
The Different Facets of Love: Exploring Mandaya Love Songs

Mary Rose Damianne M. Caybot¹, Abel Christian A. Villanueva², Jona R. Mocam³, Ana Mae M. Monteza, PhD⁴

^{1,2,3,4}UM Digos College, Philippines

ABSTRACT: This study explores the cultural significance of Mandaya literary songs, particularly focusing on themes of love. Set within the context of the Mandaya community in Mindanao, the research aimed to interpret messages conveyed in these songs, describe the cultural expressions of love, and illustrate values through a comprehensive analysis using Braun and Clarke's (2006) thematic analysis framework. The researchers transcribed and translated audio recordings of Mandaya love songs to facilitate analysis. Findings revealed a predominant focus on heartbreak, betrayal, unrequited love, and the yearning for reciprocated love. The songs also portray emotional depth, hopefulness, and resilience in the face of heartbreak, providing a nuanced understanding of Mandaya love and romantic indigenous culture. This research contributes to the appreciation of indigenous literature and art, understanding cultural diversity and preserving traditional practices, specifically regarding Mandaya love songs. Further research is needed to explore the discrepancy between expected and actual themes, enhancing comprehension of how romantic love is depicted in Mandaya songs.

KEYWORDS: Thematic Analysis; Mandaya love songs; commitment; betrayal; Philippine Literature

1. INTRODUCTION

Mandaya is an ethnic group in the southeastern Philippines, primarily in Davao Oriental and parts of Surigao del Sur (Yengoyen, 1988). "Mandaya" comes from the root word "daya", which means upstream or upland (Duping, 2021; Fuentes, 1980). The Mandaya also called "Kamayo" are known for their artistic ceremonies and artifacts, had a reputation for being respectful, polite, and peace-loving, but if mistreated or offended, they might become furious like a Bagani or Mandaya warrior (Garces, 2013). However, despite their rich culture and history, the Mandaya people in isolated areas of Davao Oriental are gradually losing their language due to modernization (Grenoble & Villalón, 2003).

Studies such as Review of A Treasure of Mandaya and Mansaka Folk Literature (Heinze, 1981); Memory, Myth, and History: Traditional Agriculture and Structure In Mandaya Society (Yengoyan, 1985); and Descriptive Analysis of Folk Narratives of the Kamayo in Surigao Del Sur, Philippines (Bucjan, 2019); Surviving Language Urbanization In Surigao Del Sur, Philippines: Preservation Of Kamayo Language Through Multilingualism (Mila, Mariscal, Lofranco, Macanim, & Bonifacio, 2021); and Phonological Variations among Mandaya Dialects: A Multiple Case Study (Duping, 2021) encompass a significant gap in the research on Mandaya literature, particularly in terms of literary songs of love.

Despite efforts to document and study the languages spoken in the Philippines, a significant portion of the country's minor languages have yet to be thoroughly investigated and remain largely undocumented (Evans, 2009; Dumanig, 2015). This knowledge gap presents a challenge for scholars and linguists seeking to fully understand the linguistic diversity of the Philippines and the cultural richness of its communities (Evans, 2009). Hence, this study streamlining Mandaya love songs as a catalyst on preservation of culture.

The traditional songs of the Mandaya people play a crucial role in their cultural identity, but many of these songs are fading away over time (Grenoble & Villalón, 2003; Blair, Robertson & Clark, 2002). Younger generations of the Mandaya, who hold the responsibility of preserving their culture, language, and traditions, are increasingly drawn to urban life, leading some to abandon Mandaya customs and rituals, feeling they offer no personal benefit (Angon-Opeña, 2011, cited in Obugia, 2021). This migration to cities, influenced by Western pop culture, is significantly reshaping the Filipino language, blending various cultural influences (Kasanga, 2013; Flores, 2000; Li, 2014; Enriquez, 1992; Pennycook, 2001). As a result, the impact of Western pop culture and contemporary music trends is dynamically transforming the Filipino language, causing shifts in linguistic expressions and cultural assimilation (Gonzalez, 2011; Ansaldo, 2009; Pennycook, 1998; Ramos, 2002; Canagarajah, 2005).

The researchers aimed to explore the cultural significance of Mandaya love songs by collecting and analyzing themes within the songs. Through a thematic analysis, we seek to interpret the conveyed messages, describe expressions of love, and depict

The Different Facets of Love: Exploring Mandaya Love Songs

the values within the Mandaya community. Employing a cultural criticism literary approach, our study delves into various facets of love, examining how Mandaya literary songs reflect and shape the cultural and social values of the community.

Overall, the compilation of Mandaya literary songs of love is globally significant in preserving the cultural heritage of an indigenous group in the Philippines (Garces, 2013, Tangonan, 2018). It emphasizes the social value of preserving literature for future generations. The study can serve as a resource material for teaching and learning about Mandaya. It also benefits various sectors, including researchers, scholars, the tourism industry, local communities, and the government in contributing to the promotion of Mandaya culture and heritage.

2. THEORETICAL FRAMEWORK

This study is anchored on research carried out by Dorji (2010). In his study, Dorji made the case that all regions' oral traditions contribute to their growth and cultural diversity. These customs include songs, riddles and so much more that are strongly related to the past, present, and place names of the region. They have historically been used in rural societies as a way to impart invaluable lessons and provide entertainment while also conserving the culture and customs of the area. However, unless immediate action is taken, the vanishing of oral tradition, once a vibrant conduit of cultural heritage, poses a significant threat to the loss of diverse narratives and collective wisdom if not documented (Ong, 1982; Goody, 1977; Finnegan, 2007; Tedlock, 1992; Bauman, 1977).

3. RESEARCH OBJECTIVES

The researchers aimed to explore the Mandaya love songs by collecting and analyzing themes within the songs, based on a thematic analysis framework.

Specifically, the researchers sought the following explorations:

- 3.1. interpret the conveyed messages in the songs;
- 3.2. describe expressions of love;
- 3.3. illustrate the values found within the songs

4. METHODOLOGY

4.1. Research Design

Thematic analysis is a qualitative research method that involves systematically identifying, analyzing, and reporting patterns or themes within textual data, providing a nuanced exploration of the underlying meanings and interpretations present in the content (Braun & Clarke, 2006; Guest, MacQueen, & Namey, 2012; Nowell, Norris, White, & Moules, 2017; Saldaña, 2016; Vaismoradi, Turunen, & Bondas, 2013). This flexible and widely used approach allows us to uncover rich insights into subjective experiences through a rigorous process of coding and theme development.

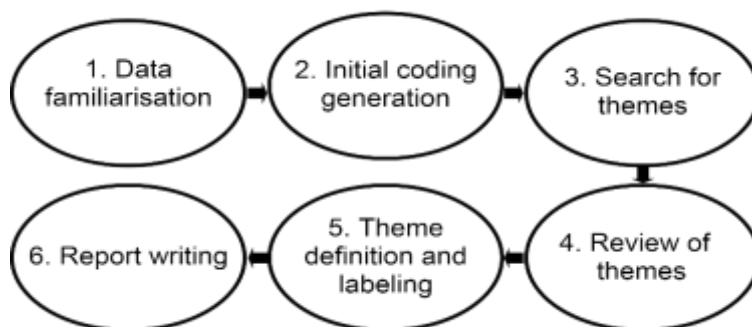


Figure 1. Framework of Analysis

Braun and Clarke's (2006) six-phase guide for conducting thematic analysis provides a useful framework for analyzing the Mandaya love songs. It would start from familiarizing the corpora, generate initial codes, search for themes, review the themes, label and define each theme, and the last phase includes writing down the texts or excerpt.

The first phase involves immersing oneself in the Mandaya love songs by repeatedly listening to and reading the lyrics. In the second phase, initial codes are generated by systematically identifying patterns, words, or phrases that capture important elements within the songs. The third phase involves collating similar codes into potential themes that reflect the underlying meanings within the songs. The fourth phase involves clarifying the boundaries and scope of each theme and providing clear definitions, once potential themes are identified.

The Different Facets of Love: Exploring Mandaya Love Songs

In the fifth phase, the researchers further refine the themes by selecting precise names that capture their essence. The final phase involves organizing and presenting the analyzed data in a coherent and meaningful manner where the researchers shall provide a detailed account of each theme, supported by illustrative excerpts from the Mandaya love songs.

In an article from the Alliant International University, Dr. Davis defines love as a “paradoxical disease.” He posits that it is akin to when a person falls ill. It is through ailment that the person gains the need to recover, and in turn, the body’s immune system is reinforced (Villaseñor, 2016). In line with this, it is posited that one has to catch the disease of love in order to experience the greatness offered on the other side. To reiterate, this paper aims to determine how love, in its nuances, is depicted in Mandaya love songs.

4.2. Research Corpora

The researchers chose specific corpora based on several key criteria so as to ensure relevance and accuracy. Firstly, community recognition was a crucial factor, ensuring that the songs selected were widely acknowledged and respected within the relevant Mandaya context. The use of Mandaya language was also considered to capture the essence of the nuances expressed in their language. Another important criterion was the central theme of romance, ensuring thematic consistency among the corpora. And lastly, the availability of the songs on online platforms was also considered, ensuring accessibility for analysis. Through careful consideration of the said criteria, the researchers ensured that the selected songs met the necessary standards.

Table 1. Research Corpora Profiling

Song Number	Song Title	Author
1	Akawinon Sang Iban	Romeo Quiñones
2	Olo Adon Pa Kaw	
3	O, Kay Budi	
4	Di Mabahaw	Catribu Nitibu / Kevin Acuram
5	Mag Tagad	JM Montenegro
6	Haw Panawan Mo Ako	Rickko Adobo

Song Description

S1. Akawinon Sang Iban by Romeo Quiñones. The song portrays a heartbreaking tale of a betrayed lover who had once been promised happiness and a future together. The lyrics reflect on the past when they were content and believed that their promises would come true over time. Lyrics convey a poignant mix of emotions, including heartbreak, betrayal, and disappointment in a once cherished relationship that has now turned painful and unfulfilled.

