

Methods and Techniques in Conveying the Theme of Peace in Ludabi Poems

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ABSTRACT

Poetry is a form of art and literature characterized by its diverse forms and stylistic variations. A poem is easily distinguished by its structure, often adhering to a particular rhythmic or sound pattern at the end of each line. It is composed of stanzas and verses, typically consisting of eight, twelve, sixteen, or twenty-four syllables. This study sought to examine the lines and expressions within selected poems that embody the theme of peace. This section of the paper discusses the statements in each poem that highlight the theme of peace. The study aimed to determine the various methods and techniques employed by poets in articulating the theme of peace in their literary works. Findings revealed that the poets utilized allegories or figurative expressions containing implicit meanings to artistically express the theme of peace in their poems, thereby enriching and enhancing the aesthetic quality of the entire composition. The researcher recommends the reinforcement of the study's findings through further research focusing on related topics to provide a more comprehensive understanding of the subject.

Keywords – Literary, Poetry, Methods, Techniques, Figurative Speech, Peace

INTRODUCTION

Poetry is a form of art and literature characterized by its diverse forms and styles, distinguished by the free use of carefully chosen, appropriate, and aesthetically pleasing words that create a lasting impression on the discerning mind of the reader. A poem is easily recognizable, as it typically follows a specific pattern or structure in the pronunciation of the final words. It is composed of stanzas and lines, commonly containing eight, twelve, sixteen, or twenty-four syllables. Poems often employ figurative language and adhere to rhyme and meter, and they may vary in length, being either short or extended.

Literary writers, particularly poets, frequently utilize indirect or implicit expressions imbued with figurative meaning. Poets employ words that are uncommon in everyday speech but carry profound significance, thereby enhancing the artistic quality of their works. Some expressions reflect the breadth of the poet's experience, the extent of their reading, and the depth of their cultural understanding. The ability of a writer to conceal literal meanings within their work is a measure of their skill. Effective use of figurative language and allusions serves to engage readers while conveying the intended message. This functions as an effective means of highlighting the aesthetic quality of expression, employing various stylistic devices to enrich their poetic compositions.

According to Robert Harris's Traditional Theory of Poetry, a work must possess certain characteristics to be considered a poem. Poets utilize diverse techniques to express their experiences, emotions, and ideas in an artistic and figurative manner.

METHODOLOGY

This section examines, analyzes, and interprets the methods of expressing the theme of peace in Ludabi poems. The study employed a qualitative research design. A descriptive analysis approach was utilized in examining Ludabi poetry, based on the explanations of Sevilla (1992) and Aban (1998) as cited in Santos and Magracia (2014). The researcher gathered essential information on Bisaya poetry from a distinguished organization,

Ludabi, which served as the primary source of the poems analyzed in this study. This allowed for an examination of how Ludabi poets value the aspect of peace in their works.

Using content analysis, the Ludabi poems—or their Bisaya drafts/manuscripts—featuring the theme of peace were carefully examined. The analysis focused on identifying and interpreting the methods and techniques

employed by the Ludabi poets to articulate their ideas and sentiments in promoting discourse on peace.

I. Summary and Discussion of Study Results

This section of the paper discusses the methods and techniques used to highlight the theme of peace in Ludabi poems.

Artistic Expression of the Theme of Peace

Poetry is a form of art and literature enriched through the use of figurative language. Ludabi poets further enhance the artistic quality of their works by employing rhetorical devices, allowing them to express the theme of peace in a more creative and impactful manner.

Figurative Expressions in Ludabi Poetry

Various styles are employed to artistically convey and emphasize the aesthetic value of each poetic work. In the field of literature, a writer's skill is often measured by their ability to use figurative language that conceals the literal meaning of their text; thus, careful attention must be given to these elements in every poem (Bernales et al., 2013).

The following are the methods of artistic expression embedded in each poem:

PERSONIFICATION

“Matahom Sab Diay” by Gumer M. Rafanan

Evidence: “Nagbadlong sa gagmayng balod nga mihalok sa baybayon”

Explanation: In this line, the waves are given human qualities, described as being reprimanded for “kissing” the shore. The poem also states: “Sa sanga may langgam nga nag-awit, duyog sa mga bulak ug lunsayng balili nga giduyan sa hangin,” wherein the bird is personified as singing and the wind as rocking the fresh grass and flowers. This expression reflects personal peace. The tranquility evoked in one's emotions leads to inner peace of the heart and mind. The beauty of nature contributes to a sense of positive peace, as individuals experience authentic peace when they witness the splendor of their surroundings and the natural environment. Observing such beauty can serve as a powerful remedy, inducing inner healing, which fosters calmness in the mind, emotions, and heart.

“Kauswagan” by Seth Salcedo

Evidence: “Nagsungkod kauswagang mangiob”

Explanation: In this line, the concept of progress or development is personified, described as leaning on a stick like an elderly person struggling to stand upright. This metaphor suggests that the country's development is slow or weak. Effective governance serves as the primary foundation for positive peace, which, according to the negative conception of peace, is difficult to achieve and may lead to conflict. The imagery of the leaning figure conveys vulnerability or weakness, symbolizing a place lacking progress and prosperity due to violence. From the perspective of positive peace, all individuals can only live peacefully in a society characterized by justice and the absence of structural and cultural violence.

“Bandilang Puti” by Marcelo Geocallo

Evidence: “Langit mibakho sa kasubo”

Explanation: In this line, the sky is personified as crying from deep sorrow. Any act that seizes essential needs or takes life without justification violates human rights. Positive peace requires that recognition of human rights is an obligation for everyone. If all individuals acknowledge and uphold each other’s rights, it paves the way for a harmonious society, ultimately leading to genuine peace.

“Tuaw” by Gabriela M.

