



PRESERVING IP CULTURE THROUGH INTEGRATION OF STABENG IPED LEARNING MODULE TO GRADE TEN MATHEMATICS AND ARTS CURRICULUM COMPETENCIES

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**PRESERVING IP CULTURE THROUGH INTEGRATION OF STABENG IPED LEARNING
MODULE TO GRADE TEN MATHEMATICS AND ARTS CURRICULUM COMPETENCIES**

An Action Research
presented to the
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Regional Center, Brgy. Carpenter Hill,
City of Koronadal

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ABSTRACT

The protection and preservation of the indigenous culture and traditions remain a great challenge due to change and modernization. This study aimed to find out the extent of the

practice of grade 10 learners in terms of bead crafts and been making, their experiences and challenges in using the learning module, and how the learning module be enhanced for curriculum integration.

A quantitative method of research complemented with an interview was used.

43 Blaan learners were the participants in the quantitative data. Then out of 43, Ten Key Informants were chosen based on the inclusion criteria. Permission was secured and granted by the authorized personnel especially from NCIP to conduct the study. After the conduct of the survey of the participants, questionnaires were collected, tabulated, analyzed using thematic analysis, and interpreted the data. Five-point Likert scale was used in order to measure the data on the extent of the practice of their cultural heritage.

It was found out that the extent of cultural heritage practiced by grade 10 learners in terms of bead crafts with an overall mean of 1.44 and in been making with an overall mean of 1.43 which described both as Never which means they did not practice their bead crafts and been making.

Creative, Appreciation, Self-Directed; Pattern, and Sequence Lesson were the themes formulated for experiences. Difficult, Time Allotment and Elder's Assistance were the themes formulated for the challenges.

SWOT analysis on how the Stabeng learning module can be enhanced for the integration of the curriculum was used.



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Context and Rationale

Indigenous People Education (IPED) Curriculum Framework provides guidance to schools and other education programs as they engage with indigenous communities in localizing, indigenizing, and enhancing the K to 12 Curriculum in their respective educational and social contexts in partnership with the IP community. (Pimentel, 2016)

On the other hand, Indigenous traditional knowledge is endangered by the range of the problems within our environment and communities today. The protection and preservation of the indigenous culture and traditions remain a great challenge due to change and modernization. (Llega, 2019)

Then the colonial mentality embraced by the greater Filipino majority posed a challenge to indigenous culture, forcing the latter to struggle for independence and self-determination (Decena, 2004; La Torre and Catalina 2016; Eduardo and Gabriel 2021)

Moreover, based on the Division Advisory No 170, Series 2022 of Sarangani there were eight recognized IPED schools in West Malungon District and as observation, only one school is fully implementing IPED education in the curriculum.

Then Malabod Integrated School is one of the recognized since 98% of the learners were Blaan but only Flalok (Art of Story Telling) has been practiced. The challenge in the context of the school is how to fully embrace the culture and tradition of the community when no one is learning it. According to Sare 2022, the preservation of Blaan culture and heritage is one of the challenges that the tribe is face with.

Thus, researchers pursued to conduct an action research on the preservation of IP culture through the integration of Stabeng learning module to grade ten Mathematics and Arts curriculum competencies.

Action Research Questions

The research aims to answer the following questions:

1. What is the extent of practices of Grade 10 learners at the start of the study in terms of:
 - 1.1 Bead Crafts, and
 - 1.2 Been (Basket) Making
2. What are the experiences of grade 10 learners in using the Stabeng learning module?
3. What are the challenges encountered among grade 10 learners in using the stabeng learning module?
4. Based on the gathered data, how can the learning module be enhanced?

Innovation, Intervention and Strategy

The innovation of the study is known as “Stabeng” or Helping Each Other in preserving the cultural heritage of Blaan in Barangay Malabod. It was a program last two years ago on the partnership of community and school in helping the students on the Indigenous Knowledge Systems and Practices (IKSP). Then, last year the Team of Stabeng



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in school and community crafted a learning module that focuses on the bead crafts and been making(baskets) as part of their IKSP. The learning module was transcribed from the actual demonstration of the community teachers. It was illustrated with pictures and procedures using English, Tagalog, and Blaan languages. English translations were generated through google translate however for the content, conciseness, and preciseness of words being used it was validated by English Master Teachers, and for Tagalog transcriptions were done by the Stabeng teachers and translated by the community translators in Blaan Language. The module was validated by the Consultative Advisory Body (CAB) of the Malabod Tribal Council for the content and words being used in Blaan and at the same time, it was validated by the learning resource management coordinator of the division of Sarangani.

