An Analysis Of Images And Figurative Language Contained In The Hymns Of The Fifth District Of Leyte, Philippines

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Abstract—**This research is aimed na makilala ang mga simbolo at figurative language used sa himno ng Leyte, Philippines. This study employed the descriptive content analysis approach.The participants are teachers who teach literature in English and Filipino. Three teachers were hired as experts to review the collected Hymns. The selected participants are those who have been teaching literature for five (5) years and above and who have completed MAED-Filipino or MAT-Filipino and MAED-English or MAT-English. The fifth district of Leyte is made up of nine municipalities. The researcher collected the hymn from nine cities. Answer questions throughout the interview to discover the full text of the song for each town—Matalom, Hilongos, Inopacan, Baybay City, Abuyog, and Javier. The evaluator examiners were chosen from among teachers who have been in the classroom for at least five years. The researcher held a Focus Group Discussion (FGD) with the evaluators after the teachers had examined the lyrics to help guide their analysis. The researcher employed a continual comparative methodology, often known as coding, to arrive at the final answer. Some of the important research findings are presented as follows. Four figurative languages predominate in the hymns under examination, and several of the hymns are designated by symbols. It is a personification, transferred epithet, metaphor, and simile. It has been shown that some hymns were written without the use of figurative language. In order to strengthen Philippine literature, particularly in Leyte, the researcher proposed that another study be conducted on other literary works based on the results of this study.**

Keywords—figurative language; personification; symbols; transferred epithet

Introduction

A person has been able to explain his habits, attitudes, and views honestly, really, and authentically through the use of literary works such as songs. The purpose of the researcher's study of the chosen hymns from the fifth district of Leyte, Philippines, was to determine their significance and, more importantly, to learn how they affected the lives of the Leyteños. Hymn represents that area's culture, traditions, beliefs, superstitions, and way of life. This is demonstrated by Dayuha (2023), assertion that the hymn is a form of literature that reflects human existence and acts as encouragement to continue living a life full of hardships, from the minor to the major.

In accordance with the desire of each place, the hymn has become a vehicle for expressing the spirit of patriotism and nationalism. The hymn is sung at public and private agencies every time the flag is raised. So, any of these important gatherings are sung before starting a celebration. The hymn is a literary work that helps foster unity in a community and above all it describes the type of people who live, cultures and traditions and lifestyle (Gibson, 2007). This indicates that the hymn possesses characteristics that describe the good habits and attitudes of everyone that gives recognition to a place.

According to Rosos (2010), the songs can help cultivate and shape the youth of good behavior in the famous sayings of the Filipinos is to enjoy our own as well as the saying that the youth are the hope of the people. A proof that a hymn is a song that describes the greatness of a place. Along with the rotation of the world and efforts to improve people's living conditions, there are songs that have been created to record his feelings and thoughts. The song is more than a reflection of the times of its creation it entertains (Tolibas, 2014). Borong (2022) also mentioned the numerous changes in human behavior that have occurred as a result of the nation's ongoing development. This truth may also be seen in the way that the Filipino family has changed, valued, and viewed the world recently. Parents occasionally place the blame for their children's behavior on the school because they believe that the institution serves as a translator and protector of the pupils' original cultures. So, when using literature in the classroom, teachers should be careful and selective in using literature.

This is the reason that led the researcher to analyze the hymns of each town in the fifth district of Leyte. Its goal is to convey to every citizen this awareness that immediately influences and instills feelings of patriotism with the intention of revealing and demonstrating the hidden cultures inherent in each song. Above all, any results from this study will help meet the goal of the K to 12 curricula to locate and contextualize their own literature using the output generated in this study.

The researcher believes that this study is a response to the goal of K to 12 in contextualization and localization to enrich Leyte's own literature and

reveal to students the importance of the contents of each line of the hymn. In this study, the goal of the K to 12 curricula will be realized. The researcher hopes that the results of this study will be meaningful to students and teachers.

