

LOCAL WISDOM IN LARO NG LAHI AS FOUNDATION IN GAME-BASED PEDAGOGY

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Abstract: *Filipino traditional games (Laro ng Lahi) are reflective of the lifestyle of a locality and form part of significant national heritage. Albeit modern technology seems to challenge the existence of Laro ng Lahi, these traditional games can actually be transformed to adapt the present demands of the cyberspace. Employing the hermeneutic phenomenology and educational research & development, the author paired the past investigations with his observations through the use of Hermeneutic Cycle as guide. Data obtained from the online survey accomplished by thirty-one (31) pre-service teachers (Generation Z, selected using the purposive sampling) provided connection between the online documents and the local practices and lived experiences of the respondents. Respondents are still familiar with piko (taplak gunung), agawan kuta (bentengan), and tubigan (gobak sodor) since they played such games before and they were aware of the the Laro ng Lahi benefits. Thus, they preferred to have Laro ng Lahi as activity tools in school subjects, and to convert academic knowledge and skills into learning course lessons. Upon finalizing the mechanics of each of the three Filipino traditional games, and the data provided by the respondents, the researcher conceptualized the game-based pedagogy and developed lessons using the local wisdom as the basis.*

Keyword: *local wisdom, traditional games, laro ng lahi, foundational basis, game-based pedagogy*

Abstrak: Permainan tradisional Filipina (Laro ng Lahi) merefleksikan gaya hidup suatu daerah dan merupakan bagian dari warisan nasional yang signifikan. Meski teknologi modern seolah menantang keberadaan Laro ng Lahi, permainan tradisional ini sebenarnya dapat ditransformasikan untuk mengadaptasi tuntutan dunia maya saat ini. Tujuan penelitian ini adalah mengembangkan pelajaran dari kearifan lokal yang digali dari permainan tradisional lokal. Metode yang digunakan yaitu fenomenologi hermeneutik dan R&D, penulis memasangkan penyelidikan masa lalu dengan pengamatannya melalui penggunaan Siklus Hermeneutik sebagai panduan. Data yang diperoleh dari survei online yang dilakukan oleh tiga puluh satu (31) guru pra-jabatan menyediakan hubungan antara dokumen online dan praktik lokal dan pengalaman langsung responden. Temuan: Responden masih mengenal piko (taplak gunung), agawan kuta (bentengan), dan tubigan (gobak sodor) sejak mereka memainkan permainan tersebut sebelumnya dan mereka mengetahui manfaat Laro ng Lahi. Oleh karena itu, mereka lebih memilih Laro ng Lahi sebagai alat aktivitas dalam mata pelajaran sekolah, dan untuk mengubah pengetahuan dan keterampilan akademik menjadi pelajaran kursus dalam pembelajaran. Kesimpulan: Setelah menyelesaikan mekanisme masing-masing dari tiga permainan tradisional Filipina, dan data yang diberikan oleh responden, peneliti membuat konsep pedagogi berbasis permainan dan mengembangkan pelajaran dengan menggunakan kearifan lokal sebagai dasar.

Kata Kunci: Kearifan lokal, Permainan tradisional, *laro ng lahi*, basis dasar, Permainan berbasis pedagogik

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INTRODUCTION

1. Background of the study

Stuck on their gadgets that cause the decline of their engagement in physical activities offered by traditional games or *Laro ng Lahi* as Filipinos call them (Aguado, 2012), the children rarely play traditional games due to the advancement of technology (Bakar, et al., 2008; Estole, 2018; Miller & Kuhaneck, 2008). Thus, UN encourages each country to preserve its cultural treasure (UNESCO, 2004).

Traditional games can still be preserved (Khan, et al., 2018) by employing continual engagement in the respective houses and integrating such in the classrooms (Prestoza, et al., 2020) by using ICT so that the new generations can understand (unesco.org, 2015).

The problem lies on the failure of the kids of Generation Z (Cobanoglul, Tagrikulu, & Gul, 2018) to get health benefits provided by the traditional games (WHO, 2018) which are beneficial to a child's growth and development, cultural values and teaching practices (Kun, & Mat Nayan, 2018; Prestoza, et al., 2020). *Laro ng Lahi* is an escape for a stressful day, gives happiness to minds, and improves health (Prakash, 2012). All these show that engagement in traditional games is highly beneficial. There has to be some ways on how to preserve these indigenous games to suit the characteristics of the new generation.

The researcher decided to engage in extracting the local wisdom in *Laro ng Lahi* as basic foundation in developing game-based pedagogy

2. Objectives of the Study

To present, discuss, and extract local wisdom from the select Philippine traditional games to come up with the formal statement on their significance as foundational basis in developing game-based pedagogy.

- a. Which among the given Philippine traditional games such as piko (taplak

gunung), agawan kuta (bentengan), and tubigan (gobak sodor) the pre-service teachers are familiar with?

