of local literature. These are sung during opening rites of programs and flag ceremonies in schools. Some teachers also claim that they use hymns as springboards for different lessons. Teachers, however, admit that learners lack a deep understanding and appreciation of their municipal hymns, evident in their incorrect or improper singing.

Because of this, the researcher considered analyzing locally available materials and determined their values and the Ilocano culture depicted in the lyrics. Specifically, the researcher analyzed the municipal hymns in the Province of Ilocos Sur to prove their worth or usefulness as literary pieces for study or springboard for lessons to ensure culture-based learning in various subject areas. The analysis results will contribute to the existing information on language, literature, culture, and values as literature for review by research enthusiasts. It can also serve as a reference in the planning and preparation of culture-based lessons or learning resources in teaching language, literature, values, history, and culture. It is hoped that the research shall serve as a contribution to the achievement of the goals of DepEd on improving learning outcomes through the use of culture-based or local materials relevant and accessible to learners. Ultimately, this shall uphold the Ilocano culture reflected in the municipal hymns and deepen appreciation of the said hymns among the people of Ilocos Sur.

The study, which determined the features of the six selected municipal hymns in the Province of Ilocos Sur, specifically, analyzed the moral, psychological, aesthetic, and historical values of the said hymns, and identified what Ilocano culture they revealed.

This study views literature as a complex material and is better understood using several literary theories and approaches. Specifically, the moralistic, psychological, aesthetic, and historical methods were employed to determine the moral, psychological, aesthetic, and historical values of the selected municipal hymns.

Literary theories serve as lenses that critics use to evaluate and discuss literary pieces. According to Purdue Online Writing Lab (2021), the different lenses focus on particular aspects of literature, and, to work on the identified values, the researcher needed to see the municipal hymns through different lenses, thus, utilizing various approaches to extract and reveal the values in the municipal hymns, find out the Ilocano culture they

depict, and prove them worthy of utilization in the process of contextualization or localization.

The moralistic approach in literary criticism evaluates an academic work by moral principles. It judges literature by its ethical content – praises what has sound ethical teachings, and condemns what has misleading or corruptive ideas. Using the moral values categorized based on Kinnier et al. (2000), combining ethical analysis with the theory of Golden Rules and its implications, Ariyanti (2016) evaluated the moral values by classifying them as 1) commitment to something greater than oneself; 2) Self-respect; 3) Respect and care for others; 4) Caring for the environment and other living things; 5) courage; and 6) faith. Under each category are more specific values. In addition, Marasigan (2015) defined moral competence in terms of loving, kindness, compassion, sympathetic joy, equanimity, responsibility, discipline, honesty, respect for human values, dignity, and rights.

Psychological criticism has several approaches, but in general, it usually employs one (or more) of the following: 1) a study of the creative process: what is the nature of the literary genius and how it relates to typical mental tasks; 2) a study of an artist, noting how biographical circumstances influence their motivations or behavior. 3) a study of fictional characters using psychological concepts or ideas. Hale (1995) identifies a literary genius as a multi-layered aptitude that consists of unique cognitive, affective, perceptual, motivational, interpersonal attributes, and state-dependent attributes (Sage Journals, 2021).

Many definitions of literature include a lot of concepts related to psychology. Noam Chomsky defined literature as one of the most powerful methods to gain knowledge regarding man, his life, and experiences. Literature, Lodge (2016) believed, is a “record of significant, rich, and most comprehensive human consciousness” (Aras, 2015). Specifically, lyric poetry is man’s most fruitful effort to depict qualia while the novel is man’s most effective effort to illustrate the experiences of human beings in space and time. Theater, short stories, poetry, and novel are regarded as major literary genres, all of which communicate and convey ideas and meanings to man using various structures, styles, and discourses (Aras, 2015).

Through reading literature, mental activities happen such as traveling to the characters’ minds, noticing the choice of words, observing the communal or individual events, making some inferences, and evaluating certain emotions, deep fears, miseries, problems, unconscious desires, wishes, or instincts. For example, upon analysis of the themes in the writings of women Ilokano writers in the Ilocos Region, the results of the interview showed that the emerging themes such as legacy, death, sense of appreciation, and time reflect the profile of each writer (Almachar, 2021).

A study on several English literary pieces explored where the authors used psychoanalysis in their literary works and show how the psychological concepts worked in them (Hossain, 2017). The paper has attempted to establish a relationship between psychology and literature and concluded that literature could help change our cognitions and explore new potentials for reading, studying, and teaching literature.