According to the researcher, this study addresses the K to 12 contextualization and localization goal of enhancing local literature and highlighting to pupils the significance of each hymn line's content. The aim of the K–12 curriculum will be accomplished in this study. The study's findings, the researcher thinks, will be useful to both teachers and pupils.

RESEARCH OBJECTIVES

The goal of this study is to analyze the hymns of the fifth district of Leyte, Philippine. This research determined the images that predominate each hymn based on the symbol and the figure language present, what social consciousnesses predominate the hymn, and whether there is a distinction between the image-spirit and social consciousness present in the anthem of the Fifth District of Leyte, Philippines.

RESEARCH METHODOLOGY

This study employed the descriptive content analysis approach. This is a content analysis of a document. The content analysis method is a method to study and analyze communication in a systematic way with objective and multiple methods of measuring variables (Kerlinger, 1973). By descriptive analysis, specifically the content analysis method, the acquired literature was examined. The study's opening chapter's query will have an answer based on the hymns gathered. In the objective technique, it is also utilized to ascertain the meaning of words that are contained in the picture spirit and social awareness.

The participants in this study are teachers who teach literature in English and Filipino. Three teachers were hired as experts to review the collected Hymns. The selected participants are those who have been teaching literature for five (5) years and above and who have completed MAED-Filipino or MAT-Filipino and MAED-English or MAT-English. The fifth district of Leyte is made up of nine municipalities. The hymn was taken by the researcher from 9 towns.

In-depth interviews with members of the local governments, particularly those in the tourism offices of each town in the Fifth District of Leyte, are used in this study. In order to learn the whole text of the hymn for each town—Matalom, Hilongos, Inopacan, Baybay City, Abuyog, and Javier—answer questions during the interview.

In each town in the fifth district of Leyte, the researcher took the song one at a time. After obtaining the lyrics, the researcher hired three college literature instructors (two English teachers and one Filipino). The three educators were chosen to examine or analyzed the images and social consciousness that each hymn contains. Teachers who have been teaching for five years and above were taken as evaluator examiner. After the teachers analyzed the lyrics, the researcher conducted a Focus Group Discussion (FGD) with the evaluators to inform the analyzes developed.

The researcher employed a continual comparative methodology, often known as coding, to arrive at the final answer. The goal of this approach of analysis, according to Strauss and Corbin (1990), is to explain some adaptable rules throughout the coding (coding) of the data in order to float interesting contents in a particular study in: Open Coding, Axial Coding, and Thematic Coding. These are the procedures for selecting a core category, methodically connecting it to additional categories, confirming its connections, and filling in the categories that require more development and cultivation (Strauss and Corbin,1990).

THE FORMULATION AND DISCUSSION

Festive Image Dominating Every Anthem of the Towns in the Fifth District of Leyte

Out of the nine (9) towns of the Fifth District of Leyte, six (6) have a hymn that is constantly sung and used when there is a gathering. These are the Hilongos Hymn, Matalon Hymn, Inopacan Hymn, Baybay City Hymn, Abuyog Hymn and Javier Hymn. Tables 1 and 2 present the imagery contained in each hymn of the Fifth district of Leyte using the symbol and figure of speech found in the hymns analyzed. Table 1 lists the symbols used in the hymns of the municipalities in Leyte's. Only the Hilongos and Javier hymns employed symbols among the six hymns of Leyte. The strongest part of the tree is what the word "punuan", which literally means the very first part of the tree, refers to. It is referred to in the song of Hilongos, which denotes that Hilongos is a strong town that is unable to withstand any challenges due to its strength. The word paradise, on the other hand, literally refers to more than just a lovely location.

Javier is compared as a paradise that God built. The literal meaning of the phrase "sidlit han adlaw" is "the birth of the sun." This demonstrates their entire trust in the Almighty, which gives them hope that they will be able to overcome any difficulties they may face.

