



## The Myth of Saint Abad: A Study of Sacred Narrative in Barangay VIII, Tuburan, Cebu

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### Abstract

This study examined the dominant Jungian archetypes and myth values in the Saint Abad myth to explore their cultural and literary significance in Barangay VIII, Tuburan, Cebu. Using a mixed-methods design, a descriptive-quantitative approach surveyed 254 residents, while 30 participants were interviewed in the qualitative phenomenological phase. Quantitative analysis identified four predominant archetypes: Safety, Service, Pleasure, and Power. Safety was most pronounced in the Spiritual Journey category (mean = 3.01), Service in Provision of Structure (mean = 2.93), Pleasure in Connecting Others (mean = 2.74), and Power in Leaving a Mark (mean = 2.62). Qualitative findings revealed that these archetypes shaped respondents' spiritual beliefs, cultural practices, and daily experiences. Specifically, Power was reflected in the Way of Seeing, Service in the Way of Being, Pleasure in the Way of Earning a Living, and Safety in the Way of Well-being. The study highlights enduring beliefs in supernatural entities and associated practices such as Pangamuyo and Pagdagkot. Findings also underscore the value of integrating localized myths into Philippine literature instruction to foster culturally contextualized learning and appreciation of indigenous narratives.

## 1. INTRODUCTION

Myths serve as compelling narratives that embody the beliefs, values, and practices of a community, reflecting collective culture and shaping ways of life. They often feature archetypal characters and themes that express spiritual and moral worldviews, frequently involving supernatural beings and divine entities. These narratives not only guide spiritual practices but also provide frameworks for understanding morality, identity, and social order. In this study, the term "myth" is used in its academic sense, referring to a sacred and culturally meaningful narrative. It does not imply that the narrative is false or fictional. The researcher acknowledges that Saint Abad is regarded by the respondents as a real and venerated saint. Beyond their religious significance, myths have long influenced human behavior, cultural practices, and artistic expression, shaping the physical, emotional, and spiritual dimensions of life. Consequently, they remain an important component of education, where they foster literary appreciation, cultural awareness, and linguistic competence (Valentine, 2023). Archetypes and archetypal criticism, widely discussed in Western literary studies, originated from the Cambridge School in the UK (Sha, 2024). Brown (2024) emphasized that myths and archetypes are interrelated elements present in all cultures, explaining and representing shared human experiences. Uysal (2022) noted that myths historically evolved from magical thinking to conceptions of divine beings, reflecting humanity's search for meaning.

In the Philippine context, however, engagement with mythology remains limited. The Commission on Higher Education (CHED) reports that only 14% of college graduates had meaningful exposure to literature, which includes Philippine mythology (Sugue & Reyes, 2022). This situation suggests that many graduates lack opportunities to explore the cultural and educational value of indigenous myths. According to Eslit (2023), Philippine folklore embodies cultural heritage and identity, while Castello (2023) highlighted its role in connecting Filipinos to their ancestors and cultivating reverence for nature. Thus, preserving and studying local myths is crucial for strengthening cultural consciousness.

Previous studies have shown how archetypal themes reflect community values. For example, Macatangay (2022) and Diana et al. (2022) revealed how Batangueño myths embody spirituality, religiosity, and resilience. In Tuburan, Cebu, folklore often centers on its abundant water resources. Yet, despite this richness, no research has specifically examined the myth of Saint Abad, a narrative central to Tuburanons' spiritual practices. Residents regularly observe rituals associated with Saint Abad, but its archetypal dimensions and cultural significance remain unstudied.

Guided by Jungian archetypal theory, this study adopts a contextualized approach in analyzing the Saint Abad myth. While Jung originally proposed twelve archetypes, this research focuses on four dominant archetypal patterns—Spiritual Journey, Provision of Structure, Connecting Others, and Leaving a Mark—which emerged as the most relevant to the lived experiences and cultural practices of the respondents.

This study addresses this gap by analyzing the Saint Abad myth through Jungian archetypes, drawing on the perspectives of community members who revere and practice its rituals. The researchers argue that uncovering the hidden archetypes within this myth not only enhances understanding of Tuburan's cultural identity but also contributes to contextualized approaches in Philippine literature instruction. In this regard, exploring the archetypal foundations of the Saint Abad myth becomes both a scholarly and educational imperative. To guide the study and address the identified gaps in the literature, the following research questions were formulated:

- 1.1. What is the primary response of the respondents in terms of the Spiritual Journey, Provision of Structure, Connecting Others, and Leave a Mark archetypes?
- 1.2. What are the experiences of the respondents regarding the myth-values associated with the dominant archetypes of Saint Abad Myth?
- 1.3. What learning materials can be crafted to enrich Philippine literature instruction?

## **2. THEORETICAL FRAMEWORK**

### **Jungian Archetypes**

Jungian archetypes are recurring symbols rooted in the collective unconscious that shape human behavior and cultural narratives (George & Gijo, 2021). They commonly manifest in myths, dreams, and literature, offering moral and symbolic frameworks for communities (Diana et al., 2022). Jung identified twelve fundamental archetypes—such as the Hero, Sage, and Ruler—each representing core human desires and fears (Copley, 2024). Recent scholarship highlights their continued relevance, not only in psychology but also in contemporary fields such as branding and communication, where archetypes serve as universal models for shaping identity and influence (Rexhepi et al., 2024). "Thus, Jungian archetypes remain a vital analytical lens, bridging psychology, culture, and modern practices by revealing timeless patterns that continue to inform individual identity and collective meaning-making."

