



American Journal of Interdisciplinary Research and Innovation (AJIRI)

ISSN: 2833-2237 (ONLINE)

VOLUME 5 ISSUE 3 (2026)

PUBLISHED BY
E-PALLI PUBLISHERS, DELAWARE, USA

Tracing the Legends and Local Narratives of Places in the City of Meycauayan: A Documentary Analysis as a Preliminary Basis for the Development of Localized Instructional Materials in Filipino

Bryan R. Capangpangan^{1*}

Article Information

Received: June 12, 2026

Accepted: August 24, 2026

Published: September 01, 2026

Keywords

City Of Meycauayan, Cultural Heritage, Documentary Analysis, Grade 7 Filipino, Legends, Localization

ABSTRACT

This study examined 19 legends and local narratives concerning the origins and identities of places in the City of Meycauayan. The researchers employed qualitative document analysis and descriptive content analysis. Each text was entered into a corpus analysis matrix and examined according to the origin of the place name, narrative form, themes, values, indications of livelihood and environmental conditions, language patterns, and statements requiring historical verification. The findings showed that nine of the 19 texts (47.4%) were primarily associated with the environment, flora, or geography. Five texts (26.3%) were linked to individuals, groups, or historical and religious memory; two texts each (10.5%) were associated with livelihood or material culture and with social customs or place-based identity; and one text (5.3%) offered no clear explanation for the origin of its name. Recurring themes included place identity, the relationship between people and the environment, livelihood, faith, struggle, unity, and resilience. The texts in the corpus also differed in form. Some legends followed a clearly defined plot, whereas many combined folk etymologies with brief accounts of local history. Based on these findings and the competencies prescribed in the revised Grade 7 Filipino curriculum, the study developed a framework for localized instructional materials. However, the proposed framework remains preliminary and must undergo copyright review, historical and cultural validation, and separate pilot testing before it can be used as a finalized instructional resource.

INTRODUCTION

The name of a place is often spoken without much thought about the experiences, landscapes, livelihoods, or memories embedded in it. In an old city such as Meycauayan, names like Meycauayan, Lawa, Banga, Camalig, Malhacan, and Zamora do more than identify locations. Each may reflect how a community understands and explains its own beginnings. Seen in this light, a local legend is more than a source of entertainment. It preserves language, memory, belief, and the ways people make sense of the place they call home.

Such texts have a strong basis for use in education. Place-based education treats local culture, the environment, and community concerns as meaningful foundations for curriculum and instruction (Smith, 2007). Culturally sustaining pedagogy further argues that familiarity alone is not enough; lessons should also recognize and help sustain the languages and cultures that learners and their communities bring into the classroom (Paris, 2012). Through the study of legends, students can examine not only the literary text itself but also the ways a community creates, explains, and passes on meaning across generations.

Studies conducted in other countries likewise show that folktales, myths, and traditional narratives contribute to the development of cultural awareness. Cajete (2017) explains that storytelling in Indigenous communities is closely connected to learning, social relationships, and an

understanding of how human beings relate to the world around them. Stavrou (2015), meanwhile, suggests that folk literature can introduce young people to the elements that shape their identity, including language, place, history, and tradition. This does not mean that every legend should automatically be accepted as historically accurate. Its value also lies in what it reveals about the things a community chooses to value, remember, and explain.

Research in the Philippines confirms that local narratives are also rich sources of cultural information. In Acmed-Ismael's (2021) analysis of 20 Meranaw folktales, cultural schemas emerged in relation to courtship, marriage, celebrations, leadership responsibilities, social organization, and family honor. Eslit's (2023) study of ten Philippine folktales similarly identified themes involving values, beliefs, traditions, and identity. Pastera (2024) also found that students' exposure to local festivals, handicrafts, family practices, and other forms of intangible cultural heritage helped them recognize the importance of protecting living traditions.

When developing instructional materials, simply inserting the name of a locality into an otherwise generic lesson is not enough. Lagrimas and Baradillo (2025) found that only a few of the Philippine literature textbooks they examined offered broad representations of Mindanao's cultural artifacts. This finding highlights the risk of leaving local voices at the margins of classroom instruction. In the more specific context of reading,

¹ Meycauayan National High School, Philippines

* Corresponding author's e-mail: croxbry@gmail.com

Saquido and Velasco (2024) reported improved scores among 30 Grade 7 students after they used locally aligned reading materials in a pre-experimental study. However, because the study involved only one group, its findings should not be treated as general evidence applicable to all educational settings. In Mathematics, Sally (2023) found a significant difference in the performance of an experimental group that used localized materials written in the Kalanguya language. Although the studies differed in subject area and grade level, both indicate that locally grounded materials must be designed and tested with care.