According to Oscar Wilde, aesthetics is the literary study of beauty in its natural form and human perception. Together with other artists of his time, Wilde also known as the Father of aesthetics, elevated taste and the pursuit of beauty as the chief principle in art and life. The movement is called Aestheticism. The said movement drew upon the formula of

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“art for art’s sake.” French writers and artists of their period argued to evaluate art concerning its criteria.

An outgrowth of the Art for Art’s Sake Movement is Formalistic Criticism, wherein a reader would see the work as an independent and self-sufficient artistic object. This movement is “New Criticism.” Through this approach, critics assume that everything necessary for analyzing the work is present in the work itself. They should disregard possible outside influencing factors such as the author’s life or history. In other words, this approach considers “what a work means” and “how it expresses it,” as inseparable issues. It concentrates on close reading and being sensitive to the words and their meanings. It searches, specifically, for forms and structures, patterns, motifs and imagery used, and figurative language along with tones and other literary devices to conclude the meaning of the work.

Aesthetic values and effects, as viewed by formalists, emanate from the form or structure of a literary piece. Poetry, being a form of literature, has its own sets of elements that make poems different from prose. These are the common characteristics that make a poem a poem: 1) looks, 2) musical devices, 3) images, 4) form, 5) meaning, and 6) emotion it wants to share.

A study on poems pointed out the factors that explain why particular poems are aesthetically pleasing or the results that enhance our understanding of “why we like what we like.” To do this, Belfie et al. (2017) engaged over 400 participants in reading and rating poems of two genres, namely, sonnet and haiku. Based on the results, “vividness of mental imagery” predicted the best aesthetic appeal. In other words, poems that induced better imagery were found more pleasing. Next to mental imagery, emotional valence also predicted aesthetic appeal to a lesser extent. Specifically, more positive poems were generally found to be more appealing. On the contrary, emotional arousal was not related to aesthetic appeal.

The historical connection of literature may be criticized from two points of view – Old Historicism and New Historicism (Britannica, 2020). Old Historicism deals with the “world of the past,” while New Historicism deals with the “word of the past.” The first views literature as an objective reflection of history, and the second sees literature as a personal experience. Both, however, view that texts cannot be separated from their historical context (Mambrol, 2016).

History, analysis, and study of the past, may be political, social, diplomatic, among others. Political history tackles political processes, including leaders and events. Concerning significant historical events, social history is taken to analyze the people’s customs, traditions, and lived experiences, while cultural history focuses on their beliefs, rituals, and languages. Topics such as peace, war, alliances, and treaties fall under diplomatic history. There are other branches of history; however, those mentioned above are deemed most relevant to this study.

To summarize, many pieces of research or studies such as the ones cited herein have proven that literature possesses moral, psychological, aesthetic, and historical values. Obermeir (2013) and Belfie (2017) identified what factors contribute to the aesthetic appeal of poems and concluded that stylistic and structural devices influence aesthetic appreciation, respectively. There is also Jaafar (2014), who found out that the use of a

stylistic approach and linguistic tools enables one to know the constituent parts of a literary text and allows the documentation of their operations without prior knowledge of the work since words are the key to the doors which lead directly to the meaning and interpretation of any genre of literary works. Croom (2014) proved that practicing poetry can positively improve one's psychological well-being. On moral values. Lynch, et al. (2013) demonstrated that hymns (religious) could be used as a tool for teaching values and even spirituality. Jurilla (2005) and Ribeiro (2018) focused their studies on poetry as a source of historical information and claimed that the authors of poems have been influenced by their time and space, and they reflected it in their writing. In analyses of songs, Urbis (2012) and Temporal, et al. (2018) considered Ilocano songs and Ibanag *harana* songs for analysis and concluded that those songs contained values of the said group of people. Naval (2014) analyzed poems intensively for content and determined values in poems.

With these studies conducted, the researcher is also inspired and empowered to contribute to the collection of knowledge on Ilocano literature - its values and implications in education. While some of the related research tackled the moral, psychological, aesthetic, and historical values of literature separately, this study shall consider them all together like the rest of the studies cited particularly, that of Naval (2014). However, while the latter focused on local poems, the researcher shall consider municipal hymns, different from the religious hymns presented in Lynch and Friedman (2013) and from the Ilocano songs analyzed by Urbis (2012). The proponent shall determine the features of selected municipal hymns along moral, psychological, aesthetic, and historical values utilizing content analysis and employing explication and interpretation employed. Results of the analysis, focus group discussion, interview, and related readings shall serve as a basis for categorizing values embedded in the selected hymns.