However, rather than applying the twelve archetypes in a fixed and comprehensive manner, this study adopts a contextualized adaptation of Jung's framework. In analyzing the myth of Saint Abad, four dominant archetypal categories—Safety, Service, Pleasure, and Power—emerged as the most relevant patterns reflecting the lived experiences, beliefs, and cultural

practices of the respondents. This adaptation was guided by the empirical data gathered from Barangay VIII, Tuburan, Cebu, where these four archetypes were found to be more representative of the community's spiritual worldview and narrative interpretations.

By narrowing the framework to these four archetypes, the study ensures a more focused and culturally grounded analysis. This approach does not reject Jung's original model; rather, it refines and localizes it to better align with the specific context of the Saint Abad narrative. In doing so, the study demonstrates how universal archetypal structures can be meaningfully interpreted within localized cultural settings.

### **Myth-values**

Myths often function as cultural narratives that transmit values, spiritual beliefs, and social norms across generations (Uysal, 2022). In the Philippine context, religious myths such as the Sto. Niño of Cebu reinforces devotion, resilience, and communal identity (Macatangay, 2022). These narratives blur the boundary between mythology and religion, illustrating how symbolic stories evolve into religious traditions that guide morality and cultural identity. Myth-values are a tool for ethnic and racial inclusion, peace, stability, and progress. Myth values are the organizing principle of any stable nation (defined as a human community that shares a common language, culture, customs, traditions, and a common history). Myth Values posits that racial and ethnic conflicts arise when members of cultures rooted in different myth values interact with one another. Myth values are contained in a covenant (an agreement between a founding entity, the Supreme Being or hero, and its nation). A covenant establishes the culture or civilization. Culture, the tangible or visible forms of myth values, includes all things that make a human society's ways of seeing (world view including ways of reaching the Supreme Being or religion), ways of being (environment and its protection), ways of earning a living (economy), and ways of wellbeing. Ways of wellbeing are the community's ideas about health, food, order, peace, and war, among others. A community's ideas of peace and war shape relations when it comes into contact with others (Kyendo, 2023).

### **Significance of Teaching Myth**

Integrating myths in education fosters cultural identity, critical thinking, and values formation. Philippine studies argue that myths and legends help learners internalize moral virtues while affirming indigenous heritage (Sugue & Reyes, 2022; Cancio et al., 2021). Beyond folklore, myths are recognized as essential pedagogical resources that enrich values education and interdisciplinary learning (Abdrakhmanova et al., 2022; Kilag et al., 2023). Thus, teaching mythology offers a framework for contextualizing cultural narratives in classrooms, linking literature instruction to both local traditions and universal themes.

Current literature establishes that Jungian archetypes provide meaningful frameworks for analyzing myths globally and locally. However, few studies have examined their role within Cebuano myths, particularly the Saint Abad myth of Tuburan. While existing works explore myth and religion in shaping values, and others emphasize the educational value of mythology, there is limited empirical inquiry into how localized myths reflect archetypal patterns and their pedagogical implications in Philippine literature instruction.

To address this gap, the present study investigates the dominant Jungian archetypes and myth-values embedded in the Saint Abad myth of Tuburan, Cebu. Specifically, it seeks to demonstrate how these archetypes shape cultural identity and to propose strategies for integrating localized myths into literature instruction for culturally contextualized learning.

## **3. METHODOLOGY**

The study employed a mixed-methods approach, combining descriptive quantitative and phenomenological qualitative designs (Creswell, 2018). The quantitative strand aimed to

identify the predominant Jungian archetypes in the Saint Abad myth, while the qualitative strand explored respondents' lived experiences of archetypal themes through interviews and focus group discussions (Badil et al., 2023). This combination allowed for both breadth and depth in analyzing how archetypes and myth-values are perceived in the community.

The research was conducted in Barangay VIII, Tuburan, Cebu, Philippines, a coastal community that houses the Saint Abad Chapel, founded in the 1700s. The setting was chosen due to its cultural and religious significance, as local narratives of Saint Abad continue to shape communal beliefs and practices.

Out of 695 households in Barangay VIII, 254 were selected as respondents using simple random sampling. Only one adult respondent (aged 21–90) per household was included. Inclusion criteria required participants to be Roman Catholic residents of Barangay VIII for at least five years. Residents younger than 21, those with less than five years of residency, or non-Catholic worshipers were excluded. This ensured that respondents had sufficient cultural and religious experience related to the Saint Abad myth.

Two main instruments were employed in the study. The first was the Jungian Archetypes Survey (JAS) Questionnaire, a modified tool adapted from Roach (2015). It consisted of items aligned with Jung's twelve archetypes, distributed across four domains: spiritual journey, provision of structure, connecting others, and leaving a mark. The responses were measured using a four-point Likert scale, ranging from 1 (strongly disagree) to 4 (strongly agree). To ensure the reliability of the Likert-scale items in the questionnaire, the researchers checked the Cronbach's alpha coefficients. The result is presented in Table 1.

**Table 1. Scale Reliability Statistics**

Scale Reliability Statistics	Cronbach's $\alpha$
Scale	0.955

*Note. The modified survey questionnaire was tested for reliability using Cronbach's Alpha, which yielded a coefficient of 0.955. This result indicates excellent internal consistency, confirming that the items were highly correlated and effectively measured the same construct.*

The second instrument was the Myth-Values Interview (MVI) Questionnaire, a semi-structured interview tool adapted from Castellano (2015) and guided by Kyendo's (2023) framework, which focuses on worldview, environment, economy, and well-being. To ensure accessibility and comprehension, the questions were translated into Cebuano. Furthermore, a focus group discussion (FGD) was conducted to validate the recurring themes and gather collective perspectives from the participants.

Data collection followed several stages. First, permission was secured from the Barangay Captain. Second, the JAS questionnaire was administered face-to-face to 254 respondents. Third, semi-structured interviews were conducted with selected participants, supplemented by audio recording (with consent) and note-taking. Finally, a focus group discussion was organized to validate themes emerging from the interviews.

