



Kankanta: Unlocking The Cultural and Educational Significance of Ilocano Folksongs

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ABSTRACT

Purpose of the study: The subjects of this study were the Ilocano folksongs. This study aimed to collect Ilocano songs, know the worldviews of each song, identify the themes, and determine the different values that are embedded in the songs.

Methodology: The researchers aimed to provide a diverse representation of Ilocano culture by collecting 10 Ilocano folksongs specifically songs about relationship. The data were collected online as they were accessible and easy to find. After gathering the necessary data, the researchers sought for English translations of each Ilocano folksong and determined the themes, values, and worldviews in the folksongs.

Main Findings: Results showed that Ilocano folksongs contain themes such as love songs, courtship songs, death songs, unrequited love, sorrow, relationship, longing, admiration, and decision-making. Also the results showed that most of the values that are embedded in the songs are about reassurance, loyalty, sincerity, compatibility, thoughtfulness, vulnerability, being considerate, and being meticulous.

Novelty/Originality of this study: This study would be a help to various stakeholders of the educational system as well as to the students taking up language and literature related courses for they would benefit and become well-informed of the analyzation of themes, values, and worldviews embedded in the Ilocano folksongs.

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1. INTRODUCTION

The Ilocano people represent the third largest ethnic group in the Philippines, with an estimated population of 8.7 million as of 2013. The term "Ilocano" is derived from three elements: "I" meaning "from," "looc" meaning "bay," and "ano" meaning "native of," thus collectively referring to "people of the bay." [1]. Ilocanos trace their roots to regions in Northwest Luzon, including La Union, the Ilocos provinces, Cagayan Valley, and Babuyan Islands, with some communities extending to Mindoro and Mindanao.

Known for their frugality and industrious nature, Ilocanos are often labeled "*kuripot*" or thrifty—a trait rooted in their cultural value of saving and resourcefulness. This practice is not mere stinginess, but rather a way of ensuring better outcomes through careful management of resources. Beyond this characteristic, Ilocanos also possess rich traditions, customs, and beliefs, particularly evident in their cultural expressions such as traditional songs [2].

Music plays a crucial role in cultural preservation and is often regarded as the language of the soul [3]. Since the dawn of human communication, songs have been integral to worship, celebrations, education, entertainment, and even in conveying military commands. Folk music, in particular, is grounded in oral traditions and reflects the everyday lives, values, and struggles of ordinary people. It serves as a powerful social tool that unites communities and helps preserve their narratives.

In the northwestern part of Cagayan province, Ilocano communities maintain a rich heritage of traditional songs. Although many of these songs are still performed today, a large number remain undocumented or at risk of being forgotten. The growing influence of modernization, cultural blending, and intermarriage has further accelerated the erosion of these musical traditions. Thus, it is vital to record and safeguard Ilocano folksongs to maintain their cultural essence [4].

A major challenge in preserving Ilocano folk songs is the scarcity of scholarly materials focused on their thematic content and lyrical interpretations. Despite their deep cultural significance, many of these songs exist only in oral form, increasing the risk of misrepresentation or complete loss. The dominance of Manila-centric cultural narratives has also contributed to the underrepresentation of Ilocano and other non-Tagalog traditions in academic discussions. Delmendo [5] notes that this marginalization leads to a lack of comprehensive studies on the Ilocano musical tradition.

Santos [6] further highlights that while there is extensive research on the musical structure of Philippine folk songs, there is a noticeable lack of analysis regarding the sociocultural themes embedded in songs written in regional languages like Ilocano. These songs often feature idiomatic expressions, cultural references, and metaphors that are difficult to translate into Filipino or English without losing their nuanced meaning. The limited availability of transcriptions, translations, and analytical texts makes it harder for educators, students, and researchers to delve into the values and identities reflected in Ilocano songs.

Current studies on Philippine folk music tend to emphasize performance, melody, or historical aspects, often neglecting the thematic depth of the lyrics—especially those from the Ilocos region. Santos [6] emphasizes the lack of in-depth textual and cultural analysis of regional folksongs, pointing out that Ilocano music remains particularly underexplored in this regard. Additionally, there is a noticeable lack of interdisciplinary approaches that combine fields such as musicology, literature, linguistics, and sociology to analyze these songs comprehensively.

Maceda [7] underscores that folk music should be examined in the context of the communities and lived experiences it represents. However, many existing studies fail to provide this contextual analysis, leaving significant gaps in understanding the full cultural significance of Ilocano folksongs.

This study aims to collect and analyze Ilocano folk songs by identifying their central themes, the values they convey, and the worldviews they represent. The research seeks to contribute to educational development by providing valuable insights for students, especially those studying language and literature. Teachers, particularly in English and Philippine literature, can also use the study as a resource to enhance their lessons and foster a deeper understanding of regional cultural heritage.

By exploring Ilocano folksongs, students will gain broader cultural awareness and appreciation, encouraging them to embrace and preserve the diversity of Filipino identities. Furthermore, the findings of this study may serve as a foundation for future research, filling a significant gap in the documentation and analysis of Ilocano musical traditions and contributing to the ongoing efforts to preserve indigenous knowledge systems.

2. RESEARCH METHOD

2.1 Research Design

This study utilized descriptive-qualitative research design, specifically, content analysis. Content analysis is a method of determining the existence of specific words, themes, or concepts in qualitative data. According to Creswell and Clark [8], Research design are the specific procedure involved in the research process: data collection, data analysis, and report writing.

2.2 Research Materials

The gatherer selected ten Ilocano songs mainly love songs that tackles deep love, pain, longingness and other related to relationship and those were *Ti Ayat Ti Maysa Nga Ubing* (The Love of a Child), *Bannatiran* (Bird), *Naraniag A Bulan* (Moon Shining Bright), *Ti Ayat Taripatuen* (Take Care of Your Love), *Dungdungen Canto* (I'll Love You), *Pakada* (Farewell), *Panawankan Biagko* (Farewell, My Love), *Nu Duaduamen* (If You'd Doubt), *Nagsabong Ken Ayat* (Flowered with Love), and lastly *Manang Biday* (Big Sister Biday). These songs were all gathered form the internet.

2.3. Research Procedures

The researchers gathered Ilocano folksongs specifically love songs from YouTube and Google. After listing down the songs to be included in the study, each song had been studied and sought to find the answers to the research questions. Furthermore, the researchers were responsible for the analysis of ten Ilocano Love songs.

