



Folk Dances and Their Impact on The Philippine Culture-Based Education

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ABSTRACTS

This ethnographic study is founded on the ideas of ethnography and theme analysis, and the information was taken from Department of Education teaching materials, notably those used in the Mother Tongue Basic Language (MTBL) program in the division of Koronadal City. The primary ethnolinguistic group, like the Blaan, has undergone localization, indigenization, and innovation to adapt to changes and develop into a transversal Filipino language as necessary. The significance of the Mla dance of the Blaan Indigenous Community in Sitio Salkan, Brgy. Paraiso is summarized in this study. In terms of their everyday lives, in Brgy. Paraiso, the City of Koronadal is distinctive, especially during the planting seasons for various crops like rice, corn, sweet potatoes, and others. The moon's presence, which the Mla refers to as "Bulen," is the foundation of their dance, as evidenced by their folk literature, "Bulen ne Datu Ulu Eel." This simply indicates that in ancient times, the moon was one of the most important celestial bodies and was regarded as the supreme entity.

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1. INTRODUCTION

The Philippines is made up of several ethnolinguistic groups, ranging from the northern Luzon and Visayas regions to the southern Mindanao island, where the research concentrates on the Blaan of Central Mindanao, one of the country's largest ethnolinguistic groups. According to Benito (2020), the Blaan ethnolinguistic group descended from the Blic group, and as a result, their primary ancestors were Austronesians who arrived on the island of Mindanao 15 million years ago. The Philippines' economic hub, the Luzon Islands, is founded on ancient customs and beliefs, including long-standing folk literature. Dery (1992) asserts that the Bikol region is rich in folklore, which, when carefully examined, may provide a wealth of knowledge about the history and culture of the Bikol people. His research revealed that five Bikol oral histories are supported by available documentary evidence, including The Escandor Family's Story About Don Pedro Manook, The Legend of Doa Maria Uray, The Lakandulas of Sorsogon, The Legend of the Giant, Man-Eating Mampak Bird, and The Historic Don Pedro Estevan.

In the study objectives, concerning the languages of mathematics, science, English, and the arts-dance, this research sought to investigate the Blaan culture via folklore literature. A lexicon of terminology would also be developed using knowledge and abilities from the twenty-first century. The concepts of the Indigenous Knowledge, System, and Program (IKSP) are woven into the concepts of language, mathematics, and science. These concepts are based on western notions, but they still include knowledge-based materials from the fundamental branches of science, mathematics, and languages. The most significant discipline in the modern era will be connected with Indigenous knowledge through this research.

2. LITERATURE REVIEW

From the northern area of the Philippines—the Luzon region, the Visayas region—down to the southern region of the Philippines, the island of Mindanao, the research focuses on one of the major ethnolinguistic groups known as the B'laan of Central Mindanao. According to Alip (1941), literature can be understood in either a general or specialized meaning. It is a type of fine art that, in its broadest meaning, uses both the spoken and written word to represent beauty. In this perspective, only works that are skillfully written and delivered, and especially only those that have enduring and global appeal, may be regarded as literature. This is how we refer to the literature of the Greeks, the French, the Germans, the English, the Spanish, the Japanese, and other European and American nations. Italian literature as well as American literature.

However, the term "literature" may be applied broadly to refer to all human creations that employ language to convey feelings and concepts. According to this definition, literature encompasses both the usual treatises on politics, science, languages, religion, and other fields of human knowledge as well as those that are wonderfully written and spoken. Since literature is based on the oral folk beliefs, customs, and traditions of each ethnolinguistic group dispersed throughout the Philippine islands, there is a solid foundation for the existence of folklore literature dating back to the time of their ancestors' ancestral domains thousands of years ago.

The Philippines' economic heartland, the Luzon Islands, has a lengthy history of folk literature and other historical beliefs and customs. Dery (1992) asserts that the Bikol region is rich in folklore, which, when carefully examined, is a goldmine of knowledge revealing many facets of Bikol history and culture. His research revealed that five Bikol oral traditions are

supported by documentary evidence, including *The Escandor Family's Story About Don Pedro Manook*, *The Legend of Doa Maria Uray*, *The Lakandulas of Sorsogon*, *The Legend of the Giant*, *Man-Eating Mampak Bird*, and *The Historic Don Pedro Estevan*. It will work to substantiate the connections between folklore and history, i.e., that over time, what was once historical fact becomes folklore, existing primarily in people's memories as a result of the loss or destruction of tangible evidence attesting to the historical veracity of such folk tales. Fortunately for these five Bikol lores, there is historical proof to back up their occurrence and historical accuracy.