Quantitative data were analysed using descriptive statistics (percentage and weighted mean) to determine the predominant archetypes. Qualitative data were transcribed and subjected to thematic analysis, with responses coded into themes (e.g., safety, knowledge, service, belonging).

#### **4. PRESENTATION AND ANALYSIS OF DATA**

##### **Jungian Archetypes**

Jungian archetypes are universal patterns rooted in the collective unconscious that shape human experience, influence perception, and manifest in literature across cultures, uncovering hidden characteristics that significantly affect readers.

### 4.1.1. Spiritual Journey Archetypes

Archetypal figures in spiritual journeys represent symbolic characters that provide Safety, Knowledge, and Freedom, often wielding supernatural or divine power.

**Table 2. Primary response of the respondents as to Spiritual Journey Archetypes**

Statements	$\bar{x}$	VD
Safety — Saint Abad is the Saint of Safety who provides security to his worshipers in terms of physical, mental, emotional, and financial security.	3.16	A
Knowledge — Saint Abad is the Saint of Truth who provides wisdom to his worshipers in terms of lost objects and identifies culprits and sorcerers who cause supernatural health conditions.	3.06	A
Freedom — Saint Abad is the Saint of Independence who freed those people suffering from exploitation and oppression.	2.82	A
Average Weighted Mean	3.01	A

*Note.* 3.25-4.00 – (SA) Strongly Agree; 2.50-3.24 – (A) Agree; 1.75-2.49 – (D) Disagree; 1.00-1.74 – (SD) Strongly Disagree

Table 2 shows that the Safety archetype received the highest mean score (3.16), while Freedom had the lowest (2.82). This indicates that Saint Abad is primarily perceived as a source of protection and security for his devotees. Followers believe he provides healing, shields families from harm, and offers emotional stability during times of illness, conflict, or financial hardship. The dominance of the Safety archetype suggests that security is the primary motivation for devotion, aligning with findings by Eslit (2023) and Sugue & Reyes (2022), who noted similar protective roles in myths such as Maria Makiling. These parallels underscore how myths function as cultural frameworks that address essential human needs, particularly safety and stability. As Paul (2024) argues, divine intervention in myths reflects humanity's enduring reliance on supernatural figures for guidance and assurance.

Wedawati et al. (2021) explain that folklore carries literacy practices that pass down shared values and cultural identities. The analysis of Madurese stories such as Joko Taal and Karapan Sapi illustrates how narratives influence people's understanding of themselves and their communities. In the same way, the myth of Saint Abad embodies the Safety Archetype, uniting spiritual and physical well-being. Thus, Saint Abad's myth reinforces collective identity by embodying the archetype of safety and serving as a refuge in uncertain times.

### 4.1.2. Provision of Structure Archetypes

Archetypal figures in the provision of structure represent symbolic characters providing Service, Control, and Innovation, often wielding supernatural or divine power. These archetypes may influence the Saint Abad myth's development and dissemination, shaping respondents' perceptions of his role as a compassionate provider and intercessor.

**Table 3. Primary response of the respondents as to Provision of Structure Archetypes**

Statements	$\bar{x}$	VD
Service — Saint Abad is a compassionate, nurturing, and caregiver.	3.14	A
Control — Saint Abad holds a strong sense of power and control against sinful individuals who are being prayed to him.	2.98	A
Innovation — Saint Abad is the Saint of Novelty who creates innovation in one's life.	2.68	A
Average Weighted Mean	2.93	A

Note. 3.25-4.00 – (SA) Strongly Agree; 2.50-3.24 – (A) Agree; 1.75-2.49 – (D) Disagree; 1.00-1.74 – (SD) Strongly Disagree

Table 3 shows that the Service archetype obtained the highest mean score (3.14), while Innovation received the lowest (2.68). This suggests that Saint Abad is primarily perceived as a generous provider who responds to prayers and supports his devotees, especially in times of crisis. His role as a caregiver reflects the community's reliance on him for both spiritual and material needs.

It implies that Saint Abad is revered as a provider who offers both spiritual and material support, serving as an intercessor through prayer, wisdom, and protection. In times of crisis, devotees turn to him as a stable and trustworthy source of divine intervention, believing in his power to ease suffering and restore peace.

These findings align with Exline & Wilt (2022), who emphasize how supernatural figures are sought for comfort and assistance, and with Sarmiento (2021), who described saints as embodying *kagandahang-loob* (gift of goodness) through intercession. Similar to other mythological figures, Saint Abad symbolizes divine intervention that addresses healing, protection, and stability (Paul, 2024). Thus, the prominence of the Service archetype highlights his function as a compassionate caregiver and intercessor, reinforcing his role as a source of hope and security for his followers. This suggests that the enduring power of Saint Abad's devotion lies not only in meeting immediate needs but also in shaping the community's understanding of divine care and moral responsibility. His archetypal role as a provider bridges the human and the divine, offering reassurance that faith and prayer can bring about healing, protection, and resilience in the face of life's uncertainties. In this way, Saint Abad's image extends beyond religious devotion; it becomes a cultural and psychological anchor that strengthens communal solidarity, nurtures spiritual well-being, and sustains hope across generations.

#### 4.1.3. Connecting Others Archetypes

Archetypal figures in connecting others represent symbolic characters providing belonging, pleasure, and Intimacy, often wielding supernatural or divine power. These archetypes foster emotional connection and a sense of spiritual closeness among the respondents.