2.4. Research Instrument and Data Collection techniques

For a systematic guide for analyzing texts, such as songs and for identifying themes, patterns, or cultural meanings within the material, content analysis protocol was utilized [9]. In gathering the needed data, the researcher collected songs from supplementary materials. Then, the researcher identified the worldviews, themes, morals and values, portrayed from the songs. Lastly, the researcher analyzed and discussed the worldviews, themes, morals and values, present in the songs.

2.5 Data Analysis

The data were analyzed using Humboldt's worldview theory's "Thought and Language". This was centered on themes, worldviews, and values of the song. Aside from that, the moral issues and social implications of the songs were determined using those worldviews and values [10].

3. RESULTS AND DISCUSSION

The study claims that Ilocano songs serve as a compass for the Ilocano people in their society and share worldviews, themes, and values with other ethnolinguistic groups.

3.1. Worldviews

Worldviews are significant to literature because they provide the basic framework for comprehending the world and its events. A culture's sense of what is true, worthwhile, and significant is shaped when a particular worldview penetrates it. Perceptions are part of worldview in addition to culture. The major source of a culture's beliefs, values, and actions is its worldview. The Ilocano folksongs depicts several socioeconomic worldviews, including conservatism, infidelity, cautiousness, acceptance of fate, expressiveness, negligence, compassion, and freedom.

3.1.1. Conservatism

Conservatism is the worldview that can be derived from the song "Manang Biday". Manang Biday's conservatism makes sense when viewed in the larger historical and cultural context of the Philippines, especially the Ilocano area. Characters like Manang Biday have been shaped by traditional gender roles and cultural expectations, which have had a substantial impact. Women were required to follow rigid rules of behavior and modesty in many traditional Filipino civilizations; these expectations could be seen as conservative. It is clearly stated from its line.

*"Siasino ka nga aglabaslabas,
Ditoy hardin ko pagay-ayamak, Ammom ngarud a balasangak
Sabong ni lirio, di pay nangukrad"*

"Well who you are to pass here by my garden and play around?
You know, of course, that I am young A pure flower that hasn't yet bloomed".

According to Sakowicz-Tebinka [11], in traditional courtship, women are told to be careful and not to give any of their personal effects to their suitor. The lines above show that the lady Manang Biday is questioning the man who's roaming at her garden and informed him that she's still young like a flower that hasn't yet bloomed that's why the man should know how to wait until she's ready.

3.1.2. Infidelity

Infidelity is reflected as worldview in the song Nagsabong Ken Ayat. The woman patiently waited for the man to comeback but he didn't came that's why the woman felt disappointed and hurt. It was evident in the lyrics.

*Binilbilangko ti petsa ti inaldaw
Sangapulo ket tallo ti mabilang iti Mayo
Simmangpetka, biagko,
Ngem siak linipatmo*

"Ever since you left, I counted the date every day, Thirteen count in May.
You have arrived, my life, but you have forgotten me,"

The lyrics of the song expresses how it was easy for the man to forget his love for the woman and just left her alone and waiting for nothing. Infidelity can cause feelings of betrayal, loss of trust, an overwhelming sense of hurt, and can deeply impact one's self-esteem [12].

3.1.3 Cautiousness

Cautiousness is the worldview being presented in the song *Nu Duduaem*. Someone who takes precautions to prevent risks or dangers is said to be cautious. They may be hesitant to engage or enter in a certain activities or relationships because they want to protect their well-being or safety. Just like the woman in the song *Nu Duduaem*, she is too cautious that the man begged her to trust him as what stated in this verse;

Nu duaduaem pay laeng ti pigges ni ayat
Nalawag la unayen ti appit mo ken anggas
Ala wen biagko, saoem ti pamuspusan
Tapno mabalin ko nga lipaten ni ayat
 "If you still doubt the power of love,
 It's clear that you're so mean to me
 Oh my life, tell me what should I do
 So I could learn to forget you, my love"

The woman is uncertain and refuses to believe the love of a man for her because she is too cautious that the man will just hurt her someday. Ilocano women are too picky and have a lot of what ifs in every decision they make especially if it's all about love. Sometimes they're too pessimist because they always think negatively upon entering a relationship. Pessimists tend to be more cautious and risk-averse, which can be helpful in situations where there are real dangers or uncertainties [13]. For long-term happiness and personal well-being, it is important to act cautiously before starting a relationship. People can choose their relationships with a deeper understanding if they take time to reflect on their own needs, assess compatibility, weigh potential effects, and establish appropriate boundaries.

3.1.4. Acceptance of Fate

Acceptance of fate is the socioeconomic worldview that can be derived from the songs Panawan kan Biagko. These lines,

Itan ket umasideg ket umadani Ti ipupusay ko dita arpadmo Biagko, agsingpet ka.
Ta no itan ket panawankan.
Luluak agarubos punasem ida.
 "Now the time is fast approaching,
 My death is coming
 My love, behave
 If I will leave you now
 My tears, wipe them up."

Indicate that he is ready to accept that he will die and that he will leave his love. Fate is not something within our control because it encompasses aspects of our life for which we only have partial control over, which is what the Stoics categorized as "not being within our control". Many people hold the view that they won't be able to change their fate and all they have to do is to accept it especially those people who have illness that cannot be cured. The persona bade his farewell to the woman he love because he already knew that he's going to leave her permanently.

Accepting fate also means acknowledging that life is unpredictable and often difficult. It means letting go of the idea that we are entitled to a certain outcome, and recognizing that sometimes the universe has other plans for us. The song Pakada also express acceptance of fate as the worldview where the lovers accepted their destiny that they will be away with each other for too long. It was clearly evident in the lines.

Adios, salda toy riknak
Kalapati a naimnas
Biagko, panawanka,
Sayamusom a liwliwa
 "Farewell, my feelings
 precious dove,
 My love, I'm leaving you,
 My happiness"

It is a good idea to prepare yourself ahead of time for the kinds of suffering you might encounter, because sometime in life you are going to experience some type of suffering, so if you prepare yourself you will know what to expect.