S2. Olo Adon Pa Kaw by Romeo Quiñones. Olo Adon Pa Kaw by Romeo Quiñones is an emotional song that tells the story of a woman who was abandoned by her loved one. The lyrics evoke feelings of sadness and regret as the singer reflects on the woman's plight after her lover left her for another. with themes of heartbreak, abandonment, and the importance of honesty in relationships. It's a poignant reminder of the consequences of one's actions on the emotions of others. The song's melancholic melody and evocative lyrics make it a powerful and emotionally charged piece that stays with the listeners long after it ends.

S3. O, Kay Budi by Romeo Quiñones. The song tells the haunting story of a woman left heartbroken and abandoned by her loved one. The song begins with a sense of bewilderment as the protagonist wonders why their former partner has returned now, after the woman in question has already moved on and found solace with another angel. The lyrics reveal the woman's profound love and devotion, spending her days waiting by the river, hoping for her partner's return.

Romeo Quiñones' job was as a photographer but he became predominantly known as a Mandaya singer who was born and grew up in Matti, Davao Oriental. He also wrote the “Our Wedding Song” sang by Eddie Peregrina. Also, in 1974, he was discovered and was invited by Orly Ilacad and Vic Del Rosario to join the VicOr Music Corporation, a Filipino record label in the Philippines. Romeo’s first hit was “O, Kay Budi” in 1974. He died in 2001 due to a heart attack.

S4. Di Mabahaw by Catribu Nitibu / Kevin Acuram. "Di Mabahaw" captures the essence of unconditional love, cherishing the relationship's eternal nature. The song celebrates the power of love that remains steadfast in the face of time and the uncertainties of life.

Catribu Nitibu is a Mandaya band from Davao Oriental and produced 4 songs for the past decade. This group started to upload their song composition on YouTube since 2016 and the most popular song “Di Mabahaw” was written by Kervin Acuram.

The Different Facets of Love: Exploring Mandaya Love Songs

S5. Mag Tagad by JM Montenegro. The song conveys the themes of love, commitment, and devotion, portraying a person willing to wait indefinitely for the one they cherish. It celebrates the strength of love that endures despite the challenges of time and distance.

JM Montenegro is a young teenager from Davao Oriental who has composed 2 songs for the past 3 years. She started uploading videos of her singing her own songs with either a ukulele or guitar accompaniment in 2021.

S6. Haw Panawan Mo Ako by Rickko Adobo. “Haw Panawan Mo Ako” celebrates a love that is deep and unyielding, trusting that their partner is irreplaceable in their life. The song portrays the dedication and unwavering commitment to love and cherish their beloved forever, through all the ups and downs of life.

Rickko Adobo is a Kamayo born in Surigao del Sur. Also, his mom was the one who originally composed this song way back in the 1990s but he sang and uploaded this song on YouTube year 2018. He is now a DJ in the DJ Jackk Stone program in 104.1 The Rock Radio Bislig.

5. RESULTS AND DISCUSSION

5.1. Interpretation of Mandaya Love Songs

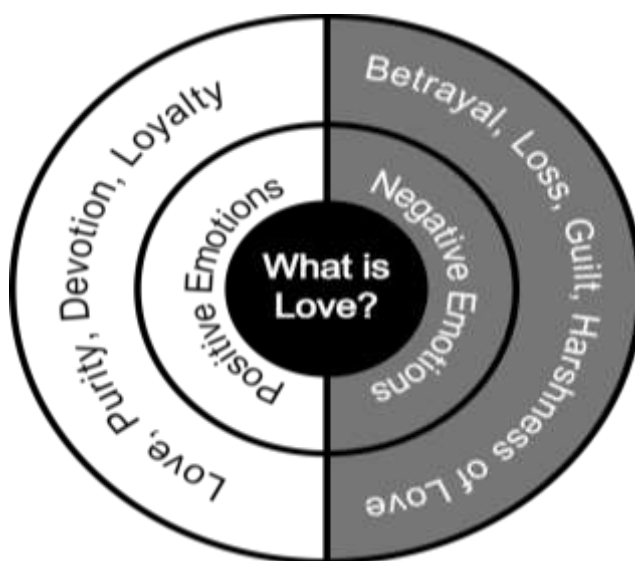


Figure 2. Mandaya Love Songs Interpretation

Positive Emotions

Positive emotions oftentimes serve as hallmarks of thriving, or a positive state of well-being. Fredrickson (2001) posits that in life, certain moments are marked by positive emotions such that of joy, contentment, and the like. And in such moments, people are not ailed by negative emotions.

Love

Oftentimes, the concept of love is depicted as one solid entity, a universal experience, ever ubiquitous. In his essay entitled “What Is the Psychosocial Meaning of Love?,” Vernon (2020) defines love as a state of profound romantic connection between people, that which encompasses feelings, emotions, attraction, and sexual desire. And upon the analysis of the corpora, the aforementioned definition is proven to be true.

Hope. Hope is seen as the act of expressing one’s ultimate concerns, stemming from a profound grasp on life and existence (Selvam, 2010). It is the very declaration of one’s sentiments, a future-oriented stance. The theme of hope is especially prevalent in the song *O Kay Budi*. The singer is holding onto hope that “my girl” will return, and they are willing to wait patiently for her.

“Uli da O kay Budi
Yatagad pa ta kaw Budi”

“Oh, my girl,
I will still wait for you
my girl”

O, Kay Budi by Romeo Quiñones
Translated by Marilyn M. Sardido

The Different Facets of Love: Exploring Mandaya Love Songs

The lyrics convey a strong desire for reconciliation and a plea for “my girl” to come back. The singer implores her to have mercy and return to them. The persona expresses hope towards a lover’s return, a testament to love hopes, how it chooses to hold on to a promise once made.

Unwavering. The quality of being unwavering expresses the enduring and steadfast nature of a romantic connection. The phrase “I love you” captures the spirit of unwavering romance. Ackerman et al. (2011) posits that when love is felt, there are usually innumerable expressions of both tangible and intangible dedication, such as sending gifts to sexual fidelity to “Until death do us part”. In the song O Kay Budi, the persona expresses unwavering love to “my girl” despite the sadness and separation. He is willing to wait and even choose to die if there's no chance of reuniting.

*“P’yag pilian ko da lang
yang mamatay kung kita di da magkita-ay”
“and I choose to die
if there's no chance
of seeing each other”*

O, Kay Budi by Romeo Quiñones

Translated by Marilyn M. Sardido

This excerpt reveals how agonizingly self-sacrificial love can be. The persona is willing to go to consider death, should they not be reunited. He is willing to go to extreme measures, including considering death, if they cannot be reunited. This is reminiscent of Shakespeare’s notable 16th-century play, *Romeo and Juliet*, wherein both characters kill themselves in grief of believing the other is dead. However, in this song, the speaker remains dedicated to waiting for the girl's return, hoping for a visit and reaffirming their unwavering commitment to her.

Purity

Purity captures the essence of innocence, goodness, and untainted beauty. Alhaj (2015) posits that purity in love refers to the ability of love to overcome formidable barriers as superficial as wealth and rank, and how love endures through pain, how it perseveres. It is the potent innocence that sets love apart from all other superficial emotions, a kind of purity that endures.

Patience. Patience, as defined by Schnitker (2012), is the propensity to await something with the quality of calmness even in the face of adversity. In the analysis, the following excerpt from the song *Mag Tagad* prominently features the theme of patience and waiting. The singer expresses a willingness to wait for someone, even for a long time, and even until they reach seventy years of age.

*“Hain da kaw?
ako ngadi gapaabot
kadugayi maabot
Mag tagad ako
diri ma sum-olan basta ikaw ako tagadan”*

*“Where are you?
I’m waiting here,
I waited so long,
I will sacrifice to wait for you,”*

Mag Tagad by JM Montenegro

Translated by Marilyn M. Sardido

Commitment and Dedication. Referring to the quality of being persistent with the effort invested in a cause, relationship, or personal goal, the songs depict a kind of commitment and dedication in love. Ackerman et al. (2011) posit that there are various manners by which commitment in love is expressed. In the song *Mag Tagad*, the following lyrics emphasize commitment and dedication to the person they are waiting for. The singer is willing to sacrifice and expresses a deep desire to be with them, stating that they can't leave because that person is their chosen life partner.

*“Ayaw pagtoo sa mga gipang laong nilan na ikaw kanako biyaan ..
Diri ko mahimo iyan, kay ikaw ang gusto kong makaiban”*

*“Don’t believe what they are saying
that I will leave you,
I can’t do that
because you were
the one I chose to live with,”*

Mag Tagad by JM Montenegro

The Different Facets of Love: Exploring Mandaya Love Songs

Translated by Marilyn M. Sardido

In the song *Di Mabawah*, the speaker is searching for the person, seeking their presence and wanting to reunite with them and is eagerly waiting for the person to join them, emphasizing their commitment and readiness to wait. The speaker's love is portrayed as nurturing, fulfilling, and indispensable. The speaker is committed to being there for the person, offering unwavering support and an everlasting love.

