

## Research Article

### COLLECTION, TRANSLATION, AND ANALYSIS OF THE ELEMENTS OF RITUAL IN ILOILO

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#### ABSTRACT

Iloilo is rich in cultural knowledge that reflects Ilonggo culture, beliefs, customs, and values. In this study, the ritual elements of Iloilo were collected, translated, and analyzed. Narrative inquiry was used in the study and a combination of quantitative and qualitative methods. Grounded Theory, a discipline under the Constructionism theory, was also used in the analysis. The researcher translated the rituals and trusted the translation experts using the questionnaire used by Bandada (2001). The results of the evaluation showed that the researcher's translation was accurate with a mean of 1.09. The study found that the elements that make up the rituals include the following: categories, themes, and Ilonggo culture. The elemental category consists of rituals honoring gods and goddesses, offering to build a house, communicating with souls, invoking health and power, and honoring spirits. Family, faith, livelihood, and marriage are the themes drawn from the examined rituals. Material and immaterial culture were seen based on the Ilonggo culture element. Based on the study done, the collected, translated, and analyzed rituals of Iloilo can be used as a teaching tool at the tertiary level and in the suggested planning work of the region's literature.

**Keywords:** ritual in Iloilo, Ilonggo culture, regional literature.

#### INTRODUCTION

##### BACKGROUND OF THE STUDY

I am proud to be Ilonggo and to have an Ilonggo culture. As the researcher carefully considers how to convey affection for Ilonggo culture, this proverb comes to mind. Western Visayas, which includes Iloilo as one of its provinces, is one of the 7,107 islands that make up the Philippine archipelago. Being an archipelago, our nation is divided into distinct cultural regions. It has a unique identity and brand that is enhanced by a rich and varied literature. There is a lot of literature in Western Visayas. The literature from this area is referred to as Hiligaynon or Panayanon literature (Lucero and Obeanda, 1996). Those written or translated orally in the provinces of Panay—Iloilo, Capiz, Antique, and Aklan—are considered part of the Western Visayas literature, also known as the literature of the people of Panay, according to Aguilar (2009). As a means of communication and the area's lingua franca, the Hiligaynon language is used in these places. Ilonggo is a term used to describe the language's more common and informal usages. It also includes the Kinaray-a dialect, which aids in comprehending the people who inhabit Iloilo. There is a wealth of cultural information in Iloilo that reflects Ilonggo culture, beliefs, customs, and values. Whispers, such as hururaon or ududayon, can be heard during ceremonies or rituals. Folk songs, such as daigon, komposo, dayaw, hurubaton, loa, epic, binalabay, and others were written by our ancestors in the past. The majority of these traditional knowledge's are solely transmitted orally (Espina & Borja, 2011). In order to create a true and authentic canon of national literature, it is crucial to pay attention to the literature from the region at this period (Lumbera in Sustento, 2014).

It became clearer and more understandable why writers in other languages in the Philippines wanted to struggle for their literature as a result of the rediscovery of the undervalued indigenous legacy (Cruz, 1984). The indigenous culture, which is gradually being lost from the audience of Panayanon and the Filipinos as well, can still be saved

despite the fact that time cannot be turned back. The oral heritage must be preserved, and it must also be integrated with many genres of writing, including popular, rebellious, millenarian, and mainstream works like plays, stories, and novels. It merely needs to be kept in mind that social awareness is crucial for creating the threads of national literature. Without it, paying attention to oral tradition amounts to a pointless trip back in time (Villareal, 1997).

##### Objectives

The purpose of this study is to gather, translate and analyze the endangered rituals in the province of Iloilo. In support of this study, the following questions were answered:

1. What is the level of accuracy of the translation performed based on the following criteria/aspects: (1.1) clarity of translation; (1.2) literary character; (1.3) grammatical correctness; (1.4.) use of figurative language; and (1.5) understanding of rhetorical conventions
2. What elements are found in the collected and translated rituals of Iloilo?
3. What categories were formed based on the collected and translated rituals of Iloilo?
4. What themes and topics were identified based on the collected and translated rituals?
5. What Ilonggo cultures can be seen in the examined rituals of Iloilo province?