## METHODOLOGY

This study is qualitative research that employed content analysis of the lyrics of selected municipal hymns in the Province of Ilocos Sur, and discussions on the result of the investigation were enriched by results of focus group discussion and interviews with people knowledgeable about the said hymns. Six (6) of the municipal hymns of Ilocos Sur were collected, and the content was analyzed. Relevant documents such as copies of records provided the background information of the hymns and history of the places gathered from authorized sources, primarily, the Local Government Unit (LGU) Offices/Official pages, and secondarily, from other relevant sources available. Virtual or online focus group discussions (FGDs) were conducted among respondents – the residents of the concerned municipalities who know the town where they belong, their history, respective hymns, values of literature, literary devices, and the Ilocano culture. Through the snowball method, the research identified one participant per municipality, and that person recommended other “qualified” participants to the researcher. An online interview via voice/video call was also conducted for those not accessible via online video conferencing apps (Google Meet). Baral, et al. (2021) defined this research method as a “gathering of people from similar backgrounds or experiences together to discuss specific topics of interest and share their perceptions, attitudes, beliefs, opinion or ideas.”

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This study conformed and complied with ethical considerations. An acceptable level of confidentiality of the study was guaranteed through the full permission and consent of the respondents. Any nature and class of communication in line with the research was done with honesty and transparency. Respondents were not subjected to any harm.

## RESULTS AND DISCUSSION

### The Features of the Selected Municipal Hymns

#### Moral Values

The researcher was able to identify 16 moral values depicted in the six municipal hymns. These values were: truth/honesty/integrity, purity, justice, respect, the love of one's hometown, faith, hope, loyalty, humility, industry, responsibility, unity/harmony, peace, caring for living things and the environment, and courage.

The five most common values among the six municipal hymns are love of one's hometown (6 out of 6), care for living things and environment (5 out of 6), loyalty (4 out of 6), courage (4 out of 6), peace (3 out of 6), unity/harmony (3 out of 6), and hope (4 out of 6).

To convey the love of one's hometown, the hymns express it in the following lines: *Patpatgenmi nga ili (San Vicente Hymn); Seat and pride of my affection (Sto. Domingo Hymn); Daytoy ti ili inga intay ipatpateg (Sta. Lucia Hymn); Our beloved town (Narvacan Hymn); My beloved home (Quirino Hymn), and; You are our home, our love, our own (G. del Pilar Hymn)*. Care for living things and the environment is also evident in the lines such as *Bless o Lord all thy hills and mountains and seas (Sto. Domingo Hymn); Ti nadalus a kabaybayam, Isuda ti gameng ng ikkutan (Sta. Lucia Hymn); The scenic spots, historic landmarks live forever in our hearts (Narvacan Hymn); We love thy mountains so grand and tall (Quirino Hymn)*. Moreover, loyalty is signified in the lines *Wherever we go, we care, we cheer you (Sto. Domingo Hymn); Awan ti inkam pangisukatan (Sta. Lucia Hymn); Return to the pledge of our hearts (Narvacan Hymn); and Your sons will keep your memory a flame (G. del Pilar Hymn)*. Lastly, courage as a value is depicted in the lyrics *Sika't bileg, mangted pinget, tibkermi (San Vicente Hymn); Symbol of valor and ideals (Narvacan Hymn); We will stand for the right and fight the wrong (Quirino Hymn, and; G. del Pilar gave all his love for thee (G. del Pilar Hymn)*.

Generally, the said moral values go by the Filipino terms Maka-tao, Maka-Diyos, Makakalikasan, and Makabansa which make up the DepEd Core Values, justifying the relevance of the said lyrics in integrating moral values into classroom learning.

The same values mentioned such as courage, religiousness, perseverance, faithfulness and loyalty, patience, modesty, humility, and determination were also found in another genre (*harana* songs) based on the study by Temporal et al. (2018). In the socio-analysis of *harana* songs, however, the researchers looked into ways  $\text{\textcircled{R}}$  how to analyze literature to conduct a fair evaluation of the values and worldview of people through the language in their songs.