The Enhanced Basic Education Act of 2013 (Republic Act No. 10533, 2013) requires the basic education curriculum to be contextualized and sufficiently responsive to cultural diversity. Consistent with this mandate, the Indigenous Peoples Education Curriculum Framework emphasizes the relationship among learning, culture, community, and local knowledge systems (Department of Education, 2015). The LRMDs guidelines also require learning resources to be evaluated for accuracy, suitability for their intended users, cultural sensitivity, and copyright compliance before they are distributed (Department of Education, 2009). Localization, therefore, involves more than selecting a familiar topic. It requires careful research, proper attribution, and responsible cultural representation.

A collection entitled *Alamat ng Meycauayan* has been identified, containing narratives about Meycauayan and several of its local places. However, the overall pattern of the collection has not yet been adequately described. It remains necessary to determine which narratives follow the structure of a legend, which primarily offer explanations of place names or folk etymologies, what values repeatedly appear across the texts, and which claims must be compared with official records. This is the gap that the present study seeks to address. Instead of reporting interviews or classroom implementation that were never conducted, the study begins from a more honest and defensible foundation: a systematic analysis of the document that is actually available.

This approach is particularly important in Meycauayan because the city currently has 26 barangays, yet not all the names found in the old collection directly correspond to the present official list (Provincial Government of Bulacan, n.d.). For this reason, the word *places* are used in the title rather than limiting the study to barangays. This term allows the research to include historical place names, barrios, and other local designations without assuming that each one holds the same administrative status today.

LITERATURE REVIEW

Legends, Memory, and Cultural Identity

The significance of legends lies in their ability to bring together place, lived experience, and collective memory. Cajete (2017) views myths and storytelling as part of a broader process through which knowledge is passed on and relationships within the community are nurtured.

In a similar vein, Stavrou (2015) describes folk literature as a space where children encounter language, history, tradition, and other dimensions of identity. These perspectives are relevant to the present study because they allow legends to be examined both as literary texts and as expressions of cultural understanding. Nevertheless, legends should not be treated as substitutes for documented historical accounts.

In the Philippine context, Acmed-Ismael (2021) provides a concrete example of how folktales preserve patterns of courtship, marriage, leadership, celebration, and social organization. Similarly, Eslit (2023) found that Philippine folktales carry interconnected themes of belief, values, and cultural heritage. These studies guide the present reading of the narratives of Meycauayan. Rather than viewing them merely as explanations of how places acquired their names, this study considers them as traces of the community's relationship with its environment, livelihood, faith, and social life.

Young people's understanding of intangible cultural heritage must also be taken into account. In an analysis of 75 student essays, Pastera (2024) found that local festivals, artistic practices, family traditions, and community relationships were among the ways students came to recognize intangible cultural heritage. This finding suggests that the narratives of Meycauayan may serve as meaningful starting points for discussing living heritage, particularly when the texts are connected to actual places, practices, and memories within the community. A Philippine study of the Kullilipan chant likewise showed how a local cultural form can express Indigenous identity and hospitality; the authors also identified curriculum integration as one means of supporting cultural pride and intergenerational preservation (Alejandro *et al.*, 2024).

Localization and Place-Based Learning

Smith's (2007) concept of place-based education challenges the idea that schools exist separately from the communities in which they are located. From this perspective, the local environment, culture, livelihood, history, and community concerns are legitimate and valuable sources of learning. Paris's (2012) culturally sustaining pedagogy extends this view by emphasizing the need for education to preserve and strengthen linguistic and cultural pluralism. Taken together, these approaches do more than make lessons familiar to learners. They can also help students examine the origins, power relations, and changes surrounding the stories that shape the identity of a particular place.

Local studies offer evidence of the potential value of instructional materials grounded in learners' experiences. In the pre-experimental study of Saquido and Velasco (2024), the posttest scores of 30 Grade 7 students improved after they were taught using locally aligned reading materials. Sally's (2023) quasi-experimental study likewise found that the use of the Kalanguya language and local knowledge supported the teaching of fractions among students in the experimental group. Suguitan

and Natividad (2022) also developed localized game-based learning activities for Grade 7 and reported very high validity and acceptability among expert and teacher evaluators. Their ratings, however, concern the design and acceptability of the materials and should not be treated as direct evidence of improved learner performance. Taken together, these studies show why learning objectives must be clearly defined and why materials should undergo actual classroom testing before claims about their effectiveness can be made. For this reason, the output of the present study is limited to a proposed instructional-material framework and should not yet be regarded as evidence of improved student learning.

Lagrimas and Baradillo (2025), in their review of 13 Philippine literature textbooks used in Mindanao, found limited and insufficiently inclusive representations of local cultural artifacts. Their finding is important to the present study because it reveals a need for instructional resources that move beyond the national literary canon and give space to the voices, language, and history of a particular locality. At the same time, local materials should not be romanticized simply because they come from the community. They must still be carefully examined for accuracy, provenance, and sensitivity to contemporary readers.