#### RESEARCH DESIGN AND METHODOLOGY

The purpose of this study is to compile, translate into Filipino, and analyze Iloilo rituals. A descriptive methodology known as the qualitative-narrative inquiry was specifically used in this study to collect data. According to Williams, 2007 in Yu'la (2017), qualitative research can be used to examine the participant's perception of a social phenomenon. It indicates that the approach used in qualitative research is one that is centered on comprehending social phenomena among individuals or groups.

Furthermore, Walliman (2011) added that descriptive research demonstrates the connection between observation and data gathering, interprets the characteristics of an item, event, or phenomenon. One of the branches of qualitative research is the narrative inquiry. According to Magtulis (2014) and Clandinin, D. J., & Connelly, F. M. (2000, narrative inquiry is a strategy appropriate for obtaining data that relates to human experiences in the society in which he lives.

Analysis, one of the subjects covered by constructionism theory, also employs grounded theory. A qualitative study using grounded theory tries to gather data, evaluate it to create a theoretical model, as well as come to codes, categories, and conclusions (Tie et al., 2019).

**Respondents:** The respondents of this research especially in gathering rituals are the people who perform such rituals or those called babaylan. Rituals were also gathered from regional literature collections. For the translation component, the researcher sought permission from three (3) seasoned translators of the Kinaray-a and Hiligaynon languages to the Filipino language. As a method for gathering data, an inquiry guide was utilized that would include details on the informant or interviewee. The informant's name, age, and residence are part of the data. The researcher uses a digital camera to capture their conversations with informants who are from various parts of the province of Iloilo. The accuracy of the translation was also evaluated using a checklist or questionnaire. The researcher next submitted the translated rituals to the committee of knowledgeable teachers for review based on Bandada's questionnaire (2001). The aspects of translation clarity, literary quality, grammatical accuracy, use of figurative language, and knowledge of rhetorical conventions are used to determine how accurate a translation is.

**Ethical considerations:** Based on the guidelines of the American Psychological Association (APA) (2009), ethics will be appropriately respected in the conduct of the current study; specifically, participants in this study must "not be harmed" in any way. Additionally, ethical standards like confidentiality and privacy shall be upheld when performing ethical research. The researchers conducted the study while adhering to the following ethical principles: (1) health protocol must be strictly followed; (2) the participants must be informed that the study will not harm them; and (3) the researchers must uphold the participants' right to self-determination if they refuse to answer questions or feel uncomfortable; and (4) the secrecy and preservation of the participants' anonymity.

**Data Collection Procedure**

The researcher followed the following procedures to complete this study:

1. The researcher traveled over the province of Iloilo to acquire information about various rituals from collections of local literature and by speaking with the babaylan, or those who carry out such rituals.
2. The researcher translated the collected ritual into the Filipino language from the Kinaray-a or Hiligaynon language.
3. The researcher sought permission from three (3) expert evaluators who evaluated the translation's accuracy using Bandada's questionnaire (2001).
4. The researcher looked at how three evaluators responded when asked to rate the translated rites.
5. The researcher re-edited the translation and took into account the raters' suggestions and additional corrections.
6. The rituals were translated and then examined by the researcher. The grounded theory-based analysis involves theme identification and content analysis. These techniques helped the researcher identify the components, such as categories, themes/topics, and

culture, which are clearly reflected in the gathered rituals. Also highlighted were the Ilonggo cultures found in the rituals that were studied.

**RESULTS AND DISCUSSIONS**

This part presents the analysis and interpretation of the outcome of the study. The collected, translated, and analyzed rituals are discussed here. The result of the evaluation of the accuracy of the translation was interpreted and the analysis was presented carefully based on the elements that include category, theme and topic, archetype and Ilonggo culture.