This innovation is an intervention for preserving the cultural heritage, particularly the bead crafts and been making of Barangay Malabod, and to be integrated into the Mathematics and Arts Subjects in Grade 10 as supplemental learning materials at the same time the school can fully implement the IPED curriculum in the school.

Action Research Methodology

A. Research Method

The researchers used a quantitative method of research complemented with an interview to obtain information on the experiences and challenges of the participants.

B. Participants and/or Other Sources of Data and Information

The participants of the study were grade 10 Blaan learners of Malabod Integrated School. At the start of the study, 43 Blaan learners participated in the survey. Then based on the survey, there were ten learners who have a background in bead crafts and been making. However, to identify the experiences and challenges of bead crafts and been making ten Key Informants were chosen based on the inclusion criteria (Learners who participate in the Stabeng Program) and willingness to participate in the study.

C. Data Gathering Method

In gathering the data, the researchers sought permission from the School Head, Schools Division Superintendent of Sarangani, Division Research Coordinator, NCIP Regional Office, Provincial Chieftain, Municipal Chieftain, and Barangay Chieftain to conduct the study in Malabod Integrated School, West Malungon District. After the approval was granted, the tribal council issued a certification to allow the researchers to conduct the study, then researchers prepared the survey questionnaires and distributed it to the participants with parent consent and following the safety and health protocols given by the Inter-Agency Task Force, the researchers and participants observed social distancing and frequent sanitizing.

After the conduct of the survey of the participants, questionnaires were collected and the researchers tabulated, analyzed, and interpreted the data.



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D. Data Analysis Techniques

The researchers utilized surveys, questionnaires, and interviews. The survey form was adapted and modified from Mark Steve Alentajan Francisco. To obtain meaningful feedback, the researchers gave probing questions that would be relevant to the experiences and challenges of learners using the stabeng learning module.

The researchers used the odd five-point Likert scale and mean score range by Psychologist Rensis Likert in order to measure the data on the extent of the practice of bead crafts and been making.

Five Point Likert Scale

Scale Mean Score Range Description

5 4.5-5.0 (VE) Very Frequently

4 3.5-4.49 (F) Frequently

3 2.5-3.49 (O) Occasionally

2 1.5-2.49 (R) Rarely

1 1.0- 1.49 (N) Never

This study used the flowing statistical tool:

1. Mean- to measure the extent of practice of grade ten learners in bead crafts and been making.
2. Thematic Analysis- to measure the experiences and challenges of the participants. Moreover the thematic analysis was generated through Quirkos Software and checked by the researchers.

Discussion of the Results

The following showed the discussion of results of the gathered data.

Table 1: Extent of practices of Grade 10 learners in terms of:

1.1 Bead Crafts Extent of Practice	Mean	Description
1. I know how to do our bead crafts	1.27	Never
2. I use bead crafts in my daily routine	1.23	Never
3. My elders teach me how to make bead crafts	1.23	Never
4. I make bead crafts in the house	1.00	Never
5. I use bead crafts in school activities	2.46	Occasionally
Over-all Mean	1.44	Never



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Table 1.1 shows the responses of 43 participants in the survey on the extent of the practice of grade ten learners in terms of bead crafts with the following indicators as I use bead crafts in school activities has a 2.46 mean which described as Occasionally, I know how to do our bead crafts has a 1.27 mean which described as Never, both My elders teach me how to make bead crafts and I use bead crafts in my daily routine has the same mean of 1.23 which described as Never, and lastly, I make bead crafts in the house has a 1.00 mean which described as Never.

This implies that the extent of the practice of grade ten learners in terms of bead crafts has a 1.44 mean which is described as Never.

According to Participant # 2, “Wala man me nagahimo ana ma’am kay dili me kabalo amoa lang mga Ye ma’am....unya parehas sa akua maam, dili jud kabalo kay nahilig na sa gadget...”

Moreover, according to Participant # 5, “Halos jud tanan me diri maam, dili kabalo mo himo, ginagamit lang usahay pag may activity ug kadalasan run segi nalang cellphone unya wala na namo natagaan pansin ang paghimo para anang mga kulintas ug suklay namo.....”

The result intensifies Banes 2021 statement that with the introduction of Western Education and Technological advancement, the present generation perceived indigenous cultures as backwards. Therefore, learners never practice their bead crafts.