The research by [Dayalo \(2016\)](#) examined how the chosen folk literature in the Visayas area reflects the historical, cultural, social, anthropological, and even theological facets of the Capizenos' way of life. Capiz is the center of Western Visayas' folk songs and dances. It is a province on Panay Island with an impressive and unique body of folk literature, but the problem is that not all texts have been collected and published.

In Mindanao, [Riwarung \(2015\)](#) shows in his study how much the Darangen, a Meranao epic, is valued. There are thirteen Muslim ethnic groups in the Philippines, and one of them is the Meranao. The group may be found in the provinces of Lanao del Norte and Lanao del Sur. Despite practicing Islam, the Meranaos has a unique culture and heritage from the other Muslim ethnolinguistic groups. Their unique literature, which may be understood through Islamic tales, religious chants, folk songs, poetry, and their illustrious epic known as the Darangen, is produced by them. It is therefore essential to understanding Meranao culture. One of the most valuable traditions of the Meranao is the Darangen epic. The oral literature it represents is indigenous and pre-Islamic.

Therefore, the Darangen was named one of the pinnacles of humankind's oral history by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) on November 25, 2005. The Darangen epic, along with its applications and various chanting techniques, are discussed in this essay. About the current state of Meranao society, it highlights the many chapters of this epic. It may therefore be stated to be a comprehensive display of Meranao moral principles and tradition.

The B'laans are one of the tribes that live in the Philippine archipelago of Mindanao, claims [Benito \(2020\)](#). Additionally, B'laan folk literature was categorized as sporadic songs, labor songs, and prose tales representing creation myths and legends. Therefore, folk literature was read at significant events like weddings and tribal gatherings as a kind of entertainment or as a way to remind the participants of the value of tribal harmony and togetherness as well as their responsibility to preserve nature and the environment. His research also showed that B'laan folk literature incorporates the tribe's principles and values, including kindness, bravery, and customs like presenting dowries to prospective wives.

They also valued nature and believed in the Supreme Being, whom they call Dwata but whose traits are like the Christian god. In the study of [Sumaljag \(2009\)](#), which directly involved their oral folk literature or narrative, the B'laans reflect the lifeways of ethnic Filipinos and project their culture; these shared values define their identity as a people, and; the gathered narratives and their values have educational implications. The values derived from these tales may also be utilized as tools by Values Education teachers to help their students establish their values. They can also be used as teaching materials or tools in academic settings.

The proponents attempt to identify the correlated knowledge between the cultural aspects and interdisciplinary approaches of key subjects like mathematics, science, languages, and arts as the main cast of the learning gaps between these two fundamental natural arts and sciences in these responses of the viewed and analytically responses of the different authors, particularly in the Philippine settings.

3. METHODS

This ethnic research is submitted and required by one of the subjects in the Graduate Diploma in Culture Education, a post-graduate scholarship program sponsored by the National Commission, Culture and Arts (NCCA). This is intended for the teachers in the Department of Education (DepEd).

4. RESULTS AND DISCUSSION

This is important to translate all discussions into the English Language. The folk literature of B’laan is shown in **Table 1**.

Table 1. The three translation languages of B’laan Folklore literature about ‘Moon and Datu Ulu Eel’.