Document Analysis and Trustworthiness

Document analysis refers to the systematic examination of written or visual materials to identify, organize, and interpret the information they contain (Bowen, 2009). Human participants are not necessarily required when the research questions can be answered through the corpus itself. Even so, a rigorous document analysis requires clear inclusion criteria, a well-defined unit of analysis, a consistent coding process, and a record of how each interpretation was developed. In the present study, these requirements were addressed through a corpus analysis matrix, with every code linked to a specific narrative.

Nowell *et al.* (2017) emphasize that trustworthy qualitative analysis depends on a transparent audit trail, the logical development of themes, and sufficient evidence to allow readers to follow how interpretations were reached. Because the study draws primarily from a single collection, it does not claim that its findings represent every version of the legends found in Meycauayan. Instead, it clearly identifies what can be established from the submitted scanned PDF and distinguishes statements that still require verification through other sources.

Synthesis and Research Gap

Local and international literature converge on three important points. First, folktales serve as significant carriers of cultural memory and identity. Second, learning becomes more meaningful when it is connected to the learner's locality and lived experience. Third, the local character of a material does not, by itself, guarantee its quality. Any proposed material must still undergo careful examination in terms of its literary content, historical

basis, language, cultural representation, curricular alignment, and copyright status.

Despite the contributions of existing scholarship, no systematic document analysis has yet been identified that focuses specifically on the 19 narratives contained in *Alamat ng Meycauayan* and their potential alignment with the revised Grade 7 Filipino curriculum. The present study directly addresses this gap.

MATERIALS AND METHODS

The study employed qualitative document analysis, incorporating descriptive content analysis and a developmental component. The document itself served as the primary source of data. The inquiry therefore focused on identifying and interpreting patterns within the corpus rather than measuring people's attitudes or performance. Document analysis is particularly appropriate when research questions concern the content, context, and meanings embedded in existing texts (Bowen, 2009).

Corpus and Unit of Analysis

The primary document was a scanned PDF copy of *Alamat ng Meycauayan* obtained from the city library. Each distinct narrative about a particular place was treated as one case, while the complete narrative and its key statements served as the units of analysis. A total of 19 cases were included. The introductory essays on the general history of Bulacan and Meycauayan, as well as the map included in the collection, were not counted as separate legends. A text was included if it (1) explicitly referred to Meycauayan or to a place associated with the city, (2) offered an explanation of the place's name, origin, or identity, and (3) contained sufficient material for linguistic, literary, cultural, or historical analysis. The current list of barangays was not used as the sole inclusion criterion because some names in the corpus are historical or no longer correspond to official administrative designations.

Data Analysis

Data collection and analysis followed a series of related procedures designed to ensure the systematic examination of the 19 legends and local narratives that made up the study corpus.

Development of the inventory

The title, scope, and central subject of each narrative were first identified. This process produced the final list of 19 texts included in the analysis. Each narrative was treated as a separate case to facilitate the orderly recording and comparison of data.

Close reading and familiarization

Each text was read several times to understand its narrative flow, explanation of the place name's origin, context of events, and significant details related to the culture and history of the locality. Statements that were unclear or required further verification were also noted at this stage.

Development of the corpus analysis matrix

Relevant information from each narrative was entered into a matrix. The recorded details included the origin of the place name, narrative form, central themes, values, livelihoods, environmental features, social practices, and connections with local history. The matrix provided a consistent structure for examining all the texts in the corpus.

Initial coding and categorization

After the matrix had been completed, codes were assigned based on the dominant explanation for the origin of each place name. The narratives were grouped into five categories: (1) environment, flora, or geography; (2) individuals, groups, or historical and religious memory; (3) livelihood or material culture; (4) social customs or place-based identity; and (5) unclear in the text. No category was imposed when the information provided in a narrative was insufficient or ambiguous.

Cross-case comparison

The 19 texts were compared to identify similarities and differences in the origins of their place names, literary forms, themes, values, and cultural markers. To avoid double counting, each narrative was assigned only one primary category. Other categories or themes evident in the text, however, were retained in the qualitative discussion.

Calculation of frequency and percentage

The number of narratives belonging to each primary category was counted. Percentages were calculated using the following formula: $\text{Percentage} = (\text{Number of cases in a category} / 19) \times 100$. Frequencies and percentages were used only to provide descriptive support for the qualitative analysis. They were not intended to produce statistical generalizations about

the entire history or culture of Meycauayan.

Curriculum mapping

The features and content of the corpus were mapped against the learning competencies of revised Filipino 7. These included the analysis of prose elements, plot, characters, message, context, the relationship between a text and lived experience, language use, and the creation of multimodal texts (Department of Education, 2023). This process helped identify which narratives could serve as starting points for specific lessons and learning activities.

