

Inorogan in Iriga City: A Toponymic Journey through Language and Literature

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ABSTRACT

Introduction: This study aimed to examine the etymology and historical origins of the name Inorogan, identify its descriptions and historical aspects in related works, analyze the reflections evident in the culture, language, and faith of the people, and develop a contextualized learning material. The research was anchored on the Toponymic Theory, Historical Theory, and Social Constructivism Theory.

Method: The researcher employed a qualitative research design through documentary analysis, interviews, and examination of legends, oral narratives, and other local sources. The collected data were analyzed using thematic analysis.

Results: The findings revealed that the name Inorogan originated from the Bikol word *orog*, meaning chosen or blessed. Legends, narratives, and historical records also showed that Inorogan is a sacred place and an important symbol of the culture, faith, and collective identity of the people of Iriga. The findings further revealed that culture, language, and faith are interconnected in preserving the identity of the community. Consequently, the researcher developed “**Pinaorog: A Filipino 7 Learning Workbook (A Journey Through Language and Literature)**” as a contextualized learning material.

Discussion and Conclusion: The study establishes that Inorogan is more than merely a place name; it is an important repository of history, culture, language, and faith. It also demonstrates the significance of local cultural heritage in preserving community identity and fostering meaningful and contextualized learning.

Keywords: Inorogan, toponymy, etymology, history, culture, faith, language, Iriga City, cultural heritage, learning material

BACKGROUND OF THE STUDY

Introduction

Language, literature, culture, and history are essential components in shaping the identity of a community. Through these, traditions, values, beliefs, and experiences that constitute the collective consciousness of a community are expressed, preserved, and passed on from one generation to another. As reflections of the past and present, they serve as important sources of knowledge for understanding the origins, development, and distinctive identity of a place. Hence, it is important to study places such as Inorogan in Iriga City, which possesses historical and cultural significance and embodies narratives and experiences that give meaning to the lives and identities of its people.

In the context of education, the Department of Education emphasizes the importance of using local and contextualized instructional materials to make students' learning more meaningful and relevant, in accordance with Republic Act No. 10533, or the Enhanced Basic Education Act of 2013. In relation to this, the preservation and development of the Filipino language as the national language are likewise given importance through Republic Act No. 7104, which established and strengthened the mandate of the Komisyon sa Wikang Filipino (KWF) in developing and promoting the Filipino language as an essential tool in education, culture, and national identity.

As part of localization, contextualization, and the development of the Filipino language, this study emphasizes toponymy, which suggests that place names do not merely serve as identifiers of a location but also embody meanings rooted in the language, culture, beliefs, and experiences of the people who live there. According to theory, Toponymic Theory, place names contain significant information about the geography, history, and collective consciousness of a community. From this perspective, the name Inorogan in Iriga City is more than a simple designation because it reflects the distinctive identity and culture of the Irigueño people.

Closely associated with the analysis of a place name is the examination of the events that shaped its history. The meaning of places and names is formed and deepened through events that occurred in the past and through memories that the community continues to preserve.

It is also important to examine works related to Inorogan because they serve as channels through which the values, beliefs, and experiences that constitute the culture of the Irigueño people are expressed and transmitted. These include oral works such as legends, folktales, oral narratives, and beliefs passed down through oral tradition. These serve as repositories of indigenous knowledge and the collective memory of the community. Written works, on the other hand, include historical documents, articles, records, and previous studies that discuss the significance of Inorogan as a place with a distinctive cultural and spiritual identity.

As a Filipino teacher and an Irigueño, the researcher has witnessed the importance of using local materials and literature rooted in one's own culture in developing students' understanding and appreciation of their history and identity. However, it was observed that instructional materials focusing on local places and Bikolano literature, particularly those related to Inorogan, remain limited. Thus, the researcher recognized the need to develop an instructional material based on the findings of the study to deepen students' knowledge of their local history, culture, and literature.

Overall, this study focuses on examining the etymology and historical origin of Inorogan, the historical descriptions found in works about the place, and the cultural, linguistic, and religious reflections evident in narratives and traditions associated with it. It is expected to provide a deeper understanding of the significance of Inorogan as a historical and cultural site that serves as a repository of the collective memory, identity, and cultural heritage of the Irigueño people. Above all, the study will serve as a basis for developing a contextualized and localized instructional material that may be used in teaching Filipino in Grade 7, in accordance with the Revised K to 10 Curriculum.

Theoretical Framework

This research is anchored in Toponymic Theory, Historical Theory, and Social Constructivism Theory to gain a deeper understanding of the origin, meaning, and significance of Inorogan as part of the history, culture, faith, and collective identity of the people of Iriga City. Through these theories, the study examines the relationship between the place name and the legends, oral narratives, beliefs, and experiences that have shaped the cultural consciousness of the community.

The primary theoretical foundation of the study is Toponymic Theory, which focuses on the examination of place names or toponyms as reflections of the history, culture, and experiences of a community. According to this theory, place names do not merely serve to identify a location but also contain significant information about the origins, beliefs, and identity of the people who inhabit the place. In this study, the name *Inorogan* is examined as a toponym associated with the Bikol word *orog*, which means “preferred,” “better,” or “chosen.” This demonstrates that a place name is not merely a product of language but also a reflection of the community's cultural perspectives and values. Through Toponymic Theory, the study explains how the name *Inorogan* has become an important part of the local identity and consciousness of the Irigueño people.

Relatedly, the study also employs Historical Theory to understand the relationship between Inorogan and the events that shaped the history of the place. According to this theory, place names, traditions, and beliefs originate from actual experiences and events that occurred in the past. In the context of this study, the Inorogan Shrine is recognized as a historical and spiritual site associated with narratives about Inang Angustias and the miracles believed to have strengthened the devotion of the people. Oral narratives, documents, and local

records serve as important sources for understanding the history embedded in Inorogan. From this perspective, Inorogan is not merely a place name but a symbol of the memories, experiences, and faith that have become part of the community's history.

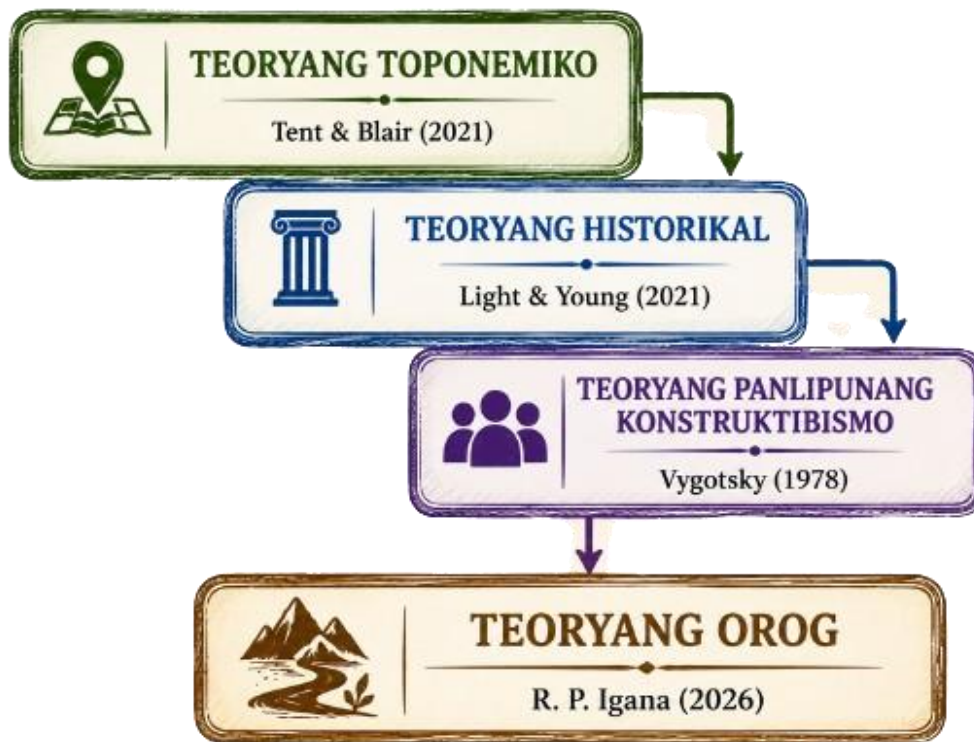


Figure 1

Theoretical Paradigm

The study also incorporates Social Constructivism Theory, associated with Peter Berger and Thomas Luckmann (1966) and further developed through the perspective of Lev Vygotsky (1978). According to this theory, meaning, knowledge, and beliefs are formed and developed through human interaction and shared experiences within society. In this study, it can be seen how legends, oral narratives, and beliefs about Inorogan have been formed and continuously preserved through communication and the oral traditions of the community. Stories concerning the origin of Inorogan, the miracle of Inang Angustias, and the faith practiced in the area function as social constructions that provide meaning to the place. This theory demonstrates that the significance of Inorogan is not based solely on its physical characteristics but also on the collective meanings attributed to it by the people over time.

Through narratives, collective memories, and the community's continuing process of meaning-making, Inorogan continues to exist as a space given significance by the Irigueño people in the present. Its meaning does not remain singular or fixed; rather, it changes and develops according to the experiences, beliefs, and participation of people who continue to interact with the place. Through this process, Inorogan becomes a center of social discourse where identity and meaning are collectively constructed.

This continuous formation of meaning can be clearly explained through Social Constructivism Theory, which maintains that the reality and meaning of a place are created through human interaction. At the same time, narratives, legends, and religious beliefs surrounding Inorogan become important foundations of the community's collective understanding, giving life to the symbolic meaning of the place.