Table 1: Dominant Symbolism in each Hymn

Hymn	Town	Symbol
Hilongos Hymn	Hilongos	Mga kahigalaan, tabangan ta atong *punuan*. (Compatriots, let's help our leaders)
Matalom Hymn	Matalom	None
Inopacan Hymn	Inopacan	None
Baybay City Hymn	Baybay City	None
Bungto nga Hinigugma	Abuyog	None
Javier Hymn	Javier	Sugad hin *paraiso* at *Sidlit han adlaw (this paradise and sunrise*

Because the four (4) hymns explicitly describe their people without using symbols, they are not represented by symbols. Very likely, they did this to help listeners hear and understand the songs they were singing. But each hymn's symbolism also adds to its beauty as people sing it. Symbolism is one of the elements found in both poetry and music. Symbols are used in literature to add appeal, particularly in poetry and music. Symbolism is a component of poetry writing and refers to the use of metaphorical and ambiguous language (Mallilin et al., 2007). Not only in poetry and songs, but also in other literary works like short tales, plays, novels, anecdotes, biographies, and so on, symbols are a component that adds beauty to a piece of writing. The assertion made by Mallilin, et al. (2007) supports this finding because there aren't many symbols utilized in the songs, according to the study. In actuality, the only hymn that uses a symbol is the Hilongos hymn.

In order for readers and singers to understand the writer's intent, symbols are rarely employed in literary works like poems and songs, according to Cuevas (2015). The Fifth District of Leyte's hymns don't have as many symbols, but they do employ direct language that is simpler for the locals to understand. They employ objects that may be observed and experienced in their own cultures as symbols, if any. This is plausible since they use locally emerging items to cultivate their culture while upholding their philosophy. The verses that are featured in each hymn are included in the tables below. From the six hymns, it is apparent that some lyrics are incorporated by the hymn's authors, adding color and enhancing the song's beauty. These stanzas highlight the hymn's main idea and sentiment. Statements that are purposefully taken out of the context of the intended meaning are known as figures of speech. It is employed to add artistic, creative, and appealing elements to the expression (Viola, 2008). One of the fundamental elements of the hymn's framework is the figure of speech used to convey emotions and even imagination to its listeners. The vocabulary of the six hymns frequently changes, and personification, similes, and synecdoche are used.

Table 2: Figurative Language Contained in the Hymn of the town of Matalom

Lyrics	Kinds of Figurative Language
Matalom atong lungsod Malinawon mapagarbohon ***Matahum***kang walay ingon San Jose ang atong Patron	Transferred Epithet
Lungsuranon, ***matinahuron Maunungon, matinud-anon***	Transferred Epithet Transferred Epithet, Transferred Epithet
Panaghiusa kabus ug adunahan Maoy maayo nga panag-ingnan	
Kabukiran, kapatagan Kadagatan, kaumahan Grasya nga nadawat, magpasalamat kitang tanan	

Sa diyos nga amahan

Busa kitang matalomnon
Kining Lungsod atong higugmaon
Kauswagan niya lantawon
Mga lumulupyo magmalipayon

Lungsod hatagan sa pagyukbo
Inubanan sa mga pag-ampo
Dili pasagdan nga mamansahan
Dungog ampingan sa katawhan

Dili pasagdan nga mamansahan
Dungog ampingan sa katawhan

It is clearly shown in Table 2 that the hymn of Matalom shows a lot of Transferred Epithet**.** Transferred Epithet is a type of language that transfers adjectives used only to people to things (Efendi, 2010). The chart shows that the word "matahum", which means lovely, "matinahurun", which means respectful, "maunungon", and "matinud-anun", which both imply honest or faithful, are used to characterize the town of Matalom. Although these words are used to describe a person, it is clear from the hymn's lyrics that they are also used to identify their town. It merely serves to highlight how metaphors, particularly metaphors, add beauty to the way a work is constructed. Every work has its unique elements, and according to Kaymakcan & Meydan (2012), these elements are necessary for a work to be of high quality.