**Table 4. Primary response of the respondents as to Connecting Others Archetypes**

Statements	$\bar{x}$	VD
Belonging — Saint Abad is the Saint of Belongingness who connects people, relatives, and friends who have been separated for a long time.	2.83	A
Pleasure — Saint Abad is the Saint of Happiness who keeps providing unwavering pleasure to his worshipers.	3.03	A
Intimacy — Saint Abad is the patron saint of lovers who can make someone suddenly fall in love or charm anyone.	2.37	D
Average Weighted Mean	2.74	A

Note. 3.25-4.00 – (SA) Strongly Agree; 2.50-3.24 – (A) Agree; 1.75-2.49 – (D) Disagree; 1.00-1.74 – (SD) Strongly Disagree

Table 4 shows that the Pleasure archetype received the highest mean score (3.03), while Intimacy received the lowest (2.37). This indicates that Saint Abad's myth values are strongly associated with fostering joy, unity, and satisfaction among his followers. The prominence of the Pleasure archetype reflects how answered prayers and perceived interventions provide happiness, relief, and spiritual fulfillment to devotees, especially during crises. These positive experiences strengthen communal bonds and reinforce faith in Saint Abad as a source of joy and reassurance.

This finding resonates with Badil et al. (2023), who emphasized the role of religiosity in enhancing life satisfaction, and Ridwan & Diantimala (2021), who noted that religious values guide attitudes and behaviors. Thus, the high association with the Pleasure archetype highlights Saint Abad's role as both a spiritual figure and a psychological resource, fostering resilience, emotional well-being, and communal harmony among his followers. Kusmana et al. (2020) also stated that myth and folklore play a significant role in shaping students' character, particularly when it is thoroughly understood and meaningfully engaged with. The cultivation of a child's appreciative ability entails guiding them to intellectually and emotionally connect with myth and folklore through sustained and reflective reading. This pedagogical approach fosters the development of essential character traits such as respect, empathy, moral discernment, and cultural sensitivity. In the context of studying the Saint Abad myth, this framework suggests that engaging with the narrative offers students more than mere historical or literary knowledge. A deep and thoughtful exploration of the Saint Abad myth enables learners to internalize the cultural values, ethical lessons, and symbolic wisdom embedded within the story. Such engagement contributes significantly to character formation by nurturing virtues exemplified in the myth, thereby reinforcing the transformative potential of folklore in educational settings.

#### **4.1.4. Leave A Mark Archetypes**

Archetypal figures in Leave a Mark often embody the Outlaw, Power, and Hero, symbolizing transformation, rebellion, and extraordinary courage. In the Saint Abad myth, this archetype frames him as a powerful agent of change who confronts evil and protects the faithful.

**Table 5. Primary response of the respondents as to Leave a Mark Archetypes**

<b>Statements</b>	<b><math>\bar{x}</math></b>	<b>VD</b>
Power — Saint Abad possesses a strong sense of supernatural power that can heal or harm anyone.	3.08	A
Outlaw — Saint Abad is a rebellious, disruptive, rule-breaker, and destructive saint.	1.93	D
Hero — Saint Abad is the courageous, impetuous and savior of people who are in danger.	2.85	A
Average Weighted Mean	2.62	A

*Note.* 3.25-4.00 – (SA) Strongly Agree; 2.50-3.24 – (A) Agree; 1.75-2.49 – (D) Disagree; 1.00-1.74 – (SD) Strongly Disagree

Table 5 shows that the Power archetype received the highest mean score (3.08), while the Outlaw archetype obtained the lowest (1.93). This indicates that Saint Abad is primarily perceived as a supernatural figure of authority whose influence extends beyond the natural world.

The prominence of the Power archetype highlights his dual role as both healer and judge, embodying benevolence tempered with discernment. Devotees attribute miracles, blessings, and protection to him, yet also recognize his power to withhold favor depending on one's sincerity and moral actions. This perception situates Saint Abad as a figure of ultimate authority, reinforcing dependence on his supernatural presence.

## **5. EXPERIENCES OF RESPONDENTS REGARDING THE MYTH-VALUES ASSOCIATED WITH DOMINANT JUNGIAN ARCHETYPES OF SAINT ABAD MYTH**

This study aimed to gather a wide range of data to provide an in-depth analysis and understanding of Saint Abad's dominant archetypes, such as Power, Service, Pleasure, and Safety archetypes. The qualitative approach provided a clear description of the recurring archetypal themes present in the various oral myths of Saint Abad. This part presents the tables of responses from the semi-structured interview conducted with the respondents. Each table represents a myth-value used to gather the significant lived experiences of the respondents, explaining the phenomenon behind the four dominant archetypes. The myth-value is used in analysing the supernatural beliefs, values, and behaviours of the respondents. The recurring themes in the respondents' responses, which reflect the myth-values of the Saint Abad myth, unveiled the archetypal elements and patterns.

**4.2.1. Way of Seeing (Worldview)**

This myth-value explores the universality of spiritual beliefs, values, and behaviours within the context of the Saint Abad myth. Respondents' experiences with various Saint Abad oral myths revealed a consistent pattern of beliefs, values, and behaviors, illuminating the archetypal nature of the Saint. This myth-value offered a nuanced understanding of the Saint Abad myth's influence on the respondents' worldview. Analysis of these shared beliefs, values, and behaviors provides insight into the cultural significance of the myth and a deeper understanding of how oral traditions shape individual and collective identities. It highlights how myth serves as a unifying framework that bridges personal faith with communal cultural heritage.