Meanwhile, these meanings are not separate from the history of the community. Inorogan serves as a trace of the historical events that shaped the identity of the Irigueño people. Under Historical Theory, the place may be regarded as a keeper of the past—a "living record" of social, cultural, and religious experiences that remain embedded in the community's memory and are passed on to succeeding generations.

Furthermore, the name itself and the development of the meaning of Inorogan can also be explained through Toponymic Theory, wherein a place name emerges from the relationship among language, people, and the environment. A toponym becomes a symbolic representation of the experiences of the early inhabitants and the community's continuing relationship with its physical space.

From this perspective, Inorogan is not merely a simple place name or physical location. It becomes a complex cultural and historical space shaped by language, history, and social interaction. The three theories—Toponymic Theory, Historical Theory, and Social Constructivism Theory—are interconnected in demonstrating that Inorogan is a living symbol of the collective identity of the Irigueño people, continually enriched by their memories, traditions, and sense of identity as a community.

Conceptual Framework

The conceptual framework presents the key concepts and processes that will be used in analyzing Inorogan as an important toponymic site that reflects the interconnectedness of language, literature, culture, history, and faith among the people of Iriga City. This study employs the IPO (Input-Process-Output) Model, or Input, Process, and Output, as a guide to illustrate the systematic flow of data collection, analysis, and interpretation related to Inorogan.

Under the Input, the study includes data and information that will serve as the foundation of the research. These include documents, records, articles, and other references related to the history and origin of Inorogan. Interviews with local residents, elders, history keepers, and other individuals with sufficient knowledge about the place are also included. The data likewise comprise legends, oral narratives, folktales, beliefs, and other oral and written works related to Inorogan and the devotion to Inang Angustias. Existing laws and policies concerning the preservation of cultural heritage were also considered, such as Republic Act No. 10066, or the National Cultural Heritage Act of 2009; Republic Act No. 7356, or the National Commission for Culture and the Arts Act of 1992; and Republic Act No. 10533, or the Enhanced Basic Education Act of 2013. These sources of information will serve as the primary basis for examining the meaning and significance of Inorogan as part of the local identity of the Irigueño people.

Under the Process, the systematic collection, organization, and analysis of data are undertaken. This includes conducting interviews, documentary analysis, and examination of legends, oral narratives, beliefs, and other local works related to Inorogan. At this stage, Toponymic Theory will be used to examine the origin and meaning of the name "Inorogan" as a reflection of the language, culture, and history of the community. Historical Theory will be employed to understand the relationship of Inorogan to the events that shaped the local history and faith of the people. Meanwhile, Social Constructivism Theory will be used to explain how legends, beliefs, and cultural values associated with Inorogan are formed, preserved, and transmitted from one generation to another.

Through these processes, an in-depth analysis of the relationship among language, literature, culture, history, and the collective consciousness of the community will be undertaken.

The Output is a comprehensive understanding of Inorogan as an important toponymic space that reflects the history, culture, literature, faith, and collective identity of the Irigueño people. The study is also expected to present the significance of Inorogan in preserving local history and Bikolano culture, as well as its contribution to enriching the local literature and cultural heritage of Iriga City. As the final output, a comprehensive research study entitled "Inorogan in Iriga City: A Toponymic Journey Through Language and Literature" will be developed, which may serve as a reference for future studies on toponymy, local history, and regional culture.

The response to the etymology and historical origin of the name "Inorogan," the descriptions and historical representations presented in each work about Inorogan in relation to its etymology and history, and the reflections evident in Inorogan based on culture, language, and faith is the development of "Inorogan in Iriga City: A Learning



Figure 2

Conceptual Paradigm

Workbook.” This instructional material may be modified in accordance with the identified needs and requirements of the study and its intended learners.

Statement of the Problem

This research aims to examine Inorogan as a toponymic journey in relation to the language and literature of Iriga City.

Specifically, this study seeks to answer the following questions:

1. What is the etymology and historical origin of the name “Inorogan”?
2. What descriptions and historical representations are presented in each work about Inorogan in relation to its etymology and history?
3. What reflections of culture, language, and faith can be identified in Inorogan?
4. What instructional material can be developed based on the findings of the study?

Assumptions

In relation to the study, the researcher formulated the following assumptions:

1. The etymology and historical origin of the name “Inorogan” reflect the history, experiences, and identity of the people of Iriga as a community with a deep connection to faith and local traditions.

2. The works and narratives about Inorogan serve as channels of historical descriptions and interpretations related to its etymology and history as a historical and spiritual site.
3. Inorogan embodies reflections of the culture, language, and faith of the community, as manifested in legends, beliefs, and traditions passed down from generation to generation to the present.
4. The findings of the study may serve as a basis for developing instructional material that can broaden students' knowledge and appreciation of local history, culture, and Bikolano literature.

Significance of the Study

This study is expected to be beneficial to the following:

Students. The study may help expand their knowledge of Inorogan as part of local history, literature, and Bikolano culture. Furthermore, it may deepen their appreciation of legends, oral narratives, and cultural heritage that shape their identity as citizens of Iriga.

Teachers. The study may serve as an important reference in teaching Filipino and Social Studies, particularly in integrating local works, history, and regional culture into the learning process. It may also serve as supplementary material for developing students' cultural awareness.

Researchers. The study will provide a basis for future research related to toponymy, local literature, regional history, and Bikolano culture. It may also serve as a reference for examining other places with cultural and historical significance.

Local Government and Cultural Advocates. The study may contribute to the preservation, promotion, and dissemination of the cultural and historical heritage of Iriga City. It may also serve as a basis for developing programs aimed at preserving local traditions, narratives, and historical sites such as Inorogan.

The Iriga Community. The study may provide a deeper understanding of the significance of Inorogan as part of their history, culture, faith, and collective identity. Through this, the community may develop greater appreciation for its local heritage and the stories that continue to shape its identity.

The Field of Language and Literature. The study may contribute to the documentation and analysis of local legends, oral narratives, and beliefs associated with Inorogan. In this way, it may help preserve and enrich local literature and Filipino culture.

Scope and Delimitation

This study covers the examination of Inorogan in Iriga City as an important toponymic site that reflects the interconnectedness of language, literature, culture, history, and faith among the Irigueño people. The study discusses the origin and meaning of the name Inorogan, as well as the legends, oral narratives, beliefs, and other local works associated with it. It also examines the significance of Inorogan as part of the local history and collective identity of the community, using Toponymic Theory, Historical Theory, and Social Constructivism Theory as frameworks for analysis.

The study focuses on data obtained from selected residents, elders, local history keepers, and other individuals with sufficient knowledge of Inorogan and its related narratives and traditions. Documents, articles, and other references related to the history and culture embedded in the place are also included in the analysis.

This study does not include a comparison of Inorogan with other toponymic sites within or outside the Bicol Region. It also does not focus on an extensive linguistic analysis of the structure of the Bikol language, geographical analysis of the site, or verification of the historical accuracy of the legends and beliefs contained in the narratives. Instead, it focuses solely on examining Inorogan as a site of linguistic, literary, cultural, and historical significance in the consciousness of the people of Iriga City.

Definition of Terms

To provide a clearer understanding of the study, the following terms are defined based on their usage in the research:

Legend – A type of folktale that narrates and explains the origin of a place, object, person, or event. In this study, it refers to narratives that explain the origin and significance of Inorogan.

Inang Angustias – The sacred image associated with the narratives, beliefs, and devotion embedded in the history of Inorogan and among the people of Iriga and Nabua.

Inorogan – A historical and spiritual site in Iriga City that serves as the central focus of the study. In this research, it refers to the place associated with the legends, oral narratives, beliefs, and culture that have shaped the identity of the Irigueño people.

Local History – Refers to the events, memories, and experiences that occurred within a particular community. In this study, it focuses on events associated with Inorogan and the Iriga community.

Katipanan – Refers to the spiritual unity of the people of Nabua based on their faith, devotion, and religious traditions. It demonstrates their shared belief in God as the foundation of their unity and identity as a community.

Collective Identity – The shared identity, values, beliefs, and consciousness held by members of a community.

Bikolano Culture – The totality of traditions, beliefs, customs, values, and ways of life of the Bikolano people, as reflected in narratives and literature associated with Inorogan.

Folktale – Traditional narratives passed down through oral tradition that reflect the beliefs, experiences, and values of a community.

Oral Narrative – Stories passed down through the narration of elders and other members of the community concerning the history, traditions, and beliefs associated with Inorogan.

Literature – Any oral or written work that expresses the emotions, thoughts, experiences, and culture of a community. In this study, it includes legends, folktales, and oral narratives about Inorogan.

Belief – Perspectives or ideas accepted and held by a community concerning a person, object, event, or place. In this study, it refers to beliefs associated with Inorogan and Inang Angustias.

Toponymy – A branch of study concerned with place names, including their origins, meanings, history, and relationship to culture and society.

Toponymic Journey – The process of examining and understanding the origin, meaning, and significance of a place name as a reflection of the history, culture, and identity of a community.

Language – A system of communication used by people to express their thoughts, emotions, and experiences. In this study, it refers to Bikol and Filipino as mediums through which the narratives and meanings embedded in the name Inorogan are conveyed.

Related Literature and Studies

This section presents the significant related studies and literature gathered and utilized in discussing the present study, with particular focus on the history of the Inorogan Shrine, including its establishment, development, and role in local culture and religion.