Similarly, Yalcinkaya (2015) found values such as sharing, loyalty, patriotism, responsibility, kindness, peace, respect, and love in the study of values in elementary

textbooks. While the current study found the same values present in the hymns, Yalcinkaya (2015) extracted the said values from a range of elementary school textbooks. Both studies, however, agree that the same values exist in the said materials and are useful in the teaching process.

### Psychological Values

In terms of psychological values, there were also ten values depicted in the selected municipal hymns. The said values were: sensation and perception, knowledge and skills, happiness, affection/love, pride/ confidence, motivation/inspiration, admiration, supplication, aspiration, strong will/determination, and resilience.

The psychological values most commonly depicted in the municipal hymns are sensation (6 out of 6), the feeling of pride and confidence (6 out of 6), affection (6 out of 6), and admiration (6 out of 6). The following values, such as sensation and perception, knowledge and skills, happiness, motivation, aspiration, determination, and resilience, were depicted in the lyrics of two to four municipal hymns.

In particular, the hymns manifest psychological values as the lyrics speak about what appeals to the senses, to wit: *Narway met mannalon ken mangngalap, naragsak nga ili bae titi rigat (San Vicente); Bless o Lord they hills and mountains and seas, My town my lovely grateful people (Sto. Domingo); Raniag ti init a makapnek (Sta. Lucia); The sea and mountains that surround (Narvacan); Streams and rivers glimmer, too (Quirino); and Thy forest grand re-echo all your fame (G. del Pilar)*. Aside from the sensation and perception, pride and confidence are other psychological aspects that are presented in the hymns through the lines: *Tinawid mo't saguday, wadan a puli (San Vicente); Ever proud to live and serve you (Sto. Domingo); Ipagpannakkelmi ken idir-imi (Sta. Lucia); Dignified through the passing of time (Narvacan); Be the pride of Ilocos Sur (Quirino); and We'll tell your story o'er and o'er (G. del Pilar)*. Admiration, on the other hand, is expressed in the hymn through the following words: *Sika't ama, pagtamdan nga Ilocano (San Vicente); We all adore you (Sto. Domingo); Pudno a siksika ket daydayawendaka (Sta. Lucia); Thy name from humble beginning now rises with integrity (Narvacan); Oh hail thee (Quirino); and We praise you (G. del Pilar)*.

Congruent to the above findings, Aras (2015) also described literature as a material that deals with human beings and their reactions, perceptions of the world, miseries, wishes, desires, fears, conflicts, reconciliations, and individual and social concerns. In addition, Hossain (2017) attempted to establish a relationship between psychology and literature and concluded that literature could help change our cognitions, and explore new potentials for reading, studying, and teaching literature. The studies cited unanimously agree that literature has the capacity to portray human thinking and behavior.

### Aesthetic Values

The researcher determined the aesthetic values of the selected municipal hymns manifested in the poetic structure and free form, vivid images, musical effects of letter sound, syllabic rhymes, irregular rhythm, repetition of stanzas, pleasant tone, and mode, and clear themes.



In poetic structure, the municipal hymns are written in four or more stanzas with four lines or quatrains. All the hymns are free verses; they have no regular number of syllables, meter, and feet. Thus, they are all irregular in rhythm.

On Vivid Images, the municipal hymns depict the physical environment of the Ilocanos by using imagery, that is, visual, auditory, kinesthetic, organic, olfactory, and tactile.

On musical effects, regardless of their hymn tunes, the selected municipal hymns possess musicality because they are literary pieces with rhyme (in lines and words) and rhythm. In this study, the rhymes are classified according to the verse's location (internal and end rhymes) and their place in words (alliteration, assonance, consonance).

Collectively, there are 22 internal rhymes in the selected municipal hymns. Giving sound to the last part of lines, the municipal hymns possess 28 end rhymes.

The repeated vowel and consonant sounds in the lines of the hymn also add aesthetic value to the piece. Alliteration, repetition of consonants at the beginning of words, is used in the lines such as 1) *Ilit manurat, mabigbig musikero*; and 2) *Wherever we go, we care we cheer you*.

There is also a marked consonance aside from those mentioned under alliteration. Furthermore, not only consonants are repeated but so are the vowels in the following lines with assonance.

The rhythm of each of the selected municipal hymns (6) is considered free and irregular because of the lack of consistent syllable, foot, or meter count throughout the hymns.