3.1.5. Expressiveness

The worldview found in the song *Dungdunguen Canto* is expressiveness where the speaker expresses his deep love. It was evident in the lyrics,

Dungdunguen canto unay, unay
Indayonen canto iti sinamay
Tultuloden canto't naalumanay
Paggamuanen incanto mailibay
“I will love and cherish you always,
I will cradle you to sleep in a soft-cloth.
I will swing you ever so gently,
and so enough you will be asleep”

That the man was so in love that he is willing to take care of his girl and protect her at all cost. One of music's most common features is its power to represent or express meanings [14]. Ilocanos are too sweet that they aren't shy to express their feelings to their love ones. They will sing a song for them, and they will express their love verbally and through their actions. Different cultures and eras of history have different ways of expressing love through music. Musical compositions often reflect the various traditions and practices of many countries when it comes to love and courting. Cultural norms, societal ideals, and historical circumstances have an impact on how love is portrayed in music, from traditional folk songs to modern pop songs. Expressiveness is not only crucial in shaping worldviews but also plays a vital role in communication and relationships. When people express themselves openly and honestly, they create an environment in which others feel comfortable sharing their thoughts and feelings as well. *Naraniag A Bulan* is also a song that depicts expressiveness as its worldview. It is deeply expressive, capturing the sentiments and emotions of the Ilocano people. Analyzing the lyrics,

O naraniag a bulan, sangsangit ko indengam
Toy nasingpet a lubong ko inca cad silawan
Tapno diac mayaw-awan
“O moon glowing so bright, hear my crying tonight.
This dark world of mine, do make it shine so I won't go astray”

we can say that the persona in the song knew her feelings so well that she's on her darkest days and that she is aware of her emotions. The song's lyrical content reflects themes such as love, nature, and nostalgia. The expressive nature of the song allows listeners to connect with the feelings and experiences conveyed through its verses. The melodic composition further enhances its expressiveness, creating a profound impact on those who listen to it. According to Dr. Goleman, having the ability to manage their feelings is called emotional intelligence and in order to express your feelings appropriately and effectively you should have this kind of ability. One of the five components of emotional intelligence is self-awareness. A person has a healthy sense of emotional intelligence self-awareness if they understand their own strengths and weaknesses and how their actions affect others [15].

The verse made it clear how the speaker expressed her feelings as she was talking to the moon. She was pleading that someone would ease her longingness and light up her dark world. Ilocano women are too expressive and vocal about their feelings. They sing a song or make a poem to express it or they put their feelings into action. If you want others to understand you, you should also know how to express your emotions. Being expressive is a good thing to ease the burdens or too much happiness in you.

3.1.6. Negligence

Negligence is the perspective reflected in the song *Ti Ayat Taripatuem* as it was stated in the lyrics,

Ti ayat mayarig ti mula, taripatuem
Manglaylay daytoy no inca baybayanen
“A love compares to a plant,
take good care of it for it will perish if neglected”

Feeling neglected in a relationship is undeniably one of the most disheartening experiences in the world. When a woman feels neglected in a relationship, it may leave her convinced that it's because she's unworthy of love. Likewise, when a man feels neglected in a relationship, he may develop self-esteem issues. Clearly, feeling

neglected in a relationship can have far-reaching consequences on your connection with your partner as well as your sense of self [16]. One of the primary reasons for neglect in a relationship is a lack of communication. When couples fail to openly express their needs and desires, it can lead to feelings of disconnect and emotional distance. In the book of Dr. John Gottman, “The Seven Principles for Making Marriage Work”, he emphasizes the importance of emotional expressiveness in maintaining a strong and lasting relationship. According to him, couples who are able to effectively communicate their feelings and emotions are more likely to experience a deep emotional connection and a higher level of satisfaction in their relationship [17].

If you don’t pay attention, or disregard the love that was given to you by your partner, she might lose her feelings or she might get tired of loving you. However, if you don’t trust your partner and ignore his efforts to sustain your needs, he will get tired also. This is one of the problems why there are broken families, if one is busy looking for money to sustain the needs of the family, the partner will assume that they are too busy and having an affair with others. That is why in a relationship both of you should help each other to grow.

3.1.7. Compassion

The socioeconomic perspective reflected in the song *Bannatiran* is compassion. Compassion means putting yourself in another’s place and understand the emotional state of another person. This is evident in the verse,

*Ania a sabong ti cayat mo, Bannatiran?
Ta uray nu awan pilit nga inca
Isapulan*
“Where bannatiran is the tree you want to rest?
What flower do you desire bannatiran?
Cause even if there’s none,
I will still look for it for you.”

The speaker is willing to find what his love needs as he compares her to a bird called *bannatiran*. The song is full of compassion because it reflects the deep emotion and empathy of the speaker towards *bannatiran* and it also convey a sense of sympathy and care. Karen Armstrong, a renowned religious scholar and author, have delved into the concept of compassion as a guiding principle in interpersonal relationships. Armstrong’s work emphasizes the role of compassion in promoting harmony and understanding among individuals. She argues that compassion allows individuals to transcend their own perspectives and connect with others on a deeper level, thereby nurturing more meaningful and empathetic relationships. Ilocano people especially men will do anything to provide the needs of their love ones even if it’s hard to find. They work hard for their wife and children to supply their necessities and to show their love and care.

3.1.8. Freedom

The last worldview listed in this study is freedom. Freedom to choose what’s best for you and freedom being a child. In the song *Ti Ayat ti Maysa nga Ubing*, the speaker of the song was asking an old man to choose a widow instead of a young girl but he doesn’t have the right to dictate for the old man’s decision. It was stated in the verse,

*Ti ayat ti maysa nga ubing
Nasamsam it ngem jasmine
Kasla sabong a pag-ukrad
Iti bulan ti Abril*
“The love of a child
is sweeter than Jasmine
Like a flower that blooms
in month of April.”

Actively choosing to love someone, and hard work, leads to lasting relationships more often than Fate and fortune. Finding someone who you would like to spend the rest of your life with might take some time and heartbreak Winch [18]. Everyone is free or has the right to love whoever they want as long as it’s acceptable to God and to the law. On the other hand, being young means being free from stress, burden, and hassles of being an adult. The love of a child is genuine, pure, outpouring and contagious. It warms the heart in a way that only a child can. The heart of a child is free from the challenges, difficulties and the baggage of burdens and complexities. Let us all be like a child with love as innocent and as pure as the dainty Jasmine in the wild.

Table 1. Socio-economic worldviews of Ilocano folksongs.