Foreign studies demonstrate the significant relationship among place names, history, culture, and social experiences in shaping the identity of a community. In the field of toponymy, place names are recognized as more than simple identifiers of locations because they contain meanings rooted in the history, beliefs, traditions, and collective memories of a community. These perspectives are consistent with Toponymic Theory, Historical Theory, and Social Constructivism Theory, which serve as the foundations of the present study.

According to Tent and Blair (2021), place names reflect the history, experiences, and perspectives of the people living in a community. They demonstrated that toponyms serve as repositories of collective identity and important sources for understanding social and cultural changes. In this regard, examining the name *Inorogan* is important in understanding its cultural meaning and significance to the people of Iriga.

This view is supported by Hough and Izdebska (2022), who stated that toponyms may be regarded as “linguistic archives” because they contain information about the history, traditions, and linguistic changes within a society. Through the analysis of place names, beliefs and experiences that contributed to the development of a community may be traced.

Furthermore, Berg and Vuolteenaho (2022) emphasized that the study of toponymy is not limited to geography but also encompasses social and cultural dimensions. According to them, place names serve as representations of the values, beliefs, and identities of people.

Similarly, Kadmon and Zelinsky (2022) explained that toponyms serve as “cultural markers” that demonstrate the influence of religion, tradition, and social changes on a place. These perspectives reinforce the importance of examining *Inorogan* as a toponymic site that reflects the culture, history, and faith existing within the community.

From a historical perspective, Light and Young (2021) emphasized that historical and sacred sites serve as centers of cultural memory because they embody the memories, traditions, and values of a community. These places become symbolic spaces where folktales and beliefs are transmitted from one generation to the next. This may be associated with *Inorogan* as a spiritual and historical site that continues to be recognized within the local consciousness of the Irigueño people.

This view is supported by Nash and Gibbs (2023), who stated that sacred places play an important role in preserving the spiritual identity of a community. Their study revealed that places associated with religion and faith become centers of legends, oral traditions, and collective memory. From this perspective, the history of a place is found not only in written documents but also in the narratives and beliefs continuously practiced and lived by the community.

Meanwhile, according to Rose-Redwood, Alderman, and Azaryahu (2021), place naming is a social process associated with culture, power, and identity. They explained that toponyms are products of people’s shared experiences and interpretations of their environment. This perspective is consistent with Social Constructivism Theory, which asserts that knowledge and meaning are formed through human interaction within society.

Azaryahu and Foote (2021) also emphasized the role of collective memory in giving meaning to places. According to them, place names serve as repositories of experiences, beliefs, and events that are significant to a community. Through this, the connection of the present generation to its origins and culture is preserved. Their study demonstrates that the meaning of a place is not based solely on its physical characteristics but also on the meanings collectively constructed and maintained by the community over time.

Overall, foreign literature demonstrates that place names are important channels of history, culture, beliefs, and identity. The studies affirm that toponyms are not merely names but symbols of the collective memory and social experiences of a community. Through Toponymic Theory, Historical Theory, and Social Constructivism Theory, the significance of *Inorogan* as a toponymic site that reflects the history, legends, oral narratives, faith, and culture that have shaped the identity of the Irigueño people can be better understood.

Local studies in the Philippines demonstrate the significant relationship among language, culture, history, and social experiences in shaping the identity of communities. In recent years, the examination of place names or toponyms has become a focus of numerous studies because they serve as important sources for understanding the origins, experiences, and collective consciousness of a community. These studies are consistent with Toponymic Theory, Historical Theory, and Social Constructivism Theory, which serve as the foundations of the present research.

According to Atole and Navarra (2025), the names of barangays in Goa, Camarines Sur reflect the history, livelihood, natural environment, and beliefs of the people. Their study revealed that toponyms serve as repositories of the collective memory and identity of the community. Similar to Inorogan in Iriga City, their research demonstrates that place names have a deep connection with the culture and social experiences of the people who inhabit these places.

This was supported by the Komisyon sa Wikang Filipino (2022), which stated that preserving and documenting indigenous place names is important because they embody the history and identity of a community. According to the Commission, the loss or alteration of original place names may result in the loss of significant aspects of local culture and history. In this regard, it is important to study the name *Inorogan* as part of the linguistic and cultural heritage of the Irigueño people.

In a study on toponymy in the Philippines (2024), it was demonstrated that the systematic analysis of place names is an important means of understanding local history and oral traditions. The findings revealed that many toponyms in the country originated from legends, folktales, and beliefs that continue to be narrated within communities. This finding reinforces the perspective of Toponymic Theory that place names serve as channels of history, culture, and identity among people.

From a historical perspective, Dela Cruz and Ramos (2026) emphasized that historical and sacred sites in the Philippines play an important role in preserving the cultural memory of communities. These sites serve as symbols of faith, tradition, and collective memory passed down from one generation to another. In this context, the Inorogan Shrine may be regarded as an important cultural site that reflects the spiritual and historical identity of the Irigueño people.

Relatedly, Lapiz and Santiago (2024) also demonstrated that many place names in the Philippines originated from legends, religious narratives, and events regarded by communities as miraculous. These stories become part of collective memory and continue to shape the identity of the people. Similarly, narratives about Inang Angustias and the miracles associated with Inorogan constitute an important part of the local tradition and history of Iriga.

The role of literature and oral narratives in preserving the history and culture of communities is also significant. According to Manera et al. (2025), Filipino literature serves as an important medium for preserving Filipino culture and identity. Through legends, folktales, and oral traditions, the values, beliefs, and experiences that constitute the collective consciousness of a community are passed down from one generation to another.

This was reinforced by Eslit (2023) and Garcia (2021), who stated that mythology, legends, and folklore serve as mechanisms for preserving the culture and identity of communities. According to them, these narratives are not merely forms of entertainment but repositories of knowledge, values, and perspectives of a community. In the case of Inorogan, narratives about Inang Angustias, the Three Agta, and other local beliefs may be considered important components of the folk literature of Iriga.

Meanwhile, from the perspective of Social Constructivism, Salazar (2021), through his concept of *Pantayong Pananaw*, noted that history and culture can be better understood when examined from the perspective of the community itself. From this viewpoint, it is important to listen to and document the narratives of residents, elders, and history keepers of Iriga to understand the true meaning of Inorogan within their collective consciousness.

This was supported by Enriquez and Pe-Pua (2022), who stated that Filipino identity is rooted in the shared experiences, beliefs, and values of a community. Places with historical and spiritual significance become symbols of the unity and identity of the people. In the case of Inorogan, its role can be seen as an important site that connects the history, faith, culture, and collective identity of the Irigueño people.

Overall, local literature demonstrates that place names, legends, oral narratives, and historical sites are important components in shaping the identity of a community. The studies affirm that toponyms serve as repositories of the history, culture, and collective memory of a community. Through Toponymic Theory, Historical Theory, and Social Constructivism Theory, Inorogan can be better understood as an important toponymic space that embodies legends, beliefs, social experiences, and cultural heritage that have shaped the identity of the Irigueño people.

Foreign studies demonstrate the significant relationship among toponymy, language, culture, history, and collective identity in shaping the meaning of places in different parts of the world. Research shows that place names or toponyms do not merely serve to identify a location but also function as repositories of the memories, beliefs, and experiences of the people who live there. Consequently, the study of place names has become an important area of research in linguistics, anthropology, geography, and cultural studies.

According to Tent and Blair (2021), toponyms contain important information about the history, culture, and identity of communities. Their study demonstrated that place names serve as records of the experiences, beliefs, and social changes that a community has undergone. From this perspective, examining the name *Inorogan* is important in understanding its relationship to the history and collective identity of the Irigueño people.

Hough and Izdebska (2022), meanwhile, emphasized that place names may be regarded as “linguistic archives” that preserve traces of ancient cultures, beliefs, and traditions. According to them, the analysis of toponyms helps identify linguistic and cultural changes that have occurred within a community over time. This perspective is relevant to the study of *Inorogan* as a name rooted in the Bikol language and in the local beliefs of the community.

In the study of Light and Young (2021), historical and sacred places were shown to serve as centers of the cultural memory of people. These places are not merely physical spaces but symbolic sites that embody the collective memory, faith, and identity of a community. This concept may be compared with the Inorogan Shrine, which is recognized as an important site of faith and history in Iriga City.

Rose-Redwood, Alderman, and Azaryahu (2021), on the other hand, explained that place naming is a social process that reflects the culture, power, and identity of a society. They demonstrated that place names become representations of the collective perspectives and values of people. In this context, the name *Inorogan* is not merely a simple designation but a symbol of the history and culture embedded in the consciousness of the Irigueño people.

Furthermore, Berg and Vuolteenaho (2022) emphasized that toponyms serve as “cultural markers” that reveal the ideologies, values, and social experiences of a community. They demonstrated that place names are important references in the study of culture and history because they embody the collective memories of people.

In the field of oral tradition and collective identity, Peterson and Walker (2022) demonstrated that local legends, folktales, and oral narratives play an important role in preserving the history and culture of communities. According to their study, these narratives serve as repositories of collective identity and strengthen the connection of the present generation to its origins. This perspective is important in examining the legends and narratives associated with *Inorogan*.

Relatedly, Nash and Gibbs (2023) explained that sacred places have the capacity to preserve the “spiritual identity” of a community. The names and stories associated with these sites serve as symbols of the faith and

collective consciousness of the people. This perspective can also be observed in the narratives about Inang Angustias and the miracles associated with Inorogan.