On tone and mode, all of the hymns have a formal, respectful, optimistic tone creating a generally inspiring and happy mood or atmosphere.

All the hymns are anchored on the theme "hometown pride and love" as the lyrics convey confidence about the municipalities' natural resources, rich culture, value-laden people, and the place's potential for development.

Based on the results of a study on "why we like what we like" in poems, "vividness of mental imagery" predicted the best aesthetic appeal (Belfie et al., 2017). In other words, poems that induced better imagery were found more pleasing. Next to mental imagery, emotional valence also predicted aesthetic appeal to a lesser extent. Specifically, more positive poems were generally found to be more appealing. On the contrary, emotional arousal was not related to aesthetic appeal.

Another research on poetry was conducted to determine the effects of meter and rhyme in poetry. The study concluded that stylistic and structural devices such as meter and rhyme influence aesthetic and emotional responses to poetry. Notably, regular meter and rhyme steered to an increased aesthetic appreciation. The said devices also heightened the intensity of processing pleasant emotional reactions (Obermeier et al., 2013).

In the analysis of "Maggie and Milly and Molly and May" by E.E. Cummings and "A Kite for Aibhin" by Seamus Heaney from the stylistic point of view, Jaafar (2014) approached the literary pieces with scientific discipline and used tools of linguistics. The researcher found out that aesthetic use of language can be clarified as follows: assonance, alliteration, free repetition, and use of figurative language like a simile. On the fourth value, the researcher was able to identify six historical values in the selected municipal hymns namely former

administrative status/level, the old or new name of the municipality, old reference on the location of the town, colonization history, traits of ancestors, livelihood, arts, and crafts.

Two (2) of the towns – San Vicente and Santa Lucia – were named after patron saints of the Roman Catholic Religion brought by the Spanish colonizers to the country and the specific municipalities. Two names, Quirino, and G. del Pilar, refer to the former president of the Philippines and Gregorio del Pilar, a revolution leader, and both are sons of Ilocos Sur. The name of Narvacan was said to have been derived from “*Nalbakan?* (Are you shipwrecked?),” a question asked by a Filipino from the Spaniards who had landed on their shores shipwrecked. The name of the municipality of Sto. Domingo was the shortened old name of the place, “*Santol ti Domingo.*”

The lyrics also bear historical information. San Vicente Hymn traces the beginning of the municipality as a part of Vigan (now a city); G. del Pilar Hymn recalls the significant event in Tirad Pass, a part of the town where a battle happened between Filipinos led by Gregorio del Pilar against the Americans; and Quirino: My Beloved Home remembers the old name of the town Angaki, which, according to legend, was derived from *Ay Gaki* (a giant crab). The titles of the other hymns are linked with the influence of Spanish colonizers.

These findings on the usage of literature as historical sources agree with the study conducted by Ribeiro (2018). Such a direct link shows that poetry can be used as a source document. However, the researcher concluded and emphasized that there is a need for poetry to be used systematically and coherently as a source.

### **The Ilocano Culture as Revealed by Lyrics of the Municipal Hymns**

Based on the features of the municipal hymns determined in this study, the Ilocano culture is revealed to be rich in moral values, beliefs, knowledge (writing and literature), and history.

On moral values and beliefs, the Ilocano people are values-oriented, and they believe in the existence of a god, which they mention and pray to even in their hymns. The lyrics also depict the Ilocanos’ patriotism and love for their hometown. They are loyal, respectful, and peace-loving people. Moreover, unity, courage, faith, and industry are also evident values among the people. In a study on the Culture and Traditions in the Ilokano Sayings, Jaafar (2014) found out that being responsible, industrious, helpful, honest, respectful, and hardworking are reflected in Ilocano sayings.

In terms of their psychological values, the analysis and discussions reveal that the people are cheerful and resilient. They are appreciative of their land, people, and culture, and are well-motivated to strive to be better. The lyricists mentioned that they depicted their natural environment because they had to consider the criteria in the composition of their hymns, such as the relevance or presence of lines describing their cultural heritage and national resources.

Based on the aesthetic values of the hymns, Ilocano’s creativity enabled people in making artifacts as mentioned in the lyrics, not to forget the municipal hymns themselves are proof of such creative skill. Galeon (2019) has similar findings in her study. She concluded that Ilocanos are very passionate about the preservation of their culture and agrees that the Ilocano culture is evident in their traditional crafts. Likewise, Pacris, a prominent Iloko

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journalist, mentioned in an article on Ilocano Culture that indeed the Ilocanos are very skilled and have a culture reminiscent of the past.