- b. Which of the given Filipino traditional games have they experienced playing?
- c. Do the respondents' agree on the benefits the Filipino traditional games provide?
- d. Do the pre-service teachers prefer to have Filipino traditional games as activity tools in school subjects?
- e. Do the pre-service teachers agree to convert academic knowledge and skills gained through *Laro ng Lahi* into learning course lessons?
- f. Which among the given Filipino traditional games are the respondents' favorite game?
- g. What are the reasons why the respondents picked their respective favorite *Laro ng Lahi*?
- h. What local wisdom can serve as bases in the development of game-based pedagogy?

3. Scope and Limitation

This investigation covers the Filipino Traditional Games or *Laro ng Lahi* and the latent local wisdom therein in the light of Filipino culture to serve as foundational basis of developing a game-based pedagogy aimed at enhancing academic knowledge and skills. Due to pandemic, the data were gathered through online survey instrument accomplished by select pre-service teachers. Only three *Laro ng Lahi*, namely piko, agawan kuta, and tubigan were selected for the sake of focus and brevity.

METHODOLOGY

1. Research Design

The author employed the hermeneutic phenomenology based on the existing documents which are paired with the author's observations (Mays & Brown, 1972; Kneller, 1984), and the participants' lived experiences. Employing the Hermeneutic Cycle, the author engaged in 1) Reading and viewing

of the Documents; 2) Reflective Writing; and 3) Interpreting (Kafle, 2011) or explication of data. Afterwards, the researcher used Borg and Gall's (2003) educational research and development (R&D) in developing game-based pedagogy. It was tested during the Summer Program 2021 international conference hosted by Universitas Pendidikan Indonesia on September 1-11, 2021.

2. Participants

Data obtained from the online survey accomplished by thirty-one (31) pre-service teachers provided connection between the online documents and the local practices and lived experiences of the respondents. Being members of the Generation Z (and students of Foreign Language), they were selected using the purposive sampling based on the geographical location of their home municipalities.

3. Research Instrument

Modifying Kun and Mat Nayan's (2018) survey questions, the researcher contextualized the instrument and supported each item with related literature. The researcher used descriptive coding using the thematic analysis by identifying, analyzing, and interpreting patterns of meaning within the qualitative data as similarities and differences of responses are highlighted (Brenowitz & Tuttle, 2003; Hermans, et al., 2008; Hu, et al., 2003; King, 2004)

4. Development of Course Lessons based on Laro ng Lahi

Upon finalizing the mechanics of each of the three Filipino traditional games, and the data provided by the respondents, the researcher conceptualized the game-based pedagogy and developed lessons using the local wisdom as the basis.

RESULTS AND DISCUSSION

Familiarity with the Select Laro ng Lahi. No respondents are not familiar with piko, agawan base, and tubigan.

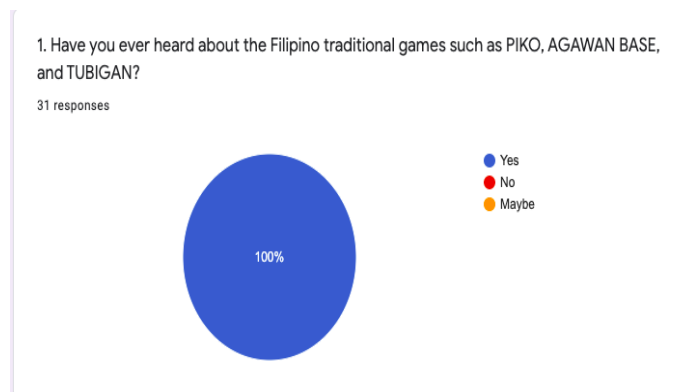


Figure 1. Pre-service Teachers' Familiarity with piko (taplak gunung), agawan kuta (bentengan), and tubigan (gobak sodor)

Playing the games means familiarity with such games. Compared to the study of Asuncion (2019) which revealed that 56.66 percent of research participants still play traditional Filipino games, all respondents in the present study provided a much higher percentage (100%), proving the claim of Prestoza, et al. (2020) that Laro ng Lahi are still played by children despite their access to advanced technologies. Prestoza, et al., (2020) further expounded that the elementary school teachers usually observe these Laro ng Lahi that are still played by pupils: Tumbang Preso, Sipa, Patintero, Tagu-Taguan, Chinese Garter, Sungka, Luksong Tinik, Luksong Baka, Holen, Tug of War, Agawang Sisiw, Bum-Bum Lata, Agawan ng Panyo, Agawan ng Base, and Siyato.

Experienced Playing Laro ng Lahi.

2. Have you ever played any Filipino traditional children's game before?

31 responses

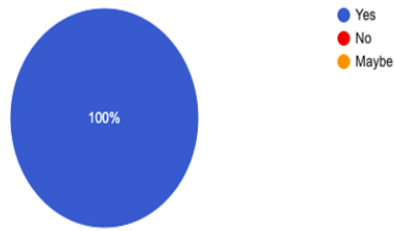


Figure 2. Experiences in Playing the Select Laro ng Lahi

All respondents experienced playing the select games. People value their experiences because they were able to connect the old generation to them (young generation), socialize with and create sense of togetherness, integrate friends and families in workplace, neighborhood, and generations, and open up the mind to diverse perspectives (Khan, et al., 2018). Playing the games of the old generation by the new generation is cultural preservation that needs scaffolding. Despite being members of Generation Z, the respondents have both the technological expertise and physical activeness by playing traditional games, contradicting the claim of Cobanoglul, et al., (2018). However, this gap between Generation X and Generation Z is continuously widening due to the gadgets the latter have.