Evidence: “Dili matukib ang kasubo, Ning kasing-kasing nagbakho”

Explanation: In this line, the heart is personified through the use of verbs typically applied to humans, as indicated by “the heart cries.” The line conveys that war brings nothing but the fading of vitality. The trauma emphasized here reflects the concept of negative peace. The community is depicted as overwhelmed with sorrow, shrouded in fear, suffering, despair, and anxiety due to the ruthless violation of individual rights. The poem serves as a plea, aiming to move the hearts of those responsible for the destruction of the nation and humanity.

“Kaakohan” by Cirilo Lacuna

Evidence: “Nakita ko nga mipahiyom ang panganod luyo sa iyang dag-om, Ug nahulog ang giugom niyang ulan”

Explanation: In this stanza, the clouds are personified as smiling behind the overcast sky, with the restrained rain suddenly falling. From the perspective of negative peace, wars often originate from seemingly minor conflicts. The poem suggests that every conflict ultimately concludes in peace. It conveys that even amidst the trauma caused by violence, one can perceive the subtle smile behind suffering.

“Nanghupaw” by Cirila Amba

Evidence: “May nagaawit nga ginganlag antolihaw”

Explanation: In this line, the antolihaw bird is personified as singing. Its song reflects the vibrant rhythm of peace after war. Singing symbolizes a form of remembrance and acknowledgment that life continues despite adversity. Even amid difficulties, there is an effort to remain joyful and hopeful in attaining true happiness and a sense of inner peace.

“Lumalabay Lamang” by Fidel T. Pepito PSK

Evidence: “Maoy atong ipasuwabi ang kabilihon sa atong gawi, Nagdto sa atong isikaingon kay mao kanay bugtong gasa nga hinatag sa langit”

Explanation: In this line, the sky is personified as the giver of a unique blessing. The poem conveys that the admirable qualities of individuals are gifts bestowed by the Creator. Life is artistically expressed as transient, emphasizing that all things will eventually be left behind at the appointed time. Therefore, it is essential to value good traits, virtuous behavior, and acts of kindness toward others. Based on the perspective of positive peace, harmony—understood as respect and understanding—must prevail in order to achieve genuine peace.

Metonymy**“Matahom Sab Diay” by Gumer M. Rafanan**

Evidence: “Kunotong kamot nga gihagkan sa pagtahod”

Explanation: In this line, the name or designation replaces the reference to the wrinkled hands of the elderly. The pursuit of peace does not age, even when the mind and body grow weary; a sincere heart remains vibrant in its singular aspiration to attain tranquility and progress.

“Kauswagan” by Seth Salcedo

Evidence: “Mga bala nagsiga-siga, mga alaot biktima!”

Explanation: Here, the term for bullets substitutes for guns that are firing. The poem depicts direct violence, vividly illustrating how innocent civilians lose their lives. Its purpose is to remind readers of the fragility of life, particularly in an oppressive society, thereby underscoring the need to value life.

Evidence: “Usa ka anghel mikunsad”

Explanation: In this line, an Overseas Filipino Worker (OFW) is figuratively referred to as an angel. The poet artfully compares the OFW to an angel, as they symbolize hope for the community, providing a means to rise above structural violence where severe poverty and hunger are prevalent.

“Kalinaw sa Mindanaw” by Mlbn. Leo Zaragosa

Evidence: “Og panahon na usab nga sila mosayaw”

Explanation: In this line, joy is represented by the act of dancing. It signals a time when conflict subsides, replaced by renewed energy and happiness that restores hope. War is depicted as destroying the joy and hope fostered by the Bisaya people. The poem reflects enduring hope in the hearts of citizens despite the violence, chaos, and suffering left by previous conflicts. The poet artfully conveys anticipation and aspiration for justice and happiness.

“Kahayag” by Marcelo A. Geocallo

Evidence: “Tidlom sa kahulogan sa balaanong mga Pulong”

Explanation: In this line, the Bible is referred to as “sacred scripture.” It is called sacred because it is the Word of God, powerful enough to guide individuals, with faith in God serving as a pathway to achieving peace. A person who consistently advocates for peace (a pacifist) resists chaos and war at all times, opposing the use of arms as a matter of conscience or religious belief.

Evidence (2): “Sanglit ulipon ako sa hugot kung pagtuo”

Explanation: In this line, the term “faithful” is replaced by “slave,” such that instead of saying “faithful to one’s beliefs,” it is expressed as “a slave to one’s beliefs.” The poem artistically conveys the profound faith of the people in God. The Bible is depicted as their guide and source of hope, as it contains the promises of God to His followers. The poet’s aim is to remind readers that despite turmoil, one should not abandon their faith and must continue to trust in God, who alone provides the courage to face life’s challenges.

“Pangamuyo” by Marcelo A. Geocallo

Evidence: “Mga dyablo naghudyaka sa tumang kasadya”

Explanation: In this line, the term for “evil people” is replaced with “devils” (dyablo). The poet artfully compares oppressive individuals to wicked devils or demons, as both share the same purpose: to bring suffering and distress to innocent people. The poem seeks to awaken awareness among citizens, urging them to recognize whom they can trust.

“Ang Dalan sa Katarong” by Cirilo Lacuna

Evidence: “Mag-madaogon ang kahayag sa katarong batok sa kangitngit”

Explanation: In this line, “good” is replaced with “light” and “evil” with “darkness.” War is metaphorically likened to the hopeless blackness of night. The poet artfully conveys that a time will come when goodness will prevail over evil. The poem encourages readers not to lose hope.

“Hustisya” by Fem Flores

Evidence: “Usa ka binhi gasa sa kinabuhi”

Explanation: In this line, the term “child” or “infant” is replaced with “seed.” The poet artistically compares a seed to human life, emphasizing that life, like a seed, must be nurtured in order to flourish. The poem reminds citizens of the value of life and the importance of not squandering it.