Songs	Worldviews	Core ideas
1. Manang Biday	Conservatism	Ilocano women are conservative and not easy to get.
2. Nagsabong Ken Ayat	Infidelity	The woman's disappointment for being forgotten by her love and found another
3. Nu Duduaem	Cautiousness	Ilocano women are too picky and have a lot of what ifs in every decision they make especially if it's all about love.
4. Panawankan Biagko	Acceptance of Fate	The persona bade his farewell to the woman he love because he already knew that he's going to leave her permanently.
5. Pakada	Acceptance of Fate	Ilocano people believed that If it's meant to be, it will be even if it means sacrificing your happiness.
6. Dungdunguen Canto	Expressiveness	Ilocano people will sing a song for their love ones, and they will express their love verbally and through their actions.
7. Ti Ayat Taripatuen	Negligence	If you do not take good care of your lover's feelings, it will perish.
8. Naraniag A Bulan	Expressiveness	Ilocano women are too expressive and vocal about their feelings.
9. Bannatiran	Compassion	Ilocano people especially men will do anything to provide the needs of their love ones even if it is hard to find.
10. Ti Ayat Ti Maysa Nga Ubing	Freedom	Everyone is free or has the right to love whoever they want.

Through an understanding of the values, beliefs, and lived experiences of the Ilocano people, studying Ilocano worldviews helps instructors and students develop cultural awareness and respect. Education becomes more inclusive and responsive as a result of this awareness, which fosters respect for diversity and strengthens students' ties to their heritage. As emphasized by da Silva [19], integrating regional cultures and languages into the educational process helps pupils feel more identified and included in the classroom while also preserving indigenous knowledge.

3.2. Themes

The theme is the main point that the author wants to get through. It can also be referred to as the deeper meaning of the story. The central concept of every literary genre, such as drama, novel, short story, and even song, is still another crucial element of writing. It reflects everything, including youth, life, death, reality, fate, sanity, love, society, and the self. Ilocano folksongs cover a range of themes including courtship, admiration, making choices, farewell, longing, sorrow, relationship, admiration, unrequited love, and deep love.

3.2.1. Courtship

The central theme of this song *Manang Biday* is Courtship where you can read in its first lines,

Manang. Biday, ilukat mo man
'Ta bintang ikalumbabamam
Ta kitaem 'toy kinayawan
Ay, matayakon no dinak kaasian
 "Manang Biday, please open your window; lower
 it so that you can see one who is lost.
 Oh, I'll die if you show me no mercy,"

This shows the proper way on how to court a lady not just in Ilocanos but also in other tribes. The man is eager to persuade her ladylove to open her window so that she will see who's lost and who's begging for her attention. The most popularly-known Panagarem gesture in the Ilocos region is very romantic and emotionally appealing. Harana or serenade is a traditional courtship practice where men introduce themselves and woo their admired lady by serenading underneath her window at night [20]. *Nu Duduaem* is also a Courtship song often sung by a man intent on exposing his love during a serenade. His deep love for the girl is evident in the lyrics,

Itidem ni ayat dinak kad pagtuoken,
Yantangay siksika ti inak ay-ayaten
 "Give me your love and wait no more
 because you are the only one I love."

Courtship is a crucial part of the dating process, as it allows you to demonstrate your interest, build a stronger emotional connection, and showcase your best qualities and attributes. Women value men who are kind, considerate, and respectful. This means being attentive to your partner's needs and desires, treating them with kindness and compassion, and showing them the respect they deserve [21].

In the song, despite of the girl's doubt about his feelings for her, He still plead and continue courting her. It is important for the person courting the girl to be consistent in their actions and words, showing that they are reliable and trustworthy. Demonstrating respect for her boundaries and decisions is also crucial in this process. It may be beneficial to engage in activities that allow for meaningful conversations and opportunities to deepen the bond between both individuals.

3.2.2. Unrequited Love

In the song Nagsabong Ken Ayat, we can clearly say that the central theme is Unrequited Love. This theme delves into the pain and longing experienced by an individual whose love is not reciprocated by the object of their affection as it was clearly stated from the line,

Ala, bigbigen nak no siak met la daydi Inka inay-ayat ti adu a karkari
Agsangsangit daytoy pusok
No malaglagipko dagidi
Daydi ayan-ayat nga inka pinerdi
 "Well, recognize me if I was the same.
 You loved many promises.
 This heart of mine is crying.
 I remember those, that love
 you lost."

Love sometimes is unfair that it is not suitably reciprocated. The woman gave it all, the man promised but still left. The woman waited for him for a long time but her efforts were just wasted. Her love was unrequited. Unrequited love is unreciprocated love that causes yearning for more complete love. Unrequited love occurs when differences in the aspirations or the experiences of love result in a yearning for more complete love by one of the individuals in the relationship [22].

3.2.3. Death Song

The underlying theme of the song *Panawankan Biagko* is Death song, a farewell to the people we love the most. The whole stanza of the song portrays a man who's bidding his farewell as he said,

Itan ket umasideg ket umadani
Ti ipupusay ko dita arpadmo
Biagko, agsingpet ka
Ta no itan ket panawankan
Luluak agarubos punasem ida
 "Now the time is fast approaching My death is coming.
 My love, behave
 If I will leave you now,
 My tears, wipe them up"

He is giving his last words to the girl, wanting her to behave and wipe his tears if he leaves. Some dying people usually gives advice or last wish to their love ones before they die. Usually they tell their partners to find other man/woman to replace them and be happy without them. In Ilocano culture, death songs serve as a means of expressing grief, honoring the departed, and finding solace in shared experiences of loss. These songs often convey a deep sense of spirituality, resilience, and the belief in an afterlife or spiritual continuity beyond physical death. Among the Ilocanos one of such occasions that call into play their lyrics mode in the form of folk song is the loss of a beloved member of the family [23].

3.2.4. Sorrow

Another theme included in this study is sorrow. Analyzing the lyrics in the song *Pakada*,

Adios, salda toy riknak.
Biagko, panawanka
Sayamusom a liwliwa
 "Farewell, my feelings precious dove,

My love, I'm leaving you,
My happiness"

The lyrics make it obvious that the central theme of the song is sorrow. The man can't hide his sadness as he bade his farewell to his partner who's also sad for his leave. According to Desmet [24], one of the aspects of sorrow as a theme in literature is its connection to loss. Loss can take many forms, including the death of a loved one, the end of a relationship, or the loss of one's identity or dreams. In the depths of sorrow, we find ourselves confronted by the undeniable reality of loss. It's the space left vacant by a loved one's absence, the hollowness that their departure carves into our lives.