Finally, the lyrics also revealed that the people have a historical past. The names of places and prominent people mentioned in the lyrics are depicted in documents such as the biographies of Del Pilar, and Quirino. The past events hinted by the lyrics are supported and given more details in other sources such as books (Savellano, 2017) and other published materials like the municipalities' official websites.

## CONCLUSIONS

The municipal hymns are replete with moral, psychological, aesthetic, and historical values. The lyrics are embedded with moral values such as love of one's hometown, industry and resourcefulness, respect/care, perseverance, hometown pride, hope, faith, peace, loyalty, courage, loyalty, unity, humility, integrity, justice, love of freedom, and selflessness in service. Similarly, the psychological values, namely, happiness/joy and resilience, admiration, affection, supplication, perception of the environment, confidence, recall/memory, having ambitions, motivation or inspiration, associations, and strong will/determination are also present in the said hymns. Aesthetic values, on the other hand, are evident in the poetic structure and free form, vivid images, musical effects, positive tone and mood, and clear themes. And lastly, the hymns possess the following historical values: the former corporate status and government/jurisdiction of San Vicente (a former barangay of Vigan), Spanish influence on the religion and naming of places, and accounts of how the areas are named during Spanish times; historical figures depicted in the lyrics (Quirino and G. del Pilar). An analysis of the hymn not only determined what hymns were present, but the four groups of values also reveal that the Ilocano culture is rich in moral values and beliefs, knowledge, history, and artifacts. On moral and psychological values, the Ilocanos are depicted in the lyrics as value-laden and have a positive mindset towards others, their town, and their future. From the aesthetic values discussed, the people take pride in their cultural arts and crafts such as muebles, zarzuela, comedia, writing, music, and landmarks. Lastly, their glorious history – the memory of their battles, victories, and life – added distinct color and greatness to the Ilocano culture and the people. The hymns can be a reflection of one's culture. Analyzing municipal hymns using different theories such as the moral, psychological, aesthetic, and historical approaches is a helpful way to describe the Ilocano culture reflected in the said hymns.

## RECOMMENDATIONS

Based on the conclusions, it is recommended that: Aside from singing the municipal hymns during flag-raising ceremonies, teachers use these local lyrics to meet the objectives of education through contextualization, that is, to teach more effectively values, language, literature, history, and culture, and other bodies of knowledge through the use of readily available and culturally-relevant materials to learners such as these municipal hymns. As to the utilization of the values present in the hymn, ingenuity and care must be employed by the values education teacher to enlighten learners in understanding some moral values and

attitudes in the lyrics. For example, pride and love of freedom have to be explained in light of the value of nationalism to avoid mistaking them for self-centeredness. In like manner, the history teacher should present the historical context of the municipal hymns. For example, the location of San Vicente was depicted as “*naisaad dayaan Baybay Tsina.*” The line could be used as a springboard for lessons on Philippine territory and help enlighten the learners on the current use of the name West Philippine Sea as a gesture to dispute China’s sovereignty claim over the whole South China Sea. Since some of the hymns are written in Iloko, the English/Iloko teacher can use them in translation activities to reinforce and improve their language proficiency. Further studies may be conducted on all municipal hymns to enrich the knowledge of learners and teachers belonging to other municipalities. The result of this analysis and the information gathered about the municipal hymns will be disseminated and utilized.

### **ETHICAL STATEMENT**

This research proposal has been subjected to the Ethics Review Committee of the University. It considered ethical issues to address the vulnerability of respondents, obtain informed consent, and maintain anonymity, confidentiality, justice, and fairness. The study conducted a focused group discussion and interviews involving the voluntary participation of 6-8 adult locals in selected municipal hymns. The researcher informed the respondents about the nature and purpose of the study, and the protocols to be observed to protect their anonymity. The researcher ensured the privacy and confidentiality of both identities and responses. All data or information gathered was covered by the provision of the Data Privacy Act of 2012. In the discussion, the researcher treated the respondents fairly and gave them equal treatment without judgment or prejudice. The benefits from this study are the results of the data gathering, analysis, and discussions which may be utilized for teaching, research, and development of policies and learning materials.

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