“Where are you darlin, now I am here,

*“Hain da kaw ineng, adi lang ako,
Yaga pa abot lang ako kanmo,
Magatagad ako hantod mo puti yaang mata ko,
Ama saan yang gugma ko tinuod haw espiso,
Ihigugma takaw, Ipinangga takaw,
Himua ako nga tubig pag ikaw uhaw,
Atimanon takaw, dayaan takaw, Yang gugma ko kanmo,
Dili mabahaw”*

*“I am just waiting for you,
I'll wait until my eyes blurs and turns white,
Just like that, my love for you is true and special,
I love you, I cherish you,
Consider me as a water that quench your thirst,
I'll take care of you, I'll support you,
My love for you is eternal,”*

Di Mabawah by Kervin Acuram

Translated by Marilyn M. Sardido

Understanding. Understanding, as posited by Fang and Bushnell (2019), encompasses an individual's awareness of his partner's limitations and his acceptance of the other's capabilities. Furthermore, the aforementioned paper also concluded that understanding between couples lead to stronger bond. And upon analyzing the songs, it has been found that love and understanding are two notions that come hand in hand, as the songs convey the necessity and the beauty of truly comprehending another's feelings and perspectives. In the last stanza of the song *Mag Tagad*, the speaker seeks understanding for their eagerness to deepen their connection and build a closer relationship. And they are determined to wait for the person, even if it takes a significant amount of time, highlighting their unwavering perseverance and commitment. They seek understanding for their eagerness to deepen the connection and establish a closer relationship.

*“Pasensya da kaw kun ako gaapura, gusto takaw lamang makilaha,
mag tagad ako sa kangmo pag abut,
anay pa ako sitenta anyos,”*

*“Please understand that I'm in a hurry,
because I want to know you more,
I will wait until you come,
Even when I reach seventy”*

Mag Tagad by JM Montenegro

Translated by Marilyn M. Sardido

Devotion

Devotion refers to a heartfelt and passionate composition that explores the profound commitment and loyalty one feels towards a person, cause, or belief. Devotion within the context of romance has been numerously depicted in media, with Shakespeare's *Romeo and Juliet*, Jack dying for Rose in *Titanic*, Noah sending 365 letters to Allie in Nicholas Sparks' *The Notebook*, and many more. In line with that, Britannica (n.d.) defines devotion as a strong love and loyalty, a quality of being devoted.

In the song *O Kay Budi*, the persona expresses profound devotion to “my girl”. He is willing to wait and even choose to die should there be no chance for a reunion.

*“P'yag pilian ko da lang
yang mamatay kung kita di da magkita-ay”
“and I choose to die
if there's no chance*

The Different Facets of Love: Exploring Mandaya Love Songs

of seeing each other”

O, Kay Budi by Romeo Quiñones

Translated by Marilyn M. Sardido

Joy and Passion. Refer to the vibrant and uplifting composition that celebrates the exuberance and fervor of life. In the song *Di Mabahaw*, the persona vows to bring joy, happiness, and emotional comfort to the person, ensuring a future free from sorrow. He acknowledges the significance of the present time and urges the person to freely express their tears of joy, highlighting the profound happiness they share.

*“I’ll promise you
that you would never
be crying again soon*

I love you

I cherish you

Consider me as a water that quench your thirst

I’ll take care of you,

I’ll support you,

My love for you is eternal”

“Now that we’re here

Time has already come

Don’t ever stop

the tears that tries to hide

Because of the joy

that we can’t hide

I love you

I cherish you”

“Tanang promisa ko ihimo ko para kanmo, dawata da ako doon,

pasalig ko kanmo dili kadaw mag tsaho puhon,

Ihigugma takaw,

Ipinangga takaw,

Himua ako nga tubig pag ikaw, Atimanon takaw, dayaan takaw, yang gugma ko kanmo,

Dili mabahaw”

“Idi da kita doon, yaabot da yang panahon,

Ayaw pag pugngi yang luha na mo tago,

tungod sang kalipay na dili ma tago,

Ihigugma takaw (ihigugma),

Ipinangga takaw (ipinangga takaw),”

Di Mabahaw by Kevin Acaram

Translated by Marilyn M. Sardido

Loyalty

Britannica (2023) defines loyalty as a term that signifies a person’s devotion, or an expression of attachment towards a certain person, product or entity. Within the context of love, Martens et al. (2002) associated loyalty with one’s desire to continue a relationship for its own sake, and a sense of belongingness.

In the song *Di Mabahaw*, the speaker’s love is portrayed as nurturing, fulfilling, and indispensable. The speaker is committed to being there for the person, offering unwavering support and an everlasting love.

“Now that we’re here

Time has already come

Don’t ever stop

the tears that tries to hide

Because of the joy

that we can’t hide

I love you

I cherish you”

“Idi da kita doon, yaabot da yang panahon,

The Different Facets of Love: Exploring Mandaya Love Songs

*Ayaw pag pugngi yang luha na mo tago,
tungod sang kalipay na dili ma tago,
Ihigugma takaw (ihigugma),
Ipinangga takaw (ipinangga takaw),”*

Di Mabawah by Kevin Acuram

Translated by Marilyn M. Sardido

Endurance. Endurance has been defined by Britannica as “the ability to deal with pain or suffering that continues for a long time.” Within the context of romantic relationships, love promotes satisfaction and endurance (Caris, 2021). In the song, *Haw Panawan Mo Ako*, the persona reassures the person of their unwavering love and endearment and expresses the enduring nature of their feelings, stating that forgetting the person is not within their capacity, expressing deep loyalty.

*“Bisan haw hain kaw magapasingod,
Ang kasing-kasing ko maga gihudgihud,
Pagkadaigay pa ng mga bubay,
Nanga sa na kanmo ako yahimaay,
Diri ta kaw gayud pag alisdan,
Pirmi ta kaw garu paghawidan
kay ang gugma ko kanmo inantusan”*

*“So wherever you are
My heart beats for you
My feelings are suffering
Still love you, honey
Even if I forget you, I can't do it
I still haven't changed
My love for you is always with you”*

Haw Panawan Mo Ako by Rickko Adobo

Translated by Marilyn M. Sardido

Perseverance. In a study, perseverance has been defined as an attribute or character strength which people called on to overcome challenges and obstacles as they pursued their goals. It has been associated with such qualities as persistence, motivation, commitment, focus, goal-setting and strength, amongst others (Griffiths, 2017).

In the song, *Haw Panawan Mo Ako*, themes of perseverance are also depicted as the persona expresses a kind of relentlessness in choosing to stay loyal to the person addressed in spite of suffering.

*“Haw panawan mo ako duon
Haw kalingawan isab dayun
Pagkasakitay ng dagarha ko
Pagkamingaw kaluoy ko
Ang sa aron nakalipay ta
Ang kagab-i na kabibo ta
Akoy yahadok na mapapas da
Haw ikaw makadto ra sa harayo”*

*“Even if you stay away from me
And you will forget me
Even if it hurts emotionally
Still trying to endure
Gone are the joys
Yesterday there was hope
our eternal dreams
It disappeared when you left, my love”*

Haw Panawan Mo Ako by Rickko Adobo

Translated by Marilyn M. Sardido

The Different Facets of Love: Exploring Mandaya Love Songs

Negative Emotions

Love does not come as a purely positive experience. It has been likened to that of a “paradoxical disease,” Villasenor (2016) posited that in order for an individual to reap the positive aspects of love, one has to risk falling prey to its negative facets. And the gathered Mandaya love songs deem that to be true. Love, as depicted in the corpora consists of negative emotions.

Betrayal

Romantic betrayal takes on a miscellany of forms: from infidelity to physical/verbal abuse, to abandonment. However, regardless of the form, betrayal has been found to elicit negative consequences (Fitness 2001;Goldsmith2005;Goldsmith et al. 2012; in Couch et al 2016).

In the song *Olo Adon Pa Kaw*, the lyrics hint at abandonment and betrayal. The woman was waiting for the person to return but was left alone, and it appears that the person's absence and actions contributed to her suffering. Relatives and friends of the dead note a greater need to make sense of or find meaning in the loss, heightened feelings of guilt, responsibility, and blame, as well as increased feelings of abandonment or rejection by the deceased, often coupled with greater anger at the deceased. (Jordan & McIntosh, 2011; Tobin, Lambert, & McCarthy, 2020). This is reflected in the song's lyrics, which hint at abandonment and betrayal as the woman waits for her loved one to return, only to be left alone with her suffering.

*“Na wa kaw magpakisayod,
Pirmi adto yaan yag ingkod kilid sang awog,
Tya tagad tagadan kaw,
kung kino pa umabot,
Usahay makakatog lang sang dalid,
Mag kalooy da, iang kami kanaan,
Kung wa mo pag laro e,
Di masingod saan,
Awon pa’y paga lawngon ko kay Olo panalingahi idtong katapusan”*

*“Because you did not inform,
She was always sitting near the river
and always waiting for you,
when you will come back,
Sometimes she fell asleep
with the scattered leaves,
and we felt pity for her,”*

Olo Adon Pa Kaw by Romeo Quiñones

Translated by Marilyn M. Sardido

The song *Awakinon Sang Iban* portrays a heartbreaking tale of a betrayed lover who had once been promised happiness and a future together. The lyrics reflect on the past when they were content and believed that their promises would come true over time. Lyrics convey a poignant mix of emotions, including heartbreak, betrayal, and disappointment in a once cherished relationship that has now turned painful and unfulfilled.

*“Gikuyawan ako
Pagkakita kanmo
Na akawin da adto
Sang Iban O Budi
Nanga sa yani”*

*“I was surprised
when I saw you,
you were
with another woman
Why did you
do this to me”*

Akawinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

The analysis and interpretation of the song “Akawinon Sang Iban” depicts the aftermath of infidelity. The subject’s infidelity is then deemed an act of betrayal, causing much suffering to the persona. In a study conducted by Cano and O’Leary (2000), it has been found that infidelity is associated with anxiety and depression. Women report being more upset than men about the emotional aspect

The Different Facets of Love: Exploring Mandaya Love Songs

than about the sexual aspect of the infidelity (Miller & Maner, 2009; Tagler & Jeffers, 2013), and men find it more difficult to forgive sexual infidelity than women (Shackelford, Buss, & Bennett, Reference Shackelford, Buss and Bennett2002). The speaker's significant sacrifices demonstrate their profound commitment and selflessness.