Table 3. Figurative Language Contained in the Hilongos Hymn

Lyrics	Kinds of Figurative Language
Hilongos nga atong Lungsod Tipik ikaw sa atong nasod Mga kadugo og mga higala Nga kanimo puno sa gugma	
Ang imong kadalanan nga atong pagsubaysubayan Kaguol ning atong dughan, kung ato ka nga talikdan	
Mga kahigalaan, tabangan ta atong ponuan, Garbo ta'ng dalisay, sa gugmang tiunay, Apan ang nagkinahanglan, sa pagtinabangay Aron ang atong lungsod, ***purong-purongan*** sa kalipay	**Personification**
Mga kahigalaan, tabangan ta atong ponuan, Garbi ta'ng dalisay, sa gugmang ti-unay, Apan ang nagkinahanglan, sa pagtinabangay Aron ang atong lungsod, ***purong-purungan*** sa kalipay	**Personification**
Tabangan t'ang atong ponuan	

Managhiusa kitang tanan

This table demonstrates that personification is the type of figure of speech employed in the Hilongos hymn. Personification is a literary device employed by poets to give their works of art a life of their own. This is supported by Angel's (2019) assertion that transferred epithet and formed personification are typically the writers' major literary devices in poetry. It improves a work because it is one of the appealing ways in which a work's development will be. In the lyrics "Aron ang atong lungsod, purong- purongan sa kalipay" the word "porung-purungan" means crowning. The writer translated to a place where only man can be crowned.

Table 4. Figurative Language Contained in the Hymn of Inopacan

Lyrics	Kinds of Figurative Language
Sa kasadpang dapit sa Leyte Usa ka Lungsod nga gi-mithi Sa silangan **matahum** nga kabukiran	transferred epithet
Sa kasadpan maanindot nga kadagatan	
Katawhan puno sa Grasya og gugma	transferred epithet
Kay sa Diyos ! kanunay gi amuma	transferred epithet
Inopacan, **matahum** nga mauswagon Kami kanimo magkanunayon Sa among dughan ikaw jod magkanunay malahuron Inopacan, **matahum** nga mauswagon Kami kanimo magkanunayon Og kining lungsod kanunay magmalinawon Inopacan...	Personification Simile transferred epithet transferred epithet
Atong Makita ang iyang katahum Tulo ka Isla **nagdani** sa mga turista Sa kinatas-ang baryo **daw little Baguio** May hagdang humayan bugnaw kaayo Lungsod abunda sa lain-laing produkto Lumulupyo makugihon moasenso	
Inopacan, **matahum** nga mauswagon Kami kanimo magkanunayon Sa among dughan ikaw jod magkanunay malahuron Inopacan, **matahum** nga mauswagon Kami kanimo magkanunayon Og kining lungsod kanunay magmalinawon Inopacan…Inopacan	

In Table 4, it is shown that in the hymn of the town of Inopacan, transferred epithet is the dominant figure of speech that is used like the word *matahum* which only fits the person being described. I The use of figures of speech to enhance the beauty or appeal of a piece of writing is only demonstrated here. It's also remarkable how the simile "small Baguio" connects the town of Inopacan to a well-known tourist destination in the Philippines, the region of Baguio.

This just serves to demonstrate how pleased the people of Inopacan are of their town's gorgeous surroundings. Reyes (2013) asserts that finding and identifying figurative language in a collection of poetry or other works is essential for a complete discussion. By examining and analyzing the writer's style and emotions in this manner, teachers can become accustomed to spotting the discrepancies. Barrios (2010), who claims that figure of speech is referred to as the soul of writing, supports this. Thus, in order to adequately fit and anchor it in teaching literature to students, it is our responsibility as teachers to get to know one another. According to Barrios (2010), a heart that can see beyond a poet's poetry and reach the depths of despair is necessary in order to perceive the poet's feelings, both his sadness and happiness.