**Table 6. Saint Abad Myth-values as to Way of Seeing (Worldview)**

<b>Para nimo, unsa ang papel ni Saint Abad Sa kalibutan? [What do you think is the role of Saint Abad in this world?]</b>	<b>Cultural Belief</b>	<b>Recurring Archetype</b>
R1: Mananabang 'Savior'. Mitabang siya sa mga taw nga gipangdaog-daog. Ania si Abad sa kalibutan aron mutabang.	Existential belief	Service
R2: Si Saint Abad matinabagon, mura siya ug Judge.	Existential belief	Service
R3: Ihatag jud ni Saint Abad basta hugot imong pagtoo labi na ug naa kay dakong problemang pinansyal,	Financial belief	Service
R4: Ang papel ni Saint Abad dinhi sa kalibutan tig tabang sa bisan unsang problema. Sama anang yatakan imong pagkatawo.	Existential belief	Power
R5: Mutabang sa mga taw apan muhatag sad ug silot sa mga nakasala. Ania siya aron makamatngon ang mga tawo.	Existential belief	Power
R6: Ang papel ni Saint Abad mo hukom. Mo hukom siya sa mga makasasala ug mga matarong.	Existential belief	Power
R7: Muhatag siya ug kalipay sa atong kinabuhi, apan mo silot sad siya sa mga makasala.	Supernatural belief	Pleasure
R8: Ang papel ni Saint Abad kay mo luwas kanato kung kita mutuo ug mo sampit kaniya.	Existential belief	Power
R9: Mudungog sa tanan natong mga pag ampo sama anang mangayo ta ug blessings sa ato nga negosyo basta kinasing kasing lang ang atong pag-ampo.	Financial belief	Service
R10: Para moluwas o mosulbad sa mga problema sa katawhan dinhi sa kalibutan.	Existential belief	Hero

*Note: R# (Respondents Number)*

Table 6 presents the recurring cultural beliefs and archetypes from respondents' perspectives on the Saint Abad myth. Findings reveal that Saint Abad has a Power Archetype. This

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archetype resides in the myth-value of Way of Seeing (Worldview). The respondent's experiences highlight the strong influence of existential, financial, and supernatural beliefs composing the cultural beliefs within the community. The dominance of the power archetype in the worldview of the respondents is affirmed in these qualitative responses:

(R4) "Ang papel ni Saint Abad dinhi sa kalibutan tig tabang sa bisan unsang problema. Sama anang yatakan imong pagkatawo."

[The role of Saint Abad in this world is to help with all types of problems, just like when someone destroys your identity.]

(R5) "Mutabang sa mga taw apan muhatag sad ug silot sa mga nakasala"

[He helps people but also punishes those who sin.]

(R6) "Ang papel ni Saint Abad mo hukom. Mo hukom siya sa mga makasasala ug mga matarong."

[The role of Saint Abad is to judge, giving judgment to both sinners and the righteous.]

(R8) "Ang papel ni Saint Abad kay mo luwas kanato ...."

[The role of Saint Abad is Savior.]

These recurring narratives underscore that the cultural beliefs of respondents in times of spiritual needs unveil the divine ability or power archetype of Saint Abad. The divine ability of the saints to save, fulfill prayers, and give judgment and punishment resonates with Bendixen et al. (2021), who argue that belief in supernatural punishment forms a baseline of moralizing religion across societies. Consistent with Ayar et al. (2022), the integration of traditional religious beliefs with paranormal elements, such as spiritism and supernatural authority, fosters social unity and acceptance. Thus, the myth of Saint Abad serves as a cultural and spiritual anchor that embodies the Power Archetype, shaping moral values, strengthening collective identity, and sustaining both faith and social cohesion.

#### 4.2.2. Way of Being (Environment)

This myth-value reflects the beliefs, values, and behaviors in terms of perceiving the divine existence of Saint Abad.

**Table 7. Saint Abad myth-values as to Way of Being (Environment)**

<b>Unsa ang rason nganung nagatuo ka kang Saint Abad nga siya adunay kapasidad nga protektahan ang imong pagkataw batok sa mga panaot sa imong isig kataw? [What is the reason why you believe that Saint Abad has the ability to protect our personality?]</b>	<b>Cultural Belief</b>	<b>Recurring Archetype</b>
R1: Base sa akong na experience, kana bitawng mga taw nga manghilabot sa ato sang pagkataw magabaan jud basta imong e ampo.	Supernatural Belief	Power
R2: Nisalig ko kay iya man gi grant akong mga wish. Nisalig pud ko nga kung sincere ka, proteksyonan jud ka niya batok sa panaot sa atong isig kataw.	Supernatural Belief	Service
R3: Si Saint Abad gamhanan nga manalipod nimo batok sa mga panaot ug daotang tumong sa uban nga mga tawo.	Existential Belief	Power
R4: Piaagi sa atong hugot nga pagtuo tabangan gyud ta sa santos batok sa mga panaot sa uban. Magabaan gyud kadtong mga taw nga hilabtanun.	Existential Belief	Power
R5: Ang rason kay siya milagroso. Bisan unsa pana nga panaot sa mga taw kung mangayo tag seguridad ni Saint Abad protektahan jud ta ana niya.	Supernatural Belief	Safety

R6: Kung naa may kakulian sa akong kinabuhi, ako jud nang e ampo niya nga protektahan ko sa mga kadaot kay siya nay gahom nga manalipod kanako.	Existential Belief	Safety
R7: Iyaha kaming gi tabangan sa tao na adunay dautan nga tuyo ka namo, Iyaha mi gitagaan ug ka alam na mahibaw-an ang taw nga ni scam namo.	Financial Belief	Service
R8: Kadtong na priso akong anak gitabangan ko niya na makagawas siya dayon ug ma prove na wala gyuy sala akong anak.	Supernatural Belief	Service
R9: Sauna magpa binisaya man mi unya makita man didto na adunay mangdaot namo maong among iampo ni Saint Abad.	Wellness Belief	Safety
R10: Tungod kay makabaton tag seguridad batok sa panaot sa uban.	Supernatural Belief	Service

Note: R# (Respondents Number)

Table 7 reveals that Saint Abad embodies an archetypal figure of the Service Archetype. This archetype dominated the myth-values of Way of Being (Environment). The respondents' experiences containing supernatural and financial beliefs underscore that Saint Abad has the spiritual ability to provide divine intervention or service.