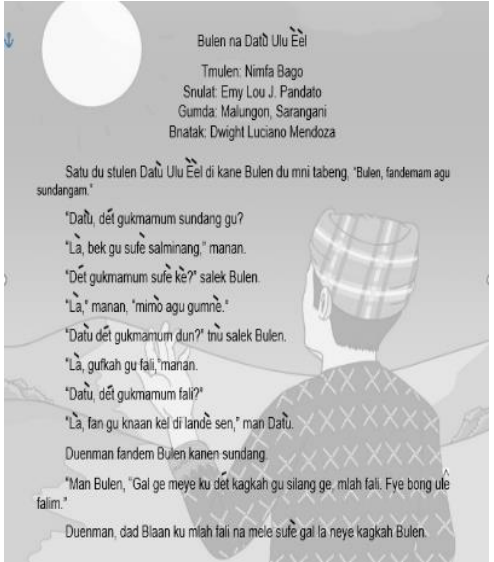


<p>B’laan ethno language <i>Bulen na Datù Ulu Éél</i></p>	 <p>Bulen na Datù Ulu Éél Tmülen: Nimfa Bago Snulat: Emy Lou J. Pandato Gumda: Malungon, Sarangani Bnatak: Dwight Luciano Mendoza</p> <p>Satu du stülen Datù Ulu Éél di kane Bulen du mni tabeng. "Bulen, fandemam agu sundangam."</p> <p>"Datu, déé gukmamum sundang gu?" "Là, bek gu sufe salminang." manan. "Déé gukmamum sufe kè?" salek Bulen. "Là," manan, "mimò agu gumnè." "Datu déé gukmamum dun?" tnu salek Bulen. "Là, gukakah gu fali," manan. "Datu, déé gukmamum fali?" "Là, fan gu knaan kel di landè sen," man Datu. Duenman fandem Bulen kanen sundang. "Man Bulen, "Gal ge meye ku déé kagkah gu silang ge, mlah fali, Eye bong ule falim." Duenman, dad Blaen ku mlah fali na mele sufe gal la neye kagkah Bulen.</p>
<p>filipino language <i>Si Buwan at si Datu Ulu Eel</i></p>	 <p>Si Buwan at si Datu Ulu Eel</p> <p>Isang araw kinausap ni Datu Ulu Eel si Buwan para humingi ng tulong. "Buwan, pahiram naman ng iyong bolo." "Datu, aanhin mo ang bolo ko?" tanong ni Buwan. "Gusto ko sanang pumutal ng mga kawayan. Pero wala akong bolo kaya nanghihiram ako sa iyo," sagot ni Datu. "Aanhin mo pala ang kawayan?" tanong ulit ni Buwan. "Gagawa ako ng kubo," dagdag ni Datu. "Aanhin mo ang kubo?" patuloy sa pagtatanong ni Buwan. "Paglalagyan ko lang ng mga inaning palay." "Datu, aanhin mo naman ang palay?" "Palay ang kakainin ko sa habang buhay."</p> <p>Dahil sa hangaring makatulong ay pinahiram ni Buwan ang kaniyang bolo kay Datu. Sinabihan niya rin si ito, "Tumingala muna kayo sa akin sa kalangitan sa panahon ng pagtatanim para magkaroon kayo ng masaganang ani."</p> <p>Kaya mula noon ang mga Blaen ay dumidepende sa posisyon ng buwan bago magtanim. Ito na ang nakagisnang nilang paraan sa pagtatanim.</p>

Table 1 (continue). The three translation languages of B’laan Folklore literature about ‘Moon and Datu Ulu Eel’.

<p>English language version <i>Moon and Datu Ulu Eel</i></p>	 <p style="text-align: center;">Moon and Datu Ulu Eel</p> <p>One day, Datu Ulu Eel talked to Moon to request a favor. "Moon, please lend me your kris," Datu Ulu Eel said. "Datu, what are you going to use my kris for?" asked Moon. He answered, "I am going to cut bamboo." "What are you going to do with the bamboo?" Moon asked. Datu Ulu Eel replied, "I am going to build a house." "And what is the house for?" asked Moon. He replied, "To store the rice grains I would harvest in." "Datu, what are you going to do with the rice?" asked Moon. He replied, "It will serve as my food for life."</p> <p>For wanting to help, Moon lent the kris to Datu and told him, "Observe my position in the sky whenever you plant rice so that you will have abundant harvest."</p> <p>That is why the Blaans, whenever they plant crops they consider the faces of the moon.</p>
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4. 1. Case 1: Blaan Folk literature translated into the English language

4.1.1. Special marks

According to the Blaan Dictionary (Flalok Project of Alcantara Foundation), the special marks found from some of the vowels found in the story such as (↘), (↙), and (^) which are called “mata fafukal” are used in the vowels to give the correct pronunciation of words and to give emphasis to meaning of words from one part of speech to another (see **Table 2**).

Table 2. Translation and part of speech.

Blaan	Filipino	English	Part of speech
Salek	Tanong	Question	Used as a verb
Salék	Labi	Lip	Used as a noun
Mimó	Maglalang	To create	Variation of meaning as a verb
(or galabek specified for magtrabaho, to work)	Panggawa ng isang bagay Magtrabaho	To make something To work	
Datú	Hari/mayaman	King/rich	Emphasis on a name of person with a higher rank
Landé	Wala	None	Adjective
Sufé	Uri ng kawayan na may tinik	Kind of bamboo with thorns	Emphasis on the specific name of a plant
Dét/tan	Ano?	What?	questions
lá	Hindi	Not	

4.1.2. Suffixes

According to the Blaan Dictionary (Flalok Project of Alcantara Foundation), some of the Blaan words have suffixes and care must be observed in writing those words in the order it will not be meaning less like the following word from the story:

sundangam- from “*sundang*” and “*am*” that can be identified as *sundang-kris* or double-edged sword and *am-iyo* or your

4.1.3. Grouping of words

According to the Blaan Dictionary (Flalok Project of Alcantara Foundation), a grouping of words should be emphasized to be understood so that sentences and phrases express correct ideas, like:

“*Lá, bek gu sufé salminang.*” – *B’laan Language*

“*Gusto ko sanang pumutol ng mga kawayan. Pero wala akong bolo kaya nanghihiram ako sa iyo.*” – *Filipino Language.*

4.1.4. Variation of Blaan terms in Koronadal and Sarangani

According to the Blaan Dictionary (Flalok Project of Alcantara Foundation), the following term found in the story have variations from Blaan Koronadal and Blaan Sarangani because they have different spellings but have the same meaning (see **Tables 3** and **4**).