Table 5. Figurative Language Contained in the Baybay Hymn

	Lyrics	Kinds of Figurative Language
(1)	Amid wide stretch of shore lined with coco palms	Personification
(2)	**Lies** Baybay with river, creeks, and placid streams	Personification
(3)	The mountains **sweeping** o'er the land	Personification
(4)	**Etched** by waterfalls reaching sandy strand	
(5)	Sun rays beaming through hilltops green	
(6)	Foretell the boon we call our own	
(7)	Sunset tones the sphere with gold and grey	
(8)	Spreading red over the vast skyway	
(9)	Baybayons bring hope to the countryside	
(10)	Sons and daughters reap honors for Baybay's pride	
(11)	Farm and fisher folk join the mighty throng	
(12)	Off ring service in the noble deeds and song	
(13)	People wanting to clean and green	
(14)	Reforestation remains a deep concern	
(15)	Balding hillside now cease to be	
(16)	As we stake the Baybay destiny	
(17)	Baybayons bring hope to the countryside	
(18)	Sons and daughters reap honors for Baybay's pride	
(19)	Farm and fisher folk join the mighty throng	
(20)	Off ring service in the noble deeds and song	
(21)	Here's a toast to our dear Baybay	
(22)	Peace and progress our battle cry	
(23)	God abides in Baybayanons	
(24)	Long live Baybay!	
(25)	God abides in Baybayanon	
(26)	Long live Baybay!	

The figurative language personification is prevalent in the hymn of Baybay, just like it is in the town of Hilongos. Like the word sweeping which literally means sweeping, the countryside is sweeping if it is viewed from a distance and an abundant

farmland can be seen in the town of Baybay. The word *lies* means to be seen or to be seen and the word *itched* means carved or carved, it describes that in this town you can see the abundant scenery such as water resources and others that are actually carved to be an attraction and to be proud of all.

The analysis of this hymn is similar to the findings of the analysis by Raisa, et al. (2017), which found that personification was one of the dominating elements in the poems they examined. According to Raisa et al. (2017), poetry is a collection of words that expresses thoughts and emotions. With the use of figure of speech, it helps students to increase their vocabulary. It simply means that the symbols employed by authors enhance written works and aid in the development of pupils' knowledge and skills.

Table 6. Figurative Language Contained in the Hymn of Abuyog

Lyric	Type of Figure of Speech
Ikaw an usa nga lugar Mahusay ngan **matam-is** nga puruy-anan Nga natawo sa leyte, sa sinirangan Amon bungto nga natawhan	transferred epithet
O, Abuyog, Leyte nga bungto lupad San kauswagan mo Dugos , **tam-is**an kalipay ngan Gugma nga tunay	transferred epithet
Sa bukad san Leyte ka tugdon ikaw Amon higugma-on sa imo mga kamot Ada an amon paglaum Bisan man ma diin ngatanan Nga oras minayuyo san kasingkasing	
Ngan sa imo an amon pagserbi para San imo kauswagan dinhi O, Abuyog , Leyte nga bungto Lupad San kauswagan mo Dugos, **tam-is** san kalipay ngan Gugma nga tunay	transferred epithet
Sa bukad san Leyte ka tugdon Ikaw amon higugma-on Sa imo nga **kamot** ada an amon paglaum O, Abuyog, Leyte bungto nga hinigugma	synecdoche

A hymn from Abuyog is found in Table 6. Table 6 has a hymn written by Abuyog. The table makes it quite evident that transferred epithet predominates. It merely serves to emphasize their sweet love for their country, much like the phrase "tam-is" or "matam-is," which both mean sweet. According to Yeibo (2012) transferred epithet and personification typically predominate in poetry writing. Using this form of figure of speech can enhance the beauty or creativity of a piece of work. Another instance of this hymn's usage of an interchangeable figure of speech is the sentence "Sa imo nga kamot ada a amon supaya." The entire city of Abuyog is referred to as "kamot," which means hand in Filipino.