These spiritual phenomena are supplemented in the following responses:

(R2) "*Nisalig ko kay iya man gi grant akong mga wish.*"

[I trusted him because he granted my wishes.]

(R7) "*Iyaha kaming gi tabangan sa tao na adunay dautan nga tuyo ka namo,*"

[He helped us against people who had evil intentions toward us.]

(R8) "*Kadtong na priso akong anak gitabangan ko niya.*"

[When my child was imprisoned, he helped me]

(R10) "*Tungod kay makabaton tag seguridad batok sa panaot sa uban.*"

[Because we can gain security against the harm of others.]

This perception highlights Saint Abad's role as a provider of help and protection, responding to both personal needs and threats from others. The respondents' testimonies reflect how he is believed to grant wishes, offer aid in times of crisis, and secure people from harm, underscoring his archetypal role of Service. Such beliefs mirror how myths function as sources of identity, security, and spiritual conviction. In this sense, devotion to Saint Abad illustrates how communities construct meaning around a figure who embodies both human compassion and divine power. His perceived ability to intervene in everyday struggles situates him as a moral guide and a source of stability, giving devotees a framework to interpret suffering and resilience. Moreover, the narratives surrounding his intercession reinforce collective trust and solidarity, reminding individuals that their hardships are shared and that solutions may be found through faith and communal practices. Thus, Saint Abad is not only venerated as a religious figure but also embraced as a cultural symbol whose archetypal service role strengthens identity, nurtures hope, and sustains the moral fabric of the community.

As Sarmiento (2021) notes, saints are regarded as intercessors attentive to people's needs, while Fitouchi and Singh (2022) explain that faith in supernatural aid strengthens communal trust and resilience. Maisaroh (2017) highlights literature as a tool for philosophical reflection and character development, especially in education. Myths, in particular, foster moral reasoning and emotional insight by mirroring human experiences. This supports the view of the Saint Abad myth as an archetypal narrative that shapes values and self-understanding within cultural and psychological contexts. The findings suggest that devotion to Saint Abad integrates existential concerns with the assurance of divine assistance, shaping how respondents perceive protection, hope, and moral strength. For education, this underscores the importance of contextualizing local beliefs in catechesis and literature teaching, preserving spiritual values

while aligning them with cultural and moral formation. In this regard, the myth of Saint Abad becomes more than a religious story, it functions as a cultural bridge that unites spirituality, moral education, and identity formation. By grounding moral and spiritual lessons in local traditions, educators can foster both critical reflection and cultural pride, allowing learners to see the relevance of faith narratives in navigating contemporary challenges. Moreover, the archetypal dimension of the myth allows it to address universal human concerns: suffering, healing, resilience, and hope, while remaining deeply rooted in the community's historical and cultural memory. Thus, the integration of Saint Abad's narrative into education not only preserves devotion but also empowers learners to develop ethical responsibility, spiritual maturity, and cultural consciousness, making myth a living source of guidance.

#### **4.2.3. Way of Earning a Living (Economy)**

This reflects the beliefs, values, and behaviours of respondents in worshipping Saint Abad as a supernatural entity capable of answering financial matters.

**Table 8. Saint Abad Myth-values as to Way of Earning a Living (Economy)**

<b>Nagatuo kaba ni Saint Abad tungod kay siya kanunay nga nagahatad ug grasya sa imong pamilya? Sa unsang pamaagi siya nagahatag kanimo? [Do you believe in Saint Abad because he gave blessings to your family? By what means?]</b>	<b>Category</b>	<b>Recurring Archetype</b>
R1: Mutuo jud ko ga kay akong bana usa ana kay nakaloy an jud nahimong teacher. Stable, malipayun ug hapsaya ra gyud ang among pamilya.	Financial Belief	Pleasure
R2: Nagatuo ako kay tungod nag ayo ang dagan sa among kinabuhi.	Financial Belief	Innovation
R3: Nagatuo ko kay daghan man ang grasya nga naabot sa akong pamilya ug na successful pud ang akong mga wishes maong mag balik-balik jud mi dire.	Financial Belief	Service
R4: Mutuo jud ko kay pinaagi sa akong pagtuo, nakalampus ang akong mga anak ug sa dakong kalipay stable ra ang among panginabuhi.	Financial Belief	Pleasure
R5: Sauna modagkot ko nga hatagan ko niya'g bugas sa sunod adlaw ug naa rasad gyud koy makonsumo sa sunod adlaw.	Financial Belief	Service
R6: Modagkot ko ana niya mangayo ko ug grasya sa pamilya	Supernatural Belief	Service
R7: Sauna, nabaligya namo tanan namong kanding para ilukat sa licensiya sa akong bana, apan na scam mi. Amo rang giduol ni Abad ug nagabaan katong tawhana ug nakabaton ug kahapsay ang among pamilya.	Financial Belief	Pleasure
R8: Oo, kay pinaagi sa iyang mga Milagro, nakagawas sa presuhan ang akong anak.	Supernatural Belief	Freedom
R9: Dako jud akong pagtuo kaninaya kay iya ko gitabangan nga mapalampus ug skwela and akong mga anak bisan single parent ko.	Financial Belief	Pleasure
R10: Si Saint Abad maghatag ug blessing sama anang ang imong ginagmay nga negosyo mo click o mulambo. Pinaagi sa iyang blessing magmaayo ang dagan sa imong income.	Financial Belief	Pleasure

*Note: R# (Respondents Number)*

Table 8 shows that Saint Abad embodies the archetypal figures of the Financial Behavior and Pleasure Archetypes. These archetypes dominated the myth-values of Earning a Living (Economy). The respondents' testimonies of answered prayers related to financial stability, children's success, and improved livelihoods underscore Saint Abad's role as an Ultimate Provider and Intercessor, granting prosperity and satisfaction through divine intervention. The following responses affirmed the dominance of this archetype:

(R1) *"Mutuo jud ko ga kay akong bana usa ana kay nakaloy an jud nahimong teacher. Stable, malipayun ug hapsaya ra gyud ang among pamilya."*

[I truly believe that because my husband, who once struggled, was blessed to become a teacher. Our family is now stable, happy, and at peace.]