Review of historical accuracy and sensitivity

Statements involving specific individuals, wars, events, word origins, religions, and social groups were revisited and marked for review. Claims that could easily be mistaken for documented history were compared with official and reliable sources. Based on this review, recommendations were made on whether a statement should be presented as verified information, a local tradition, a version of a legend, or a claim requiring further evidence.

RESULTS AND DISCUSSION

The corpus consisted of 19 texts. At first reading, they appeared similar because each was connected with the name of a place. Closer examination, however, revealed considerable differences in their form and in the strength of the evidence they presented. Some were stories with clearly defined characters and conflicts, while others offered direct explanations of place names. Several focused on historical events involving war or religion, whereas others recorded the growth and development of a community. This variation was an important initial finding because it showed that the texts should not all be taught in the same way.

Table 1: Comprehensive Corpus Matrix

No.	Place	Explanation of the Name	Theme / Value	Narrative Form	Notes for Instructional Use
1	Meycauayan	Bamboo and dense vegetation	Nature; courage; flight	Legend with a central conflict	Compare the spelling variants with the city's official account of local history.
2	Saluysoy	The memory of a young woman and a creek	Kindness; community memory	Memorial legend	Treat the details as local tradition unless they are supported by an independent record.
3	Bayugo	The bayugo tree	Settlement; belief	Etymology and settlement narrative	Verify the botanical term before using it in a lesson.
4	Balong Piskal / Bancal	A well and a marriage custom	Courtship; social relationships	Social history	Explain the Bancal/Bankal variants and the connection between the well and the custom.
5	Bahay-Pare	Priests living or taking refuge in the area	Faith; refuge	Religious memory	Distinguish the legend from the documented history of the church.

6	Banga	The making of earthen jars	Craftsmanship; livelihood	Folk etymology and material culture	The motif involving a misunderstood question should be examined critically rather than accepted at face value.
7	Calvario	The name allegedly evolved from Kalabadyo	Adaptation; development	Folk etymology	Linguistic or archival evidence is needed to support the claim.
8	Camalig	Granaries and farming	Diligence; prosperity	Livelihood and place narrative	Distinguish factual descriptions from elements of the folk narrative.
9	Gasak	Marshland or muddy terrain	Perseverance; unity	Environment and community change	It is not currently an official barangay; its status as a locality should be explained.
10	Hulo	The far end of the community	Development; livelihood	Spatial description	Compare this explanation with the use of huló to refer to the end or farthest part of a place.
11	Langka	Not explained in the text	Struggle; development	Local history	An etymology should not be invented; the statement concerning Lawton is also inaccurate.
12	Lawa	Pits left by stone quarrying that eventually became lakes	Natural resources; environmental change	Geography and stone quarrying	This narrative may be used to discuss the relationship between livelihood and landforms.
13	Libtong	Lee Tong, according to the narrative	Settlement; intercultural relations	Folk etymology	The claimed connection with Limahong requires support from primary documents.
14	Liputan	A small area surrounded by water	Marriage; faith	Geography and social customs	Distinguish the physical explanation from the accompanying social narrative.
15	Zamora	Named in honor of Jacinto Zamora	Heroism; commemoration	Historical commemoration	Clarify that Zamora was one of the martyred priests of GOMBURZA, not a member of the Katipunan.
16	Longos	The end or ungós of a road	Refuge; livelihood	Spatial description	The proposed sound change should be presented as folk etymology rather than established fact.
17	Malhacan	An esteemed lineage, according to the narrative	Kinship; benevolence	Folk etymology and clan history	Genealogical, parish, or archival evidence is needed to support the explanation.
18	Perez	A tree locally called perez	Resilience; war and unrest	Flora and local history	Verify the identity of the plant and the specific claims concerning wartime events.
19	Ubihan	The cultivation of yams	Fishing; resilience; culture	Livelihood and environment	Relate the narrative to changes in local livelihoods rather than limiting the discussion to a simple account of the name's origin.

Note: The entries are condensed analytical summaries. They are not verbatim excerpts and should not be treated as a substitute for reading the corpus in full.

Table 2: Primary Origins of the Place Names

Primary Category	Frequency	Percentage	Cases
Environment, flora, or geography	9	47.4%	Meycauayan, Bayugo, Calvario, Gasak, Hulo, Lawa, Longos, Perez, Ubihan
Individuals, groups, or historical and religious memory	5	26.3%	Saluysoy, Bahay-Pare, Libtong, Zamora, Malhacan
Livelihood or material culture	2	10.5%	Banga, Camalig
Social customs or place-based identity	2	10.5%	Balong Piskal/Bancal, Liputan
Unclear in the text	1	5.3%	Langka
Total	19	100.0%	

Note: Each text was assigned only one primary category to avoid double counting. Secondary factors were retained in the qualitative discussion.