**Accuracy of the Translation of Iloilo Rituals**

The Filipino translation of the ten rituals of Iloilo shows that the result of the translation is accurate (M=1.09) based on the evaluation given by the selected evaluators.

The result of the evaluation shows the accuracy of the following rituals: ambahan sa mga diwata (M=1.11), batak-dungan (M=1.11), himalay (M=1.14), pamukaw (M = 1.12), pamangon ukon pahagbay (M=1.07), pamulog-bulog (M=1.09), pang-agdahan (M=1.06), panubulon (M=1.11), pasalamat (M=1.04), and patalas (M=1.06).

The data are shown in Table 1.

Combined Translation Accuracy		
Rituals	Mean	Meaning
Ambahan sa mga Diwata	1.11	Accurate
Batak-Dungan	1.11	Accurate
Himalay	1.14	Accurate
Pamukaw ukon Pagpukaw	1.12	Accurate
Pamangon o Pahagbay	1.07	Accurate
Pamulog-bulog	1.09	Accurate
Pang-agdahan	1.06	Accurate
Panubulon	1.11	Accurate
Pasalamat	1.01	Accurate
Patalas	1.06	Accurate
Over-all Translation Accuracy	1.09	Accurate translation

  

Scale	Meaning
1.00 – 1.66 -	Accurate translation
1.67 – 2.33 -	slightly accurate translation
2.34 – 3.00 -	Inaccurate translation

**Translation Accuracy Based on Translation Clarity**

Based on the data provided by the evaluators in the evaluation based on clarity, it appeared that the translation of the rituals was accurate as a whole (M=1.09).

The researcher was seen to be successful in conveying the intended message (M=1.00); the reader can easily understand the words used in the translation (M=1.00); words and phrases describe the author's own style or originality (M=1.10); correct and appropriate translation (M=1.26); perceived consistency in the use of the same nomenclature equivalent (M=1.00); the structure of words and phrases in lines and sentences is good (M=1.23); and the translation is accurate because it is done by thoughts and not word to word (M=1.03).

Table 2 shows the data.

Translation Accuracy Based on Translation Clarity		
	Mean	Meaning
The researcher was seen to be successful in conveying the intended message	1.00	Accurate
The reader can easily understand the words used in the translation	1.00	Accurate
Words and phrases describe the author's own style or originality	1.10	Accurate
Correct and appropriate translation	1.26	Accurate
Perceived consistency in the use of the same nomenclature equivalent	1.00	Accurate
The structure of words and phrases in lines and sentences is good	1.23	Accurate
Translation is accurate because it is done by thoughts and not word to word	1.03	Accurate
Over-all Translation Accuracy	1.09	Accurate Translation

**Translation Accuracy Based on Grammatical Correctness**

The analysis of the translation's grammatical rules, based on the raters' replies, shows that the translation is accurate (M=1.09). Based on the evaluator's responses, the evaluation of the translation's grammatical rules reveals that the translation is accurate (M=1.09). The evaluation's findings suggest that the translation's grammar includes the following elements: the verbs used in the translation are in the same proper tense as those in the original (M=1.03); the words that describe and indicate the action is utilized correctly in the translation (M=1.07); The use of words and phrases, lines, and sentences is balanced and not too short or too long than the original (M=1.23). The words were spelled appropriately in accordance with the proper spelling in Filipino (M=1.13), and taken into account when choosing terms (M=1.00).

Table 3 shows the data.

Translation Accuracy Based on Grammatical Correctness		
Rules	Mean	Meaning
The verbs used in the translation are in the same proper tense as those in the original	1.03	Accurate
The words that describe and indicate the action are utilized correctly in the translation	1.07	Accurate
The use of words and phrases, lines, and sentences is balanced and not too short or too long than the original	1.23	Accurate
The words were spelled appropriately in accordance with the proper spelling in Filipino	1.13	Accurate
The words are taken into account when choosing terms	1.00	
Over-all Translation Accuracy	1.09	Accurate Translation

**Translation Accuracy Based on Literary Characteristics**

According to literary standards, the translation is generally accurate (M=1.08). According to the following rules, the translation is also accurate: the content of the translation is similar to the content of the original (M=1.00), the translation is close to the original (M=1.10), the translation conveys the emotion and melody expressed by the author in the ritual (M=1.00), and the translation has the same artistic

elements (rhythm, image, emotion, literary thought) as the original (M=1.23).