“Lumalabay Lamang” by Fidel T. Pepito (PSK)

Evidence: “Ang tanang bahandi nga atong gihuptan iya sa langit ug kini ato man lang inuslan”

Explanation: In this line, the term or name “God” is replaced with “heaven.” The poet artfully expresses that all the things we possess are borrowed from God, reminding readers not to be greedy for material possessions but to focus on more important aspects of life, such as family and personal integrity.

“Ikaw ug Ako sa Kangitngit” by Efren G. Tarongoy & Cirila Amba

Evidence: “Siya ug Ako sa kangitngit, Bisan nagsukarap ay nanag-awit”

Explanation: In this line, the term “problems” is replaced by “darkness,” and “celebrated” is replaced by “sang.” The poet artistically depicts the hope experienced by citizens facing oppression and violence—whether direct, cultural, or structural. The poem encourages readers to recognize the importance of courage and resilience in the face of challenges. As long as people remain united, any difficulty can be made lighter.

“Taliwala sa Kaguliyang” by Fr. Jon Saguban

Evidence: “Gihapak sa tsunami ang Japan”

Explanation: In this line, the term “occurred” is replaced with “struck.” The poet vividly describes the disaster in Japan as an example of structural violence, highlighting the destruction of infrastructure and property caused by the tsunami. The poem conveys that the world is temporary; even when disasters and chaos occur, everyone must remain steadfast and resilient.

Synecdoche**“Matahom Sab Diay” by Gumer M. Rafanan**

Evidence: “Mga kamot nga bukas nga nagpabuhagay sa mga paambit”

Explanation: In this line, the hands are highlighted instead of explicitly mentioning the person, representing individuals who are always willing to help. The poet artfully depicts the spirit of cooperation and mutual assistance among people. The poem emphasizes the importance of empathy and compassion; one should open their heart and mind to help others, recognizing that there will come a time when they too may need assistance. This illustrates the significance of helping one another.

“Kahayag” by Marcelo A. Geocallo

Evidence: “Mga dautan gipusasan”

Explanation: In this line, criminals are restrained, but the term “imprisoned” is not directly stated; instead, a part of the whole—handcuffs—is mentioned. The poet conveys that those who commit wrongdoing must face consequences. Through this, a sense of peace is established, as justice prevails.

“Ang mga Tingog... Ang mga Tunob ug Bantayog sa EDSA” by Rogelio S. Pono

Evidence: “Hinabolan sa asol, dalag, ug pula nga kolor, nga maoy simbolo nga giyukboan sa katawhan”

Explanation: In this line, the Philippine flag is represented by its colors—blue, yellow, and red—without directly mentioning the “Philippine flag.” The poet artfully conveys that the flag symbolizes unity and respect, as the citizens bow to it. It signifies that all Filipinos share a common origin and that through unity, a sense of peace can be felt.

“Pahiyom sa Mindanao” by Marcelo Geocallo

Evidence: “Ang doremi nga pitik sa kasing-kasing”

Explanation: In this line, the heartbeat is represented through musical notes, “do re mi,” instead of directly stating “music.” The poet artfully expresses the rhythm of the human heart, likening it to the fundamental scale in music. This figurative expression portrays a person experiencing deep inner joy and contentment.

“Hustisya” by Fem Flores

Evidence: “Singgit sa dughang nagsubo”

Explanation: In this line, a person’s sorrowful cry is expressed, yet the term “person” is not directly stated; instead, a part of the whole—the heart—is mentioned. The poet artfully conveys the anguish experienced by individuals suffering from oppression. The poem highlights that many people today endure violence, emphasizing the need for friends and companions to provide comfort and lighten emotional burdens.

“Pagbulig” by Cirila Amba

Evidence (1): “Kasingkasing magmalipayon”

Explanation: Here, a person’s happiness is conveyed, but the term “person” is replaced with “heart,” representing a part of the whole. This line aligns with Talcott Parsons’ Functionalist Theory, which suggests that individual behavior is governed by socially accepted norms and rules, fostering stronger relationships, cooperation, and communication (Parsons, 1951). The poem implies that unity leads to joy and peace originating from the heart, strengthening social bonds. According to Parsons, the most important system for maintaining order is the “value system”—individuals act according to their values in response to the norms and values of others. Through these interactions, people influence each other and contribute to the ongoing creation and reinforcement of social order, resulting in “natural order.”

Evidence (2): “Tungob ang akong kalag sa kalipay, Nadigo ang akong dughan sa himaya”

Explanation: In this line, the intense joy of a person is expressed, yet the term “person” is not directly stated; instead, parts of the whole—“soul” and “chest”—are mentioned. The poet artistically conveys the satisfaction and fulfillment felt by individuals who have achieved their desired goals. It reflects a Filipino trait of maintaining joy and optimism even amidst challenges, fostering inner peace and emotional stability.

Idioms

“Matahom Sab Diay” by Gumer M. Rafanan (PSK)

Evidence: “Mga kamot nga bukas palad”

Explanation: In this line, the idiom “bukas-palad” (open-handed) signifies a person who is always willing to help. The poet artistically conveys the virtue of generosity and helpfulness. The poem emphasizes that one should not hesitate to assist those in need and be generous, thereby fostering love and compassion. This contributes to harmony and a peaceful life within the community.

“Kausaban” by Violeta Verdun

Evidence: “Napawong ang kandila”

Explanation: In this line, the extinguishing of a candle is an idiom representing the loss of life. The poet artistically depicts the abrupt end of a life, symbolizing direct violence. The life of a person is likened to a candle that can be extinguished at any moment. The poem conveys to readers that life is brief and not everyone will experience prosperity at all times; thus, one should value the life granted by God.