In the study of Kadmon and Zelinsky (2022), place names were shown to serve as “cultural markers” that reveal the influence of religion, migration, and social change on a place. Each place name carries a historical and cultural context that may serve as a key to understanding the origins and development of a community.

Azaryahu and Foote (2021) also highlighted the role of memory in giving meaning to places. According to them, place names serve as instruments for preserving the memories of events, beliefs, and experiences of a society. Consequently, toponyms become an important component in the formation of the collective identity of people.

Furthermore, Morgan and Stevens (2025) demonstrated that local legends and place names serve as “memory markers” that preserve the history and traditions of communities. Through these, the stories, beliefs, and values of a society remain alive even as times change.

According to Foster and Green (2026), sacred places and the names associated with them play an important role in shaping the spiritual and cultural identity of people. Their study demonstrated that sacred sites serve as symbols of unity, faith, and collective memory within a community. This perspective is relevant to Inorogan as an important site that connects the history, culture, and faith of the Irigueño people.

Overall, foreign studies demonstrate that place names, legends, oral traditions, and sacred sites are important components in shaping the identity of a community. The studies affirm that toponymy is an important field that connects language, literature, culture, history, and collective consciousness. In this context, examining Inorogan as a toponymic space becomes significant because it reflects the legends, beliefs, and history that have shaped the identity of the Irigueño people and Bikolano culture.

Local studies in the Philippines demonstrate that place names, legends, beliefs, and history are important components in shaping the culture and identity of communities. In the context of the study entitled “Inorogan in Iriga City: A Toponymic Journey Through Language and Literature,” it is important to examine research related to toponymy, local history, oral traditions, and Filipino culture to gain a deeper understanding of the significance of Inorogan as a historical and cultural site. These studies are consistent with Toponymic Theory, Historical Theory, and Social Constructivism Theory, which serve as the foundations of the present research.

From the perspective of Toponymic Theory, Atole and Navarra (2025) demonstrated that the names of barangays in Goa, Camarines Sur originated from various factors such as the natural environment, history, livelihood, and beliefs of the people. Their study revealed that toponyms serve as repositories of the collective memory and identity of a community. Similar to Inorogan, their research demonstrates that place names are not merely simple designations but contain deeper meanings rooted in the experiences and culture of people.

This was supported by the Komisyon sa Wikang Filipino (2022), which emphasized the importance of preserving and documenting indigenous place names as part of safeguarding national identity and cultural heritage. According to their study, the loss of original place names may result in the loss of the histories, beliefs, and traditions embedded in them. Therefore, it is important to examine the name *Inorogan* as part of the linguistic and cultural heritage of the Irigueño people.

From the perspective of Historical Theory, Reyes and Domingo (2022) demonstrated that local legends and folktales are important components of the oral history of communities. Many place names in the Philippines originated from legends, beliefs, and narratives passed down from one generation to another. In this regard, the legend of Inorogan and the narrative concerning the miracle of Inang Angustias may be regarded as important sources of local history and collective memory among the Irigueño people.

Lapiz and Santiago (2024) reinforced this view by stating that many local legends in the Philippines are associated with miracles, religion, and sacred experiences that eventually become part of the identity of a place.

Furthermore, the National Historical Commission of the Philippines (2024) emphasized that place names are an important part of national and local history because they serve as records of events, experiences, and memories of ancestors. This demonstrates that studying historical sites such as Inorogan is important in preserving the connection of the present generation to its origins and culture.

The role of literature and oral narratives in preserving the history and culture of communities is also significant. According to Eslit (2023), folklore and oral traditions serve as mechanisms for preserving the cultural heritage and identity of Filipinos. His study demonstrated that legends, folktales, and beliefs contain important values and perspectives of the community. The narratives about Inorogan, the Three Agta, and Inang Angustias are examples of local folk literature that continue to shape the consciousness and identity of the people.

Meanwhile, from the perspective of Social Constructivism Theory, Salazar (2021), through his concept of *Pantayong Pananaw*, emphasized that history and culture can be better understood when examined from the perspective of the community itself. Local narratives, legends, and beliefs become important sources for understanding the identity of a place. The study of Inorogan is anchored in this perspective because it gives importance to narratives and experiences originating directly from the Irigueño people.

This was supported by Enriquez and Pe-Pua (2022), who stated that Filipino culture is rooted in the shared experiences, beliefs, and values of the community. Therefore, place names are not merely geographical markers but also symbols of collective identity and social consciousness.

Similarly, Santiago and Villanueva (2024) demonstrated that places associated with faith and devotion serve as centers of belief, tradition, and unity among people. In this context, the Inorogan Shrine may be regarded as an important spiritual and cultural site that serves as a symbol of the faith and identity of the Irigueño people.

Overall, local studies demonstrate that place names, legends, beliefs, and historical sites are important components of the culture and identity of communities. These studies affirm that toponyms serve as repositories of history, collective memory, and folk culture. Through Toponymic Theory, Historical Theory, and Social Constructivism Theory, Inorogan can be better understood as an important toponymic site that connects the language, literature, history, culture, faith, and identity of the Irigueño people.

Synthesis of the State of Research

Based on the reviewed related literature and studies, both local and foreign, it is evident that place names or toponyms are important components in understanding the history, culture, and identity of a community. Studies demonstrate that place names do not merely serve to identify locations but also contain meanings rooted in the experiences, beliefs, traditions, and collective memories of people. These findings are consistent with Toponymic Theory, which emphasizes the importance of examining place names as reflections of the history and culture that have shaped a community.

Local and foreign studies also reveal that legends, folktales, oral traditions, and other oral narratives are important sources of historical knowledge. These narratives reflect the events, experiences, and beliefs that have contributed to shaping the identity of a community. Studies affirm that historical and sacred sites serve as repositories of cultural memory and play an important role in maintaining the connection of the present generation to its past. These perspectives are consistent with Historical Theory, which emphasizes the examination of documents, narratives, and events that have shaped the history of a place.

Meanwhile, studies also demonstrate that the meaning and significance of places are not based solely on their physical characteristics but also on the meanings collectively constructed, maintained, and transmitted by communities over time. Findings reveal that beliefs, traditions, and values associated with a place are formed through the interaction and shared experiences of people. These findings are consistent with Social Constructivism Theory, which explains how knowledge, meaning, and identity are shaped within a society.

However, despite the breadth of existing literature and studies, research that integrates the toponymic, historical, and social constructivist perspectives in examining a local site remains limited. Most studies focus only on history, culture, legends, or toponymy as separate fields of inquiry. Less attention has been given to an in-depth examination of the relationship among place names, history, beliefs, and collective identity of a community as interconnected dimensions of a particular place.

At this point, the present study entitled “Inorogan in Iriga City: A Toponymic Journey Through Language and Literature” becomes significant. It aims to address the gap in the existing literature by examining Inorogan as an important toponymic site that reflects the history, culture, literature, faith, and identity of the Irigueño people. Through Toponymic Theory, Historical Theory, and Social Constructivism Theory, the study is expected to contribute to a deeper understanding of the significance of Inorogan as part of the local cultural heritage and collective consciousness of the Irigueño community. Above all, it may contribute to the preservation and appreciation of local history, Bikolano culture, and the narratives that continue to give life to the identity of the community.

Research Synthesis

The researchers conducted an in-depth review of various related literature and studies from local and foreign sources to establish a strong foundation for the present research. The materials reviewed included books, refereed journals, theses, dissertations, academic articles, official documents, and other reliable references that discuss toponymy, local history, literature, legends, folktales, oral traditions, and cultural aspects embedded in place names. These sources served as important bases for developing the conceptual framework of the study and understanding the role of toponyms as reflections of the history, culture, and identity of a community. They were subjected to thorough analysis through Toponymic Theory, Historical Theory, and Social Constructivism Theory to further explain the relationship among language, history, society, and collective consciousness in the formation of meanings associated with place names.

From the reviewed literature, it emerged that place names or toponyms do not merely serve to identify a location but also function as repositories of important information about the history, culture, traditions, beliefs, and collective memories of a community. From the perspective of Toponymic Theory, each place name has an origin and meaning rooted in the geography, natural environment, experiences, and sociocultural context of the people who live there. Foreign studies have also shown that toponyms may be regarded as linguistic archives, or repositories of history through language, because they contain information about the origins of a community, events that occurred in a particular place, and values passed down from one generation to another.

On the other hand, Historical Theory emphasizes that place names cannot be separated from the events that shaped a community. Local studies demonstrate that toponyms are products of various historical processes such as migration, colonization, changes in governance, community development, and events that significantly influenced the lives of people. Consequently, the name of a place serves as a living historical document that continually reminds people of their origins and of the events that shaped their identity. Studies also demonstrate that historical analysis is essential in determining the actual origins of local names and their relationship to the formation of a community's identity.

Meanwhile, Social Constructivism Theory explains that the meaning of a place is not merely a product of the literal origin of its name but is formed and continuously reconstructed through the shared experiences, interactions, beliefs, and interpretations of the people. Thus, legends, folktales, oral narratives, and religious beliefs become important factors in giving life and meaning to a toponym. This theory also demonstrates that the collective identity of a community is shaped through the continuous creation and preservation of narratives associated with their place. From this perspective, the meaning of a place continually develops alongside changes in society and the experiences of the people who inhabit it.