Environment, flora, and geography formed the largest category, accounting for nine of the 19 texts, or 47.4%. The bamboo associated with Meycauayan, the bayugo tree, the marshy ground in Gasak, the excavated areas that became lakes in Lawa, the location of Hulo and Longos at the far end of a settlement, and yam cultivation in Ubihan all suggest that place names were often drawn from visible features of the land and the natural resources used by early inhabitants. This finding is consistent with Smith's (2007) place-based perspective, which views place not merely as a passive setting but as an active influence on people's experiences, practices, and construction of meaning.

Five texts, representing 26.3% of the corpus, centered primarily on individuals, groups, or historical and religious memory. In Saluysoy, Bahay-Pare, Libtong, Zamora, and Malhacan, place names serve as a means of remembering a person, a priest, a group, a foreign figure, or a family lineage. This pattern resembles Acmed-Ismael's (2021) finding that folktales may contain role and proposition schemas, including expected roles, relationships, and forms of social order within a community. These accounts, however, must be taught with care because collective memory can be selective and does not always carry the same weight as historical evidence.

Two texts each were primarily associated with livelihood or material culture and with social customs or place-based identity. Banga and Camalig preserve traces of pottery making, farming, and storage practices. In Balong Piskal and Liputan, the well, water, courtship, marriage, and people's visits to the area are central to the narratives. These examples show that a place name may develop not only from a physical feature of the land but also from social practices repeated over time. Langka was the only case in which the origin of the name remained unclear. Its

inclusion is important because it discourages the use of speculation to fill gaps left by the text.

Literary Forms and Characteristics

Some texts closely resemble the conventional form of a legend. The Meycauayan narrative contains characters, danger, flight, conflict, and an explanation of the place name. Saluysoy centers on a character whose tragic experience eventually becomes part of the community's collective memory. Bayugo recounts the settlement of the area and an incident associated with its naming. These texts are particularly suited to the direct analysis of character, setting, plot, conflict, message, and implied meaning.

Many texts in the corpus are hybrid in form. They combine etymology with descriptions of livelihood, memories of conquest or war, religious belief, and accounts of community development. Langka, for example, more closely resembles a brief local history, while livelihood and the physical transformation of the landscape are central to Lawa, Camalig, and Ubihan. A hybrid form is not necessarily a weakness, provided that it is clearly addressed in instruction. It can, in fact, lead to useful classroom questions: How does a legend differ from folk etymology and local history? What kind of evidence does each form require?

The narrator's perspective also deserves attention. In several texts, development is described as a movement from an overgrown, muddy, or remote area to a prosperous community. Students may examine what this narrative pattern suggests about nature, labor, and modernization. Such a reading goes beyond identifying the lesson of the story; it also asks what kinds of change the text presents as desirable.

Table 3: Themes, Values, and Cultural Markers

Theme Across the Corpus	Representative Examples	Suggested Critical Question
Place identity and memory	Meycauayan, Saluysoy, Zamora, Malhacan	How does a place name become a repository of collective memory?
People and the environment	Bayugo, Gasak, Lawa, Hulo, Longos, Ubihan	How do water, plants, land, and location shape a community's way of life?
Livelihood and material culture	Banga, Camalig, Lawa, Ubihan	What local skills and livelihood practices can be identified in the narratives?

Faith and care for others	Bahay-Pare, Liputan, Saluysoy	How are refuge, compassion, and faith portrayed in the texts?
Struggle, displacement, and recovery	Meycauayan, Langka, Perez, Longos	How do the narratives remember conquest, war, danger, and community recovery?
Language as explanation	Calvario, Libtong, Longos, Malhacan	Which accounts may be examples of folk etymology, and what evidence would be needed to support them?

In terms of values, diligence, courage, faith, creativity, concern for others, unity, and respect for heritage recur throughout the corpus.

These values are reflected in the characters' responses to danger, the establishment of communities, the use of natural resources, the development of livelihoods, and the care shown toward others. This pattern is consistent with Eslit's (2023) analysis, which identified traces of Filipino values and beliefs in folktales. These values, however, are interpretations drawn from the texts and should not be presented as fixed or uniform characteristics of all Meycauayan residents.

The corpus is also valuable for understanding intangible cultural heritage. The making of earthen jars, construction of granaries, quarrying of stone, fishing, farming, courtship, marriage customs, and religious practices represent aspects of community life that could fade from collective memory if they are not preserved. As Pastera (2024) demonstrated, recognizing the practices, arts, and traditions of one's own locality can serve as an important first step toward understanding and safeguarding intangible cultural heritage.

Language Patterns and Folk Etymology

Five patterns can be identified in the explanations of place names. The first involves a direct reference to an object or plant, as in bamboo, earthen jars, and yams. The second refers to the physical form or location of

a place, as seen in Lawa, Hulo, Longos, and Liputan. The third involves an alleged change in pronunciation or spelling, such as the proposed shift from Kalabadyo to Calvario. The fourth is the familiar motif of a local person misunderstanding a foreigner's question, which appears in Banga and in several similar naming accounts. The fifth is commemorative naming, in which a place is associated with an individual, group, or family lineage, as in Saluysoy, Libtong, Zamora, and Malhacan.