Benefits on Body and Brain Gained through Laro ng Lahi

3. Do Filipino traditional children's games help to exercise your body and brain?

31 responses

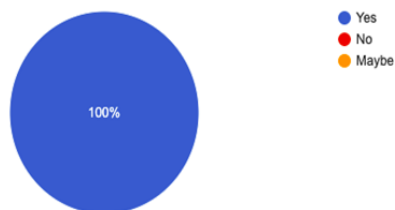


Figure 3.1 Benefits on body and brain gained through Laro ng Lahi

The respondents showed 100% agreement to the specified benefits. Today's kids fail to get health benefits provided by the traditional games. In order to attain the cardiorespiratory and muscular fitness, bone health, and cardiovascular and metabolic health biomarkers, child's growth and development, cultural values and teaching practices as benefits of playing traditional games (WHO, 2018; Kun, & Mat Nayan, 2018) children must be guided to accumulate at least 60 minutes of physical activity daily. Playing the Laro ng Lahi develops motor skills, body coordination, exercise locomotor, apply skill-related activities, and enhance mental capacity (Prestoza, et al., 2020), besides, Laro ng Lahi is an escape for a stressful day, gives happiness to minds, and improves health (Prakash, 2012).

Benefits from Laro ng Lahi on Personal Discipline and Socialization

4. Do you learn about personal discipline and socialization through these traditional games?

31 responses



Figure 3.2. Benefits on personal discipline and socialization gained through Laro ng Lahi

Personal discipline and socialization are learned by the 96.8% of the respondents. Traditional games, as talking games, are capable of improving students' communication and collaborative skills (Suhaebah, 2019; Kolb, 1984). As children are entertained in their engagement in games, cognitive (Piaget, 1962; Vygotsky, 1966) and psychosocial developments (Elkind, 2007; Erikson,

1950) occur. Playing game is an indispensable part of children’s development (Foley, 2008) and is the springboard to the attainment of some universal values (Aypay, 2016).

Benefits from Laro ng Lahi on Building Team Spirit

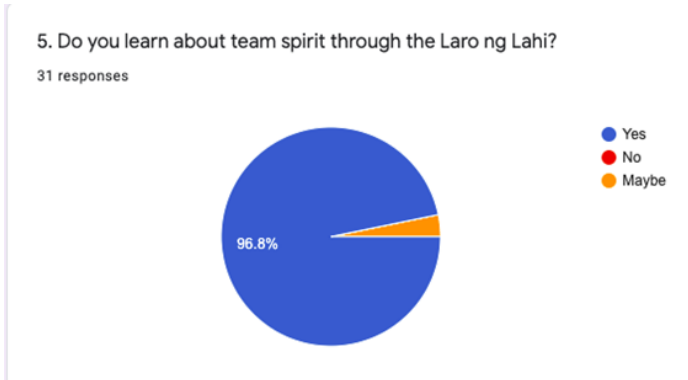


Figure 3.3. Team spirit gained through Laro ng Lahi

Almost all (96%) of the respondents agreed that Laro ng Lahi enhance team spirit. Studies have shown that traditional games can play a significant role in children’s growth and development, which help to improve the basic skills of children, such as physical health, thinking skills, interpersonal and social skills (Saputra, 2017; Maryani, 2009). Laro ng Lahi establishes children’s self-confidence, positive attitude, sportsmanship, camaraderie, and friendship (Prestoza, et al., 2020). By playing, socialization skills are honed and the concept of “others” as different from their selves is discovered.

Laro ng Lahi as Activity Tools in School Subjects.

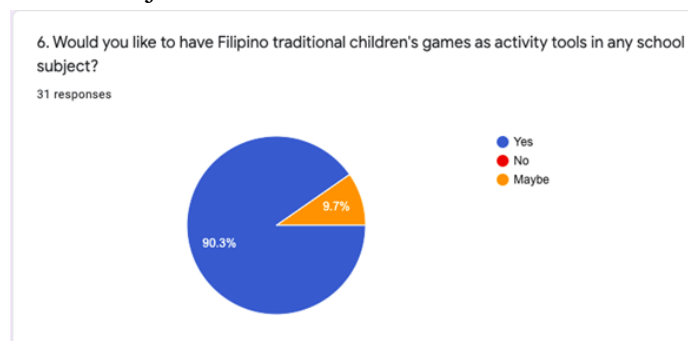


Figure 4. Preference to have Filipino traditional children’s games as activity tools in any school subject.

Respondents wanted to have Filipino traditional games as activity tools in any school subject (90.3%). Not connecting the games played outside by the learners to the lessons inside the classroom contributes to the boredom which they experience. If the claim of Aguado (2012) is true that traditional Filipino street games are alive in the Philippines, the teachers have to utilize them for increased motivation. While members of Generation Z are still into traditional games (Asuncion, 2019; Khan, et al., 2018), the teachers can grasp the opportunity to use them (Prestoza, et al., 2020) even in teaching values (Aypay, 2016), for the sake of their happiness and health (Elkind, 2007), by helping to improve the children’s basic abilities (Saputra & Ekawati, 2017), by tapping the media (Kun & May Nayan, 2018), by preserving them (Estole, 2018; Magna Kultura, 2012), by knowing the kids’ play preferences (Miller & Kuhaneck, 2008), and to develop learners’ communication and collaborative skills (Suhaebah, 2019). Related literature and studies strongly support the idea of making traditional games as activity tools in teaching school subjects.