“Ang Bugtong Damgo” by Efren G. Tarongoy & Cirila Amba

Evidence (1): “Ihangad ko sa langit, kining gitinguha ko”

Explanation: This line conveys the idea, “I will lift my desires to heaven,” meaning “I will pray to God for all that I wish for.” The poet expresses hope and faith in divine guidance for fulfilling one’s aspirations.

Evidence (2): “Kon iduko palang sa yuta, mga kasilag ug kaguyot”

Explanation: This line translates to “If only hatred and anger could be laid to the ground,” meaning “If only people would abandon pride and completely forget resentment and hatred.” The poet vividly illustrates humility and encourages readers to let go of anger, allowing love and compassion to prevail in everyone’s heart.

Alliteration

“Kauswagan” by Seth Salcedo

Evidence: “Talikdan, yutang natawhan, walay balikan”

Explanation: In this line, the syllable “an” is repeated three times in adjacent words. The poet artistically portrays the departure of people from their homeland due to the direct violence they have experienced. The poem implies that, because of chaos, many aspects of life are sacrificed or neglected, such as leaving one’s place of birth—a place difficult to return to. Consequently, the longing for prosperity is emphasized, highlighting the desire for a fresh start and the continuation of life under more peaceful circumstances.

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence (1): “Lugitom sa kaitom”

Explanation: In this line, the syllable “tom” is repeated twice in adjacent words. “Lugitom sa kaitom” is an allusive expression symbolizing mourning and grief caused by witnessing violence. The poet uses the alliteration to intensify the emotional weight of suffering experienced by the community.

Evidence (2): “Oh! Kausaban sa unahan, sa gipahunghong kabag-ohan sa atong Inahang Yuta”

Explanation: In this stanza, the syllable “an” is repeated three times in adjacent words. This reflects the whispered or gradual changes occurring in the homeland, emphasizing that progress and transformation arise through harmonious collaboration among people within a group. The poem suggests that peace is attainable when love for fellow human beings is prioritized, presenting it as the most powerful force for achieving unity, peace, and development. The poet’s appeal in Inahang Yuta underscores that love is the essential pathway toward national harmony and progress.

“Kausaban” by Violeta Verdun

Evidence: “Usa ka hinungdan, pagtuman sa kausaban, bahalag si kinsa matumban, mao’y angayan timanan”

Explanation: In this stanza, the syllable “an” is repeated six times in adjacent words. The repetition underscores the call for change, as the poem conveys a singular goal: achieving progress and transformation, even at the expense of challenges along the way. It expresses a fervent plea for change to prevent and stop direct violence rooted in societal structures. The poem serves as a reminder of the consequences for those who violate laws or engage in illicit behaviors, which are often the source of cultural and structural violence. The

work artistically imprints in the readers' minds that genuine transformation toward peace can only be achieved when societal order and justice prevail.

“Kalinaw sa Mindanaw” by Mlbn. Leo Zaragosa

Evidence: “Kabataan sa Evacuation Center, nagdula pino sa siaw ug tiaw-tiaw, walay kasayuran nga ilang sa dapit nga walay kalinaw... Sa tambalanan mga sundalong samaran maduaw, ang sakit sa igo bala daw dili mahanaw, nag-ampo nga dili matapos ug mupanaw, og mahupay ang ilang kasakit og kamingaw”

Explanation: In these consecutive stanzas, the syllable “aw” is repeated nine times in adjacent words. The poem depicts the distressing situation faced by individuals in the aftermath of war. It portrays children scattered in evacuation centers and soldiers tending to the wounds inflicted by oppressive forces. The poem illustrates the consequences of structural and direct violence, showing that beyond physical injuries and abuse, war also leads to the loss of property and homes. The poet emphasizes that chaos yields no benefits for anyone. Furthermore, the poem conveys the deep longing for peace among the people, expressed through prayers for the cessation of suffering.

“Tuaw” by Gabriela M.

Evidence: “Kangitngit naglugitom sa kaitom”

Explanation: In this line, the syllable “tom” is repeated twice in adjacent words. Additionally, in the stanza “Isilsil unta sa alimpatakan, nga managsoon kitang tanan, wala untay bisan kinsa nga mayatakan, og tawong tampalasan,” the syllable “an” is repeated five times. The poet vividly portrays the sorrowful circumstances faced by citizens as a result of direct violence. The darkening sky symbolizes the grief and despair of those affected by conflict.

“Kausaban” by Violeta Verdun

Evidence: “Usa ka hinungdan, pagtuman sa kausaban, bahalag si kinsa matumban, mao’y angayan timan-an”

Explanation: In this stanza, the syllable “an” is repeated six times in adjacent words. The poem conveys that in the strong pursuit of desired change, individuals may oppress others if necessary. It implies that cultural, structural, and direct violence not only destroy material possessions and cause physical and emotional harm but also damage relationships and social cohesion. Citizens who should be united instead become adversaries in pursuit of personal gain.

“Kagawasan” by Vicente C. Padriga

Evidence: “Ang kalayo sa pagkayutawhanon, giasdang ta dayon ang kamatayon”

Explanation: In this line, the syllable “on” is repeated three times in adjacent words. Additionally, in the line “Sa pagim-aw karon sa masigang adlaw, sa kagawasan sa minahal tang lunsod,” the syllable “aw” is repeated three times. The poet utilizes these repetitions to emphasize the urgency, intensity, and significance of freedom in the midst of conflict, reinforcing the emotional weight of resistance and the pursuit of self-determination.