Broken Promises. In the song *Awakinon Sang Iban*, the lyrics express a sense of betrayal and broken promises. The singer trusted the person they are addressing, but the person is now with another woman, which has left the singer feeling hurt and betrayed.

*"Adon kay pasaya
matuman da gayud
Idtung mga sumpa
Sang awon na panahon
Sigon sang sabot ta
Ikaw maga tagad"*

*"Now that you are happy,
the promises will be fulfilled.
during the time that we agreed
that you will wait"*

Akawinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

This line captures the speaker's emotional turmoil and longing for fulfillment as they confront the betrayal and pain caused by someone they trusted, with the "Why, how, and where" questions emphasizing the subject's disregard for their promises of faithfulness. Research shows that relationship betrayal occurs when partners lie, cheat, surreptitiously use family finances, chronically criticize, stonewall, or abuse. (Stosny, 2013; Rokach & Chan, 2023; Witt & deVos, 2019; Wery & Kothakota, 2022; Rokach & Chan, 2023)

*"Gikuyawan ako
Pagkakita kanmo
Na akawin da adto
Sang Iban, O Budi"
"I was surprised,
when I saw you,*

you were with another man, my girl"

Akawinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

This line suggests that the speaker did not expect to witness the subject's presence with someone else and conveys a sense of shock or disbelief of the subject's infidelity. Research shows that many forms of betrayal that can manifest in our relationships, includes Cheating/Infidelity (emotional or physical). (Tanasugarn, 2023; Schnell, 2016; Meyer, 2023; Beltrán-Morillas et al., 2019; McBain & Fuller, 2022)

*"Why did you do this to me,
you immediately forgot those promises you made to me that we will live together"*

*"Ya mahinang mo
Kadali mo sang makalingaw
Wain da idtong mga
Panumpa mo kanak
Na kita maga inunongay"*

Akawinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

The speaker expresses deep hurt and confusion in response to the betrayal of promises by a trusted individual, highlighting the emotional impact of the subject's actions. The lines underscore the speaker's yearning for the fulfillment of shared commitments to live together, emphasizing the profound emotional toll of the betrayal. This situation aligns with the concept of betrayal trauma, defined as the emotional distress resulting from a violation of trust by individuals crucial for one's well-being. Such trauma, often accompanied by gaslighting, can lead to anxiety and depression, but therapy and mindfulness offer avenues for healing and building healthier relationships. (Larson & Fuller, 2022; Lawrenz & Lovering, 2023; Freyd, 2023; Wilson & Raypole, 2023; Nall, 2020)

The Different Facets of Love: Exploring Mandaya Love Songs

Loss

Britannica defines loss as the “feeling of sadness one feels” when someone whom an individual holds dear dies or leaves. It is the failure to keep or continue to have something or someone. Thus, discussing loss potentially evokes vulnerability, a key to intimacy identified by relationship researchers across theoretical persuasions Margolin et al. (2022).

Emotional Turmoil. It is an intense and cathartic composition that encapsulates the tumultuous journey of inner conflict and emotional upheaval. In the song *Awakinon Sang Iban*, the lyrics depict emotional turmoil, with the singer going through a range of emotions, from surprise to hurt and anger.

*“Gikuyawan ako pagkakita kanmo na
akawin da adto sang Iban”*

*“I was surprised when I saw you, you were
with another man”*

*“Ya mahinang mo kadali mo sang
makalingaw,
Wain da idtong mga panumpa mo kanak na
kita maga inunongay”*

*“Why did you do this to me, you immediately
forgot those promises you made to me that
we will live together”*

*“Ani da man ako na wain da kaw,
Nanga sa madaig yaning mga utaw
Awon yanag tugtog
Awon yanag sayaw”*

*“But I’m already here where are you now
and why are there lots of people some are
playing instruments some are dancing.”*

Akawinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

These lines convey the speaker's yearning for their lover, and the emotional turmoil as evidenced in the use of symbolism: the people dancing and the music symbolize the liveliness of the persona's environment, a starking contrast to the yearning he feels within. Despite the best intentions not to cause any harm or disappointment to one's partner, breaking rules and promises are largely inevitable in long-term relationships. (Grøntvedt et al., 2020; Simeonov, 2021 & 2023)

Regret. In the song *Olo Adon Oa Kaw*, the lyrics convey a sense of regret and sadness over the departure of “my girl.” The singer expresses how they tried to forget but ended up crying unexpectedly, suggesting emotional turmoil. The following lines convey a sense of introspection that delves into the emotions of hindsight, and a burden of choices that lead to remorse.

*“Na wa kaw magpakisayod
Pirmi adto yaan
Yag ingkod kilid sang awog
Tya tagad tagadan kaw
Kung kino pa umabot
Usahay makakatog lang sang dalid
Mag kalooy da
Iang Kami kanaan
Kung wa mo pag laro e
Di masingod saan
Awon pa'y paga lawngon
Ko kay Olo panalingahi
Idtong katapusan”*

*“Because you did not inform
She was always sitting near the river
and always waiting for you
when you will come back,
Sometimes she fell asleep
with the scattered leaves,
and we felt pity for her,
if you didn't fool for her,
she will not feel that way,
And I will tell you something,
you listen,”*

Olo Adon Pa Kaw by Romeo Quiñones

Translated by Marilyn M. Sardido

Sacrifice. Romantic partners regularly encounter conflicts of interests and sacrifice their self interest for their partner or the relationship (Zoppolat et al., 2019). Sacrifice refers to giving something up for a greater purpose. And within the context of the analysis, it has been found that the songs depict such a profound act. Day and Impett from Cambridge University (2016) defines sacrifice as forgoing one's self-interest, in lieu of the well being of one's partner. Additionally, the same paper posits that the willingness to sacrifice conveys the message that one cares for and is invested in the relationship.

In the song *Awakinon Sang Iban*, the following line conveys the speaker's deep level of commitment, emphasizing the emotional investment they had poured into the relationship. Several lines of evidence support the idea that self-sacrifice serves as a valid commitment signal (Powell & Van Vugt, 2003; Yamaguchi et al., 2015; Powell & Van Vugt, 2003; Impett et al., 2013) and the

The Different Facets of Love: Exploring Mandaya Love Songs

amount of sacrifices within a romantic relationship predicts long-term relationship functioning (Stanley et al., 2004; Van Lange et al., 1997).

*“Taman yagwanta ko
Tungod sagaw kanmo
Ikaw yang dyudumdom”*

*“And I sacrificed a lot,
Because of you,
Because of your promises”*

Awakinon Sang Iban by Romeo Quiñones

Translated by Marilyn M. Sardido

In the first stanza of *Mag Tagad*, we see the speaker expressing how they are willing to wait for the person. So much so that they consider the thought of sacrificing something. This is telling how love requires sacrifices, even for things that are uncertain. The speaker knows not whether or not the person they await would come, yet he still considers sacrifice.

*“Hain da kaw?
Ako ngadi gapaabot,
Kadugayi maabot,
Mag tagad ako,
Diri ma sum-olan basta ikaw ako tagadan”*

*“Where are you?
I’m waiting here,
I waited so long,
I will sacrifice to wait for you,”*

Mag Tagad by JM Montenegro

Translated by Marilyn M. Sardido

In the song, *Mag Tagad*, the speaker is depicted as eagerly waiting for the person's arrival and showing a strong commitment to waiting, even if it requires sacrifice.

Poignant Memories. In *Olo Adon Pa Kaw*, the lyrics also touch on memories and reminiscence. The song reflects on the woman's past actions, like sitting near the river and waiting, as well as her emotional state, such as crying in the church and calling for the person's name.

*“Pirmi adto yaan
Yag ingkod kilid sang awog
Tya tagad tagadan kaw
Kung kino pa umabot
Usahay makakatog lang sang dalid”*

*“She was always sitting near the river
and always waiting for you
when you will come back,
Sometimes she fell asleep
with the scattered leaves,”*

Olo Adon Pa Kaw by Romeo Quiñones

Translated by Marilyn M. Sardido

Tragedy. In *Olo Adon Pa Kaw*, the theme of tragedy is evident in the lyrics, particularly in the repeated line "She was found dead." the repetition indicating gravity to the situation. This suggests that the woman the song is about met a tragic end, and her death is a significant part of the narrative.

*“Yaan patay da nang kyakitaan
Yaan patay da nang kyakitaan
Yaan patay da nang kyakitaan”*

*“She was found dead
She was found dead
She was found dead”*

Olo Adon Pa Kaw by Romeo Quiñones

Translated by Marilyn M. Sardido

The song depicts how perseverance in the name of love can be multi-faceted. Even after having been fooled, the girl had waited for the addressee to return. She had persevered, and continued to hope that one day her lover might return. But as depicted in the song, the girl's waiting and perseverance had led her to feelings of grief and agony, and eventually, her tragic fate. (Jordan & McIntosh, 2011; Gire, 2014; O'Connor, 2019)

Sadness. As posited in the holistic interpretation of the songs above, the gathered corpora depict a kind of sadness in love. This is closely related to a famous quote from Marvel Studio's 2021 series *WandaVision*. The said quote states, "What is grief, if not love persevering?" When love perseveres, it turns into grief. (Tyson, 2012; O'Connor, 2019) This conveys how love can be a multi-faceted force. (de Almeida & Lomônaco, 2020; Harrison & Shortall, 2011) The songs portray heartbreaking tales of romance. The lyrics convey a poignant mix of emotions, including heartbreak, betrayal, and disappointment in a once cherished relationship that has now turned painful and unfulfilled.