3.2.5. Deep love

The main theme of the song *Dungdunguen Canto* is deep love as it was apparent in the lyrics,

Dungdunguen canto unay, unay
Indayonen canto iti sinamay
Tutuloden canto't naalumanay
Paggamuanen incanto mailibay
"I will love and cherish you always,
I will cradle you to sleep in a soft-cloth.
I will swing you ever so gently, and so enough you will be asleep"

and even in the entire lyrics of the song. When you like someone, you enjoy their companionship and care about their well-being. When you love them, those feelings are unconditional. Being in love deeply means you admire that person too much that you are willing to do anything to make her happy and safe. Love is an emotion of strong affection, tenderness, or devotion toward a subject or object. When you love a person you experience pleasurable sensations in their presence and are sensitive about their reactions to you [25].

3.2.6. Relationship

The theme in song *Ti Ayat Taripatuem* is relationship. In order to have a good relationship you should know how to take care of it. You should know how to handle it well because if you don't, the love will perish. Just like the lyrics of the song,

No taripatuem, rumukbos,
Lumangto ket macaay-ayo,
Makaited ragsak ken kapia iti
agassawa. Apay ngarud, apay ngarud
Ti ayat taripatuem?
Manglaylay daytoy
"If cared, it will flourish,
For it will bring happiness and peace to couples.
Why should we take care of our love?
Cause it will perish if not".

Relationship is a connection between two people who has passionate emotional and physical attachment. Two people are said to be in a relationship with one another if they impact on each other and if they are interdependent in the sense that a change in one person causes a change in the other and vice versa [26]. You should compare taking care of a plant, and handling a relationship. If you water the plant and give enough amount of sunlight, it will grow and bloom into a beautiful flower, same goes with taking care of your love, do not neglect, do not disregard, give proper care so it will not vanish.

3.2.7. Longing

The central theme of the song *Naraniag A Bulan* is Longing. It was evident in the verse,

O naraniag a bulan, un-unnoyko Indengam
Dayta naslag a silaw mo, di ka kad Ipaidam
"O moon shining so bright, fill up my longing tonight.
You lustrous glow on sight, don't be selfish about"

The song expresses a longing for love, companionship, or connection with someone who is physically distant or emotionally unattainable. It captures the bittersweet feeling of yearning for something that may never be fulfilled, yet finding solace in the beauty of the moon and the memories it represents. Longing carries with it an idea of a type of utopia lost. It's painful, yet somehow pleasurable at the same time [27].

3.2.8. Admiration

Admiration is central theme of the song *Bannatiran* as it was evident in the last verse,

Ta sicut sarming nga innac nga Paganninawan
Ta ti raniag mo mayaring ti init ken ti Bulan
 “You are the mirror that I will look into.
 Your beauty compares to the sun and the moon”

The persona admires the beauty of the girl basically referring to her as *bannatiran* (bird) because of her highly sought after brown complexion. The beauty of Ilocana is appreciated and admired by many because of the complexion of their skin, and other features that will make a man fall for their beauty. Admiration plays a significant role in Filipino culture as it reflects the values of respect, humility, and appreciation. Filipinos are known for their strong sense of community and their ability to find beauty and goodness in others. According to Devenport et al., [28], Admiration is seen to be a uniquely human emotion.

3.2.9. Decision-making

The main theme of the song *Ti Ayat Ti Maysa Nga Ubing* is decisionmaking. In this song it was about deciding who to love as it was evident in the verse,

Anansata ngarud O lolo Agsapul ka ti balo
A kapadpad ta uban mo Ken dayta tuppul mo
Ta bay-am ta panunutem
Ti ayat ti maysa nga ubing
Aglalo, aglalo, no adda akin-aywanen
 “What now grandfather, you will look for a widow
 with the same gray hair as yours and your toothlessness.
 And forget what you're thinking to love a child
 especially, especially, when someone's already taking care.”

The speaker helps the old man decide on who to choose since being in love with a young girl is not suitable for him especially if she's already taken. But the speaker's advice doesn't matter to the old man because it's his choice on who to love. One possible interpretation of this theme is that it reflects the challenges and choices that individuals face in life. Decision-making is an integral part of human existence, and this song captures the universal experience of having to make difficult choices. It explores the internal conflict, uncertainty, and self-reflection that often accompany decision-making processes. Selecting a long-term romantic partner is an important experience that is nearly universal across human societies and cultures [29].

Table 2. Themes of Ilocano Folksongs

Songs	Themes	Core ideas
1. Manang Biday	Courtship Song	Ilocanos show the proper way on how to court a lady and express their feelings through songs.
2. Nagsabong Ken Ayat	Unrequited Love	Love sometimes is unfair that it is not suitably reciprocated.
3. Nu Duduaem	Courtship song	Through courting, Ilocano shows how a man assures his lady to not doubt his feelings for her.
4. Panawankan Biagko	Death Song (Farewell to the people we love the most)	Ilocano people gives advice or wish to their love ones before they die.
5. Pakada	Sorrow	People who are leaving their love ones mostly feel sorrow or pain.
6. Dungdunguen Canto	Deep Love	Admiring someone too much and willing to do anything for that person is deep love.
7. Ti Ayat Taripatuen	Relationship	In order to have a good relationship you should know how to take care of it.

8. Naraniag A Bulan	Longing	Some people experience longing for attention and comfort most of the time.
9. Bannatiran	Admiration	The beauty of Ilocana (female) is worth admiring for.
10. Ti Ayat Ti Maysa Nga Ubing	Decision-making	No one will decide for yourself especially in choosing the right person.

Ilocano folksongs are rich in cultural and emotional expression, encapsulating the lived experiences, values, and traditions of the Ilocano people. These songs commonly revolve around universal human themes such as love, longing, sacrifice, farewell, hardship, and hope—often framed within the local worldview and cultural context of the Ilocanos. According to Javier [30], folksongs in Philippine culture are not merely entertainment but also function as oral literature that communicates worldviews, traditions, and moral values. In the case of Ilocano folksongs, they serve as cultural artifacts that embody community identity, collective memory, and emotional expression.

3.3. Values

The different Ilocano folksongs include values that shows the characteristics of Ilocano people. Innocence, Being loyal, being meticulous, giving pieces of advice before someone is gone, reassurance, being thoughtful, being considerate, vulnerability, sincerity, and compatibility are the values portrayed in the songs.

3.3.1. Innocence

In the song *Manang Biday*, Innocence is represented as value. As it is written in the verse,

*“Siasino ka nga aglabaslabas
 Ditoy hardin ko pagay-ayamak
 Ammom ngarud a balasangak
 Sabong ni lirio, di pay nangukrad”*
 “Well who you are to pass here by my garden and play around?
 You know, of course, that I am young
 A pure flower that hasn’t yet bloomed.”