Conversion of Academic Knowledge and Skills Gained through the Laro ng Lahi into Learning Course Lessons

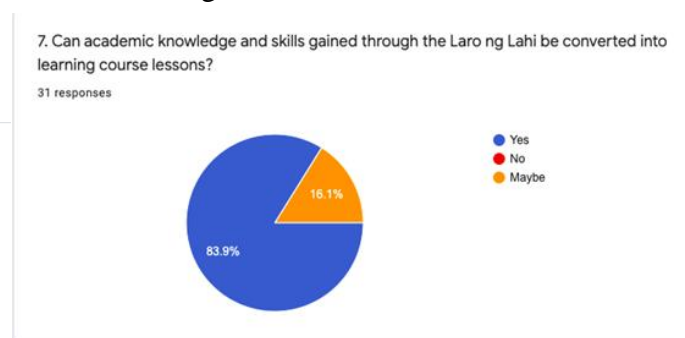


Figure 5. Preference on the conversion of knowledge and skills gained through Laro ng Lahi into learning course lessons.

A big chunk of responses (83.9%) supports the idea of converting knowledge and skills gained through Laro ng Lahi into learning course lessons. The other chunk (16.1%) implies questioning how it can be done. Designing and validating Laro ng Lahi as game-based academic activity are the foci of some researchers (Del Carmen, et al., 2015). Morales (2017) explored indigenous games as basis in Physics activities, Suhaebah (2019) in teaching Social Studies, conforming to UNESCO (2018) in its desire to mobilize countries to incorporate traditional children's games in classrooms, which Estole (2018) followed by recommending for Laro ng Lahi inclusion to DepEd programs.

Respondents' Favorite Games

8. Among PIKO, AGAWAN BASE, and TUBIGAN which used to be your favorite game?
31 responses

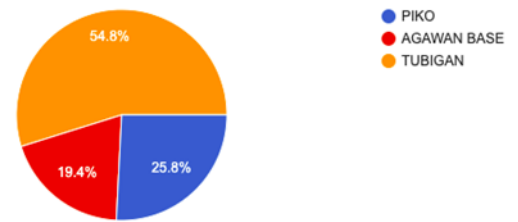


Figure 6. Respondents' favorite Filipino traditional game

Respondents' favorite games as to rank are Tubigan (54.8%), Piko (25.8%), and Agawan Base (19.4%). Owing to the nature of Tubigan - collaborative, exciting, challenging, gender-fair, and movement-based, Tubigan becomes the favorite game. Miller and Kuhaneck (2008) stressed the importance of considering the perceptions of the players as well as their play preferences. It is a sound action of a teacher to always ask for students' game preferences.

Table 1. Reasons for Picking Favorite *Laro ng Lahi*

FAVORITE LARO NG LAHI	REASON (IN THEMES)
PIKO	<ul style="list-style-type: none"> – memories with friends and cousins – does not consume much energy – simplicity of the game – players’ persistence – helps body to be active – mind-body coordination – enhances discipline – requires focus
AGAWAN BASE (KUTA)	<ul style="list-style-type: none"> – a form of body exercise – enhances leadership skills – promotes sportsmanship – helps think of tactics – promotes team spirit (camaraderie) – can involve more players to have more fun – fun and exciting – develops communicative skills
TUBIGAN (PATINTERO)	<ul style="list-style-type: none"> – develops personality – helps possess strategic thinking – fun and challenging – exciting – develops alertness – requires team coordination – improves socialization skills – allows creativity – often played – improves cognitive and psychomotor skills – Requires agility and flexibility – enhances communicative skills – player needs to think fast and be alert every time

Table 1 contains the words of the respondents as answers to the question – What are your reasons for picking the favorite Laro ng Lahi? The answers were reduced into themes.

Piko, Agawan Base, and Tubigan are favorite games because they are not much physically demanding; they do not require more resources (especially

Tubigan); they are entertaining; they reflect local culture; they are in tune with the existing living styles of the locality (Khan, et al., 2018). It is consequently recommended that these three traditional games be the subjects of game-based pedagogy.