Separation. Upon analysis, it is found that the songs depict poignant and emotive compositions that delve into the emotional landscape of parting ways. Such themes can be found in the lines that evoke a sense of longing and sadness.

The Different Facets of Love: Exploring Mandaya Love Songs

O Kay Budi by Romeo Quiñones tells the story of a man longing for the presence of his girl. It explores the grief of being left in a relationship: pondering questions of where and why, choosing to persevere and await for a lover's return, promising a never-ending love, and even considering permanent relief as a last resort. It is a narrative of love, longing, perseverance, and much agony. The lyrics express a deep sense of loss and separation. The singer is looking for someone (referred to as "my girl") who has left, and they are struggling with the absence and longing for that person.

*"O kay Budi,
o adun wa'in da kaw
Wa'in da kaw
maga panaw panaw
Unan yang kanmu
p'yaga buodan
amu yang kanmu
piga panawan
Sa nga'on
lagi yagala'ong
pa kaw kanak
yang gugma mu kanak
di matanak
Adun o wa'in da
idtong la'ong"*

*"Oh, my girl
Where are u now,
Where did you go,
What was wrong of going,
What are the reasons of leaving,
Before you told me
that your love
is true,
So, now where is it?"*

O, Kay Budi by Romeo Quiñones
Translated by Marilyn M. Sardido

This excerpt reveals the speaker's longing for the girl. The speaker also wonders about the girl's reason for leaving, and questions the genuineness of the girl's word when she professed her love for him.

Guilt

The songs portray a haunting and introspective composition that delves into the emotional weight of remorse and self-blame. A study conducted by Berndsen et al. (2004) showed that regret can occur as a consequence of hurting someone else.

Abandonment. Abandonment is one of the many ways by which romantic betrayal manifests itself (Fitness 2001; Goldsmith 2005; Goldsmith et al. 2012; in Couch et al 2016). And in the context of this study, the corpora expressed feelings of abandonment in romantic relationships.

Olo Adon Pa Kaw by Romeo Quiñones is an emotional song that tells the story of a woman who was abandoned by her loved one. The lyrics evoke feelings of sadness and regret as the singer reflects on the woman's plight after her lover left her for another. With theme of heartbreak, abandonment, and the importance of honesty in relationships. It's a poignant reminder of the consequences of one's actions on the emotions of others. The song's melancholic melody and evocative lyrics make it a powerful and emotionally charged piece that stays with the listeners long after it ends.

Harshness of Love

A love relation is a connection. It is a bond that is anchored on both sides, between the two individuals. However, growing towards that state together doesn't happen automatically and often involves a lot of pain and struggle (Van Beuzekom, 2023). Love involves a kind of pain, suffering. And the gathered Mandaya love songs have been found to not be a stranger to such a harshness. The songs depict the harsh aspects of love: doubt, separation, pain, tragedy, sacrifice.

Skepticism and Doubt. The lyrics of the song *Mag Tagad* briefly touch on skepticism and doubt, as the singer mentions not believing what others are saying about leaving. This suggests that there may be external pressures or rumors affecting the relationship.

*"Ayaw pagtoo sa mga gipang laong nilan na ikaw
kanako biyaan,
Diri ko mahimo iyan,
kay ikaw ang gusto kong makaiban"*

*"Don't believe what they are saying
that I will leave you,
I can't do that
because you were
the one I chose to live with,"*

Mag Tagad by JM Montenegro
Translated by Marilyn M. Sardido

Unrequited Love. The lyrics of the song *Haw Panawan Mo Ako* convey a sense of unrequited love and longing. The singer expresses a deep and enduring love for someone who has left them. Despite the separation, their feelings for this person remain strong.

The Different Facets of Love: Exploring Mandaya Love Songs

*“Haw panawan mo ako duon,
Haw dalingawan isab dayun,
Pagkasakitay ng dagarha ko,
Pagkamingaw kaluoy ko,
Ang sa aron nakalipay ta,
Ang kagab-i na kabibo ta
Akoy yahadok na mapapas da
Haw ikaw makadto ra sa harayo”*

*“Even if you stay away from me
And you will forget me
Even if it hurts emotionally
Still trying to endure
Gone are the joys
Yesterday there was hope
our eternal dreams
It disappeared when you left, my love”*

Haw Panawan Mo Ako by Rickko Adobo

Translated by Marilyn M. Sardido

Yearning for Reconciliation. Upon analysis, the gathered songs depict a kind of longing, a yearning to be reunited with a love lost. In the song *Haw Panawan Mo Ako*, the speaker mourns the loss of shared dreams that once held the promise of eternity.

*“Sa yalabay na kalipay ta
Pagkadaliay da ang adlaw ta
Maga uno ako na way upod
Isahay da pag kalisud
Ang bayho mo kanak pagdumdumon
Ang labong mo kanak paghangkupon
Labi ra haw ako paghagkuton
Pagturog ko kada duum na madugum”*

*“Moments of happiness
If you are the companion
I hope it's not over yet
Nothing else is wanted
At night I remember
Depressed 'cause you're not there
I long for your hug
I hope it happens again, my love”*

Haw Panawan Mo Ako by Rickko Adobo

Translated by Marilyn M. Sardido

Overall, the gathered songs convey a rather nuanced depiction of love. They did not only reflect love’s positive facets. The songs revealed a certain kind of reality. The songs did not shy away from the intrepid vulnerability of tackling the pain that comes with love. Raw and real in its depiction, the songs explored love in both its favorable (positive) and negative themes.

5.2. Different Facets of Love in as Depicted in Mandaya Love Songs

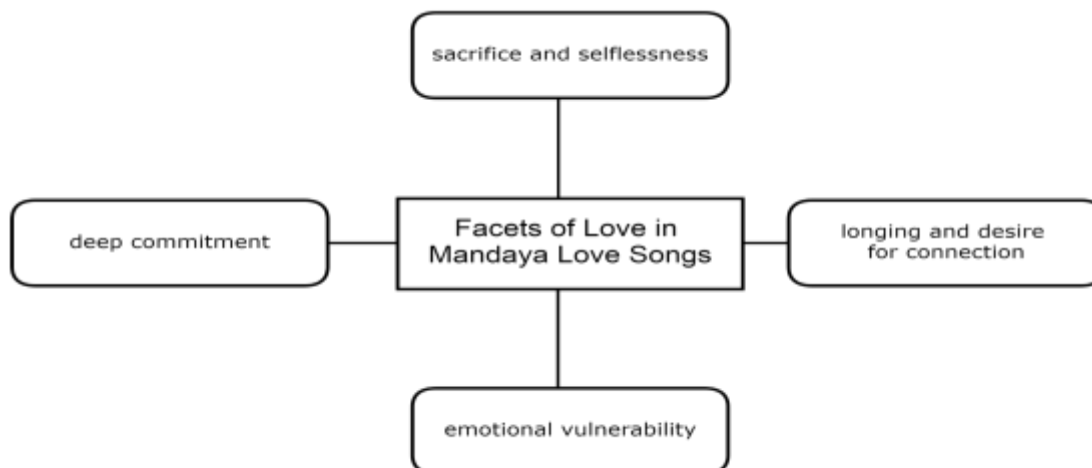


Figure 3. Different Facets of Love as Depicted in Mandaya Love Songs

Upon analysis of the six songs, several themes and patterns emerged that shed light on how love is depicted within Mandaya literature. In this study, such themes are taken in as perspectives through which love manifests itself.

deep commitment. The songs did not only maintain a consistent theme, but also manage to convey a profound sense of commitment from the speakers to their beloved. Through analysis, the lyrics were found to express sentiments like *“I will wait for you,”* reflecting deep commitment, unwavering dedication. The repeated assurance of *“I’m still here”* underscores the corpora’s enduring presence and commitment in romance. Furthermore, the inclusion of lyrics such as *“I will sacrifice for you,”* adds depth to the portrayal of commitment, highlighting the willingness to go to extreme measures for the sake of love. In these songs, deep commitment emerges as a central facet through which love manifests itself. The recurrent theme of dedication weaves a narrative

The Different Facets of Love: Exploring Mandaya Love Songs

thread, creating a sense of continuity in the emotions and situations conveyed. The use of such powerful language serves to intensify the emotional impact, resonating with listeners who may have gone through similar experiences with love, loss, betrayal, and loyalty.

As the artists pledged commitment through their lyrics, a narrative unfolds, encapsulating the enduring nature of love. The repetition of these affirmations throughout the songs do not only solidify the theme, but also reinforce the sincerity and depth of the emotions expressed. Overall, the songs skillfully capture the essence of deep commitment as an integral aspect in the complex tapestry of love.

longing and desire for connection. The gathered songs serve as poignant expressions of the profound longing and emotional desire felt by the speakers, encapsulating a universal theme of longing for a deep emotional connection. In particular, the tracks *Awakinon Sang Iban*, *Olo Adon Pa Kaw*, *O Kay Budi*, and *Mag Tagad* delve into the depths of heartbreak, resonating with listeners through their lyrics. The songs served as vessels for the artists' deep-seated desire for emotional reunion and the comforting presence of their loved ones. The heart-wrenching question posed in lyrics such as "*Where are you now?*" echoes an intense search for solace and understanding in the face of separation.

The plea for mercy conveyed in the lyrics "*Please have mercy on me*" adds a layer of vulnerability, illustrating emotional fragility in the wake of heartbreak. The lingering hope embedded in the words "*I hope it's not over yet,*" reflects an optimism for reconciliation, revealing a belief in the resilience of love which is in line with the previously mentioned facet. The poignant expression "*I hope it happens again, my love*" captures a yearning for what used to be a beautiful connection, portraying the enduring nature of the emotional bond even in the face of separation.