Table 4 shows the data.

Translation Accuracy Based on Literary Characteristics		
Rules	Mean	Meaning
The content of the translation is similar to the content of the original	1.00	Accurate
The translation is close to the original	1.10	Accurate
The translation conveys the emotion and melody expressed by the author in the ritual	1.00	Accurate
The translation has the same artistic elements (rhythm, image, emotion, literary thought) as the original	1.23	Accurate
The translation is generally accurate	1.08	Accurate Translation

**Translation Accuracy Based on the Use of Figurative Speech**

In total, the translation is shown to be accurate (M=1.09) based on the use of figurative language and even the following criteria: the translation has the meanings of the figurative language in the original (M=1.13); the spirit of the metaphorical speech conveyed by the work was correctly expressed (M= 1.13); readers are familiar with the figurative expressions used (M=1.03); and, the translator succeeded in conveying to the reader the meaning conveyed by the figurative expressions (M=1.07).

Table 5 shows the data.

Translation Accuracy Based on the Use of Figurative Speech		
Rules	Mean	Meaning
The translation has the meanings of the figurative language in the original	1.13	Accurate
The spirit of the metaphorical speech conveyed by the work was correctly expressed	1.13	Accurate
Readers are familiar with the figurative expressions used	1.03	Accurate
The translator succeeded in conveying to the reader the meaning conveyed by the figurative expressions	1.07	Accurate
Over-all Translation Accuracy	1.09	Accurate translation

**Translation Accuracy Based on Rhetorical Rule**

If the appreciation of the rhetorical rule is used as the foundation, the outcome of ritual translation predicting is correct (M= 1.07).

The response proved to be correct in accordance with the guidelines. These guidelines include the following: abiding by rhetorical conventions like parallelism and the clear formation of words and phrases (M=1.13); using words and phrases that are convincing or believable (M=1.00); using words in the translation that are appropriate and do not detract from the statement's beauty (M=1.13); translating in a way that is consistent with the spirit or meaning being discussed (M=1.07); and displaying coherence and unity in the form and structure of words and phrases (M)

Table 6 displays the data.

Translation Accuracy Based on Rhetorical Rule		
Rules	Mean	Meaning
Adhering to rhetorical rules, such as parallelism and the clear formation of words and phrases	1.13	Accurate
Using words and phrases that are convincing or believable	1.00	Accurate
Using words in the translation that are appropriate and do not detract from the statement's beauty	1.13	Accurate
Translating in a way that is consistent with the spirit or meaning being discussed	1.07	Accurate
Displaying coherence and unity in the form and structure of words and phrases	1.03	Accurate
Over-all Translation Accuracy	1.07	Accurate Translation

**Standard-Based Translation Accuracy**

The results of the raters' translation predictions demonstrate their accuracy in the following areas: clarity of the translation (M=1.09), literary quality (M=1.08), grammatical correctness (M=1.09), use of figurative language (M=1.09), and appreciation of rhetorical conventions (M=1.07).

Table 7 displays the information.

Combined Translation Accuracy		
Standards	Mean	Meaning
Clarity of the translation	1.09	Accurate
Literary quality	1.08	Accurate
Grammatical correctness	1.09	Accurate
Use of figurative language	1.09	Accurate
Appreciation of rhetorical conventions	1.07	Accurate
Overall Translation Accuracy	1.08	Accurate Translation

**Elements of Iloilo's Rituals**

When examining a literary work, many components are discovered. These components depend on the literary genre being examined. Three (3) aspects were discovered in the ten rituals of the Iloilo ceremony, according to the researcher's investigation of them. These components include ceremonial categories, themes or topics, and Ilonggo cultures. The ten Iloilo rituals—ambahan sa mga diwata, batak-dungan, himalay, pamukaw ukon pagpukaw, pamangon o pahagbay, pamulog-bulog, pang-agdahan, panubulon, pasalamat at patalas—all contain the aforementioned components. The aforementioned were evaluated, examined, and given importance and focus in this study.