“Taliwala sa Kaguliyang” by Fr. Jon Saguban

Evidence 1: “Nagbaha sa Pakistan, Naglinog sa New Zealand, Gihapak sa tsunami ang Japan”

Evidence 2: “Nagkagubot tunga-tungan silangan, Apan taliwala sa kaguliyang sa kasanoran, Sa gamay nga eskina sa kasaysayan nga napatik sa kamatuoran, Gipahunong niya ang unos sa kadagatan”

Explanation: The entire poem utilizes the syllable “an” nine times in adjacent words. The poem portrays structural violence, highlighting the destruction of material possessions, properties, and infrastructure caused by natural disasters—also linked to human negligence toward the environment. The poem reflects that humans

are not the only agents capable of causing harm. The poet aims to convey that achieving peace is not solely through combating evil or punishing oppressors and wrongdoers. A crucial practice that contributes to peace is collective environmental stewardship, as our survival depends on the environment—from the natural surroundings we grow up in to basic human necessities such as clothing, medicine, and food.

Hyperbole

“Kauswagan” by Seth Salcedo

Evidence: “Bakwit didto, bakwit diri, nanglupad palayo”

Explanation: This line expresses hyperbole because it is impossible for evacuees to literally “fly” away. The poem also states, “Daghan ang nabusog, natagbaw... sa mibahang grasya ug kwarta,” which exaggerates that money flowed abundantly. The poem conveys that, due to direct violence, some were forced to leave their homes. The extreme chaos compelled people to relocate merely to live peacefully.

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence: “Dugo mingbanaw”

Explanation: This line exemplifies hyperbole because it is impossible for blood to literally flood. The poem uses this expression to describe the many lives lost due to combat and direct violence. “Dugo mingbanaw” symbolizes the countless wasted lives. The poet’s aim is to make the audience recognize the importance of living righteously under the guidance of God.

“Kausaban” by Violeta Verdun

Evidence: “Makabungol ang Kahilom”

Explanation: This line employs hyperbole because silence can never literally deafen. The poet uses this metaphor to illustrate the profound sorrow caused by war. “Makabungol ang Kahilom” conveys that, although the surroundings may seem silent, internally people are full of cries for justice and suffering. The poem seeks to awaken oppressors to the truth that greed and oppression bring no good. Not all silence signifies peace.

“Kalinaw sa Mindanaw” by Mlbn. Leo Zaragosa

Evidence: “Kay ang kanindot nakakasilaw”

Explanation: This line demonstrates hyperbole because, although Mindanao is beautiful, it cannot literally “dazzle.” The poet describes the beauty of the land before direct violence erupted, which later led to structural violence. The poet aims to impress upon the reader that violence and chaos affect not only others but also ourselves and our environment.

“Kahayag” by Marcelo A. Geocallo

Evidence: “Mibaha ug dugo”

Explanation: This line is hyperbolic because blood cannot literally flood. It portrays situations of direct violence, particularly during war. While exaggerated, the depiction underscores the real consequences: soldiers and civilians are harmed, and many lives are lost. The poem emphasizes that, in times of conflict, human life is endangered, advocating for the elimination of all forms of violence and the cultivation of love and respect to achieve peace.

“Pangamuyo” by Marcelo A. Geocallo

Evidence: “Dugong lunhaw sa yuta mibanaw”

Explanation: This line is an exaggeration because blood cannot literally flood the land. The expression symbolizes death and reflects profound anger and grief resulting from direct violence. The poem cries out for justice, suggesting that freedom and stability can only be achieved when justice prevails in society.

“Tuaw” by Gabriela M.

Evidence: “Dugo mibanaw”

Explanation: This line exemplifies hyperbole because it is impossible for blood to literally flood. The poem depicts the negative consequences of violence and greed upon all beings. In Filipino, the phrase “dumugo” or “mibanaw” implies murder and death. Every being has the right to live peacefully, and as a herald of peace, the poem underscores the importance of respecting each individual’s right to life and security.

“Pangandoy” by Gino Romitman

Evidence: “Mibanaw ang dugo niining yuta”

Explanation: This line uses hyperbole because blood cannot literally flood the land. It symbolizes widespread killing and death, representing societal trauma caused by violence. The poet warns that unless the root causes of conflict leading to death are understood, direct violence cannot be resolved.

“Kagawasan” by Vicente C. Padriga

Evidence: “Sa ilang mga dugo, sila giulanan”

Explanation: This line demonstrates hyperbole because it is impossible for blood to literally rain down. It illustrates the violence and devastation of war. The poem conveys that self-interest and greed cannot resolve conflicts. Only through respect and love for others can true freedom and peace be achieved.

Transferred Epithet

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence: “apan naa gihapona ng buhing pangutana”

Explanation: In this line, an adjective normally applied to humans is transferred to an inanimate object. The poem conveys that the “living question” still exists—a metaphorical question reflecting the uncertainties faced by those deprived of a promising future. This literary device highlights the significance of love for one’s homeland in the pursuit of true peace, leaving readers to reflect on the value of nurturing and protecting their native land.

“Pahiyom sa Mindanao” by Marcelo Geocallo

Evidence: “Nag ang Mindanao huwasan nas naglaublaob nga hilanat”

Explanation: Here, an adjective normally reserved for humans is applied to “Mindanao.” The line conveys that Mindanao has recovered from a severe “fever,” symbolizing the easing of conflict. The poem depicts events that once brought sorrow and fear, yet ultimately justice prevails, leading to harmony. In terms of positive peace, the poem emphasizes that fair and just treatment of all contributes to the attainment of true peace.

Type of Questioning

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence 3: “Mao ba kini ang kahulugan sa dugay ng panahong gitinguha?”

Explanation: This line poses a question that can either be accepted or rejected. It is a type of question that leaves readers pondering its answer. It expresses the inquiries of the people seeking peace of mind and heart. It is a call through the poem asking when true peace can be achieved.