The songs paint a vivid picture of the intricate emotions associated with heartbreak and the longing for emotional reconnection, making the songs relatable to anyone who has experienced the bittersweet nuances of love and loss.

Emotional Vulnerability. The songs artfully portray the profound emotional vulnerability of the speakers, laying bare their hearts amidst the tumultuous waves of uncertain circumstances and unreciprocated love. This vulnerability is poignantly captured in the lyrics, such as the heart-wrenching lament, "I was surprised when I saw you, you were with another man, why did you do this to me?" The rawness of this revelation exposes the fragility of the speaker's emotional state, as they grapple with the unexpected pain of infidelity.

The plea for mercy expressed in the words "Please have mercy on me" further underscores the emotional vulnerability in the corpora, revealing a desperate yearning for understanding and compassion in the face of adversity. The line "And I choose to die if there's no chance of seeing each other" plunges into the depths of despair, showcasing a willingness to confront the ultimate sacrifice in the absence of reciprocal affection. This sentiment speaks volumes about the vulnerability inherent in unrequited love, where the ache of longing becomes almost unbearable.

The poignant declaration "I'll wait until my eyes blur and turn white" unveils a profound dedication that borders on self-sacrifice, laying bare the speaker's vulnerability to the passage of time and the weight of unfulfilled desires. In each of these lyrical expressions, the emotional vulnerability becomes a central theme, adding layers of complexity to the narrative. It is through this vulnerability that the songs transcend mere melodies and become powerful conduits for listeners to connect with the shared human experience of heartache and emotional turmoil.

This vulnerability not only tugs at the heartstrings but also offers a poignant glimpse into the intricacies of human emotions, creating a space for empathy and understanding. The songs become a mirror reflecting the universal struggles with vulnerability, inviting listeners to explore their own emotional landscapes and resonating with those who have faced the challenges of uncertain circumstances and unrequited love.

sacrifice and selflessness. The speakers in the gathered songs emerge as beacons of selflessness, illustrating a profound willingness to make sacrifices that transcend personal boundaries for the sake of love. The songs *Awakinon Sang Iban*, *Di Mabawah*, and *O, Kay Budi* serve as lyrical canvases that explicitly paint themes of sacrifice, as evidenced by the lyrics, "and I sacrificed a lot because of your promises," "And I choose to die if there's no chance of seeing each other," and "Consider me as a water that'll quench your thirst." These lyrics unravel a narrative of selflessness that goes beyond mere romantic gestures, portraying a commitment to endure hardships for the well-being of the beloved.

The declaration of choosing death if denied the chance to reunite accentuates the extreme lengths to which the speaker is willing to go for the sake of love, revealing a selflessness that transcends mortal concerns.

The metaphorical comparison of oneself to water, a life-sustaining element, in "Consider me as a water that'll quench your thirst" carries profound symbolism. It speaks to the speaker's willingness to fulfill the needs and desires of the beloved, even at the expense of personal comfort or well-being. This sacrificial metaphor underscores the profound selflessness embedded in the speaker's devotion.

These themes collectively highlight the profound willingness to surmount obstacles for the sake of love. In the face of sacrifice, the speakers emerge as exemplars of selflessness, transcending the ordinary boundaries of romantic narratives and offering listeners a glimpse into the transformative power of genuine, sacrificial love.

In the rich tapestry of Mandaya literature, love is intricately woven with threads of deep commitment, yearning for emotional reconciliation, emotional honesty, and a profound sense of selflessness. The analyzed songs serve as poignant expressions

The Different Facets of Love: Exploring Mandaya Love Songs

of this Mandaya ethos, portraying love as a force characterized by profound commitment. Within the lyrical landscapes, the yearning for reconciliation becomes palpable, as the speakers navigate the complexities of love with an enduring hope for reunion, reflected in lines like “I hope it's not over yet... I hope it happens again, my love.” This yearning unveils a vulnerability that transcends the mere surface of emotions, exposing the depth of the speakers’ hearts in their pursuit of lasting connection.

Moreover, the songs depict love as an arena where emotional vulnerability takes center stage, with lyrics that lay bare the fragility of the human heart. These moments of vulnerability become powerful conduits for listeners to connect with the shared human experience of love’s highs and lows. Additionally, the theme of sacrifice emerges as a cornerstone in Mandaya love, where genuine commitment often involves a willingness to make profound sacrifices for the well-being and happiness of the beloved. In the intricate dance of love depicted in Mandaya literature, commitment, yearning, vulnerability, and sacrifice harmonize to create a resonant melody that captures the essence of profound and enduring love.

5.3. Values as Depicted in the Mandaya Songs

Expanding upon the previous discussion of Mandaya love songs, this study also aimed to delve deeper into the values inherent in the analyzed corpus. The songs intricately navigate the multifaceted landscape of romantic love, examining its positive and negative dimensions. As reiterated, the lyrics encapsulate a profound sense of vulnerability, exploring themes such as hope, patience, commitment, understanding, broken promises, emotional turmoil, regret, sacrifice, poignant memories, tragedy, sadness, separation, abandonment, doubt, and more, as detailed in Section I of the Results and Discussion.

Amidst this rich tapestry of emotions, a central value emerged upon meticulous analysis: *emotional awareness*. Building on the definition provided by Lane and Smith (2021), emotional awareness is characterized as “the ability to conceptualize and describe one’s own emotions and those of others,” encompassing introspection and the adept navigation of one’s emotional landscape. In the context of the Mandaya love songs, the personas’ emotional awareness takes center stage as they intricately explore the diverse manifestations of love.

This emphasis on emotional awareness suggests a fundamental importance when embarking on romantic relationships. A study conducted by Bhalla and Ali (2019) delved into the impact of emotional intelligence on the quality of romantic relationships, revealing that partners with higher levels of emotional awareness tended to exhibit a better understanding of each other. This heightened understanding, in turn, led to a significant reduction in disagreements compared to partners with lower levels of emotional awareness.

In essence, the Mandaya love songs not only serve as artistic expressions of love but also function as a lens through which the importance of emotional awareness in romantic relationships becomes evident. The songs encourage a nuanced exploration of emotions, fostering a deeper understanding that can contribute to the harmony and success of romantic relationships, aligning with contemporary research findings on the positive impact of emotional intelligence in fostering healthier romantic connections.

6. SUMMARY AND IMPLICATION

The analysis of the gathered songs revealed an emphasis on themes of heartbreak, betrayal, unrequited love, and the yearning for reciprocated love, rather than depicting ideal romantic dynamics. This unexpected result deviates from the initial assumption that the songs would primarily highlight unique rituals, expressions of affection, and the preservation of Mandaya cultural values.

One possible explanation for the unexpected emphasis on heartbreak and unrequited love in the analyzed Mandaya songs is the influence of external cultural and societal factors on the Mandaya community. In the context of globalization and modernization, cultural shifts and changes in social dynamics might have influenced the themes and content of love songs among the Mandaya people. The impact of media and popular culture, with their portrayal of romantic relationships and emotional struggles, could have shaped the lyrical expression of heartbreak and longing in the analyzed songs. Furthermore, the limited availability of corpora posed complexities in bringing about a comprehensive analysis. To enhance the validity and reliability of the findings, future studies should aim for a larger and more diverse sample of love songs to provide a broader understanding of the range of themes and patterns within the Mandaya culture.

Unexpected results in research can often lead to new avenues for future investigations, encouraging researchers to delve deeper into the topic, explore alternative explanations, and uncover hidden aspects that may not have been initially considered. The limitations and considerations discussed earlier are the selection of songs and external influences. The content analysis focused on a specific selection of Mandaya love songs, which may not represent the entire spectrum of songs within the culture. The analyzed sample may have had a higher prevalence of songs with themes of heartbreak and longing, potentially influencing the overall findings.

The findings derived from this study substantiates the concept of love’s universality, highlighting its enduring presence and significance across diverse languages. The study underscores that the emotions associated with romantic relationships transcend linguistic barriers, resonating deeply with individuals regardless of the language they speak. The timeless quality of love is reaffirmed in this research, emphasizing that it remains to be a fundamental and intrinsic aspect of the human experience.

The Different Facets of Love: Exploring Mandaya Love Songs

6.1. Concluding Remarks

Overall, the unique emphasis on emotional intensity and the presence of themes related to betrayal and infidelity provide interesting insights into the nuances and intricacies of love within the Mandaya culture. These observations contribute to a more comprehensive understanding of the complexities and diverse experiences within the realm of love in the Mandaya community.

Through content analysis, we assessed the extent to which the identified themes and patterns align with the research question and objectives. The presence of themes such as deep commitment, longing and desire for connection, betrayal and infidelity, emotional vulnerability, sacrifice and selflessness, and tragic endings within the love songs indicates that the research objective has been addressed. These themes shed light on the cultural values, expectations, and experiences surrounding love and romantic relationships among the Mandaya people.

The lyrics of the songs consistently convey a strong sense of commitment, desire, vulnerability, and the willingness to make sacrifices for love, reflecting the cultural values and expectations surrounding love. Furthermore, the songs highlight the emotional intensity experienced during a relationship and address the various aspects of romantic dynamics, including trust, faithfulness, and the potential consequences of infidelity.