Table 2. Local Wisdom in Piko as Foundational Basis in the Development of Game-based Pedagogy

GLOBAL GAME	LARO NG LAHI	LOCAL WISDOM	GAME-BASED PEDAGOGY
Hopscotch	PIKO	Homestead	Learning New Language
Game's Objective	Owning each box	Occupying field	To win each category
Players	Individual (M or F) Ideal Number = 5	Individual Talent & Strategy	Reviewing Lessons
Materials Needed: Clearing tool	Plain ground (tiled, cemented, soil) Line markers. Chalk, tape, string, Pamato (Pucks) stone, piece of jar, slipper.	Unoccupied field Land markers	Module Powerpoint Slides Access to Virtual Room
Rules:	<ol style="list-style-type: none"> 1. Join the manohan 2. Respect succession of turns 3. Pamato must be identical in size 4. No stepping on the line 5. Don't touch the ground 6. Don't step on other's house. 7. Wait for your turn 	<ol style="list-style-type: none"> 1. Daig ng maagap ang masipag (Being early bests being hardworking) 2. Concept of "Nauna" (As in ordinal position among siblings) 3. Use the right tool 4. Respect ecosystem. 5. No unnecessary cutting of trees 6. Respect private property 7. There is learning in waiting by observing. 	<ol style="list-style-type: none"> 1. First to answer question 2. Type on the chat box No use of translator Don't answer other's Q
How to play the game:	<ol style="list-style-type: none"> 1. Join the manohan. 2. Wait for your turn 3. Throw your Pamato on Box 1; Hop to Box 2; jump to Boxes 3 & 4; Hop to Box 5; jump to Boxes 6 & 7; Hop to Box 8 and turn around. Retrace your path; reach for Pamato; skip Box 1; land on Starting Line; Turn back on Playing field; gently throw pamato; mark your house where pamato landed; rest and wait for Round 2. 	Concept of "Dayo" Clearing the field the right way Nasa Dios ang awa, nasa tao ang gawa Throwing of pamato (Gawa) Where pamato landed (Awa) Resting (Ginhawa) Waiting (Pagbibigay-daan) Balik-bayan = Bayani Field is owned by worthy owner Determining the best caretaker Owned by its tiller	Recognized Answer each Q correctly Pass through all levels Reserve appeal Claim the selected Category

Table 2 shows four columns with the headings Global Game, Laro ng Lahi, Local Wisdom, and Game-based

Pedagogy. Piko has a resemblance to the global game called Hopscotch. Obviously, hopscotch is cutting a large

area into small pieces (Whiteman, 2005). To apply its basic concept locally, Piko could mean occupying a certain field out of a bigger one according to the specifications of the laws on agrarian reform and agriculture.

There are bits of local wisdom involved in the process of occupying certain fields, such as “Daig ng maagap ang masipag!” (The early beat the hardworking!), ecocentrism (of animism by the pre-hispanic Philippines) over anthropocentrism (of Christianity by the Spanish conquistadores). The caretaker of a certain field becomes worthy only after considering local-wisdom-related principles, i.e. [1] Sa marunong magbungkal, ang lupa ay ibibigay (The land belongs to someone who tills it), [2] Asking permission before cutting down an old tree: Ilocanos utter “Bari Bari/Dika agunget pari/Ta pumukan kami/Iti pabakirda kami// (Do not feel bad my friend for we cut as we are ordered.); the Visayans believe that if they were to cut down the trees before they had induced the spirits to move away, something bad will

happen to the whole family (Millington & Maxfield, 1906); the Tagalogs used to utter these lines: Puno, puno, paghinga ay pigilin/ Pansumandali laang, ikaw ay aputulin/ Mula sa ‘yong tuod, ikaw ay masupling/ (Tree, tree, hold your breath; I will momentarily cut you down; from your stump, you are expected to sprout.) (Avila, 2020). These are but two of the local wisdom which must be considered by a homesteader.

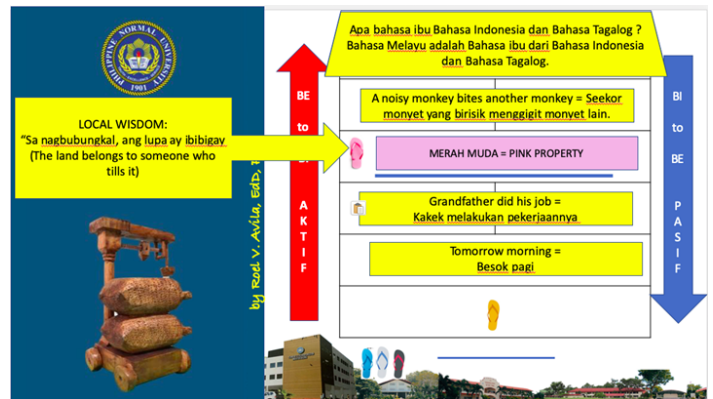


Figure 7. Sample slide on game-based pedagogy using Piko.

Table 3. Local Wisdom in Agawan Base as Foundational Basis in the Development of Game-based Pedagogy

GLOBAL GAME	LARO NG LAHI	LOCAL WISDOM	GAME-BASED PEDAGOGY
Prisoner's Base	Agawan Base	Agawan Kuta	Pangangayaw
Game's Objective:	Get the opponent's flag	1. Pananamsam 2. Paghihiganti 3. Pamahiin 4. Karangalan	Team Victory Individual Victory
Players:	1. Runner 2. Strategist 3. Bait 4. Savior 5. Sentinel Agorang 1 Agorang 2 Agorang 3	1. Matulin (Quick) 2. Maparaan (Creative) 3. Maisog (Brave) 4. Mapagkalinga (Caring) 5. Mapagmanman (Observant) Agorang 1 = former raha (raja) Agorang 2 = former bagani (berani)	1. Fastest to translate; 2. Finding ways how to translate correctly; 3. Volunteers when nobody in the team wants to answer; 4. Provides help to the recognized team mate; 5. Looks for opponents who attempt to cheat; Agorang 1 = Supplies sentences to translate;