These patterns have two important classroom applications. They may be used as data for examining word formation, sound change, spelling variants, and implied meaning. They may also serve as material for source criticism by asking: What evidence does the text provide? Which explanation is based mainly on popular tradition? What additional information should be sought in dictionaries, old maps, parish records, census documents, or official archives? This approach does not diminish the value of a legend. It simply places its claims at an appropriate level of certainty.

Claims Requiring Verification

A legend may offer valuable evidence of collective memory and belief even when it is not an exact historical record. The proper response is not to dismiss the narrative but to use qualifying expressions such as "according to the narrative" and to compare specific claims with more reliable sources.

Table 4: Corrections

Text	Claim or Issue	Recommended Treatment
Zamora	Jacinto Zamora is described as a member of the Katipunan.	Correct the statement. Father Jacinto Zamora was one of the three GOMBURZA martyr priests executed in 1872, before the Katipunan was founded (National Historical Commission of the Philippines [NHCP], n.d.-c).
Langka	General Henry W. Lawton was allegedly captured in the locality.	This claim contradicts the NHCP marker, which states that Lawton was killed in the Battle of San Mateo on December 19, 1899. Remove the inaccurate detail or use it as a fact-checking exercise (NHCP, n.d.-b).
Libtong	Lee Tong is associated with Limahong.	Treat the account as a local tradition unless the connection is supported by a primary document or a credible scholarly study.
Malhacan	The name allegedly came from Mahal na Angkan and was associated with a particular family lineage.	Present it as a possible folk etymology. Genealogical, parish, or archival records are needed before the account can be treated as historical.

Meycauayan	The corpus contains several variants and related accounts concerning the relocation of the poblacion or town center.	Compare the corpus with the official local history and the Church of Meycauayan historical marker. Retain the variants as data rather than treating them as errors that should simply be removed (NHCP, n.d.-a; Provincial Government of Bulacan, n.d.).
Various texts	Some texts contain outdated terms for particular groups and variations in spelling.	Use respectful and current terminology. If the original term is important to the context, explain it in a source note. Record spelling variants such as Meykawayan/Maykawayan/Meycauayan, Bancal/Bankal, and Malhacan/Malhakan.

These corrections are essential to the quality of the instructional material. If inaccurate details are retained, information that conflicts with official historical markers may be repeated in the classroom. Removing an entire legend, however, would take away an opportunity to teach students how to compare narratives with supporting sources. A more productive approach is to include clear fact-checking notes and learning activities that help students distinguish among different levels of evidence.

Alignment with the Revised Grade 7 Filipino Curriculum

The corpus is closely aligned with the competencies for understanding and analyzing prose narratives in the revised curriculum. The legends do not need to be taught as separate lessons in local history. Instead, they

may serve as texts through which the required Grade 7 Filipino competencies are developed. The curriculum map that follows is based on competencies involving the identification of literary elements, explanation of plot and message, connection of texts with lived experiences, analysis of context and language, and creation of multimodal texts (Department of Education, 2023).

This alignment is a key contribution of the analysis. It does more than establish the presence of local narratives; it identifies which texts are suited to particular learning competencies and what kinds of activities can deepen students' understanding of them. This approach supports the call of Lagrimas and Baradillo (2025) for more meaningful representation of local voices in literature materials.

Table 5: Alignments of the analysis

Learning Competency	Evidence from the Corpus	Suggested Activity / Output
Identifies significant elements and details in prose narratives.	Meycauayan, Saluysoy, Bayugo	Create a story map showing the characters, setting, plot, and conflict.
Explains the plot, message, implied meanings, and central ideas.	Comparison of fully developed and hybrid narratives	Prepare a sequence chart and explain the message using textual evidence.
Relates the ideas in a text to perspectives, moral values, and lived experiences.	Unity, labor, faith, resilience	Write a reflection responding to the question: "What does our place say about who we are?"
Analyzes events in relation to time, place, and authorship.	War, colonization, livelihood, development	Create a locality map and a table comparing the narrative with other sources.
Analyzes the linguistic elements of prose narratives.	Spelling variants, sound changes, folk etymology	Compare place names, their meanings, and the effects of word choice.
Produces an appropriate multimodal text.	Location, heritage, and local imagery	Create a heritage card, comic, brochure, podcast script, or annotated map.

Framework for Localized Instructional Materials

The analysis led to the development of a nine-part structure that may be applied to each lesson. At this stage, it is neither a validated module nor a classroom-

tested resource. Its purpose is to specify the essential components of the proposed material before it undergoes separate phases of development and evaluation.