Table 2 Extent of practices of Grade 10 learners in terms of:
1.2 Been Making

Extent of Practice	Mean	Description
1. I know all our types of been	3.11	Occasionally
2. I can make been	1.00	Never
3. I use been in my daily routine	1.02	Never
4. My elders teach me how to make been	1.02	Never
5. I use been in school	1.00	Never
Over-all Mean	1.43	Never

Table 2 shows the responses of 43 participants in the survey on the extent of the practice of grade ten learners in terms of been making with the following indicators as I know all our types of been that has a 3.11 mean which described as Occasionally, both I use been in my daily routine and My elders teach me how to make been that has a 1.02 mean which described as Never and the same as with I can make been and I use been in school that has a 1.00 mean which described as Never.

This implies that the extent of the practice of grade ten learners in terms of been making has a 1.43 mean which is described as Never.





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According to Participant # 3, “....Alam po namin ang iba’t ibang uri ng been namin maam yon bong been at alban been pero mahiap pong gawin yan maam,..... tapos wala na talaga may hilig na gumawa niyan ma’am kay nahilig na sa internet lalo na ko.....”

The result intensifies the statement of Llega 2019 that the protection and preservation of the indigenous culture and traditions remain a great challenge. Therefore, grade 10 learners never practice there *been* making.

Table 3 Experiences of Grade 10 Learners in Using the Stabeng Module

THEMATIC ANALYSIS	
CORE IDEAS	THEME
Learners became more creative.	Creative
They appreciate more their culture	Appreciation
Learners learn how to follow instructions easily and make their own pattern	Self -directed and creative
The learners relate their experiences in their Math class like the pattern and sequence	Pattern and Sequence Lesson

Legend: This thematic analysis was patterned from semantic approach using Quirkos

Table 3 shows the thematic analysis patterned from the semantic approach using Quirkos on the experiences of the participants using the Stabeng module. From the given significant statements core ideas were determined to come up with themes.

The following themes formulated are discussed briefly based on the participant’s answers.

Creative The participants learned to become more creative. According to Participant # 1, “*Using the module, as I made slah I became more creative in thinking of designs and My creativity was unleashed as I did the slah*”

Appreciation. The participants learned to appreciate their own culture through the use of the stabeng module. According to Participant # 2, “*I appreciate more the culture we have*” and *Our slah is colorful and beautiful*”.

Self-Directed. The participants find out that the module is self-directed, easy to follow and they can understand because one of the languages being used is in Blaan. According to Participant # 4, “*It is easy to follow the instructions in the*





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module because it has been translated into Tagalog and there is still a Blaen language”.

Pattern and Sequence Lesson. The participants find out that while learning the bead craft and been from the module they remembered their lessons in Math, particularly in their pattern and sequence lessons. According to Participant # 5, *“I can remember our lesson in Math like using sequence because in Slah I need to remember my sequence in my design”.*

This implies that participants experienced being more creative, and appreciative and find it easy to follow the instructions from the module. Moreover, they relate their learning to their Mathematics lesson particularly in creating patterns and sequences.

According to Bentz and Mailey 2020, self-directed learning manifests as individuals learning cooperatively with others. Such learning, it seems, inspires self-improvement and expands self-awareness.

Table 4 Challenges of grade 10 learners in using the stabeng module

THEMATIC ANALYSIS	
CORE IDEAS	THEME
Learners struggle in <i>been</i> making	Difficult
Learners need enough time to make been and need someone to assist them.	Time Allotment and Elders’ Assistance
Learners were challenge to sequence the patterns and colors	Challenging

Legend: This thematic analysis was patterned from semantic approach using Quirkos

Table 4 shows the thematic analysis patterned from the semantic approach using Quirkos on the challenges of the participants using the stabeng module. From the given significant statements core ideas were determined to come up with themes.

The following themes formulated are discussed briefly based on the participants’ answers.

Difficult and Challenging. The participants find it hard to apply the learning module specifically in been making. According to Participant # 3, *“It turned out so hard to do especially making the base and putting the lock and I had a hard time keeping up with the aggravation of been especially in the part where I*



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bend it. It looks different). According to Participants # 9 and 10, “I am confused with the correct color sequence in making *slah* and challenging to follow the sequence of colors of *slah* I sometimes confused”.

Time Allotment and Elders’ Assistance. The participants were challenged with the time to finish the *been* making and they need their elders to assist them. According to Participant # 3, “I can’t get it just once, it has to be done over and over again. I find it hard making the *been* because of some hard parts that needed to bend, I think I need someone older than me to help me make the *been*. “

This implies that participants were challenged, needed more time to finish *been* making, and found out it hard that so they need to have the elder’s assistant especially in making the *been*.