The related literature also demonstrates that historical and sacred sites play an important role in preserving the cultural memory or collective memory of a society. These places serve as centers of faith, culture, tradition, and community unity. Through legends, folktales, rituals, and other forms of folk literature, values, beliefs, and experiences are passed from one generation to the next. Consequently, the study of toponymy is increasingly

recognized as an important field for examining the relationship among language, history, culture, society, and collective identity.

Furthermore, the reviewed literature demonstrates that local literature serves as an important instrument for preserving history and folk culture. Legends, folktales, and oral narratives are not merely forms of entertainment but also function as repositories of the social values, beliefs, and historical experiences of a community. Through these forms of literature, local knowledge is transmitted, the cultural awareness of the people is enriched, and their collective identity is preserved despite the continuing changes brought about by time.

Furthermore, related studies have shown that the integration of local topics into teaching contributes to deepening students' learning. When lessons are connected to their own communities, learning becomes more meaningful and helps develop greater appreciation for local history, literature, and culture. Therefore, researchers emphasize the importance of developing contextualized learning materials based on local narratives and cultural heritage.

However, despite the breadth of existing literature and studies, the researchers found that research focusing on an in-depth examination of local places in the Bicol Region, particularly Inorogan in the City of Iriga, remains limited. There are also few studies that examine the relationship among place names, etymology, local history, legends, oral narratives, faith, and collective identity using the integrated perspectives of Toponymic Theory, Historical Theory, and Social Constructivist Theory. Most existing studies focus only on separate aspects of history, literature, or culture without considering their deeper interconnections.

This gap in the existing literature highlights the need to undertake the present research. The researchers recognized the need to examine Inorogan not merely as a historical site but as a toponymic space that reflects the dynamic and simultaneous construction of meaning among language, history, culture, faith, and society. In this way, the overall significance of Inorogan as part of the local heritage of the Irigueños and as a reflection of their collective identity can be more fully presented.

Therefore, the present study was conducted to address the identified gap in the existing literature by examining Inorogan as a significant toponymic site in the City of Iriga, including its etymology, history, legends, oral narratives, and relationship to the language, culture, and faith of the people, as well as the development of a contextualized learning material in Filipino. Through systematic documentation and analysis of Inorogan, the study is expected to contribute to the preservation and enrichment of the local literature, history, culture, and collective identity of the Irigueños in the face of modernization and globalization.

METHODOLOGY

This chapter presents the methods used in conducting the study to ensure systematic, rigorous, and reliable data collection and analysis. It discusses the research design, participants of the study, data-gathering procedures, research instruments, data analysis procedures, and ethical considerations observed by the researcher. This chapter aims to describe how information related to the history, language, literature, culture, and local narratives about Inorogan in the City of Iriga was collected and analyzed.

Research Design

This study employed a qualitative research design utilizing descriptive, historical, and ethnographic approaches. The descriptive approach was used to describe the characteristics, meaning, and significance of Inorogan as a toponymic site. Meanwhile, the historical approach was employed to examine the origin, history, and events associated with Inorogan based on documents, records, and narratives provided by the participants. The ethnographic approach was used to understand the beliefs, traditions, and culture embedded in the legends, folktales, and oral narratives of the Irigueños.

This research design was appropriate because the study focused on examining Inorogan as a significant cultural space that reflects the relationship among language, literature, history, and the collective identity of the community.

Participants of the Study

The participants of the study consisted of selected residents of the City of Iriga who possessed sufficient knowledge of the history, culture, and local narratives associated with Inorogan. These included elderly residents, local historians, cultural bearers, community leaders, and other individuals with extensive knowledge of the place.

The researcher employed purposive sampling to ensure that the participants possessed relevant information and experiences that could contribute to the study. Approximately ten (10) to fifteen (15) participants were included in the research to gather sufficient and in-depth data related to the topic.

Data-Gathering Procedures

To collect the necessary data, the researcher employed various methods appropriate to the objectives of the study. These included conducting interviews with informants, administering questionnaires, and examining relevant documents and photographs to obtain sufficient and reliable information.

Interview

Semi-structured interviews were conducted with selected participants to obtain their knowledge, experiences, and perspectives regarding the origin of Inorogan, related legends, folktales, beliefs, and historical events associated with the place. In this method, an interview guide was used while allowing the participants the freedom to share their narratives and personal interpretations. This approach enabled the researcher to gather not only basic information but also deeper perspectives and experiences rooted in the culture of the community.

Documentary Analysis

Various documents, such as books, local records, articles, photographs, official records, and other references related to Inorogan and the history of the City of Iriga, were also examined. This procedure aimed to strengthen, verify, and support the information gathered through the interviews by comparing and analyzing data from various sources.

Observation

Observation was also conducted at the actual site of Inorogan to provide context to the narratives and documents gathered. Through this method, the researcher identified the physical condition, surroundings, and cultural significance of Inorogan, as well as its present role in the community. This helped deepen the understanding of the relationship between the actual site and the information gathered through the other research methods.

Research Instrument

The primary research instrument used in the study was an interview guide. The questions focused on the following areas:

1. The origin and meaning of the name Inorogan;
2. Legends, folktales, and oral narratives associated with the place;
3. Beliefs and traditions related to Inorogan;
4. The significance of Inorogan to the history and culture of the City of Iriga; and
5. The role of Inorogan in shaping the identity of the Irigueños.

The interview guide underwent expert validation to ensure its appropriateness, relevance, and clarity.

Data Analysis Procedure

After the data were collected, thematic analysis was employed to identify significant themes, meanings, and patterns that emerged from the narratives and documents gathered. Through this process, the data were systematically organized and interpreted to develop a clearer understanding of the findings of the study.

The following theoretical lenses were used in analyzing the data:

Toponymic Theory. This theory was used to examine the origin, meaning, and significance of the name Inorogan as an important reflection of the culture, identity, and history of the community.

Historical Theory. Through the historical theory, the relationship of Inorogan to historical events, traditions, and the collective memory of the Irigueños was examined. This helped provide a broader understanding of the historical context of the place.

Social Constructivist Theory. This theory was used to explain how the legends, beliefs, and cultural significance of Inorogan were formed, interpreted, and transmitted across generations through the interactions, experiences, and collective discourse of the community.

In addition, the researcher employed triangulation as an important measure to strengthen the credibility of the research. This was carried out by comparing and relating data obtained from interviews, documentary analysis, and observation. Through this process, the researcher examined the consistencies and differences among the information gathered from various sources. This helped minimize the possibility of bias in the interpretation of the data and strengthen the findings of the study. Thus, the accuracy, credibility, and balanced presentation of the research results were further ensured.

Ethical Considerations

The researcher observed important ethical standards at every stage of the research process to ensure that the entire study was humane, responsible, and trustworthy. As part of compliance with ethical principles in research, all procedures—from data collection and analysis to the presentation of findings—were conducted with respect for the participants and the information they shared. This was intended to maintain the credibility of the study while protecting the rights and welfare of every respondent.

Before conducting the data-gathering process, the researcher first obtained formal permission from the appropriate offices and the participants of the study. The purpose, scope, and significance of the research, as well as the procedures to be used in gathering information, were clearly explained. The researcher ensured that each participant understood their role in the study before agreeing to participate. Through this process, the principle of informed consent was observed, wherein participants voluntarily provided their consent with sufficient knowledge and understanding of the study.

It was also emphasized that participation in the study was entirely voluntary. Participants were free to accept or decline the invitation to participate in the research, and they had the right to withdraw from the study at any stage without any penalty or adverse consequences. No form of coercion, intimidation, or undue influence was used to encourage participation. Instead, the researcher respected the autonomy of each participant in making their own decision regarding their involvement in the research.

As a matter of respect for the dignity and rights of the participants, the confidentiality of all information gathered was strictly maintained. Personal data, narratives, and other sensitive information were not publicly disclosed and were used solely for academic research purposes. In reporting the findings, the researcher ensured that no information that could reveal the actual identities of the respondents was disclosed unless explicit permission was granted by the participants. All data were securely stored and managed in accordance with established ethical standards in research.

Furthermore, the researcher ensured compliance with academic integrity through proper acknowledgment of all sources used in the study. Every idea, concept, and piece of information obtained from books, articles, theses, and other references was carefully cited and appropriately credited in accordance with the prescribed citation style. Through this practice, plagiarism was avoided, and the honesty, integrity, and credibility of the entire research were maintained. Adherence to these ethical considerations served as an essential foundation for ensuring that the findings of the study were responsible, trustworthy, and beneficial.

Overall Purpose of the Methodology

Overall, this study employed a qualitative research design to gather in-depth, comprehensive, and meaningful data concerning the history, culture, and legends of Inorogan. This design was selected because it places greater emphasis on understanding the experiences, perspectives, beliefs, and narratives of the participants, as well as on examining existing documents and other relevant sources related to the topic. Rather than focusing solely on the statistical measurement of data, the research emphasized the interpretation of the information gathered to present the broader historical and cultural context embedded in the legends of Inorogan. Consequently, this approach enabled a thorough examination of the relationship between the legends and the formation of the community's identity, beliefs, and collective consciousness.

In response to the objectives of the study, the researcher employed various data-gathering methods to ensure the breadth, depth, and reliability of the information collected. These included documentary analysis, interviews, and surveys. Documentary analysis served as an important basis for gathering existing information from books, articles, theses, dissertations, official documents, local records, and other reliable sources related to the history, culture, and legends of Inorogan. Through this process, a strong theoretical and conceptual foundation for the study was established, and the information gathered from other data sources was further substantiated.