Table 3. Translation and glossary of terms.

English	Blaan Koronadal	Blaan Sarangani
what	dét	tan

Table 4. Glossary of terms.

Blaan	Filipino	English
Bulen	Buwan	Moon
Sundang	Kris	Double-edged sword
Lawig	Kubo	Hut
Fali	Palay	Rice
Gumné	Bahay	House

4.2. Case 2: B’laan Folk literature translated into math and science language

The proponents used the [Pradhan and Orey \(2021\)](#) methodology and the Cultural Project-based Learning Approach (CPBLA) to analyze the relevance of the B'laan folklore book "Bulen na Datu Eel," which is used by the Koronadal City Division of the DepEd as a component of the instructional materials in some IP Elementary Schools. **Figure 1** depicts the theoretical framework.

The supporters concentrated on the "Bulen" as "MOON," which has a geometric shape of a CIRCLE, based on the folklore literature "Bulen na Datu Ulu Eel." A theoretical framework based on [Pradhan and Orey \(2021\)](#), the proponents attempted to analyze the intertwining knowledge in Geometry from the perspective of a learner. The oldest mathematics, according to [Menger \(1931\)](#), focused on Euclidean geometry, such as plane geometry and spherical geometry, or sphaerica, where the primary motivation for spherical geometry was the study and careful observation of the celestial skies. This marks the start of the Circle conceptions, which serve as the foundation for Astronomy, the oldest discipline of science.

Figure 2 depicts the typical perspective of the Moon, which is the oldest and most viewable celestial body. Ancient philosophers like Aristotle, who invented the first telescope, were impressed and astonished by how the moon functions in celestial heavenly bodies. The intersections of knowledge in both Essential Science and Math Knowledge (ESMK) and ECK (Essential Cultural Knowledge) have a significant impact on the education system of Mother-Tongue Basic Language in some of the Indigenous People (IP) schools that are dispersed in

the region, especially the ethnolinguistic group called B'laan communities. In general, CIRCLE is very important in the Essential Science and Math Knowledge (ESMK) that everyone's aware of. **Figure 2** shows a speculative Venn diagram for extracting concepts from the B'laan Folklore literature's math/science glossary.

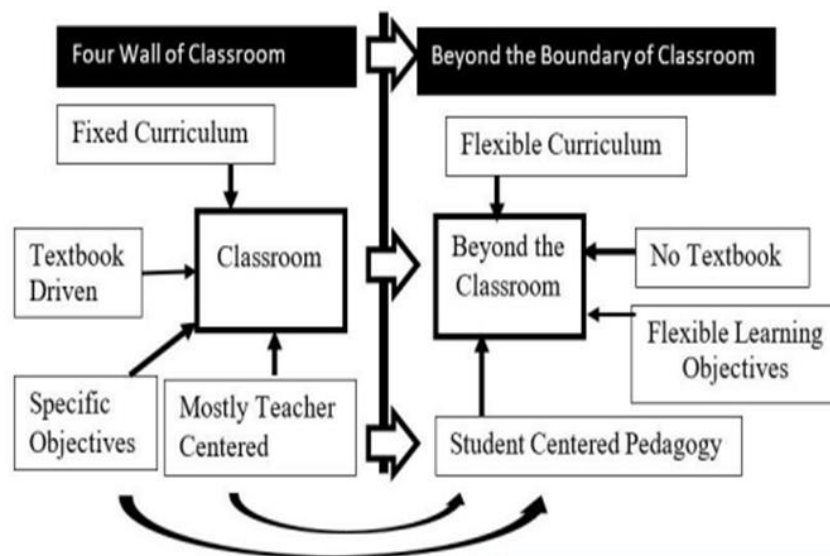


Figure 1. The theoretical framework of Cultural Project-based learning in Mathematics (Pradhan & Orey, 2021).