In the context of Filipino culture, the character of Manang Biday is often associated with innocence as a core value. Manang Biday is a popular figure in Ilocano folk songs and literature, and her portrayal embodies traditional virtues and values that are highly esteemed in the Filipino society.

Innocence is a deliberate series of choices that we make to preserve and cultivate our personal integrity. According to Reichheld & Schefter [31], Innocence serves a similar purpose—to keep our inner lives clean and lovely, free from images and thoughts that we don’t want to have embedded in our minds. The lyrics shows that if a woman isn’t ready to enter a relationship, then the man should know how to wait and respect the woman’s decision. And for the women out there, you should not conformed in the doings of the world, love isn’t a race and doesn’t have a deadline. Stay pure and innocent if you think it will help you protect your heart from heartbreaks.

3.3.2. Loyalty

If you really love someone, you should have the value of Loyalty in you just like in the song *Nagsabong Ken Ayat*. The loyalty of the woman to her partner was shown and it was clearly stated in the verse.

*Binilbilangko ti petsa ti inaldaw
 Sangapulo ket tallo ti mabilang iti Mayo
 Simmangpetka, biagko,
 Ngem siak linipatmo
 “Ever since you left,
 I counted the date every day, Thirteen count in May.
 You have arrived, my life,
 but you have forgotten me,”*

Even if the man left her, she still waited for him for too long and she remained loyal to him. Loyalty to a partner keeps the relationship longer and stronger. In romantic relationships, the loyalty of Ilocano people is evident in their steadfast commitment to their partners. Marriage is highly valued in Ilocano culture, and individuals are expected to remain faithful and devoted to their spouses. According to the article written by the Regain Editorial Team entitled “*What does Loyalty In Relationships Look Like?*”, loyalty is all about honesty, respect, and faithfulness to another person. It often looks like patience, open communication, and honesty. Loyalty

can also include other things such as being patient in hard times. Loyalty can involve showing that you will always be there for the other person, regardless of the situation. Gluck & Bluck [32], stated that, Loyalty means making the decision to stick things out with someone, even when the going gets rough. Instead of threatening to leave or walk away from the relationship, demonstrate that you're in it for the long haul. This definition is really suitable in the lyrics of the song where the woman patiently waited and didn't walk away from their relationship even if she's the only one fighting for it.

3.3.3. Being Meticulous

Being meticulous is the value that fits the song *Nu Duduaem* as it was presented in the verse;

Nu duaduaem pay laeng ti pigges ni ayat
Nalawag la unayen ti appit mo ken anggas
Ala wen biagko, saoem ti pamuspusan Tapno mabalin ko nga lipaten ni ayat
 “If you still doubt the power of love,
 It's clear that you're so mean to me
 Oh my life, tell me what should I do
 So I could learn to forget you, my love”

Dr. Tashiro has discovered that if you want a lifetime of happiness—not just togetherness—it all comes down to how you choose a partner in the first place. One reason why women may be meticulous in choosing a partner is the desire for a stable and fulfilling relationship. In his book “The Science of Happily Ever After,” relationship expert Ty Tashiro discusses the importance of compatibility and shared values in forming a successful and lasting relationship. Tashiro explains that individuals who are meticulous in selecting a partner are more likely to prioritize qualities that contribute to long-term happiness and satisfaction in a relationship [33].

Being careful or choosy especially in finding true love is a value that a woman should practice in order to not get hurt someday. Choosing the right one is not as easy as picking an outfit to wear because being in a relationship is not easy as well. However, if you feel like the man who's courting is like the man in the song who will love you unconditionally, then maybe you should stop doubting and give him a chance.

3.3.4. Giving pieces of advice before someone leaves

In the song *Panawankan Biagko*, giving pieces of advice before someone leaves is what portrays as value of Ilocanos in a situation when someone is about to die. It may be the dying person who gives his/her advice or the loved ones. In Ilocano culture, the act of giving of giving pieces of advice before someone dies is seen as a way to honor and respect the individual's experiences and contributions to their family and community. It serves as a means of preserving their legacy and ensuring that their wisdom continues to influence future generations. In the song *Panawankan Biagko*, the persona said

Biagko, agsingpet ka.
Ta no itan ket panawankan
Luluak agarubos punasem id
 “My love, behave
 If I will leave you now,
 My tears, wipe them up”

Usually the dying person will ask for a favor such as visiting him to his grave, always pray for his soul, take care of his family, to not be sad if he's gone, and to accept his death. Other family members or the partner will also give their last words such as to guide them always, to say hello to some of their dead family members in heaven, and to be happy, etc. Final conversations between the terminally ill and their family members can help individuals begin the grieving process while their terminally ill loved one is still present and can help in the process; it can help family members move on after the death without regret because nothing was left unsaid; and it can help individuals grow from the experience [34].

3.3.5. Reassurance

The value of reassurance is what portrayed in the song *Pakada* as it was clearly shown in the lyrics;

Daytoy retratok ipenpenmo
Ita let-ang ta barukongmo,
Ta isunto 't murmuraymo
No sumken ta ladingitmo.
 “Compile my pictures

to the bottom of your heart.
It will be your happiness
when you are sad”.

As the man leaves, he consoles his girl that if she feels sad or in doubt, she will just look at his pictures and be happy. The expression of reassurance when leaving loved ones is deeply rooted in the values and traditions of the Ilocano people. It reflects the importance of maintaining close connections with family members and loved ones, despite physical distance. By expressing reassurance before departure, Ilocano individuals seek to alleviate any concerns or anxieties their loved ones may have about their absence. This practice also serves as a way to reaffirm their commitment to maintaining strong relationships and upholding familial ties. Reassurance meaning in love or seeking reassurance in relationships is when a partner needs validation from the other mate or assurances to put their mind at ease from worry relating to the relationship or personal insecurity [35]. According to Romanovska & Novak [36], reassurance serves as an important tool for navigating the ups and downs of our relationships. It allows both partners to communicate their needs, and helps to reaffirm the love, trust, and commitment within the relationship. Reassurance can come in many different forms, including words of affirmation, physical affection, or spending quality time together. The simple act of giving your partner a hug, for example, can work wonders in alleviating their fears or doubts. Partners who feel reassured by their everyday interactions with one another tend to be happier, more fulfilled, and more likely to experience a long-lasting relationship.