Meanwhile, interviews were conducted to obtain the narratives, perspectives, and personal experiences of selected informants, including local historians, elderly residents, community leaders, and other individuals with sufficient knowledge of the history and legends of Inorogan. This method provided the researcher with an opportunity to gather information that may not be found in written documents, including oral traditions, local beliefs, and stories transmitted from one generation to another. Moreover, it provided a deeper understanding of the significance of the legends as part of the heritage and identity of the community.

In addition to interviews, the researcher also employed a **survey** to determine the level of knowledge, perspectives, and beliefs of the respondents regarding the legends and culture associated with Inorogan. Through the survey, broader data were gathered from different sectors of the community, which served as supplementary information and further strengthened the findings obtained through documentary analysis and interviews. The combination of these three methods provided a more comprehensive and balanced perspective on the research topic.

In analyzing the data gathered, the coding process and thematic analysis were employed as the primary techniques for qualitative data analysis. Through the coding process, the narratives and information collected were systematically organized, classified, and categorized according to similarities in concepts, ideas, and experiences. This process served as an important step in organizing the extensive qualitative data and identifying significant themes that required further attention in the analysis.

Following this, thematic analysis was conducted to identify recurring themes, patterns, and significant meanings that emerged from the data gathered. Through this approach, individual narratives were connected to broader social, historical, and cultural contexts. The identified themes served as the basis for developing interpretations and discussing the significant findings of the research. Thematic analysis also helped demonstrate the relationships among history, legends, and local culture in preserving the collective memory and identity of the community.

To further establish the credibility, reliability, and accuracy of the findings, validation and triangulation were also conducted. In the validation process, the accuracy of the information gathered was examined and

confirmed through re-verification with the participants and comparison with existing documents and other reliable sources. Meanwhile, triangulation was conducted by using multiple data sources and different methods of information gathering to establish the consistency of the results. Through this process, the possibility of bias in the interpretation of the data was minimized, thereby strengthening the reliability and credibility of the conclusions drawn from the study.

The researcher also strictly observed ethical considerations throughout all stages of the research. Before conducting data collection, permission was first obtained from the appropriate offices and participants through a clear explanation of the purpose, scope, and significance of the study. The voluntary participation of each respondent was also ensured, along with their right to decline or withdraw from the research at any stage without any negative consequences. Furthermore, the confidentiality of their personal information was protected, and the data were used solely for academic research purposes. All sources used in the study were properly acknowledged and cited in accordance with academic standards to maintain research integrity and prevent plagiarism.

Overall, the use of a qualitative research design, various data-gathering methods, and appropriate analytical techniques provided a systematic and reliable research framework. These methods contributed to a deeper understanding of the history and legends of Inorogan as integral components of the local culture and identity of the community. Consequently, the findings became more credible and meaningful, strengthening the contribution of the study to the fields of literature, culture, and toponymic research.

The Toponymic Journey Of Inorogan

In Relation To Language And Literature

This section presents the results and findings of the study entitled “Inorogan in the City of Iriga: A Toponymic Journey in Language and Literature.” The study aims to examine Inorogan as a significant toponym that reflects the history, culture, and identity of the City of Iriga. Through an extensive analysis of literary works, documents, and other relevant sources, particular attention was given to the etymology and historical origin of the name “Inorogan,” as well as the descriptions and historical narratives contained in various works concerning the place.

Furthermore, the study examined the cultural, linguistic, and religious reflections manifested in Inorogan based on the culture, language, and faith of the people of Iriga. Based on the findings, the study seeks to develop a learning material that may contribute to the preservation and promotion of local history and literature. The following tables and discussions present the thorough analysis and interpretation of the data based on the research problems identified in the study.

Etymology and Historical Origin of the Name “Inorogan”

The study of the etymology and historical origin of the name “Inorogan” is important in understanding the deeper meaning of the place and its role in shaping the identity of the people of Iriga.

Table 1 Etymology and Historical Origin of the Name Inorogan

Word	Meaning	Relation to Inorogan
Orog	Blessed, better, more excellent, more heroic	Source of the name Inorogan
Inorogan	Chosen or blessed place	Symbol of culture and faith
Agta	Ancient group of people	Associated with legend and history
Mt. Asog	Former name of Mt. Iriga	Historical site associated with Inorogan
Iriga / I-raga	Having land	Symbol of hope and prosperity
Sumagang	To obstruct or prevent	Associated with protection and legend

As a toponym, or place name, Inorogan does not merely serve as a geographical marker but also functions as a repository of memories, experiences, beliefs, and historical accounts passed down from one generation to another. Through the study of place names, significant information regarding the origin, characteristics, and values of a community can be uncovered.

Based on the data gathered, it emerged that the name Inorogan originated from the Bikol word *orog*, which means “chosen,” “blessed,” “better,” “more excellent,” or “more heroic.” Structurally, the word consists of the prefix *in-*, the root word *orog*, and the suffix *-an*, which refers to a place or location. Thus, Inorogan may be interpreted as a “chosen place,” “blessed place,” or “place of heroism.”

The local narratives also revealed the terms *Agta*, *Mt. Asog*, *Sumagang*, and *Iriga* or *I-raga*. These words are significantly associated with the history and identity of the community because they serve as indicators of the ancient way of life, geographical conditions, and traditions that existed in the area before it became known as Inorogan.

In historical records and folk narratives, Inorogan is described as an important center of devotion and faith. Narratives concerning miracles, sacred images, and events associated with religious belief reinforce the people's belief that the place is blessed and possesses a distinctive role in their history.

The data demonstrate that Inorogan is more than merely a simple place name. The very meaning of the word *orog* reflects the high value that the early inhabitants attributed to this place. Its association with the concepts of being blessed, chosen, and significant suggests that the place held a distinctive status in the collective consciousness of the community.

It is also important to note that the terms *Agta*, *Mt. Asog*, and *Sumagang* are not separate from the history of Inorogan. They serve as evidence of the place's deep connection to ancient civilization, geography, and beliefs rooted in the way of life of the people of *Iriga*. The data further demonstrate that a place name functions as a living document of the events that have shaped a community.

It may be inferred that the name Inorogan is an important symbol of the collective memory of the people of *Iriga*. Its meaning is not based solely on its linguistic structure but also on the beliefs, experiences, and history associated with it. Through oral traditions and local narratives, the significance of Inorogan continues to be transmitted to succeeding generations.

These findings are consistent with the Toponymic Theory, which asserts that place names contain information about the culture, history, and identity of a community. They are also anchored in the Historical Theory, as the narratives demonstrate the significant role of Inorogan in the history of the community. Likewise, the findings are consistent with the Social Constructivist Theory, which explains that the meaning of a place is formed through the shared experiences and interactions of its people.

Furthermore, the study of Santiago and Bolata (2024) states that place names contain significant information about the history, culture, and identity of a community. Similar to Inorogan, their study demonstrates that toponyms serve as repositories of the collective memory and experiences of the people. This is also consistent with the study of Alfonso (2024), which shows that ancient place names in the Philippines are derived from the geographical, social, and cultural characteristics of a community. The meaning of *orog* as “chosen” or “blessed” demonstrates the profound relationship between language and faith in the naming of a place.

In the global context, this is further supported by Chesnokova and Martynenko (2024), who stated that toponyms serve as symbols of national identity and collective consciousness. Similarly, Davletova, Bizhkenova, and Burkova (2025) found that place names serve as “cognitive anchors” that preserve the memory and culture of communities. However, some studies focus more on the geographical aspects of toponyms, such as the research of Li et al. (2025) and Zhang et al. (2025), which emphasized the relationship between place names and the physical environment. The case of Inorogan differs from these studies because its interpretation is predominantly shaped by spiritual, historical, and cultural dimensions.

It may be stated that the name of a place serves as a living document of the events that have shaped a community. It can also be observed that the etymology of Inorogan is not based solely on the structure of the word but also on its broader cultural and historical context. The meanings “chosen” and “blessed” reflect the belief of the people that the place possesses a distinctive significance in their faith and identity.

Therefore, the name Inorogan has a profound etymological and historical origin rooted in the Bikol language, local traditions, and the faith of the people of Iriga. It serves as an important symbol of their culture, history, and identity as a community. Furthermore, it reflects the collective memory, beliefs, and experiences that have shaped their way of life over time.

Descriptions and Historical Representations Presented in Each Work on Inorogan in Relation to Its Etymology and History

Inorogan possesses a rich history and origin that can be traced through various works and narratives about the place. Through an analysis of the descriptions and historical representations presented in each work, a deeper understanding of the etymology of Inorogan and its significant role in the history and identity of the people of Iriga can be gained. These works do not merely serve as records of events but also function as repositories of the collective memory and heritage of the community.

Based on the works gathered, Inorogan is described as a center of devotion, miracles, and events that have made significant contributions to the history of the community. The narratives reveal recurring themes of faith, heroism, unity, and hope. These themes are repeatedly mentioned and passed down from one generation to another as part of the collective memory of the people of Iriga. The works also present significant events associated with the origin and historical significance of Inorogan, making it an important part of the historical consciousness of the community.

The works about Inorogan serve as reflections of the experiences, beliefs, and values of the people of Iriga. Through legends, oral narratives, and other local narratives, the significance of Inorogan as a historical and meaningful place is presented. Furthermore, the works demonstrate that literature is an effective instrument for preserving the traditions and values of the community.