**Analysis and Interpretation Based on Category**

One may argue that the Filipinos had a belief even before the Spaniards arrived. What we refer to as paganism or pagan belief is the indigenous belief. The people who make up a society's beliefs are a key component of its culture. Similar to the Filipinos, the indigenous belief is maintained by being passed down to future generations. Due to the lack of interest in research, the ceremony as a custom has only survived by word of mouth. These Ilonggo ideals and beliefs are manifested in these rites. Being an island in the Western Visayas, the

Ilonggos later converted to pagan religion. The elderly residents of the hamlet participate in ceremonies when they pray and offer gifts to the spirits of nature or their ancestors in remembrance of the spirits they worship. A leader known as katalonan among Tagalog speakers and babaylan among Bisaya speakers facilitates communication with the spirits. The majority of the babaylan are women, and part of their employment includes providing guidance on making crucial decisions and curing illnesses (Espina and Borja, *et al.*, 2011). The following categories were identified from the analysis of Iloilo rituals: (a) Rituals to honor and thank the gods and goddesses, the souls of the ancestors: Honoring and giving thanks for the good harvest and abundance obtained; (b) Rituals to honor and offer to build a house: Peaceful living and home are important; (c) Rituals to contact souls: There is life after death; (d) Rituals in the demands of health and power: The development of admirable physical traits and the presence of a noble character are significant; (e) Ritual honouring the spirits: It's critical to show respect for the invisible beings in order to stay safe.

These are shown in Table 8.

Rituals	Categories	Frequency	Rank
Panubulon	Ritual involving appeals for strength and health. A ceremony to respect the dead.	2	1.5
Pagpukaw ukon Pamukaw	Offering to construct a house as part of a ritual. A ritual for soul communication.	2	1.5
Ambahan sa mga Diwata	Ritual performed to thank and revere the gods and goddesses and the ancestors.	1	6.5
Batak-Dungan	Ritual involving appeals for strength and health.	1	6.5
Himalay	Offering to construct a house as part of a ritual.	1	6.5
Pamangon ukon Pahagbay	Ritual including petitions for strength and health	1	6.5
Pamulog-Bulog	A ritual for soul communication.	1	6.5
Pang-agdahan	Ritual performed to thank and revere the gods and goddesses and the ancestors.	1	6.5
Pasalamat	Ritual performed to thank and revere the gods and goddesses and the ancestors.	1	6.5
Patalas	A ritual for soul communication.	1	6.5

**Interpretation and Analysis based on Theme or Topic**

The findings of the analysis of Iloilo rituals based on a theme or topic will be discussed in this section. Family, faith, livelihood or economy, and marital value are among the themes or issues that the study have found.

Table 9 shows the analysis of rituals based on theme and topic

Rituals	Theme and Topic	Frequency	Rank
Himalay	Faith, Economic, Behavioral	3	2
Pagpukaw ukon Pamukaw	Family, Economic, behavioral	3	2
Pang-agdahan	Faith, Economic, behavioral	3	2
Ambahan sa mga Diwata	Belief, behavioral	2	6.5
Batak-Dungan	family friendly, Faith	2	6.5
Pamulog-Bulog	Family, Economic	2	6.5
Pamangon ukon	Economic, behavioral	2	6.5

Pahagbay			
Patalas	Family, Economic	2	6.5
Pasalamat	Faith	2	6.5
Panubulon	Behavioral	1	10

### Presentation of Ilonggo Culture

**Culture:** The Ilonggo people's brand of identity is represented via their culture. It sets them apart and provides their group a name. Among the Ilonggos, there are two distinct cultural subgroups. This is the culture that is both material and immaterial.