		Agorang 3 = babaylan/guro (guru)	heads in giving decisions to issues; Agorang 2 = Proclaims each decision; helps in the analysis of each issue; Agorang 3 = Checks the correctness of each sentence.
Materials:	1. Playing field at least as big as a basketball court 2. Two posts 3. Two flags	1. Banwa 2. Puod 3. Bandila	Internet connection Virtual Room Chat box
Rules:	1. Same number of players 2. Fresher player defeats older player 3. Touching the post = refreshed 4. Plant the flag beside the post 5. Tag1 (tagged by the enemy) = captured 6. Tag2 (tagged by teammate) = refreshed 7. Tag3 (tagged by teammate) = saved 8. Tag4 (tagged again by enemy) = recaptured as slave 9. Slave can't be saved by teammates 10. Slave can serve as spy to steal the flag (opponent's tag prevents the slave)	1. Patas na pagkakataon (equal chance) 2. Kabataan: Youth over old age in war 3. Pakikiugnay: Constant communication with the group 4. Bandila: Flag represents the entire tribe 5. Pagkakabihag: Captivity with purpose is not to be ashamed of. 6. Pang-agdong: Reinforcement renews the goal 7. Utang na Loob = Life for life 8. Muling Pagkabihag = Recapture, with purpose, is heroism. 9. Ang taong walang lululuning banig ay hindi takot mamatay 10. Alipin ma'y may silbi rin: A slave can still help his village.	1. Equal number of questions and equal level of difficulty 2. Students present in the virtual room are prioritized 3. Get assistance from team members 4. Flag is kept with utmost care. Do not underestimate the importance of the game. 5. Providing wrong translation is chance to learn the right one. 6. Listening to team mate's help is precious. 7. Team mate who helped you translate should be appreciated. 8. Committing two errors gives higher degree of learning the right answer. 9. A student who used to commit errors is not anymore afraid to commit another one. 10. If a student does not know how to translate, s/he can still extend assistance to the team.
How to play the game:	1. One player shall get the total number of children present;	1. Importance of census in each barangay;	1. Finding out the number of students who are virtually present;

	<ol style="list-style-type: none"> 2. Three of them must agree to serve as Agorang; 3. The rest must be even number. If odd number, one may volunteer to join the Agorangs; 4. Agorangs shall select two potential leaders; 5. These two players shall engage in bato-bato-pik (scissors-paper-stone); 6. Winner in every attempt shall choose a member until members are complete; 7. Members of Team A shall proceed to their base; 8. Members of Team B shall proceed to the opposite base; 9. The leader shall determine the roles the members shall play; 10. Agorangs shall decide issues democratically. 11. Group that got the other team's flag is the winner; 12. Losing team members, as slaves, shall "pay homage" to their new rajah. 	<ol style="list-style-type: none"> 2. The odd number of Agorangs is ideal since they rule by majority vote; three is better than five; 3. Even number is divisible equally by 2; 4. Wise people know who has the potential to lead; 5. Game of chance elevates the issue to Bathala to decide justly; 6. Leader is given the freedom to choose; 7. Base or kuta gives occupants sense of ownership and responsibility; 8. Attaching the flag to the pole is symbolic of their common goal; 9. There is no "weak" member if the leader knows their varied talents; 10. Agorangs or Elders can give wise counsels if they do not have personal interests; 11. Formal declaration of war is important; 12. Although war is anchored on deception, word of honor, based on the agreement, must be observed; 	<ol style="list-style-type: none"> 2. Odd number is good; even number can slide to deadlock; 3. Even number among the students to form two teams is good; 4. Agorangs must have noses for potential student leaders; 5. Every game has the G factor; 6. Leader's choice can spell the difference; 7. Grouping provides the sense of belongingness; 8. Virtual flag of the losing team must be attached to the flag pole of the winning team; 9. Translating sentences is made easy by pooling ideas together; 10. How can the Agorangs know the correct translation if they lack knowledge about it? 11. Agreement to engage in competition is important; 12. Losing with grace is more important than winning by deception; winner.
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Table 3 presents the mechanics of the game, Agawan Kuta, with the local wisdom serving as basis in developing a game-based pedagogy. The Game's

Objective is to capture the base by getting the flag (called Pangangayaw in early Philippines where spoils of war, such as gold and animals, as well as some citizens

to be enslaved). It can serve as basis of game-based pedagogy by limiting the game to negotiation where translation of sentences occur (in the case of Foreign Language course).

Players of Agawan Kuta, who, ideally, must have respective roles to play, ought to learn much from the war their game mimics particularly in terms of strategies. There is really truth in the old saying: “To the victor belongs the spoils of war” or in Filipino parlance: “Mga bihag at bulawan ay para sa mga nagtagumpay”.