(R4) *"Mutuo jud ko kay pinaagi sa akong pagtuo, nakalampus ang akong mga anak ug sa dakong kalipay stable ra ang among panginabuhì."*

[I truly believe because through my faith, my children succeeded, and with great joy, our livelihood has remained stable.]

(R9) *"Dako jud akong pagtuo kaninaya kay iya ko gitabangan nga mapalampus ug skwela and akong mga anak bisan single parent ko."*

[I have great faith in him because he helped me send my children to school successfully, even though I am a single parent.]

(R10) *"Pinaagi sa iyang blessing magmaayo ang dagan sa imong income."*

[Through his blessing, the flow of your income will prosper.]

These experiences suggest that faith in Saint Abad extends beyond spiritual devotion to encompass economic well-being and the satisfaction it brings. Believers attribute their financial progress, stability, and sense of contentment to divine intervention, reflecting how livelihood becomes a source of both survival and joy. As Del Castillo (2020) notes, Filipino spirituality often intersects with daily struggles, including financial hardships, while Madrigal et al. (2020) emphasize that religiosity enhances life satisfaction by offering not only moral guidance but also practical hope.

Therefore, the findings reveal that devotion to Saint Abad embodies the Pleasure Archetype by linking prosperity with fulfillment. His myth functions as both a spiritual anchor and a source of motivation, providing resilience, trust, and perseverance while shaping the way devotees experience security, satisfaction, and joy in sustaining their livelihood.

#### 4.2.4. Way of Well-being (Order & Health)

This myth-value reflects the beliefs, values, and Behavior of the respondents in perceiving Saint Abad as an Intercessor or supreme being who can make divine intervention for healing. Respondents perceived Saint Abad as a strong intercessor and a divine figure who can heal people through spiritual means.

**Table 9. Saint Abad Myth-values as to Way of Well-being (Order & Health) in spiritual beliefs**

Nganong muampo ka man ni Saint Abad panahon sa kakulian o mga kagubot sa imong kinabuhi? [Why do you pray to Saint Abad during times of difficulty or trouble in your life?]	Cultural Belief	Sub-themes
R1: Base sa experience nako gah, moampo jud ko niya panahon sa kagubot maong tanan nga kakulian sa kinabuhi ma okay ra. Mangamuyo rajud ta ug tagaan tag maauyong panlawas ug hapsay nga panginabuhì.	Wellness Belief	Safety
R2: Kay siya adunay gahom nga maghatag sa mga taw ug kaayuhan ug kahapsay sa atong relasyon sa isi natog katawo.	Wellness Belief	Safety

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R3: Pinaagi sa akong pag ampo, hapsay rajud ang dagan sa akong pamilya, walay mga gubot.	Supernatural Belief	Pleasure
R4: Kay si Saint Abad magagiya kanimo panahun sa mga problema sulod sa pamilya. Kumbaga maghatag siyag kaalam para masulusyunan ang inyong problema.	Supernatural Belief	Knowledge
R5: Kay si Saint Abad nay gahom o kakayahan nga mo sulbad sa bisan unsang matang sa problema o sakit-sakit. Tagaan kag siguridad sa panlawas.	Wellness Belief	Safety
R6: Kay siya milagroso ug mo hatag jud nimo sa imong e ampo basta kinasing kasing ang imong pagpangayo labi na sa kagubot sa imong kinabuhi.	Supernatural Belief	Service
R7: Kay nasayod ko na pinaagi sa pagtuo ug pag ampo, iyaha ta dunggon ug tabangan kay siya milagroso ug maluloy on nga Santo.	Supernatural Belief	Service
R8: Kay siya ang mo hatag ug kasulbaran sa akong mga problema kay aduna koy gi ampo niya ug iyaha gyud kining gi dungog.	Supernatural Belief	Service
R9: Kay siya maghatag ug kalinaw nato na malamdagan ang atong mga panghunahuna taliwala sa mga problema	Supernatural Belief	Pleasure
R10: Kay si Saint Abad maghatag ug blessing nga ipalayo ang imong pamilya sa kagubot ug kadaot. Iyang panalipdan ang imong pamilya batok sa mga dautan.	Wellness Belief	Safety

*Note: R# (Respondents Number)*

Table 9 reveals that Saint Abad embodies the dominant Safety Archetype. This archetype is reflected in the myth-value of Way of Well-Being. The respondents' testimonies highlight that he protects families from illness, grants good health, and offers blessings to prevent harm, underscoring their belief that healing and safety are attained through his intercession. The following responses supplement the dominance of safety archetype:

*(R1) "Base sa experience nako gah, moampo jud ko niya panahon sa kagubot maong tanan nga kakulian sa kinabuhi ma okay ra. Mangamuyo rajud ta ug tagaan tag maauyong panlawas ug hapsay nga panginabuhi."*

[Based on my experience, I always pray to him during times of trouble, and all the difficulties in life become manageable. We simply pray to be granted good health and a peaceful livelihood.]

*(R2) "Kay siya adunay gahom nga maghatag sa mga taw ug kaayuhan ug kahapsay sa atong relasyon sa isi natog katawo."*

[For he has the power to give people well-being and harmony in our relationships with one another.]

*(R5) "Kay si Saint Abad nay gahom o kakayahan nga mo sulbad sa bisan unsang matang sa problema o sakit-sakit. Tagaan kag siguridad sa panlawas."*

[Saint Abad has the power and ability to solve any kind of problem or illness, granting you security in health.]