Ilocano people also practice the value of giving remembrance or anything before they leave especially if the person is important to them. The remembrance will make the person remember and will not forget the one who gave it. Aside from that, it will also comforts the person every time he/she misses them.

3.3.6. Thoughtfulness

Ilocano expresses the value of being thoughtful to their loved ones through various cultural practices and traditions that emphasize the importance of showing care and consideration. In the lyrics of the song.

Dungdunguen Canto,
Apaman nga incanto makaturug
Iyab-bong konto ta rupam toy panyok
Tapno dina canto kagaten ti lamok
Ket maimas mon to't maturog
“As soon as you have fallen asleep,
I will cover your face with my handkerchief so mosquitoes won't bite you,
and so you would enjoy a good slumber”

it really reflects the value of thoughtfulness. The speaker will do anything to take good care of his girl, and seeing her at peace and comfortable makes him happy and contented. In Ilocano culture, thoughtfulness is deeply rooted in interpersonal relationships, particularly in romantic relationships, as a way to demonstrate love and respect for one's partner. This can be observed in the way Ilocano individuals express affection, communicate, and engage in act of service towards their loved ones. Being kind and thoughtful means making ourselves aware of the needs and feelings of others and then taking action to help them. It means taking the time to stop thinking about ourselves, to put the spotlight on somebody else's needs and to think, "What can I do to make that person's life a little better or easier?"

According to Hopwood et al., [37] in his book *Thoughtfulness - An Impetus for Positive Behavior*, Thoughtfulness is defined as, “showing consideration for the needs of other people”, and “showing careful consideration or attention.” When someone is thoughtful, it demonstrates a kind and a generous personal character. Thoughtfulness is the precedent for being considerate, caring, attentive, understanding, sympathetic, solicitous, concerned, helpful, obliging, neighborly, unselfish, kind, compassionate and charitable. These definition of thoughtfulness fits the character of the man in the song *Dungdunguen Canto*.

3.3.7. Being Considerate

The value that was embedded in the song *Ti Ayat Taripatuem* is being considerate. The song is about taking care of your love which also tackles the value of consideration to your partner's feelings. It was evident in these lines,

No taripatuem, rumukbos,
Lumangto ket macaay-ayo, Makaited ragsak ken kapia iti agassawa.
Apay ngarud, apay ngarud Ti ayat taripatuem?
Manglaylay daytoy

“If cared, it will flourish,
For it will bring happiness and peace to couples.
Why should we take care of our love?
Cause it will perish if not”.

Consideration is a crucial aspect of any healthy relationship. When you are considerate of your partner, you are showing them that you value their feelings and needs. This helps to build trust and respect in a relationship, which are essential for both partners to feel loved and appreciated. Consideration is about valuing each other's perspectives, even when they differ from our own, and genuinely addressing concerns that are deemed fair and reasonable.

In relationships, the power of consideration cannot be underestimated. Partners must listen actively, validate each other's emotions, and be willing to work on resolving conflicts or meeting reasonable requests. Feeling seen and heard provides a foundation of trust, empathy, and support. Relationships can thrive by fostering a consideration culture, and both partners can feel valued, understood, and loved [38].

Being considerate is being careful not to hurt others. Taking care of your love includes considering his/her feelings. If you're too careless of the love that was offered to you, you might lose it. Some people nowadays especially teenagers doesn't have the value of being careful and considerate. They don't know how to consider other people's feelings, they're too careless of their action not minding they might hurt someone, they do not value love not until it was gone.

3.3.8. Vulnerability

Vulnerability is the most suitable value reflected in the song *Naraniag a Bulan*. This verse,

O naraniag a bulan, sangsangit ko indengam
Toy nasingpet a lubong ko inca cad silawan
Tapno diac mayaw-awan
“O moon glowing so bright, hear my crying tonight.
This dark world of mine, do make it shine so I won't go astray”

portrays how the speaker showed vulnerability in the song. She showed her real emotions so someone can help her. Being vulnerable can mean allowing yourself to be transparent and authentic with the people you love and giving them the space to do the same. Instead of allowing fear to drive your decisions in relationships, you may rather risk disappointment or fear to achieve connection, intimacy, and trust. Although some people do not agree that being vulnerable is a good thing, sometimes vulnerability is the strength you need. Eastwick [39], explains how vulnerability is both the core of difficult emotions like fear, grief, and disappointment, and the birthplace of love, belonging, joy, empathy, innovation, and creativity. In her book, *Daring Greatly*, she defines vulnerability as “uncertainty, risk, and emotional exposure.” To find joy, creativity, and belonging, Brené Brown argues that we must face what it means to be vulnerable: shame, fear, and the struggle for worthiness. If you can't do it on your own or if you can't handle the burden, seek for help. Do not act as if you can carry it all, showing your weakness can also help.

3.3.9. Sincerity

The value of sincerity is apparent in the song *Bannatiran*. The sincerity of the man in the song was shown in the verse,

Bannatiran, ta dutdutmō't calilibnosan
Ta panguep mo dica patuluyan
Sumina ca, sadinno aya't papanam
Sadinno bannatiran, ania a cayo ti Inca pagdisuan
“Bannatiran, your feathers are the whitest.
Your wishes, you don't pursue them.
You take a different way, on where you want to be”.

A sincere man should not force a lady to choose him if he's courting her. If the girl chose other person, accept it and give her freedom to choose. In Ilocano culture, sincerity is highly valued as it seems as a way of showing respect, trust, and genuine care for one another. The speaker shows genuineness while admiring and describing the beauty of the woman. Aside from that, the sincerity of the speaker is also evident as he let the woman take the path where she really wants to be. According to Lopez [40], being sincere in a relationship means always choosing to feel, talk, react and even act according to your own personal character, your motivations, and your feelings, with all honesty and truthfulness. She also stated that being sincere sometimes means that you're

happy with what you are doing for your relationship. It means that your willingness comes from the hope that it would make both of you happy.

3.3.10. Compatibility

Compatibility is the value reflected in the song *Ti Ayat Ti Maysa Nga Ubing*. If you analyze every lyrics of the song, you will notice that the speaker makes plea to the old man to just find a widow instead of loving a young girl who is already committed,

Anansata ngarud O lolo Agsapul ka ti balo
A kapadpad ta uban mo Ken dayta tuppul mo
Ta bay-am ta panunutem
Ti ayat ti maysa nga ubing
Aglalo, aglalo, no adda akin-aywanen
 “What now grandfather, you will look for a widow
 with the same gray hair as yours and your toothlessness.
 And forget what you’re thinking to love a child
 especially, especially, when someone’s already taking care.”