**Material Culture:** A very broad range of tangible goods are considered to be part of material culture. Anything that can be seen, felt, or touched is referred to as tangible. These include things like architecture, images, writings, drawings, plants, and technical innovations. (Serva, 2017)

**Intangible culture:** It is about the ephemeral concepts and modes of thought that constitute culture. It is "intangible," as opposed to tangible culture. Examples of this include the rules governing traffic, as well as the nation's beliefs and practices (Williams, 2017).

**Table 13. Ilonggo material culture in the examined rituals of Iloilo.**

Rituals	Material Culture	Frequency	Rank
Pamukaw	Sigpi Kararaw Patalim	3	1
Pang-agdahan	Alak Alope	2	2
Himalay	Bisaya nga tinig-ang	1	4.5
Pamangon	Papag	1	4.5
Pamulog-bulog	Budong	1	4.5
Panubulon	Kamangyan	1	4.5

**Table 14. Ilonggo Intangible culture in the examined rituals of Iloilo.**

Mga Ritwal	Intangible Culture	Frequency	Rank
Pamukaw	Habits (migration) Appreciation (love for the deceased, following advice) Tradition (offering new harvest) Believing (belief in the babaylan) (Strong belief) Lifestyle (with other women, performing male and feminine roles)	8	1
Pamulog-bulog	Habits (living with pets) Value (family bonding) Belief (belief in the relationship between the deceased and those left behind)	4	2
Himalay	Living (growing vegetables) Practice (animal husbandry) Belief (belief in spirits)	2	4.5
Pamangon	Belief (recruitment belief) celebration (altar)	2	4.5
Panubulon	Habits (herb use) Belief (belief in fairies)	2	4.5
Patalas	Belief (belief in restless souls) Marriage (closed minded)	2	4.5
Ambahan sa mga Diwata	Belief (belief in gods and goddesses)	1	8.5
Batak-dungan	Belief (belief in stretching the dungan)	1	8.5
Pang-agdahan	Habit (drinking alcoholic beverages)	1	8.5
Pasalamat	Belief (celebration)	1	8.5

## CONCLUSION

Literature is regarded as society's open diary. Everything about the society, including its culture, history, traditions, and customs, may be found here. The accumulated traditions of Iloilo can be viewed as a priceless cultural asset for upcoming generations. According to the researcher's research, the residents of the province of Iloilo are superstitious. The diverse rituals that have been incorporated into their daily lives reflect this. Family, social, economic, and religious issues, as well as influences from culture and faith, played a significant role in these rites. Since the translation was done properly by the researcher and is accurate, it can be used as a useful teaching aid when introducing students to the literature of the area. The ritual components of Iloilo are based on categories, themes or topics, and Ilonggo culture. The ritual category includes the following: the ritual to respect spirits, the ritual to honor and offer to build a house, the ritual to speak with souls, and others. Based on the theme, it may be inferred that the inhabitants of the province of Iloilo are adaptable and stable. They don't give up when faced with challenges in life; instead, they strive to find solutions. The Iloilo province's inhabitants are inventive and creative, which is why Region 6 is rich in literature as well as other related subjects like art, architecture, and other design-related disciplines. When the researcher analyzed the rituals of Iloilo, she discovered both material and immaterial cultures. In the ceremonies that were studied, Ilonggo material culture consisted of tools, food, and items. The intangible Ilonggo culture, on the other hand, consists of conventions, values, celebrations, beliefs, activities, and a way of life. Nomadism, animal husbandry, herbalism, and coexisting with pets are among the customs listed. The Ilonggo ritual consists of drinking alcoholic beverages and giving the fresh rice harvest. There are many different kinds of beliefs, such as the belief in angels, the belief in restless souls, and many others. Offering or altar culture is a part of the celebration, and deep belief is a part of faith. The non-material cultural lifestyle of the Ilonggo people was also observed throughout the examination of their culture, including their unfavorable attitude of having other women and the roles of men and women in society.

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