*(R10) "Kay si Saint Abad maghatag ug blessing nga ipalayo ang imong pamilya sa kagubot ug kadaot. Iyang panalipdan ang imong pamilya batok sa mga dautan."*

[Saint Abad gives blessings that keep your family away from conflict and harm. He protects your family against evil.]

The findings suggest that devotion to Saint Abad reflects a holistic understanding of safety and well-being, where spiritual belief ensures protection, healing, and peace of mind. As Bozek et al. (2020) note, health is multidimensional, encompassing biological, psychological, and spiritual aspects, while Filipino traditions integrate prayers, rituals, and faith practices

alongside medical care, affirming that God is the ultimate source of healing (Rondilla et al., 2021; Talavera, 2024).

Literature plays a vital role in preserving cultural beliefs and practices, as seen in the narratives surrounding Saint Abad's healing and protective roles. According to Wedawati et al. (2021), folklore embeds literacy practices that transmit communal values and identities. The study of Madurese tales like Joko Taal and Karapan Sapi shows how stories shape understanding of self and society. Similarly, Saint Abad's myth reflects the Safety Archetype, blending spiritual and physical wellness. Like Madurese folklore, Filipino traditions use oral and literary narratives to foster resilience and faith, keeping the archetype of the Ultimate Healer alive in everyday life.

Therefore, the dominance of the Safety Archetype underscores Saint Abad's role as protector and healer, fostering resilience by granting comfort, security, and hope in times of illness and adversity. Practices such as Pagdagkot (offering) and Pangamuyo (supplication) illustrate how faith in him sustains a cultural framework of safety that bridges spiritual assurance and physical well-being.

## **6. RECURRING THEMES OF FOCUS GROUP DISCUSSION**

The researchers implemented focus group discussion, clarifying and validating the cultural significance behind the predominant archetypes of Saint Abad: Power, Service, Pleasure, and Safety. These archetypes were consistently reflected in respondents' narratives through their Way of Seeing, Way of Being, Way of Earning a Living, and Way of Well-being.

Respondents narrated experiences where Saint Abad punished wrongdoers, such as thieves losing their sanity. These accounts reflect the Way of Seeing, where Saint Abad is perceived as a spiritual authority embodying divine power. Although some call him the "Santos nga walay kaluoy" (Saint without mercy), his role reinforces a moral worldview rooted in religious belief. Religion provides both identity and moral reinforcement (Marek & Walulik, 2021), suggesting that the myth of Saint Abad functions as a framework for interpreting justice and morality.

The Way of Being emerged as respondents emphasized Saint Abad's protective and benevolent nature, "...kining santusa mulaban kanato ug proteksyonan ang atong pagkataw batok sa panaot sa uban." [...this saint will defend us and protect our dignity against the harm of others.] Narratives of healing after prayer and offering affirm his role as a compassionate intercessor. Such stories highlight the Service Archetype as a source of security against harm, reflecting how myths cultivate values of protection and solidarity. Integrating myths into education can foster core values in students (Dikici & Aytan, 2024).

The Way of Earning a Living was linked to the Pleasure Archetype, where respondents affirmed that devotion to Saint Abad leads to a happy and harmonious life, "...ihatabg ni Saint Abad ang malipayun nga kinabuhi, puno sa grasya..." [...Saint Abad will grant a joyful life, full of grace...] Prayer, offerings, and faith are seen as paths to blessings and peace. This reflects the role of spirituality in shaping contentment and prosperity. Myths, as moral education, help instill values of kindness, humility, and fulfillment (Somapriya, 2023).

Finally, the Way of Well-being was strongly associated with Saint Abad as healer and protector. Respondents recounted miraculous healings, particularly cases where medicine failed, "Wala naayo sa tambal apan nakakaplag ug kaayuhan tungod sa pagdagkot, pag-ampo ug pag tuo ka Saint Abad." [Was not healed by medicine but found recovery through lighting candles, praying, and having faith in Saint Abad.] This reinforces the Safety Archetype, which sustains faith in supernatural protection and salvation during suffering. Folklore, as a form of literature, continues to transmit cultural values and broaden learning contexts (Valentine, 2023; Hayen, 2023).

Thus, the focus group confirms that the dominant archetypes of Saint Abad are deeply embedded in local spirituality and social values. They not only reinforce cultural identity and

morality but also provide rich material for education, particularly in integrating myths and folklore into literature and language teaching.

## **7. CONCLUSION**

This study examined the Saint Abad myth through Jungian archetypes and Kyendo's myth-values, revealing four dominant archetypes: Safety, Service, Pleasure, and Power. Quantitative results showed that these archetypes consistently shaped respondents' perceptions of Saint Abad as protector, provider, source of joy, and figure of authority. Qualitative findings affirmed these roles across the myth-values of Worldview (Power), Environment (Service), Economy (Pleasure), and Well-being (Safety), highlighting how the myth integrates spiritual, social, and cultural dimensions of community life.

The convergence of findings underscores that the Saint Abad myth is not merely a devotional narrative but a cultural anchor that strengthens identity, resilience, and communal solidarity. By embodying protection, intercession, prosperity, and healing, Saint Abad continues to function as a psychological and spiritual resource for his devotees, sustaining hope and moral guidance in times of crisis.

The study is significant to the field of literature and language education as it demonstrates the pedagogical value of local myths. Integrating the archetypes and myth-values of Saint Abad into teaching provides learners with contextualized materials that preserve indigenous traditions while fostering moral reflection, cultural pride, and critical engagement with literature. In this way, the research contributes to culturally responsive education and affirms the enduring relevance of myths as both artistic expressions and frameworks for understanding human experience.

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