It may be inferred that the works about Inorogan do not merely serve as forms of entertainment but also function as important instruments for preserving the local history and cultural heritage of the people of Iriga. Through these works, the experiences and memories of the past remain alive. This finding is consistent with the view that literature serves as a reflection of society and a repository of culture. It confirms that legends and oral narratives serve as bridges between the past and the present.

The findings concerning the works about Inorogan are supported by the perspective of Eugenio (2001), which states that legends, folktales, and oral narratives serve as repositories of the history, culture, and collective memory of a community. Similar to the works related to Inorogan, her study demonstrates that oral traditions become important channels for preserving the identity of a community.

This is also consistent with the study of Garcia (2020), which states that local legends and narratives are not merely fictional accounts but social texts containing values, beliefs, and experiences that shape the cultural consciousness of the people. The portrayal of Inorogan as a sacred and blessed place demonstrates the profound relationship between literature and faith in the formation of local identity.

This is further supported by Bautista et al. (2024), who found that folktales and local narratives serve as important sources for understanding the history and culture of a place. According to their study, these narratives become living documentation of events that have significantly influenced the development of the community's consciousness and unity.

In the global context, this finding is consistent with the perspective of Anderson (2021), who states that myths, legends, and oral traditions serve as reflections of collective experiences and as ways through which societies

explain their past. Likewise, Brown (2022) emphasized that local narratives are important instruments for preserving cultural memory because they transmit values and perspectives from one generation to the next.

However, some studies, such as those of Smith and Johnson (2023), argue that certain legends and folktales may contain symbolic elements and cannot be regarded entirely as historical records. Despite this, the present study demonstrates that although the works about Inorogan contain mythical elements, they remain important sources of information because they reflect the actual beliefs, values, and social experiences of the people of Iriga.

Overall, the works about Inorogan are important sources for understanding the etymology, history, and culture of the place. They serve as living documentation of the experiences, beliefs, and perspectives of the people of Iriga. Through these works, the collective memory and identity of the community are preserved and transmitted to succeeding generations.

Cultural, Linguistic, and Religious Reflections Evident in Inorogan

Through an analysis of the descriptions and historical representations presented in each work, a deeper understanding of the etymology of Inorogan and its significant role in the history and identity of the people of Iriga can be gained. These works do not merely serve as records of events but also function as repositories of the collective memory and heritage of the community.

In the analysis of the works and narratives about Inorogan, culture clearly emerges as an important factor in the identity of the people of Iriga. Based on the data gathered, the narratives demonstrate the people's strong appreciation for their traditions, unity, and respect for their heritage. The folktales, legends, and other local narratives concerning Inorogan serve as reflections of their collective experiences and history as a community. The data demonstrate that Inorogan is not merely a geographical place but also an important center of Irigueño culture that continues to shape their identity.

It may be inferred from this that the significance of Inorogan is formed and sustained through the community's shared experiences, values, and participation. This finding is consistent with the Toponymic Theory and Social Constructivist Theory, which explain that the meaning of a place is created and enriched through the culture and social interactions of its people.

These findings are supported by the study of Irorita (2025), which demonstrates that the local culture of Philippine communities is an important factor in preserving the identity and values of a community. Likewise, Smith (2021) and Clark (2022) stated that local traditions and social practices serve as foundations of community identity and solidarity. Meanwhile, Lee (2023) demonstrated that culture has a significant influence on how individuals perceive themselves, their communities, and their environment.

Although Harris (2022) and Wilson (2023) noted that modernization and globalization may contribute to the weakening of certain cultural traditions, the findings of the present study differ in that the traditions and values rooted in Inorogan remain alive and meaningful among the people of Iriga.

In terms of language and literature, the data revealed the significant role of the Bikol and Rinconada Bikol languages as primary means of communication and expressions of the identity of the people of Iriga. The legends, narratives, and other literary works concerning Inorogan demonstrate the continued use of the native language in transmitting knowledge, experiences, and social values from one generation to another. Consequently, literary works serve as repositories of the collective memory and history of the community.

The data demonstrate that language and literature function as complementary instruments in preserving and promoting Irigueño culture. The continued use of Rinconada Bikol in local narratives reinforces the community's cultural and regional identity. This finding is consistent with the Toponymic Theory, which asserts that the meaning of a place is embedded in the place names, narratives, and discourses used by the community.

This is consistent with the study of Irorita (2025), which states that a native language is not merely a tool for communication but also an important medium through which traditions, beliefs, and culture are transmitted across generations. This is further supported by Mendoza (2024) and Lim (2025), who stated that local languages serve as repositories of the culture and collective memory of a community. According to their research, local languages play an important role in preserving history, traditions, and regional identity. In the case of Inorogan, the continued use of Rinconada Bikol in legends and narratives strengthens the connection among language, literature, and Irigueño culture.

With regard to faith, the data revealed the profound devotion of the people to the Blessed Virgin Inang Angustia and their strong belief in miracles and sacred events associated with Inorogan. The narratives surrounding the place do not merely recount events but also serve as vehicles for transmitting the spiritual and religious values of the community.

It may be inferred that faith is one of the primary forces that strengthens the unity and collective consciousness of the people of Iriga. Inorogan serves as a living representation of their spirituality and faith, which continue to be practiced and upheld by the community.

Overall, it was established that culture, language and literature, and faith are interconnected elements that shape the collective identity of the people of Iriga. Inorogan serves as an important reflection of these values and remains a living repository of their history, culture, and identity.

Pinaorog: A Learning Activity Sheet in Filipino 7 (A Journey through Language and Literature)

In response to the findings of the study entitled “Inorogan in the City of Iriga: A Toponymic Journey in Language and Literature,” a learning material was developed to deepen students' knowledge of the local history, culture, language, and literature associated with Inorogan. The developed learning material, entitled “Himala: A Learning Activity Sheet in Filipino 7 (A Journey through Language and Literature),” consists of lessons, activities, exercises, assessments, and localized texts based on narratives, legends, and cultural practices rooted in the Iriga community.

The development of this learning material is aligned with the Toponymic Theory, as it demonstrates that Inorogan, as a toponym, is not merely a simple place name but a medium of meaning rooted in the relationship among language, experience, and the cultural environment of the people of Iriga. It also reflects the Historical Theory, as the lesson contents feature historical experiences, memories, and the development of the community that shaped the identity of Inorogan. Furthermore, it is anchored in the Social Constructivist Theory, as learning becomes a product of students' active construction of meaning through their experiences, discourse, and participation in various activities.

The development of the learning material entitled “Pinaorog: A Filipino 7 Activity Workbook (A Journey through Language and Literature)” is supported by various related literature and studies that emphasize the importance of localization and contextualization in education. According to Irorita (2025), learning becomes more effective when instructional materials are rooted in the local culture, language, and experiences of learners. Her study showed that the use of materials derived from the learners' own communities helps deepen their understanding and appreciation of their identity and cultural heritage. This finding is consistent with the present study because the developed activity workbook is anchored in the legends, history, culture, and religious beliefs associated with Inorogan and the City of Iriga.

This is also consistent with the study of Vacalares and Agan (2025), which demonstrated that learning becomes more meaningful and lasting when learners are able to connect their lessons with their actual experiences and the context in which they live. According to their research, local materials serve as a bridge that enables learners to better understand academic concepts because they can recognize their relevance to everyday life. In the case of “Pinaorog: A Filipino 7 Activity Workbook,” the lessons and activities are based on local narratives and experiences familiar to the learners, thereby making the learning process more meaningful.

The findings are further supported by Bautista et al. (2026) and Mallillin (2024), who stated that local legends, folktales, and regional literature can serve as effective learning materials for deepening learners' understanding of literature, culture, and history. Their studies revealed that the use of local literary works in the classroom not only increases learners' interest in learning but also contributes to the preservation of cultural heritage and folk traditions. This finding is likewise evident in the present study, in which the legend and narratives of Inorogan served as the primary basis for the development of the learning activities.

From a global perspective, the study is consistent with Johnson (2025) and Quinteros Ortiz (2026), who emphasized that the integration of local culture and multilingual experiences in education contributes to deeper learning, the development of critical thinking, and the cultivation of cultural awareness. According to their studies, locally contextualized education enables learners to better understand their role within the community while developing appreciation for their own culture and history.

Furthermore, the findings are consistent with the perspectives of Banks (2022) and Gay (2023) on culturally responsive education, which emphasizes that learning becomes more meaningful when the culture, language, and experiences of learners are considered in the teaching process. Through the integration of local narratives and the history of Inorogan into the learning material, the lessons become more relevant and comprehensible to learners.

However, some studies have argued that excessive emphasis on the local context may limit learners' exposure to broader national and global perspectives. Nevertheless, the present study demonstrates that the use of local materials does not hinder broader learning; rather, it provides a strong foundation for learners to understand broader concepts in language, literature, culture, and history. In fact, learning becomes more meaningful when it begins with experiences, traditions, and contexts that are familiar to learners. It also provides an avenue for strengthening their critical thinking by connecting local realities with national and global issues. Furthermore, developing cultural awareness at the local level serves as a foundation for cultivating responsible citizens who value their cultural heritage and identity. This approach is consistent with the goal of education to develop learners who possess a deep understanding of their roots while remaining open to other cultures and perspectives. Thus, the integration of local content into the teaching and learning process serves as a bridge toward more comprehensive and contextualized learning.