Therefore, since it was not practiced by participants and no time learning it before, they had a hard time learning about their own cultural heritage specifically the *been* making.

According to Idris 2016 as stated by Alivizatou 2011 the cultural heritage of the world is threatened by the rapid pace of life, development of urban culture, and technological and economic growth.

Table 5. Stabeng Learning module Enhancement for Curriculum Integration

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none">- Creative- Appreciation- Self-directed- Pattern and Sequence Lesson	<ul style="list-style-type: none">- Difficult- Time allotment and Elder Assistance- Challenging
OPPORTUNITIES	THREATS
<ul style="list-style-type: none">- Produce more creative patterns- Preserve their cultural heritage- Easy to access- Integrate in Math and Art Lesson	<ul style="list-style-type: none">- Less production of <i>Been</i> /Basket.- Few community teachers that will help them in making the <i>Been</i>.- Decrease of learner’s interest in learning their bead crafts and <i>been</i> making.

Table 5 shows the strengths, weaknesses, opportunities, and threats analysis on how the stabeng learning module can be enhanced for the integration into the curriculum. Since the strengths gathered were based on the experiences of the participants opportunities were formulated:



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Produce more creative patterns. Learners will produce more creative patterns that can be sold and make it their source of income. Recently, one of the participants is now promoting his own work by selling it.

Preserve their cultural heritage and Easy to access. Malabod own cultural heritage will be preserved through the stabeng module since it is tangible and can be accessed not only by grade 10 learners but in the near future by all the learners.

Integrate in Mathematics and Arts Subject. Since participants link the stabeng module to their lesson in Math. The researchers review the most essential learning competencies in all grade ten subjects. These are the following competencies that can be used for the integration of the module in Mathematics 10; 1. Generate patters M10AL-Ia-1, 2. illustrates a geometric sequence M10AL-Id-1 and 3. illustrates an arithmetic sequence M10AI-Ib-1 and for the Arts 10; 1. Use artworks to derive the traditions/history of a community A10PL-Ih-3 and 2. Create artworks that can be assembled with local materials A10PR-IIIc-e-1.

This implies that opportunities formulated lead the stabeng module to integrate in Math and Art subjects as supplemental learning materials. Learners can practice their bead crafts and been making and learn their lesson vice versa. Thus, learning with impact will be achieved.

According to Escabarte 2015, Another way is to include them in the school curriculum to make sure that children would learn their culture.

Threats formulated were out of the weaknesses of the participants. These are the following; Less Production of Been. Time will come there been will not be available due to modernization. Therefore, younger generation must continue to make there been.

Few community teachers that will help them in making the been. Since community teachers were getting old, the stabeng module is one way to help the young blaans to continue learning their bead crafts and been. So, in the future learners who are now learning the bead crafts and been making can share and teach their co tribes.

Decrease of learners' interest in learning the bead crafts and been making. Due to the influence of social media and other modern activities, participants have a hard time learning their own bead crafts and been making.

This implies that integrating bead crafts and been making modules for Mathematics and Arts subjects in grade ten are ways of preserving the colorful cultural heritage of Barangay Malabod.

According to Watkins and Krisonis 2011, Integrating the curriculum allows students many opportunities to understand why they need to know certain skills or pieces of knowledge. Students can master the content and understand it at a higher level.



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Reflection

We inquired about the extent to which Grade 10 students engage in cultural practices related to bead crafts and been making, as well as their encounters, experiences, and challenges encountered while utilizing the Stabeng module. From their responses, we derived insights into how the Stabeng module could be enhanced.

Our findings indicated that the participants had not actively pursued their bead crafting and been making skills. Among the 43 participants, ten had previously benefited from the pilot program, during which they utilized the contextualized Stabeng learning module focused on bead crafts and been making.

Concerning their experiences and challenges with the module, they reported an enhancement in their creativity and a heightened appreciation for their tangible cultural heritage. While engaging in been making, they employed the Stabeng module but often required guidance from their elders to navigate its complexities. This need for assistance highlighted its comparative difficulty, akin to their experiences in mathematics lessons. Concurrently, the researchers meticulously evaluated the most essential learning competencies across all Grade 10 subjects. This assessment revealed that the learning module could serve as a point of reference for enhancing competencies in mathematics and arts subjects.



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