Table 6: Localized Instructional Materials

Part/Component	Content and Purpose
1. Explore the Place (Tuklas-Lugar)	A simple map or image with clear source attribution; a question that activates prior knowledge; and the location and current name of the place.
2. Source Record (Tala ng Pinagmulan)	The title, author or compiler when identifiable, date, page number, spelling variants, and level of certainty associated with the narrative.

3. Read the Narrative (Basahin ang Salaysay)	A carefully prepared excerpt or adaptation using respectful and current language, with a clear note indicating whether the original text has been shortened or modified.
4. Vocabulary and Language (Talasalitaan at Wika)	Local terms, spelling variants, sound changes, idioms, implied meanings, and folk etymology.
5. Narrative Analysis (Suri-Salaysay)	Characters, setting, plot, conflict, point of view, message, and significant details.
6. Weighing Historical Evidence (Timbang-Kasaysayan)	Three labels: “according to the narrative,” “supported by an official or archival source,” and “requires further verification.”
7. Community Connection (Ugnay-Pamayanan)	A reflection, cultural walk, or voluntary conversation with an elder conducted as a learning activity—not presented as research data.
8. Local Creative Work (Likhang-Lokal)	A comic, heritage card, brochure, podcast script, photo essay, or annotated map with brief annotations and source notes.
9. Assessment (Pagtataya)	A rubric covering textual understanding, use of evidence, language accuracy, creativity, citation, and respect for culture.

Principles for Developing the Materials

• **Curriculum first.** Identify the learning competency before selecting a legend. Not every text should be forced into the same lesson.

• **Traceable sources.** Teachers and students should be able to determine where a text came from and whether it is an excerpt, summary, translation, or adaptation.

• **Distinguish fact from tradition.** Use clear labels so that folk etymology is not mistaken for documented history.

• **Cultural respect.** Avoid derogatory, romanticized, or one-dimensional portrayals of the community. When an outdated term must be mentioned, explain its original context.

• **Age and language appropriateness.** Keep the text accessible to Grade 7 learners without removing its local character or culturally significant terms.

• **Rights clearance.** Identify the rights holders of the text, photographs, maps, and other materials before reproducing or adapting them for wider use.

• **Validation before making claims.** Have the content, historical information, language, cultural representation, and instructional design reviewed before conducting pilot testing or reporting the material’s acceptability or effectiveness.

These principles are consistent with the LRMSD guidelines, which require materials to be reviewed for educational soundness, suitability for their intended users, accuracy, and compliance with intellectual property rights (Department of Education, 2009). They also help prevent localization from becoming superficial. Simply mentioning the name of a barangay is not enough; a genuine connection to the place must be evident in the text, activities, questions, and assessment.

Table 7: Suggested Lesson Sequence

Stage	Activity	Expected Evidence of Learning
Before Reading	Show the location; ask learners to record what they already know and what they want to learn; clarify the variants of the place name.	Prior knowledge and questions
During Reading	Mark the details that explain the place name; identify the literary elements and implied meanings.	Annotated text or story map
After Reading	Compare the narrative with official or archival sources; classify each claim according to its level of certainty.	Fact–tradition chart
Application	Relate the theme to the present-day locality, livelihood, environment, or family memory.	Short reflection
Creation	Produce a multimodal output that includes citations and a fact-checking note.	Heritage card, comic, or podcast
Assessment	Use a rubric that covers comprehension, evidence, language, cultural representation, and use of sources.	Rubric score and feedback

CONCLUSION

The study shows that the 19 legends and local narratives of Meycauayan can provide a meaningful corpus for Grade 7 Filipino instruction. The place names preserve accounts of the environment, livelihoods, faith, social relationships, struggle, and the community’s creative explanations of its own past. The collection’s main

strength lies in its close connection to the learners’ experiences. Its limitations include the unclear provenance of some texts and the blending of legend, folk etymology, and historical claims.

For this reason, the corpus should not be used merely to have students read and memorize the origins of place names. It becomes more meaningful when used

to analyze literary elements and language, connect texts with their local setting, compare different sources, and create multimodal texts that use evidence responsibly. Through this approach, local voices are preserved while students develop critical reading skills.

The document-analysis phase cannot determine whether the proposed material is effective in improving students' comprehension. The only conclusion warranted at this stage is that there is sufficient textual and curricular basis to continue developing the material. Its effectiveness must be examined through a separate process of formal validation and actual classroom testing.