Therefore, the related literature and studies affirm that the use of localized and contextualized learning materials deepens learning, strengthens cultural awareness, and contributes to the preservation of cultural heritage. "Pinaorog: A Filipino 7 Activity Workbook (A Journey through Language and Literature)" serves as a valuable instructional material that, through localization and contextualization, promotes appreciation of the history, culture, language, and identity of Inorogan and the City of Iriga while making the learning experience more meaningful for learners.

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary, findings, conclusions, and recommendations based on the results of the present study entitled "Inorogan in the City of Iriga: A Toponymic Journey into Language and Literature."

Summary

This study, entitled "Inorogan in the City of Iriga: A Toponymic Journey into Language and Literature," was conducted to examine Inorogan as a significant toponymic site that reflects the interconnectedness of language, literature, culture, history, and faith among the Irigueños. It aimed to present the origin and meaning of the name Inorogan, identify the legends, oral narratives, and beliefs associated with it, and examine how these contribute to the formation of the community's collective identity.

The study employed a qualitative research design through the examination of documents, local literature, related studies, legends, folktales, oral narratives, and other sources relevant to Inorogan. The Toponymic Theory, Historical Theory, and Social Constructivist Theory served as the analytical frameworks for gaining a

deeper understanding of the meaning and significance of Inorogan within the context of local history and Bicolano culture.

Through the analysis, it was found that Inorogan is not merely a physical site but an important symbol of the history, literature, culture, and faith of the people of Iriga. The study also revealed that the legends, folktales, and local beliefs surrounding Inorogan serve as repositories of the community's collective memory and identity. In this way, the study established that place names play an important role in preserving local history and cultural heritage.

Findings

Based on the thorough analysis of the data and sources used in the study, the following findings were established:

1. The name Inorogan is derived from the Bicolano word *orog*, which means “chosen,” “blessed,” “better,” or “more heroic.” From this, Inorogan may be interpreted as a chosen or blessed place. The study also identified significant terms such as *Agta*, *Mt. Asog*, *Sumagang*, and *Iriga* or *I-raga*, which are associated with the ancient history, geography, and traditions of the community. Historical records and local narratives also revealed that Inorogan is recognized as an important center of devotion and faith. Overall, the study found that Inorogan is not merely a place name but an important symbol of the collective memory, culture, history, and identity of the people of Iriga.
2. Inorogan is described as a center of devotion, miracles, and significant historical events in the community. The narratives revealed themes of faith, heroism, unity, and hope that form part of the collective memory of the Irigueños. The study also found that legends, oral narratives, and other local accounts serve as reflections of the experiences, beliefs, and values of the people of Iriga. Furthermore, the study demonstrated that works about Inorogan are important means of preserving and transmitting the local history, culture, and identity of the community.
3. In terms of culture, Inorogan serves as an important center of Irigueño culture, reflecting the traditions, values, and collective experiences of the community. The narratives and local accounts demonstrate the strong value placed by the people on unity, respect for their heritage, and the preservation of customs inherited from their ancestors. Therefore, Inorogan is not merely a physical place but an important symbol of their cultural identity.

In terms of language and literature, the study found that Bicolano and Rinconada Bicol serve as the primary means of communication and expression of the identity of the Irigueños. It emerged that legends, folktales, and other local narratives play an important role in transmitting knowledge, experiences, and social values from one generation to the next. The study also found that literary works concerning Inorogan serve as repositories of the community's collective memory, history, and local culture.

Meanwhile, in terms of faith, the study revealed the deep devotion of the people to the Blessed Virgin Mother Angustia and their strong belief in miracles and sacred events associated with Inorogan. The narratives demonstrated that faith is an important factor in strengthening the spirituality, unity, and collective consciousness of the Irigueños. Consequently, Inorogan is recognized as an important center of faith that continues to shape the identity and way of life of the community.

4. A learning material entitled “Miracle: A Learning Worksheet in Filipino 7 (A Journey into Language and Literature)” was developed. The development of this learning material was based on the findings showing that Inorogan is not merely a place name but an important repository of the history, culture, language, literature, and faith of the Irigueños.

The study found that Inorogan is rich in legends, narratives, and traditions that demonstrate the community's strong appreciation of its heritage and identity. It also revealed that Bicolano and Rinconada Bicol serve as primary means of transmitting the knowledge, experiences, and collective memories of the people.

Furthermore, the narratives demonstrated the deep faith of the Irigueños, particularly their devotion to the Blessed Virgin Mother Angustia, which continues to shape their spiritual and cultural identity. These findings served as the basis for developing the contents of the learning worksheet.

The developed learning worksheet consists of lessons, activities, exercises, assessments, and local texts based on the legends, narratives, and culture rooted in Inorogan and the Iriga community. It aims to deepen students' understanding of local history, culture, language, and literature while developing their skills in the Filipino subject. Through the use of local and contextualized texts, the learning process becomes more meaningful, relevant, and closely connected to the students' own experiences.

The development of this learning material is aligned with the Toponymic Theory, as it demonstrates that Inorogan, as a toponym, embodies meanings rooted in the language, experiences, and cultural environment of the Irigueños. It also reflects the Historical Theory, as the lessons feature historical events, memories, and experiences of the community that shaped the identity of Inorogan. Furthermore, it is anchored in Social Constructivist Theory, as it emphasizes the active participation of students in constructing meaning through discourse, collaboration, and activities based on their own experiences and contexts.

Thus, the findings of the study demonstrate that the use of local and contextualized learning materials is an effective means of deepening learning, strengthening cultural awareness, and preserving the cultural heritage of a community. "Miracle: A Learning Worksheet in Filipino 7 (A Journey into Language and Literature)" is not merely a teaching material but also an important instrument for preserving, promoting, and appreciating the history, culture, language, and identity of Inorogan and the City of Iriga.

Conclusions

Based on the findings, the researcher arrived at the following conclusions:

1. It may be inferred that Inorogan, as a toponym, embodies profound historical, cultural, and social meanings that shape the identity of the people of Iriga. The etymology of the name Inorogan, together with the related terms *Agta*, *Mt. Asog*, *Sumagang*, and *Iriga* or *I-raga*, demonstrates that a place name does not merely serve as a geographical identifier but also functions as an important repository of the collective memory, traditions, and history of the community. Moreover, the recognition of Inorogan as a center of devotion and faith demonstrates its significant role in preserving the spiritual and cultural identity of the Irigueños.
2. The works and narratives concerning Inorogan serve as important repositories of the history, culture, and collective memory of the Irigueños. The portrayal of Inorogan as a center of devotion, miracles, and significant historical events demonstrates its important role in shaping the identity of the community. Furthermore, the legends, oral narratives, and other local accounts show that literature is not only a reflection of the experiences and beliefs of the people but also an effective means of preserving and transmitting local history, culture, and social values to succeeding generations.
3. Inorogan is an important reflection of the culture, language and literature, and faith of the Irigueños. As a place, it serves as a repository of the traditions, values, and collective experiences of the community. The continued use of Bicolano and Rinconada Bicol in legends and narratives reinforces cultural identity and serves as a means of transmitting knowledge and history to succeeding generations. Furthermore, the deep faith and devotion of the people demonstrate the significant role of Inorogan in strengthening the spirituality, unity, and collective consciousness of the community. Therefore, Inorogan is not merely a physical place but a living representation of the identity, history, and cultural heritage of the Irigueños.
4. A learning material entitled "Miracle: A Learning Worksheet in Filipino 7 (A Journey into Language and Literature)" may be developed based on the legends, narratives, and culture rooted in Inorogan. This learning worksheet may serve as a local and contextualized material for deepening students' understanding of the history, culture, language, and literature of their community. Through this material, learning becomes more meaningful and relevant while strengthening cultural awareness and appreciation of local identity.

Recommendations

Based on the findings and conclusions of the study, the following recommendations are proposed:

1. More extensive documentation and collection of local narratives, legends, and other oral traditions concerning Inorogan may be undertaken to further preserve and enrich the historical and cultural heritage of the Irigueños. The etymology and historical significance of Inorogan may also be incorporated into learning materials and other educational activities to strengthen students' cultural awareness and appreciation of their local identity. Furthermore, future researchers may conduct related studies on other toponyms in the City of Iriga to gain a deeper understanding of the relationship among language, culture, and history in shaping community identity.
2. Works, legends, and oral narratives concerning Inorogan may be further collected, documented, and preserved to ensure the continued preservation and transmission of local history and cultural heritage to succeeding generations. Local literary works and narratives may also be utilized as part of learning materials to deepen students' cultural awareness and appreciation of their own identity. Furthermore, related studies may be conducted on other local narratives and sites in the City of Iriga to further enrich research on the relationship among literature, history, and community culture.
3. Cultural and educational programs aimed at preserving and promoting the traditions, language, and faith rooted in Inorogan may be strengthened to further reinforce Irigueño identity. Local legends, narratives, and other works related to Inorogan may also be incorporated into learning materials and school activities to deepen students' cultural awareness and appreciation of their local heritage. Moreover, further studies may be conducted on the cultural, linguistic, and religious aspects of Inorogan and other sites in the City of Iriga to broaden and enrich knowledge concerning the identity and history of the community.
4. The developed learning material entitled "Miracle: A Learning Worksheet in Filipino 7 (A Journey into Language and Literature)" may be utilized as a local and contextualized material to deepen students' understanding of the history, culture, language, and literature of their community. Through its use, learning may become more meaningful and relevant while strengthening cultural awareness and appreciation of local identity. Furthermore, additional learning materials based on local narratives, legends, and cultural heritage of the City of Iriga may be developed to further enrich the teaching and learning of Filipino.

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