Each team consists of at least 5 members with the following characteristics: [1] Matulin (Quick), [2] Maparaan (Creative), [3] Maisog (Brave), [4] Mapagkalinga (Caring), and [5] Mapagmanman (Observant). In the Game-based Pedagogy, each Agorang has a clear role to fulfill: Agorang 1 = Supplies sentences to translate; heads in giving decisions to issues; Agorang 2 = Proclaims each decision; helps in the analysis of each issue; and Agorang 3 = Checks the correctness of each sentence.

The concept of Pangangayaw (Invasion) has evolved at present: Pangingibang-bayan at paghahanap ng ginhawa (Villan & Esquejo, 2021). In other words, Pangangayaw which is figuratively represented by Agawan Kuta (Prisoner’s Base) may positively mean going abroad to get wealth, knowledge,

skills, experiences, fame, etc. and coming back to the homeland. This is the concept of bayani or hero according to Salazar (2004).

As applied to game-based pedagogy, Agawan Kuta is attempt to win the game and go home with the “spoils of war” as the old Tagalog saying goes: “Mga bihag at bulawan ay para sa mga nagtagumpay” (To the victor belongs the spoils of war), meaning, if the course is Foreign Language, finishing the course by learning the language, that is, considering the rules of war (Lu, 2018) specifically safeguarding religious sites (UNAOC, 2019), and not destroying cultural heritage (Stone, 2020). Sentences have to be reflective of religious tolerance and other sensitive principles.



Figure 8. Graph on Agawan Kuta showing Q & A as judged by the Agorang

Table 4. Local Wisdom in Tubigan as Foundational Basis in the Development of Game-based Pedagogy

GLOBAL GAME	LARO NG LAHI	LOCAL WISDOM	GAME-BASED PEDAGOGY
Block & Tag Game	Tubigan or Patintero	Tago Nang Tago (TNT)	Tubigan
Game’s Objective:	One Team: to pass through the guards back and forth Other Team: to tag any member of the Team trying to pass through	1.Staying illegally in a foreign land 2.Catching illegal immigrants Concept: Tagarito, Dayo	Surviving Interrogation by using the language of another group
Players:	4 players each team For One Team:	Hiding, Feigning, Collaborating,	4 members each team have respective roles to fulfill

	<p>Panguna: Player guarding the first line</p> <p>Pangalawa: Player guarding the second line</p> <p>Pangatlo: Player guarding the third line</p> <p>Panggitna: Player guarding the middle line intersecting the three lines</p> <p>For Another Team:</p> <p>Pang-uyo</p> <p>Panggulo</p> <p>Panglusot</p> <p>Panggoyo</p>	<p>Fooling, Deceiving, Bribing, Escaping</p> <p>Although war is always anchored on deception, there are actions which must be avoided, such as destroying cultural heritage, including relics and images considered holy.</p> <p>War treaties</p> <p>Fear of the Umalagad (pantheon of gods)</p>	
Materials:	<p>Playing field: tiled, cemented or not</p> <p>If tiled, masking tape is used to form lines; If cemented, chalk is needed to draw lines; If not, water is poured as lines</p>	<p>Banwa</p> <p>Ibayong-dagat</p> <p>Ibang lupain</p>	<p>Internet connection</p> <p>Virtual Room</p> <p>Chat box</p>
Rules:	<ol style="list-style-type: none"> 1. Equal number of members 2. Guard always stands on the line. 3. The only allowed parts of the body to legally tag an immigrant are the hands; 4. Immigrants may use their hands to prevent the hands of the guards from tagging them; 5. No immigrant shall pass through using the space outside the boundary lines; 6. Any immigrant may negotiate with any guard if the guard is his/her friend. 7. A guard who says “pass” to an immigrant is not 	<ol style="list-style-type: none"> 1. Equal chance 2. A person outside his/her territory will render illegal use of authority; 3. A non-commissioned person cannot usurp authority; 4. The right to self-preservation 5. The space outside the boundary line belongs to another country; 6. Negotiation may involve bribe or relationships; 7. “May isang salita” (Palabra de honor or word of honor) 	<ol style="list-style-type: none"> 1. Two teams with equal number of members; 2. No question or answer shall emanate from the audience; 3. A person who is not an authority is not allowed to interrogate a player; 4. An interrogated player has the right to clarify each question; 5. No player shall ask the audience or use translator when the game is played; 6. Each player has the right to negotiate or to have mutual individual agreement; 7. “Pass” is only uttered once every round by only one member of the concerned team.