Table 7. Figurative Language Contained in the Hymn of Javier

Lyric	Kinds of Figurative Language
Usa nga lugar siringan han Leyte Sugad hin paraiso, ginmugna han Ginoo Paglaum an dara han sidlit han adlaw Garbo han Javiernon	
Oh, bungto han Javier Pag-uswag **natagamtaman** Tungod han grasya ug gugma han katawhan Padayon, **uswag** Javier!	Personification Personification Personification Metaphor
Gugma han katawhan, pagkaurusa ipadayon Bahandi amomahon, mabuhay bungtohanon **Paglabay** han panahon an gin-ugmad nga paraiso **Daw masidlak nga diyamante**, Dungog ngan garbo han Leyte	
Tungod han grasya ug gugma han katawhan Padayon, uswag Javier Gugma han katawhan, pagkaurusa ipadayon	

The figure language personification predominates Javier's hymn, just as it does in Hilongos and Baybay's. Personification, as defined by Bernales, et al. (2010), is the process of giving inanimate objects a human quality by attaching human behaviors. The word "natagamtaman", which means "tasted," for instance, denotes a human-only action. The use of symbols and figures of speech is a kind of expression that calls for creative imagination and critical thinking.

Sometimes writers rely more on metaphors than on symbols. Bridge and symbolism are similar, but they also differ. Symbolism is the use of symbols to represent concepts and qualities in ways other than their literal meanings. The emblem might have been made or it might have originated from the forefathers. Despite its apparent simplicity, it contains a deep meaning (Bankoff, 2009). In other words, they invoke the symbols of their forefathers in daily life. The word symbolism in a poem has a deep significance that only an astute reader can grasp.

That simply implies that certain symbols are more challenging to comprehend, which is why many authors rarely employ them to make their writing intelligible to the general public, particularly in hymns that are intended to a specific group of people. One of the components used in poetry and music is the figure of speech. The figure of speech is beautiful and appealing to people's ears. If you frequently incorporate metaphors and symbols into your sentences, you can be labeled a poet. Figurative language is when words are used to convey ideas in a way that deviates from their literal meaning. A writer just states the facts as they are when he utilizes literal

language. In contrast, figurative language alters the meaning to emphasize a certain linguistic point (Wibisono & Widodo (2019).

In this way, cryptic spiritual and mental implications are clarified in fiction. This approach is loved by writers because it is mysterious. Many of their poems are free poetry as a result of their use of freedom in planning and linking. The song, in accordance with Santos (2016), describes local traditions. According to Dayuha (2022), in response to Santos (2016), every town leader has a duty to convey the significance of their community's anthem, particularly to regular people, so that they can fully appreciate the region's natural beauty.

Hence, the hymn writers were right to refrain from using many symbols in their compositions. According to Rosos (2010), studying old songs like hymns, folk songs, and folk songs helps readers remember and identify the real origin. Everyone is aware that young people ignore these since they prefer to sing along to modern tunes. It indicates that if a work has challenging words or symbols, readers will lose all desire to examine the meaning of the work. Based on the result, writers primarily used figures of speech such metaphors, personification, and transferred epithet.

The results of Derakhshesh et al. (2015), who discovered that personification, transferred epithet, and metaphor are the figure of speech forms that predominate in Persian Pop Song compositions, are in line with this one. It simply suggests that the aforementioned type of figure of speech are used in writing poetry to make it more interesting and engaging.

CONCLUSION AT RECOMMENDATIONS

According to the research results mentioned above, hymns contain symbolism and figurative language. Figurative language is when words are used to convey ideas in a way that deviates from their literal meaning. Metaphor, simile, personification, metonymy, irony, symbol, hyperbole, transferred epithet, paradox, alliteration, allusion, onomatopoeia, and many other types of figurative language are only a few examples. Henceforth, not every literary work, including the hymn, uses metaphorical language in the same way. Personification, transferred epithets, metaphor at simile are some of the categories that are frequently used in literature. Based on the findings of this study, the researcher suggested that another study be done on other literary works in order to strengthen Philippine literature, particularly in Leyte.

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