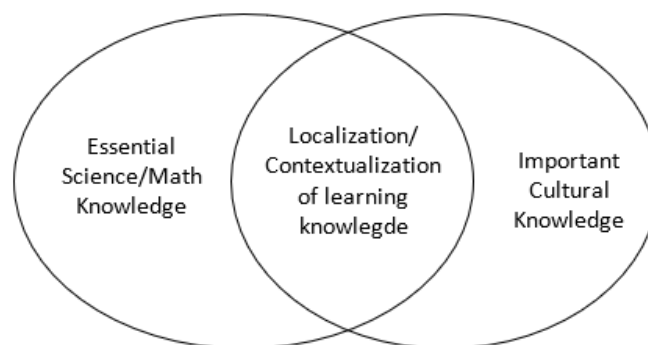


Figure 2. Venn diagram.

In the 21st-century educational system, where culture-based components are incorporated into every major subject that may be taught in non-IP schools, the contextualization of interdisciplinary concepts is required. This means that even the most marginalized members of society will be able to fully comprehend the primary tools of this industrialized civilization. Based on the methods in **Figure 2**, these are the results for the glossary of terms (see **Table 5**).

Table 5. Glossary of term.

Folklore literature- ECK Essential Cultural Knowledge	Essential Science/Math Knowledge (ESMK)	Localize/Contextualize learning knowledge
Bulen (Buwan/Moon)	Euclidean geometry Astronomy	Time, Area /Volume of the Circle, Telescope, Solar System, Sun/ Moon movement
Mlah	Agriculture	Art- Dancing

4.3. Case 3: B’laan Folk literature translated into arts

Based on the conclusions and critical evaluations of the supporters of using the primary character of this work, the Bulen ne Datu Eel from B'laan folklore literature, the advocates led the Brgy B'laan dancers. Salkan in Koronadal City, where they conducted a ceremony they named "MLA," was a B'laan dance that was tied to their folklore literature and used the "MOON" as their guiding symbol for their "PLANTING of any CROPS." Based on the analysis of the proponents, the Glossary of terms per scene is shown in **Table 6**.

Table 6. Meaning and glossary of terms per scene.

The moon's appearance served as their foundation for planting any crops throughout their various places in the AMLAH-A Blaan dance.	Arts (steps, harmony, meaning of the dance)	Music knowledge
	<p>amlah- planting ceremony Each male and female exhibit a leaping motion on both of their feet. While the women carry a basket with seeds to be sown and tend the crops till harvest, the males open and prepare the soil.</p>	<p>falimak – gong A gong is used as an accompaniment. The musicians particularly the elders play music that follows a pattern.</p>
	<p>To demonstrate how the B'laan takes care of their crops, bamboo water containers are utilized. The whole dance, which portrays B'laan farmers moving about their land caring for their crops, uses a leaping action of the feet.</p>	<p>Faglung - Boat Lute is the Blaan’s two-stringed musical instrument</p>
	<p>Fa-is- a B’laan long knife. The dance movement of Mla, a B'laan dance about the significance of the moon in sowing their crops and in expectation of a bountiful harvest, is visible in the actions of weeding and cleaning the field.</p>	<p>Falimak and Faglung</p>
	<p>tuke fali -Blaan women during harvest bluyot and baen – basket Both male and female dancers do swoop movements as they celebrate the abundant harvest season. It is a scene of a celebration brought about by their labor and blessings brought about by the full moon on which they founded the planting season and ended it with a bountiful harvest, as they move around while dancing and shouting.</p>	<p>Falimak and Faglung</p>

5. CONCLUSION

It has been discovered through a cross-sectional examination of the proponents that the M'la dance is incorporated into several artistic mediums, such as folk dance and literature. As is clear from the glossary words for the English language, mathematics, science, and dances, the M'la dance's flawless executions are founded on the accumulated beliefs, customs, traditions, and most especially in their daily routines to preserve and extend their indigenous knowledge. There are issues related to these technological incursions where innovative archives or preservation should be held appropriately accountable. Folk literature is intimately correlated to core knowledge in the fields of science and mathematics, such as the definition of the moon and how it influences people's way of life, particularly in the agricultural sector. As characterized by the distinct signs of the folk literature as relevant to the development of the 21st century Mother Tongue Basic Language of ethno Filipino language, such as the B'laan Folk literature, congruence and parallel to the culture-based education in all disciplines is also true of arts and languages. This study is focused on the thematic, observation, and cross-analysis of the proponents' area of expertise that is related to the OPEN book of B'laan Culture through the DepEd-MTBL program. The proponents explore the potential for integrating the fundamental knowledge of both disciplines, such as CULTURE, ARTS, and SCIENCES, and do so based on the CUL ED subjects that they have taken in their GDCE course (Graduate in Diploma in Culture Education). This ethnic research has not encountered any ethnic difficulties.

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- (v) IP Officer, Koronadal City School's Division.
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7. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

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