	allowed to tag his/her friend.		
How to play the game:	<ol style="list-style-type: none"> 1. Two teams with four members each; 2. Toss coin will determine which team will serve as IT. 3. Team A (as IT), will position themselves sentinel guarding each line (First Liner, Second Liner, Third Liner, and Middle Liner) 4. The IT Team shall prevent the opposing team by tagging each player of the opposing team to cross each line and come back successfully 5. Any member of the opposing team that successfully returned to the starting line brings a score. 6. All members of Team B shall again position themselves in the starting line to try to repeat the journey. 7. If any member of Team B is tagged legally, Team B shall become the IT and Team A shall cross the lines this time. 8. Winner is decided by scores according to the agreed number of rounds. 	<ol style="list-style-type: none"> 1. Two opposing groups always engage in conflicts; 2. Toss coin connotes subscribing to the concept of fate; 3. Each barangay (village), city, province, or nation has clear boundary lines which are guarded for security purposes; 4. Tagging is finding, confronting, and arresting the dayo; 5. Balik-bayan is a local hero (bayani); 6. Since that foreign land has something that gives kaginhawahan for the immigrants, they return to the place; 7. If any member of the group is arrested, it means the end of the attempt; Other members return to their homeland; 8. In their homeland, they take part in guarding their territory from illegal immigrants. 	<ol style="list-style-type: none"> 1. Two teams with four members each 2. Toss coin to determine the IT Team; 3. Each line stores questions for interrogation; 4. Finding one player, the guard (using his Team's language) confronts him/her by asking questions to prove the one confronted is an illegal alien; 5. If the one asked is able to answer in that language (it is not his/her native tongue) is given permission to pass through; 6. Virtually, one member of Team A confronts one member of Team B (one-on-one) in going forth. In going back, each guard shall confront a different immigrant. 7. Any member of the group which gives a wrong answer signals the end of the Team's journey without a score; 8. As former immigrants return home, they will use their native language to interrogate members of the opposing team.

Table 4 presents the mechanics of Tubigan and the metaphorized local wisdom as basis of developing game-based pedagogy. The mechanics enumerates the materials needed and the steps in playing Tubigan. As metaphorized, Tubigan taps the existing local wisdom, such as the concepts: tagarito (citizen), dayo (foreigner), balikbayan (return to country), kaginhawahan (comfort), Tago Nang Tago (hiding and escaping from authorities), and karapatang mabuhay (right to self-preservation).

Developing a pedagogy based on Tubigan best fits interrogations using the atmosphere of “immigrant-immigration officer” interaction

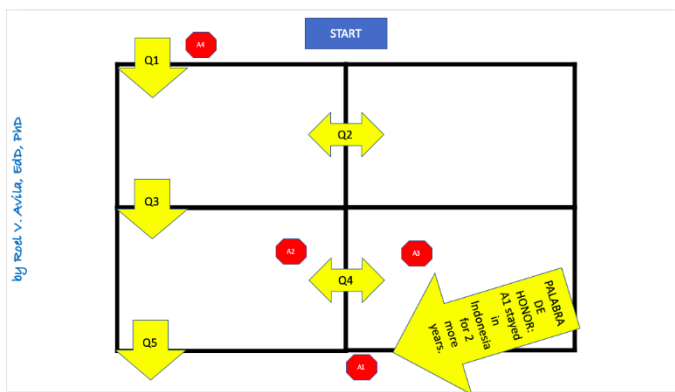


Figure 9.1. Graph showing the Filipino value Palabra de Honor in Tubigan

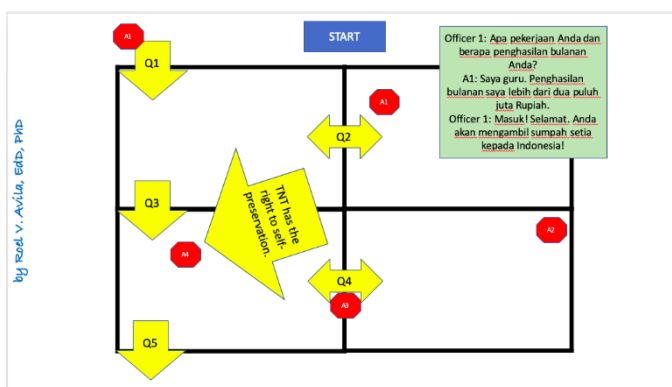


Figure 9.2. Graph showing a TNT and a player trying to cross the last line.

CONCLUSION

Since traditional games reflect the culture of a specific community, there is a need to preserve and to adapt such to the

lifestyle of a locality, and modern technology can be of great help in the development of a game-based pedagogy that is anchored on local wisdom. This study used hermeneutic phenomenology and R & D on the beginning and last parts, respectively. Generation Z are still familiar with the *Laro ng Lahi* by playing them at home and schools. They prefer *Tubigan*, *Piko*, and *Agawan Kuta* for several reasons, mostly, on being beneficial to brain and body, personal discipline and socialization, and building team spirit. They are amenable to the conversion of knowledge and skills gained through *Laro ng Lahi* into learning course lessons, thereby leading into a game-based pedagogy.

Respondents are still familiar with *piko* (taplak gunung), *agawan kuta* (bentengan), and *tubigan* (gobak sodor) since they played such games before and they were aware of the the *Laro ng Lahi* benefits. Thus, they preferred to have *Laro ng Lahi* as activity tools in school subjects, and to convert academic knowledge and skills into learning course lessons. Upon finalizing the mechanics of each of the three Filipino traditional games, and the data provided by the respondents, the researcher conceptualized the game-based pedagogy and developed lessons using the local wisdom as the basis.

Local Wisdom can be extracted from *Laro ng Lahi* to serve as foundational basis for game-based pedagogy. As advocate of Pedagogics of Indigenization, the researcher recommends to today’s teachers to try this out to make learning fun and interesting.

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