But since Ilocano values compatibility, you will understand the old man’s feelings. Compatibility is an important factor to consider when you begin dating someone. It is also an important ingredient in relationships because it is the basis of how well you and your partner get along together. Ilocanos are described as people who value compatibility or being at ease with their partner because they believe that having a lot in common and being able to coexist peacefully with one another may be the key to a happy and tranquil life. Compatibility is essential in any love relationship as it serves as the foundation upon which a couple can build a strong, lasting bond. When two individuals are compatible, they share similar values, beliefs, interests, and communication styles. In the absence of compatibility, couples often experience constant conflict, misunderstanding, and unhappiness, which ultimately leads to the breakdown of the relationship. Brown [41] stated that, Relationship compatibility is an important factor to consider when getting romantically involved with someone. It’s important for romantic couples to have fun together and enjoy the time they spend together.

Table 3. Values of Ilocano folksongs

Songs	Values	Core Ideas
1. Manang Biday	Innocence	Some Ilocano women are innocent and pure especially when it comes to love.
2. Nagsabong Ken Ayat	Loyalty	Ilocano values loyalty for it will make the relationship stronger and healthier.
3. Nu Duduaem	Being Meticulous	Being careful or choosy is a value that a woman should practice in order to not get hurt someday.
4. Panawankan Biagko	Giving pieces of advice before someone dies	Ilocanos has this value of giving advice/s before someone will die.
5. Pakada	Reassurance	The value of reassuring someone will help them ease the pain.
6. Dungdunguen Canto	Being thoughtful	Ilocanos are so thoughtful and make you feel safe always.
7. Ti Ayat Taripatuen	Being considerate	If you’re not considerate of their feelings they might lose their love for you.
8. Naraniag A Bulan	Vulnerability	Being vulnerable sometimes will help you ease the pain.
9. Bannatiran	Sincerity	A sincere man should not force a lady to choose him if he’s courting her.
10. Ti Ayat Ti Maysa Nga Ubing	Compatability	Having a lot in common may be the key to a happy and tranquil life.

Ilocano folksongs are more than musical expressions; they serve as vessels of cultural values, moral lessons, and social ideals passed down through generations. These songs often reflect the core values of Ilocano identity, including love for family, hard work, perseverance, humility, and emotional restraint. One dominant theme is “ayat” (love)—not just romantic love but also selfless, sacrificial love, which is often intertwined with loyalty, longing, and endurance [42].

This study recognizes assessed limitations that may be addressed for future researchers. Firstly, the study focused solely on ten Ilocano love songs, which narrows the thematic range and may not fully represent the diversity of Ilocano folksongs. This limits the generalizability of the findings across the broader spectrum of Ilocano or Philippine folk music. Secondly, songs were sourced exclusively from the internet (YouTube and Google), which may affect the authenticity and accuracy of lyrics, translations, or contextual background. There may be variations or inaccuracies in publicly shared content that were not verified against original or scholarly sources. Thirdly, the study relied on content analysis alone and did not incorporate other qualitative methods such as interviews with cultural bearers, musicians, or native speakers. This might have limited the depth of interpretation and cultural insight.

Future studies should include a wider range of Ilocano folksongs—covering not only love songs but also songs about labor, faith, daily life, and community—to capture the broader worldview and values of the Ilocano people. To ensure accuracy and depth, researchers should consult original songbooks, archives, and local experts, rather than relying solely on internet sources. Incorporating interviews with elders, local musicians, and cultural practitioners can enrich the analysis and validate interpretations of song meanings and cultural context. Engaging other researchers, especially native Ilocano speakers or literature experts, can reduce subjectivity and improve the reliability of thematic coding and interpretation. Analyzing not just the lyrics but also the musical structure and performance context of the folksongs can offer a more comprehensive understanding of their cultural and literary value. Future research could compare Ilocano folksongs with those from other Philippine ethnolinguistic groups to identify shared themes, values, or unique cultural expressions.

4. CONCLUSION

The results of this study reveal that, similar to other ethnolinguistic groups in the Philippines, Ilocano folksongs are rich in worldviews, themes, and values that serve not only as artistic expressions but also as cultural guides for the Ilocano people. Through the careful content analysis of ten Ilocano love songs collected from various online platforms, the researchers found that these musical pieces encapsulate emotional depth, social ideals, and moral instructions reflective of Ilocano life and tradition.

One of the most prominent worldviews identified in the songs is expressiveness. Ilocano folksongs are highly emotional and descriptive, often portraying personal experiences of love, longing, heartbreak, hope, and resilience. This expressiveness functions as a cultural and psychological outlet, allowing individuals to cope with emotional struggles, articulate their inner thoughts, and connect with others in their community through shared sentiments. As Lopez (1998) [40] noted, one of the defining features of music is its capacity to express and convey meaning beyond words. In the case of Ilocano folksongs, this expressiveness mirrors the emotional resilience and depth of the Ilocano people, whose values emphasize endurance, loyalty, and emotional strength in the face of life's adversities.

In terms of thematic content, the most common theme found among the analyzed songs is courtship. Courtship songs dominate the landscape of Ilocano musical tradition due to their cultural significance and their alignment with Ilocano social norms. These songs are more than romantic expressions; they are structured reflections of how relationships are formed and valued within the community. Ilocano society places high regard on formality, respect, and proper decorum in romantic engagements, and these ideals are often communicated through music. Folksongs like *Manang Biday* not only entertain but also serve as educational tools for younger generations, emphasizing the importance of modesty, patience, mutual respect, and family involvement in courtship. Thus, courtship as a recurring theme reflects not only romantic traditions but also the community's collective values and identity.

Moreover, the study reveals that each Ilocano folksong embodies unique values, further demonstrating the diversity and richness of Ilocano cultural expressions. Some songs highlight the value of sacrifice and perseverance, especially in the context of long-distance relationships and migration, while others emphasize hope, devotion, and emotional honesty. This variation shows that Ilocano music is not monolithic; instead, it adapts to different life experiences, offering a nuanced view of Ilocano perspectives. As such, the study concludes that no single dominant value can be universally attributed to Ilocano folksongs. Instead, they reflect a mosaic of values, shaped by the complexities of Ilocano history, emotions, relationships, and social structures.

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