This study symbolizes a crucial gateway to delving into the linguistic nuances of marginalized communities, extending beyond Philippine lands to encompass global linguistic diversity. By shedding light onto the language spoken by marginalized groups, this study not only enriches our understanding and appreciation of linguistic variation but also emphasizes the importance of preserving native languages worldwide. The findings of this study hold significant implications for the academe, offering a substantiated perspective on the universal nature of love. Through analysis, the study fosters an appreciation for the ways in which language expresses and embodies human emotions such as love. Furthermore, embracing and valuing native languages through scholarly inquiry not only promotes linguistic diversity but also affirms the intrinsic value of cultural heritage and identity within the global academic community. Ultimately, this study advocates for inclusivity and recognition of linguistic diversity as integral elements of comprehensive linguistic studies, highlighting universal themes that bind humanity together across diverse linguistic landscapes.

ACKNOWLEDGEMENT

The researchers would like to express their gratitude towards their adviser, Dr. Ana Mae M. Monteza, who continuously extends her expertise and mentorship. Also, the researchers would like to thank the University for the guidance, especially towards the construction of the results of the study.

REFERENCES

- 1) Ackerman, J. M., Griskevicius, V., & Li, N. P. (2011). Let's get serious: Communicating commitment in romantic relationships. *Journal of Personality and Social Psychology*, 100(6), 1079–1094. <https://doi.org/10.1037/a0022412>
- 2) Alhaj, A. a. M. (2015). The depiction of true and pure love in Charlotte Bronte's *Jane Eyre*. *English Language and Literature Studies*, 5(1). <https://doi.org/10.5539/ells.v5n1p97>
- 3) Beltrán-Morillas, A. M., Valor-Segura, I., & Expósito, F. (2019). Unforgiveness Motivations in Romantic Relationships Experiencing Infidelity: Negative Affect and Anxious Attachment to the Partner as Predictors. *Frontiers in Psychology*, 10, 434. <https://doi.org/10.3389/fpsyg.2019.00434>
- 4) Berndsen, M., Van Der Pligt, J., Doosje, B., & Manstead, A. S. R. (2004). Guilt and regret: The determining role of interpersonal and intrapersonal harm. *Cognition & Emotion*, 18(1), 55–70. <https://doi.org/10.1080/02699930244000435>
- 5) Bhalla, P., & Ali, I. (2019). Impact of emotional intelligence on quality of romantic relationships: Review research. ResearchGate. https://www.researchgate.net/publication/334289370_Impact_of_Emotional_Intelligence_on_Quality_of_Romantic_Relationships_Review_Research
- 6) Blair, E. H., Robertson, J. A., & Clark, A. H. (2022, September 13). Mandaya Tribe of the Philippines: History, Culture and Arts, Customs and Traditions [Davao Indigenous People | Ethnic Group]. *yodisphere.com*. Retrieved January 23, 2023, from <https://rb.gy/sv2imk>
- 7) Bucjan, E. R. (2019). Descriptive Analysis of Folk Narratives of the Kamayo in Surigao Del Sur, Philippines. *Sdsu Multidisciplinary Research Journal*, 7, 5-9, from <https://rb.gy/uxblpi>
- 8) Caño, A., & O'Leary, K. D. (2000). Infidelity and separations precipitate major depressive episodes and symptoms of nonspecific depression and anxiety. *Journal of Consulting and Clinical Psychology*, 68(5), 774–781. <https://doi.org/10.1037/0022-006x.68.5.774>
- 9) Caris, M. (2021). Investigating the Effects of Endurance of Marriage on the Relationship between Attachment and Love Style. *Digital Commons @ SPU*. https://digitalcommons.spu.edu/cpy_etd/74/
- 10) Couch, L. L., Baughman, K., & Derow, M. R. (2016). The Aftermath of Romantic Betrayal: What's Love Got to Do with It? *Current Psychology*, 36(3), 504–515. <https://doi.org/10.1007/s12144-016-9438-y>

The Different Facets of Love: Exploring Mandaya Love Songs

- 11) de Almeida, T., & Lomônaco, J. F. B. (2020). The concept of love: An exploratory study with a sample of young Brazilians. *International Journal of Advanced Engineering Research and Science*. <https://doi.org/10.22161/ijaers.73.38>
- 12) Devotion Definition & Meaning | Britannica Dictionary. (n.d.). <https://www.britannica.com/dictionary/devotion>
- 13) Donney, L. (Writer), Shcaeffe, A. (Writer), Cameron, P. (Writer), & Shakman, M. (Director). (2021, February 26). Previously On (Season 1, Episode 8) [TV series episode]. In Feige, K., D'Esposito, L., Alonso, V., Shakman, M., Schaeffer, J., (Executive Producers), WandaVision. Marvel Studios.
- 14) Dorji, T. (2010). Preserving our Folktales, Myths and Legends in the Digital Era. *Storytelling, Self, Society*, 6(1), 19–38. <https://doi.org/10.1080/15505340903393260>
- 15) Duping, A. (2017). Phonological Variations among Mandaya Dialects: A Multiple Case Study. Available at SSRN 4004274, from <https://rb.gy/eadmhs>
- 16) Endurance Definition & Meaning | Britannica Dictionary. (n.d.). <https://www.britannica.com/dictionary/endurance>
- 17) Fang, M., & Bushnell, I. (2019). Understanding within couples -A preliminary research study. ResearchGate. https://www.researchgate.net/publication/338100979_Understanding_Within_Couples_-_A_Preliminary_Research_Study
- 18) Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist*, 56(3), 218–226. <https://doi.org/10.1037/0003-066x.56.3.218>
- 19) Freyd, J. J. (2023, August 23). What is a Betrayal Trauma? What is Betrayal Trauma Theory? Center for Institutional Courage. Retrieved from [https://dynamic.uoregon.edu/jjf/defineBT.html#:~:text=From%20Freyd%20\(2008\):%20Betrayal%20trauma%20occurs%20when,a%20caregiver%20are%20examples%20of%20betrayal%20trauma.](https://dynamic.uoregon.edu/jjf/defineBT.html#:~:text=From%20Freyd%20(2008):%20Betrayal%20trauma%20occurs%20when,a%20caregiver%20are%20examples%20of%20betrayal%20trauma.)
- 20) Garces, M. (2013, April 27). [Arts Corner] The Vanishing Journey of Mandaya Poetry and Music. Gathering Books, from <https://rb.gy/rm2udv>
- 21) Gire, J. (2014). How Death Imitates Life: Cultural Influences on Conceptions of Death and Dying. *Online Readings in Psychology and Culture*, 6(2). <https://doi.org/10.9707/2307-0919.1120>
- 22) Gonzalez, E. B. (2012). Decolonizing the Philippine literary canon: An interview with Luna Sicat-Cleto. *Verge: Studies in Global Asias*, 1(1), 96-106. <https://muse.jhu.edu/article/484927>
- 23) Grenoble, L. A., & Villalón, L. A. (2003). Language death in Davao Oriental: The case of Mandaya. *Philippine Journal of Linguistics*, 34(2), 1-23. <https://ejournals.ph/article.php?id=1768>
- 24) Grenoble, L. A., & Villalón, M. E. (2003). Language Vitality and Endangerment. UNESCO Intangible Cultural Heritage. <https://ich.unesco.org/doc/src/00120-EN.pdf>
- 25) Griffiths, K. (2017). Never give up. . . : Perceptions of perseverance and its impact on the life and academic success of nine university students. https://researchonline.federation.edu.au/vital/access/manager/Repository/vital:12696;jsessionid=55A07590E3A0F88C22CE8A7B6730F18A?site_name=Default+Site&view=null&f0=sm_subject%3A%22Perseverance%22&sort=null
- 26) Grøntvedt, T. V., Kennair, L. E. O., & Bendixen, M. (2020). Breakup Likelihood Following Hypothetical Sexual or Emotional Infidelity: Perceived Threat, Blame, and Forgiveness. *Journal of Relationships Research*, 11(e7), 1–9. <https://doi.org/10.1017/jrr.2020.5>. Direct link to the PDF: Breakup Likelihood Following Hypothetical Sexual or Emotional Infidelity: Perceived Threat, Blame, and Forgiveness (PDF)
- 27) Harrison, M. A., & Shortall, J. C. (2011). Women and men in love: Who really feels it and says it first? *The Journal of Social Psychology*, 151(6), 727-736. doi:10.1080/00224545.2010.522626
- 28) Heinze, R.-I. (1981). Review of *A Treasure of Mandaya and Mansaka Folk Literature*, by E. T. de La Cruz & Vilma May A. Fuentes]. *Asian Folklore Studies*, 40(2), 272–274. <https://doi.org/10.2307/1177878>
- 29) Impett, E. A., Gere, J., Kogan, A., Gordon, A. M., & Keltner, D. (2013). How Sacrifice Impacts the Giver and the Recipient: Insights From Approach-Avoidance Motivational Theory. *Journal of Personality*, retrieved from <https://doi.org/10.1111/jopy.12070>
- 30) Jordan, J. R., & McIntosh, J. L. (2011). Is suicide bereavement different? Perspectives from research and practice. In R. A. Neimeyer, D. L. Harris, H. R. Winokuer, & G. F. Thornton (Eds.), *Grief and bereavement in contemporary society: Bridging research and practice* (pp. 223–234). New York, NY: Routledge.
- 31) Lane, R. D., & Smith, R. (2021). Levels of Emotional Awareness: Theory and measurement of a Socio-Emotional Skill. *Journal of Intelligence*, 9(3), 42. <https://doi.org/10.3390/jintelligence9030042>
- 32) Larson, R., LMHC, CAMS-I, CPTT-Candidate, & Fuller, K., MD. (2022, October 7). Betrayal Trauma: Signs, Recovery & Getting Help. Choosing Therapy. Retrieved from <https://www.choosingtherapy.com/betrayal-trauma/#:~:text=Betrayal%20trauma%20is%20a%20type%20of%20trauma,gaslighting%20and%20lead%20to%20anxiety%20and%20depression.>