“Pangamuyo” by Marcelo A. Geocallo

Evidence: “Asa ang gugma sa usag-usa” and “Banagbanag sa kabuntagoo, kahadlokan na ba?”

Explanation: These lines express two questions that can either be accepted or rejected. They ask about the relationship of love to the attainment of peace. The poem conveys a strong message about the power of love in achieving peace within society. Without love, the people’s efforts for peace would be meaningless.

“Tuaw” by Gabriela M.

Evidence: “Yutang sinaad gipasipad-an nalang basta-basta?”

Explanation: This line poses a question that can either be accepted or rejected. It is a plea within the poem calling for genuine peace. Through this question, the poet conveys the importance of valuing and loving one’s country as a pathway to peace.

“Kaakohan” by Cirilo Lacuna

Evidence: “Ngano bang ah at ninyong gipungil ang pungango sa hamis nga bituon?”

Explanation: This line expresses a question that can either be accepted or rejected. “Gipungil” means “taken away.” It leaves an important question that serves as a step toward attaining harmony.

“Hustisya” by Fem Flores

Evidence: “Oh may bililhon pa ba sa kinabuhi?”

Explanation: This line poses a question that can either be accepted or rejected. It is a call highlighting the importance of life—a life given by God that deserves protection. According to Article 3 of the Universal Declaration of Human Rights, everyone has the right to life, liberty, and security of person. No one may be deprived of life, freedom, or property except according to due process of law. The poem emphasizes the value of justice in attaining a peaceful life.

Assonance

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence: “Hoy pagmata na! Ipatigbabaw ang gugma sa matag-usa”

Explanation: In this stanza, the repetition of the vowel ‘a’ in closely placed words can be observed. The poem is a call to open one’s eyes, emphasizing that love for one another should prevail in every heart so that the desired peace of mind and harmony can be attained.

“Kausaban” by Violeta Verdun

Evidence 1: “Buk-an sa ulo, kadtong mga tawo, sa droga nagpatunto”

Explanation: In this stanza, the repetition of the vowel ‘o’ in closely placed words can be observed.

Evidence 2: “Gihiusa kita, sa bug-os nga gugma, kasing-kasing naghudyaka, sa tumang kasadya”

Explanation: In this stanza, the repetition of the vowel ‘a’ in closely placed words can be observed.

Evidence 3: “Bisan igo-igo ra ang sapi, isyagit ko pasubli, walay ikatandi o tugbang nga bahandi”

Explanation: In this stanza, the repetition of the vowel ‘i’ in closely placed words can be observed. The poem emphasizes the unparalleled value of certain treasures, no matter how small.

Evidence 4: “Kalinawong pamuyo, naglig-on kanato, katumanang damgo, sa kahitas-an moyukbo”

Explanation: In this stanza, the repetition of the vowel ‘o’ in closely placed words can be observed. The term *kausaban* in Filipino means “change.” Each line of these figurative statements carries a goal: to achieve progress and transformation. Each verse expresses a persistent plea to prevent violence caused by selfish interests and greed. It serves as a reminder that those who violate laws—especially those involving drugs, considered a root of many forms of violence—will face consequences. Through artistic expression, the poem instills in the minds and hearts of readers that regardless of who is affected, only through government action and collective effort can true change and peace be achieved in the nation.

“Ang mga Tingog... Ang mga Tunob ug Bantayog sa EDSA” by Rogelio S. Pono

Evidence: “Mga buto.. sa bomba wala ug tuo atubangan ug luyo”

Explanation: In this line, the repetition of the vowel ‘o’ in closely placed words can be observed. The words *buto* (bones) and *bomba* (bomb) figuratively depict violence. Each stanza narrates events that lead to destruction and ultimately to reconstruction. Unity, love for oneself, others, and the nation are the central calls in every statement. The poem instills in every heart the power of unity in achieving freedom, peace, and change.

“Tuaw” by Gabriela M.

Evidence: “Hoy pagmata na! Ipatigbabaw ang gugma, sa matag usa!”

Explanation: In this stanza, the repetition of the vowel ‘a’ in closely placed words can be observed. This is a call emphasizing the importance of love. The poem creatively expresses the powerful role of love in promoting peace.

“Pagbulig” by Cirila Amba

Evidence: “Kung anaa ang panaghiusa, sa pagkab-ot sa hudyaka, Kalinaw matagamtaman ta”

Explanation: In this stanza, the repetition of the vowel ‘a’ in closely placed words can be observed. The poem conveys the significance of unity. The line emphasizes that when there is cooperation, the attainment of joy and peace is possible. It demonstrates the power of unity in achieving success and fostering peace.

Exclamation

“Inahang Yuta” by Gilthrod “Gigi” Dingding

Evidence 1: “Kalinaw! Hain na?”

Explanation: This line expresses the writer’s intense feelings regarding the absence of peace in the surroundings. By asking “Where is it?” the poet emphasizes the strong longing for peace.

Evidence 2: “Hoy pagmata na! Ipatigbabaw ang gugma, sa matag-usa”

Explanation: This line also conveys strong emotion, aiming to awaken the readers’ awareness that love should prevail in every human heart. Love is portrayed as the transformative force that fosters humanity, patriotism, and care for nature, leading toward the desired peace.

“Kalinaw sa Mindanaw” by Milbn. Leo Zaragosa

Evidence: “Ang katawhan karon sa Mindanao, sa ilang mga kasing-kasing nagatuaw! Hain kana Kalinaw o Kalinaw?”

Explanation: This stanza expresses the intense feelings of the people in Mindanao, questioning where peace is, as it has been denied by the terrorists causing chaos on their island. It artistically conveys the plea of individuals yearning for true peace and security, impressing upon readers the importance of peace in society.