REFERENCES

- Acmed-Ismael, F. S. (2021). The cultural schemas in the Meranaw folktales: A cultural study. *International Journal of Linguistics, Literature and Translation*, 4(6), 280–290. <https://doi.org/10.32996/ijlt.2021.4.6.33>
- Alamat ng Meycauayan. (n.d.). *Kalipunang bindi nailathala* [Unpublished manuscript; scanned PDF, 33 pages].
- Alejandro, C. A. A., Alibin, J. R., Apostol, R. M. D., Batara, R. G. E., Gonzales, C. R., Guzman, P. A. A., Rabago, J. K. M., & Tabudlo, J. P. (2024). Kullilipan chant: A reflection of the Tingguian identity of hospitality. *History and Cultural Innovation*, 1(1), 40–44. <https://doi.org/10.54536/hci.v1i1.3018>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QJRJ0902027>
- Cajete, G. A. (2017). Children, myth and storytelling: An Indigenous perspective. *Global Studies of Childhood*, 7(2), 113–130. <https://doi.org/10.1177/2043610617703832>
- Department of Education. (2009). *Guidelines and processes for LRMDs assessment and evaluation* (Version 1.0). <https://lrmds.deped.gov.ph/docs/LRMDSGuidelines.pdf>
- Department of Education. (2015). DO 32, s. 2015: *Adopting the Indigenous Peoples Education Curriculum Framework*. <https://www.deped.gov.ph/2015/07/29/do-32-s-2015-adopting-the-indigenous-peoples-education-curriculum-framework/>
- Department of Education. (2023). *MATATAG curriculum: Filipino* (Baitang 2–10). <https://www.deped.gov.ph/matatagcurriculumk147/>
- Eslit, E. R. (2023). Resilience of Philippine folklore: An enduring heritage and legacy for the 21st century. *International Journal of Education, Language, and Religion*, 5(1), 9–20. <https://doi.org/10.35308/ijelr.v5i1.7504>
- Lagrimas, J. R., & Baradillo, D. G. (2025). Philippine literature textbooks as means of representing cultural artifacts in Mindanao: A qualitative content analysis. *Psychology and Education: A Multidisciplinary Journal*, 48(9), 1446–1484. <https://doi.org/10.70838/pemj.480910>
- National Historical Commission of the Philippines. (n.d.-a). *Church of Meycauayan*. *National Registry of Historic Sites and Structures in the Philippines*. https://philhistoricsites.nhcp.gov.ph/registry_database/labanan-sa-san-mateo/
- National Historical Commission of the Philippines. (n.d.-b). Labanan sa San Mateo. *National Registry of Historic Sites and Structures in the Philippines*. https://philhistoricsites.nhcp.gov.ph/registry_database/labanan-sa-san-mateo/
- National Historical Commission of the Philippines. (n.d.-c). Memore (Gomburza). *National Registry of Historic Sites and Structures in the Philippines*. https://philhistoricsites.nhcp.gov.ph/registry_database/memore-gomburza/
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16, 1–13. <https://doi.org/10.1177/1609406917733847>
- Paris, D. (2012). Culturally sustaining pedagogy: A needed change in stance, terminology, and practice. *Educational Researcher*, 41(3), 93–97. <https://doi.org/10.3102/0013189X12441244>
- Pastera, R. J. (2024). Unveiling the veil: Intangible cultural heritage and the Filipino college students. *Journal of Ethnic and Cultural Studies*, 11(2), 25–41. <https://doi.org/10.29333/ejecs/1818>
- Provincial Government of Bulacan. (n.d.). *Meycauayan City*. <https://bulacan.gov.ph/cities-and-municipalities/meycauayan-city/>
- Republic Act No. 10533. (2013). *Enhanced Basic Education Act of 2013*. Official Gazette of the Republic of the Philippines. <https://www.officialgazette.gov.ph/2013/05/15/republic-act-no-10533/>
- Sally, W. R. F. (2023). Localized learning resource material using Kalanguya language: *Intervention to Grade 4 addition and subtraction of fractions* [Action research report]. Department of Education E-Saliksik. <https://e-saliksik.deped.gov.ph/localized-learning-resource-material-using-kalanguya-language-intervention-to-grade-4-addition-and-subtraction-of-fractions/?download=7905>
- Saquido, J. K. L., & Velasco, C. Q. (2024). Aligned local reading materials and the literacy comprehension level of Grade 7 students. *Pedagogy Review: An International Journal of Educational Theories, Approaches and Strategies*, 3(1), 40–47. <https://doi.org/10.62718/vmca.pr-ijetas.3.1.SC-0624-025>
- Smith, G. A. (2007). Place-based education: Breaking through the constraining regularities of public school. *Environmental Education Research*, 13(2), 189–207. <https://doi.org/10.1080/13504620701285180>
- Stavrou, E. P. (2015). Determining the cultural identity of a child through folk literature. *American Journal of Educational Research*, 3(4), 527–534. <https://doi.org/10.12691/education-3-4-20>
- Suguitan, L., & Natividad, E. (2022). Localized game-based learning activities in Mathematics 7 (LGBLAs). *American Journal of Multidisciplinary Research and Innovation*, 1(4), 210–227. <https://doi.org/10.54536/ajmri.v1i4.723>