The Different Facets of Love: Exploring Mandaya Love Songs

- 33) Lawrenz, L., PsyD, & Lovering, N. (2023, August 3). What is betrayal trauma, and where can a person seek help? Medical News Today. Retrieved from <https://www.medicalnewstoday.com/articles/betrayal-trauma>
- 34) Lincoln, Y. S., & Guba, E. G. (1985, April). Criteria for Assessing Naturalistic Inquiries as Reports. <https://files.eric.ed.gov/fulltext/ED297007.pdf>
- 35) Margolin, G., Daspe, M., Timmons, A. C., Corner, G. W., Pettit, C., Rasmussen, H. F., Chaspari, T., Han, S. C., Arbel, R., Shapiro, L. S., Kazmierski, K. F. M., Del Piero, L. B., & Schacter, H. L. (2022). What happens when romantic couples discuss personal loss? Relational, emotional, and physiological impacts. *Journal of Family Psychology*, 36(6), 863–873. <https://doi.org/10.1037/fam0000979>
- 36) Martens, H., Hilda, Schröder, O., & Josée. (2002). The Psychology Behind Commitment and Loyalty - an empirical study in a bank setting. ResearchGate. https://www.researchgate.net/publication/4869745_The_Psychology_Behind_Commitment_And_Loyalty_-_An_Empirical_Study_In_A_Bank_Setting
- 37) McBain, T., PhD, LMFT, LPC, NCC, & Fuller, K., MD. (2022, October 4). Infidelity: Types, Causes, & Effects. Choosing Therapy. Retrieved from <https://www.choosingtherapy.com/infidelity/>
- 38) Meyer, C. (2023, December 6). The Difference Between Emotional Cheating and Physical Affairs. Brides. Retrieved from <https://www.brides.com/emotional-affair-and-a-physical-affair-1102788>
- 39) Mila, J., Mariscal, J. A., Lofranco, K. F. M., Macanim, F. G., & Bonifacio, R. (2021). Surviving Language Urbanization In Surigao Del Sur, Philippines: Preservation Of Kamayo Language Through Multilingualism, from <https://rb.gy/6ykpmm>
- 40) Miller, S. L., & Maner, J. K. (2009). Sex differences in response to sexual versus emotional infidelity: The moderating role of individual differences. *Personality and Individual Differences*, 46(3), 287-291. <https://doi.org/10.1016/j.paid.2008.10.013>
- 41) Nall, R., MSN, CRNA. (2020, June 29). What are the long-term effects of gaslighting? Medical News Today. Retrieved from <https://www.medicalnewstoday.com/articles/long-term-effects-of-gaslighting>
- 42) O'Connor, M.-F. (2019). Grief: A Brief History of Research on How Body, Mind, and Brain Adapt. *Psychosomatic Medicine*, 81(8), 731–738. <https://doi.org/10.1097/PSY.0000000000000717>
- 43) Powell, C., & Van Vugt, M. (2003). Genuine giving or selfish sacrifice? The role of commitment and cost level upon willingness to sacrifice. *European Journal of Social Psychology*, 33(3), 403-412. <https://doi.org/10.1002/ejsp.154>
- 44) Rokach, A., & Chan, S. H. (2023). Love and Infidelity: Causes and Consequences. *International journal of environmental research and public health*, 20(5), 3904. <https://doi.org/10.3390/ijerph20053904>
- 45) Rokach, A., & Chan, S. H. (2023). Love and infidelity: Causes and consequences. *International Journal of Environmental Research and Public Health*, 20(5), 3904. <https://doi.org/10.3390/ijerph20053904>
- 46) Schnitker, S. A. (2012). An examination of patience and well-being. *The Journal of Positive Psychology*, 7(4), 263–280. <https://doi.org/10.1080/17439760.2012.697185>
- 47) Schnell, S. L. (2016, November 3). Understanding the Different Types of Infidelity. Medically reviewed by Scientific Advisory Board. Psych Central. Retrieved from <https://psychcentral.com/blog/understanding-the-different-types-of-infidelity#1>
- 48) Selvam, S. (2010). Faith, Hope and Love as expressions of human transcendence: Insights from Positive Psychology. ResearchGate. https://www.researchgate.net/publication/216413378_Faith_Hope_and_Love_as_expressions_of_human_transcendence_Insights_from_Positive_Psychology
- 49) Simeonov, S. (2021). Relational Transgressions in Romantic Relationships: Men's Infidelity Urges Lastly Caught in the Act. *International Journal of Psychology and Behavioral Sciences*, 24(1), 112-137. https://www.researchgate.net/publication/356750371_Relational_Transgressions_in_Romantic_Relationships_Men's_Infidelity_Urges_Lastly_Caught_in_the_Act?_tp=eyJjb250ZXh0Ijpb7ImZpcnNOUGFnZSI6Il9kaXJlY3QiLCJwYXVWdlIjoiX2RpcmVjdCJ9fQ
- 50) Stanley, S. M., Whitton, S. W., & Markman, H. J. (2004). Maybe I do: Interpersonal commitment and premarital or nonmarital cohabitation. *Journal of Family Issues*, 25(4), 496–519. <https://doi.org/10.1177/0192513X03257797>
- 51) Stosny, S. (2013, November 27). Anger in the Age of Entitlement: Living and Loving after Betrayal. Psychology Today. Retrieved from <https://www.psychologytoday.com/us/blog/anger-in-the-age-of-entitlement/201311/living-and-loving-after-betrayal>
- 52) Tagler, M. J., & Jeffers, H. M. (2013). Sex Differences in Attitudes toward Partner Infidelity. *Evolutionary Psychology*, 11(4), 821-832. <https://journals.sagepub.com/doi/pdf/10.1177/147470491301100407>
- 53) Tanasugarn, A., Ph.D., CCTSA. (2023, April 24). Has Betrayal Caused Trauma in Your Romantic Relationship? Recognizing common signs and symptoms of betrayal trauma and how to heal. Psychology Today. Retrieved from <https://www.psychologytoday.com/ie/blog/understanding-ptsd/202304/has-betrayal-caused-trauma-in-your-romantic-relationship>

The Different Facets of Love: Exploring Mandaya Love Songs

- 54) Tangonan, G. M. (2018). Mandaya narrative discourse: Re-telling of stories and preservation of oral tradition. *LSP International Journal*, 5(1), 38-49. <https://ejournal.upi.edu/index.php/LSP/article/view/13054/7799>
- 55) Tangonan, M. (2018). Indigenous Knowledge in the Age of Modernization: The Mandaya Tribe. *Journal of Humanities and Social Sciences*, 3(2), 18-25. <https://ejournal.upi.edu/index.php/LSP/article/view/13054/7799>
- 56) The Editors of Encyclopaedia Britannica. (2023, December 22). Loyalty | Definition & Examples. Encyclopaedia Britannica. <https://www.britannica.com/topic/loyalty>
- 57) Tobin, M., Lambert, S., & McCarthy, J. (2020). Grief, Tragic Death, and Multiple Loss in the Lives of Irish Traveller Community Health Workers. *OMEGA - Journal of Death and Dying*, 81(1), 130-154. <https://doi.org/10.1177/0030222818762969>
- 58) Tyson, J. (2012). Turning a Tragedy into a Tribute: A Qualitative Exploration of Creating Meaning after the Loss of a Parent. *International Journal of Humanities and Social Science*, 2(18), 65. Retrieved from https://www.ijhssnet.com/journals/Vol_2_No_18_October_2012/9.pdf
- 59) Van Lange, P. A., Rusbult, C. E., Drigotas, S. M., Arriaga, X. B., Witcher, B. S., & Cox, C. L. (1997). Willingness to sacrifice in close relationships. *Journal of Personality and Social Psychology*, 72(6), 1373–1395. <https://doi.org/10.1037/0022-3514.72.6.1373>
- 60) Vernon, C. (2020). What is the psychosocial meaning of love? ResearchGate. https://www.researchgate.net/publication/343815253_What_Is_the_Psychosocial_Meaning_of_Love
- 61) Villaseñor, C. (2016, February 10). Is Love a Disease? Negative Psychological Effects of Love. Alliant International University. Retrieved August 7, 2023, from
- 62) Wery, J., & Kothakota, M.G. (2022). Money and Betrayal: Perceptions of Alimony Fairness in Relation to Infidelity. *Journal of Financial Therapy*.
- 63) Wilson, D. R., Ph.D., MSN, R.N., IBCLC, AHN-BC, CHT, & Raypole, C. (2023, July 6). Why Betrayal Can Cause Trauma and How to Start Healing. Healthline. Retrieved from <https://www.healthline.com/health/mental-health/betrayal-trauma>
- 64) Witt, K., & deVos, C. (2019, November 14). 100 Reasons Not to Have an Affair. Integral Life. Retrieved from <https://integrallife.com/100-reasons-not-to-have-an-affair/>
- 65) Yamaguchi, M., Smith, A., & Ohtsubo, Y. (2015). Commitment signals in friendship and romantic relationships. *Evolution and Human Behavior*. <https://doi.org/10.1016/j.evolhumbehav.2015.05.002>
- 66) Yengoyan, A. A. (1985). MEMORY, MYTH, AND HISTORY: TRADITIONAL AGRICULTURE AND STRUCTURE IN MANDAYA SOCIETY. In K. L. Hutterer, A. T. Rambo, & G. Lovelace (Eds.), *Cultural Values and Human Ecology in Southeast Asia* (pp. 157–176). University of Michigan Press. <http://www.jstor.org/stable/10.3998/mpub.19463.9>
- 67) Zoppolat, G., Visserman, M. L., & Righetti, F. (2019). A nice surprise: Sacrifice expectations and partner appreciation in romantic relationships. *Journal of Social and Personal Relationships*, 37(2), 450–466. <https://doi.org/10.1177/0265407519867145>