“Pangamuyo” by Marcelo A. Geocallo

Evidence: “Kalinaw! Kalinaw! Syagit sa kadaghanan”

Explanation: The poem expresses the strong emotions of people shouting and seeking the peace they deserve. It is a call, a plea, and a symbolic waving of the banner of peace, presented in an artistic manner.

“Tuaw” by Gabriela M.

Evidence: “Hoy pagmata na! Ipatigbabaw ang gugma, sa matag-usa!”

Explanation: This line conveys the writer’s intense feelings, aiming to awaken the readers’ awareness that love should prevail in every heart, as a path to achieving the peace they long for.

“Pangandoy” by Gino Romitman

Evidence: “Kalinaw! Kalinaw! Kalinaw! Unsaon ka pag-angkon”

Explanation: The poem expresses the intense emotions of people questioning how they can attain peace and what steps they must take to make it a reality.

“Hustisya” by Fem Flores

Evidence: “Ginoo ang mosilot sa mga makakasala!!!”

Explanation: The poem expresses strong emotion and belief that the day will come when God will punish the guilty. It impresses upon readers that wrongdoing, especially actions causing trauma and violence, will not go unpunished. The line artistically conveys the necessity of doing good and avoiding evil, as divine justice will hold everyone accountable.

Euphemism**“Kalinaw sa Mindanaw” by Milbn. Leo Zaragosa**

Evidence: “Sa Funeraria, buy-od sa lawas nga mabugnaw, Maoy imong malantaw”

Explanation: This line softens the reference to a person’s death. It does not directly say the person is dead; instead, it describes “cold bodies” lying in repose. It depicts the killing that occurs due to misunderstanding, which leads to violence. The line highlights the trauma experienced by those whose only fault is the desire to achieve a misconstrued notion of freedom.

“Kahayag” by Marcelo A. Geocallo

Evidence: “Sa kalit preskong hangin, nanimahong pulbora”

Explanation: This line softens the reference to the events happening around. It does not directly say there are violent explosions or chaos, but instead notes that the “fresh air” is suddenly replaced by “the smell of

gunpowder.” This implies war, where death and societal destruction occur. Artistically, the poet conveys hope, suggesting that behind despair there is still the possibility of emerging into true peace at the right time.

“Tuaw” by Gabriela M.

Evidence: “Inig halok sa lubnganan tanan atong talikdan”

Explanation: This line softens the reference to death. It does not directly say that a person will die and abandon all; instead, it says “when the person kisses the dark grave.” It impresses upon the readers that one should do good, because arrogance and greed lead to nothing lasting. Everything on earth is borrowed from the Creator, and all should remember that life has a definite end—death.

Calling Out

“Kahayag” by Marcelo A. Geocallo

Evidence: “Tyabaw matag-usa Hustisya, umari ka!”

Explanation: In this line, there is a conversation with what is called “Justice,” even though it is not alive. The poem depicts people calling on Justice to come to them, emphasizing how essential justice is for achieving peace. Justice is portrayed as a key element of positive peace—without justice, there can be no peace.

“Pangandoy” by Gino Romitman

Evidence: “Kalinaw asa ka?” and “Kalinaw! Kalinaw! Kalinaw! Unsaon ka pag-angkon?”

Explanation: Both lines address “Peace” as if it were a living being. They ask where it is and how it can be attained, creating a formal dialogue with the abstract concept. These lines serve as a call and a reflection, leaving readers to consider how true peace can be achieved.

Evidence: “Mga kinabuhi gisayangan lamang”

Explanation: In this line, the reference to people is softened. It does not directly say that lives were lost meaninglessly, but instead says that “lives were merely wasted.” The line emphasizes the value of life and urges that goodness should prevail while one is alive, as a way to foster inner peace and harmony within society.

“Hustisya” by Fem Flores

Evidence: “Hustisya! Hustisya! Hain kana?”

Explanation: In this line, “Justice” is addressed and asked where it is, even though it is not a living entity. The poem emphasizes the vital role of justice in achieving freedom and peace.

Proverb

“Pangamuyo” by Marcelo A. Geocallo

Evidence: “What is borrowed is also what must be returned”

Explanation: This line expresses that what one borrows or takes must also be repaid. It serves as a reminder that doing harm to others will never yield positive results. As the proverb says, “You reap what you sow.” Therefore,

if one acts with a kind heart, only kindness will return, and this will guide everyone toward true peace.

Simile

“Mga Sakayanon” by Marcello A. Geocallo

Evidence: “Morag bawod , kusog ug kakugi, Determinasyon ug paglaom way puas paningkamot”

Explanation: In this line, the waves are compared to the strength, diligence, and determination of a person seeking a livelihood in another country. Just as waves never stop crashing against the shore, the person never gives up in striving for progress and the peace they hope to achieve for their family.

“MARAWI” by Juanita Tecson

Evidence: Ang Hesukristo og Allah pareho rang Ginoo, Walay taas o mubo kanato”

Explanation: This line states that Jesus Christ and Allah are alike—they are both God. Therefore, no Christian or Muslim is superior to the other. Everyone is equal and must unite for the sake of peace.

“Pahiyom sa Mindanao” by Marcelo Geocallo

Evidence: Ug sud-ongon, malabrilyanteng busilak sa pagsalig”

Explanation: In this line, the trust and faith of the people are compared to a pure, brilliant diamond that always stands out. The poem emphasizes that, like a diamond, the trust and faith of every person should be genuine and heartfelt. This trust and faith should prevail over any problems or calamities that arise; one must always trust and have faith.

“Nanghupaw” by Cirila Amba

Evidence: “Sama sa sugang nikisdom and adlaw”

Explanation: In this line, the fading light is compared to the sun as it sets. It symbolizes a plea for peace, not only for inner calm but also for social harmony.

Metaphor

“Hinol sa Kalinaw” by Marcelo Geocallo

Evidence: “Sa mga teroristang sukol-dagan ug inilaga nga pakig-away”

Explanation: In this line, terrorists are indirectly compared to rats in battle because both charge forward and then suddenly run away like cowards. It depicts the violence caused by people whose only aim is to destroy the future and lives of others. The poem emphasizes that the actions of destructive terrorists are despicable. They fight for selfish gain, lack compassion, and have no rightful place in the world. They should not be emulated and must be stopped so that the peace they stole can be restored.

“Tuaw” by Gabriela M.

Evidence: Tumang kasakit, daw gidunggab sa mahait nga hinagiban”

Explanation: In this line, the poet indirectly compares the pain she feels to the sting of being struck by a sharp object. The poem calls on those who cause violence to stop, advocating for justice and love so that the world can become peaceful.

“Lumalabay Lamang” by Fidel T. Pepito PSK

Evidence: “Isulat sa mga panid sa basahon sa atong kinabuhi aron mabasa sa atong mga sumusunod nga dinhi ning tabunok nga yuta nga atong gipuy-an”

Explanation: In this line, a person's life is indirectly compared to an unfinished book that is still being written. It seeks to leave behind, through its pages or records, important histories that future generations should cherish. It reminds readers that everything we experience is temporary; nothing can be taken to the afterlife. Therefore, goodness of heart should prevail so that a truly peaceful society can exist.

Onomatopoeia

“Ang mga Tingog... Ang mga Tunob ug Bantayog sa EDSA” by Rogelio S. Pono

Evidence: “Hampak sa silot gipatagamtaman: bagyo! lunop! Linog!”

Explanation: In this line, the word hampak (strike) imitates the sound of hampas (to hit). It is etched in the hearts and minds of readers that all the storms or problems one endures will eventually pass. History reminds us that in life, trials are inevitable, but they ultimately lead to triumph. The poem emphasizes the value of unity because without unity, peace cannot be felt.

“Hustisya” by Fem Flores

Evidence: “Dangoyngoy miagaw-aw dungan sa panghupaw”

Explanation: In this line, the word dangoyngoy imitates the sound of crying. It is a cry for justice. The poem strongly conveys that if justice dies, peace also dies.

Antimesis

“Tuaw” by Gabriela M.

Evidence: “Daw tintang itom pagapution”

Explanation: In this line, two opposing ideas are contrasted: the black ink becomes white. The color white symbolizes freedom. The poet strongly believes that freedom is the pathway to true peace.

Contrast

“Tuaw” by Gabriela M.

Evidence: “Hayag sa kangitngit mibanaag”

Explanation: In this line, two opposing words—light and darkness—are combined. It conveys that light can be seen amid darkness, symbolizing hope in the midst of turmoil and problems. The line suggests that every problem has a solution, and every conflict has a corresponding resolution, so one should never lose hope because as long as life exists, there is hope.

Anti-Climax

“Lumalabay Lamang” by Fidel T. Pepito PSK

Evidence: “Gikan kitang gisakay sa duyan sa mainantuson tang inahan, Gitabyog sa paghigugma dinuyogan sa mahawoy ngalaylay sahi sa kabulakan nga gisapnay sa mga bukton, Tadlas sa mga tunokong dalan ug didto kita mosangko sa mamingaw nga lubnganan, nga maoy atong pahulayanan human sa atong pagbiya dinhi ning kalibotan”

Explanation: In this stanza, the downward progression of a person's life from infancy to adulthood, and ultimately to the last breath, is expressed. It emphasizes the importance of love. Love is portrayed as the primary reason for human existence. A mother's love is a beautiful representation of true love. Love for one another should prevail, because without love, true peace is dead.

CONCLUSION

In this part of the study, the results revealed a significant impression regarding the imagery present in the LUDABI poems. It can be said that the poems are rich in figurative language, enhancing and highlighting the artistry of their poetry. The poems covered in this study include the following characteristics: First, they frequently employ figures of speech, particularly metonymy, alliteration, and hyperbole. This demonstrates that Visayan poets have a fondness for exaggerated expressions and that their choice of words is profound and deeply rooted in Visayan diction. In other words, their works are filled with imagery and allegory. Other rhetorical tools such as idioms and proverbs were rarely used. It can be concluded that the use of these rhetorical devices is no longer as effective in poems whose theme centers on peace.

The analysis shows that using figurative language and rhetorical tools such as figures of speech is highly effective in promoting the message of peace. This is because of the immeasurable number of people who are forced to flee their ancestral lands during conflicts, and the indescribable emotions of disappointment and suffering brought about by the absence of peace. The expression of appeals for peace and the narration of events caused by conflict are more easily conveyed through figurative language. Personification, often used to symbolize peace—such as the singing of birds and the whistling of the wind—soothes sorrow and calms troubled minds and bodies. Hyperbole, which depicts elements symbolizing the lack of peace such as guns and bullets, evokes bloodshed, hiding in darkness, and other extreme scenarios, is also among the most prominent rhetorical tools observable in LUDABI poetry.

Meanwhile, in the Visayan language, the exposure of the undesirable effects of war is fervent, and poems depicting conflict and the longing for peace are often imbued with elevated Visayan phrases.

RECOMMENDATION

The researcher recommends that students and teachers, especially in literature subjects and courses using the lingua franca or the mother tongue as the medium of instruction, utilize the collected LUDABI poems as instructional material for learning to write poetry and for analyzing regional literary works.

This study is open to further, deeper analysis regarding rhetorical devices, so that it may serve as a foundation for learning rhetoric and creative writing.

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