

Contextualized Teaching-Learning Exemplars for Senior High School Ayta Magbukun Students

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Abstract— This study aimed to develop and evaluate a culture-based communication learning exemplar for Ayta Magbukun students using an exploratory sequential mixed-method design. The qualitative phase examined students' lived experiences, cultural values, and educational challenges through focus group discussions with students, teachers, and elders. Findings revealed that language serves as the core of cultural identity, supported by intergenerational transmission and communal practices. However, gaps were identified in the limited inclusion of oral narratives, minimal cultural representation in instructional materials, and the use of urban-centered and linguistically complex examples that hindered engagement. Guided by these findings, Contextualized Learning Theory (CLT) and CIPP Model, a culture-based communication learning exemplar was developed, integrating indigenous language, storytelling, and community-based experiences. The quantitative phase assessed its effectiveness using a pretest-posttest design. Results showed a significant improvement in academic performance, with mean scores increasing from 18.40 to 29.20 ($p = 0.03$), indicating the effectiveness of culturally contextualized instruction in enhancing comprehension and participation. In contrast, no significant difference was found in students' cultural awareness, as learners already demonstrated a strong sense of cultural identity prior to the intervention. The study concludes that culturally responsive instructional materials improve academic outcomes by aligning learning with students' lived experiences and cultural contexts. It further emphasizes the importance of integrating indigenous knowledge systems, language, and community practices into formal education to promote meaningful, inclusive, and contextually relevant learning for indigenous learners.

Keywords— Ayta Magbukun, communication learning exemplar, contextualized learning, cultural identity, culturally responsive education, indigenous learners.

INTRODUCTION

This study addresses the educational challenges faced by Ayta Magbukun students, particularly the lack of culturally relevant instructional materials within the Philippine K-12 curriculum. Although educational reforms promote inclusive and equitable education, indigenous learners often experience cultural alienation because mainstream learning materials do not adequately reflect their language, traditions, and lived experiences. To address this gap, the study proposes the development of a culture-based communication learning exemplar that integrates Ayta Magbukun history, oral traditions, storytelling practices, and cultural values into communication instruction.

The research is grounded in Vygotsky's Sociocultural Theory, which emphasizes learning through social interaction and cultural context, and Contextualized

Learning Theory (CLT), which posits that learners understand concepts more effectively when instruction is connected to their real-life experiences. The development of the learning exemplar is further guided by the Context, Input, Process, Product (CIPP) Model, which provides a systematic framework for designing, implementing, and evaluating educational materials.

Using an exploratory sequential mixed-methods design, the study seeks to examine the lived experiences, cultural values, and educational challenges of Ayta Magbukun students; identify gaps in existing instructional materials; and develop a culturally responsive communication learning exemplar. The effectiveness of the exemplar is assessed through its impact on students' academic performance and cultural awareness.

The study is significant for students, teachers, schools, the Ayta Magbukun community, future researchers, and the Department of Education because it promotes culturally responsive education, cultural preservation, learner engagement, and inclusive teaching practices. It focuses on Grade 11 Ayta Magbukun students at Bataan National High School–Senior High School and evaluates the exemplar over one academic year. Despite limitations related to sample size, duration, and implementation variability, the study aims to provide a replicable model for integrating indigenous culture into formal education while improving learning outcomes and strengthening cultural identity.

The review also underscores the effectiveness of innovative and culture-based teaching strategies. Studies by Bibon (2021) and Ambayon (2020) demonstrate that culture-based learning exemplars significantly improve students' academic performance, engagement, conceptual understanding, and appreciation of their cultural heritage. These studies suggest that instructional materials grounded in learners' cultural experiences make learning more meaningful and relevant. Likewise, Bustamante (2022), Garil (2021), and Parojenog (2020) advocate for differentiated instruction, critical thinking activities, multimedia resources, and culturally responsive pedagogy to address diverse learning needs and enhance communication skills.

Research by Menes (2024) emphasizes the preservation of Ayta Magbukun oral literature through community-based efforts, intergenerational transmission, and support from institutions such as the National Commission on Indigenous Peoples (NCIP). Complementing this perspective, Payad (2024) highlights the need for culturally sensitive educational practices, teacher training, differentiated instruction, and stronger school-community partnerships to support Indigenous learners effectively.

The literature further identifies teacher competency as a critical factor in successful instruction. Salaguinto (2024) found variations in teachers' proficiency in teaching literature, indicating the need for continuous professional development. Related studies stress that culturally responsive pedagogy improves learner

engagement, academic achievement, and sense of belonging when instruction is aligned with students' cultural backgrounds. However, challenges such as cultural erosion, inadequate instructional materials, limited teacher preparedness, poverty, and geographic isolation continue to hinder Indigenous learners' educational experiences.

The review also discusses educational policies such as the Department of Education's Indigenous Peoples Education (IPEd) Program, which promotes the integration of indigenous knowledge, systems, and practices into the curriculum. Despite these initiatives, implementation challenges remain, including limited resources and insufficient teacher preparation.

Overall, the literature supports the development of a culture-based communication learning exemplar grounded in Contextualized Learning Theory. It demonstrates that culturally responsive instruction, teacher development, community involvement, and innovative teaching approaches can preserve indigenous culture while improving academic performance, critical thinking, communication skills, and cultural identity among Ayta Magbukun learners. The reviewed studies collectively provide a strong foundation for creating educational materials that are culturally relevant, inclusive, and responsive to the needs of Indigenous students.

Statement of the Problem

The purpose of the initiative was to put together a communication- and culture-based learning exemplar for senior high school students at Bataan National High School - Senior High School that is specifically designed for Ayta Magbukun students. In particular, the study aims to tackle the following issues:

Qualitative Phase:

- What are the lived experiences, cultural values, and educational experiences of Ayta Magbukun students in the current school environment?
- How do Ayta Magbukun students and teachers perceive the relevance, inclusivity, and cultural representation of existing instructional materials?

- What gaps exist between the cultural knowledge of the Ayta Magbukun community and the content of current learning modules, and how can Contextualized Learning Theory guide the adaptation of these materials?
- What best practices from indigenous education initiatives can inform the development of a culturally responsive exemplar tailored for Ayta Magbukun learners?
- Quantitative Phase:
- Is there a significant difference in the academic performance of Ayta Magbukun students before and after the implementation of the culture-based communication learning exemplar?
- Is there a significant increase in cultural awareness among Ayta Magbukun students before and after the implementation of the culture-based communication learning exemplar?

Hypotheses of the Study

Null Hypothesis H₀

There is no significant difference in the academic performance and cultural awareness of Ayta Magbukun students before and after the implementation of the culture-based communication learning exemplar.

Alternative Hypothesis H₁

There is a significant difference in the academic performance and cultural awareness of Ayta Magbukun students before and after the implementation of the culture-based communication learning exemplar.

METHODOLOGY

This presents the methods and procedures used in the study, which aimed to develop and evaluate a culture-based learning exemplar in Communication for Senior High School Ayta Magbukun students. The research employed an exploratory-sequential mixed-method design, beginning with a qualitative phase followed by a quantitative phase. In the first phase, ethnographic methods, focus group discussions, and semi-structured

interviews were conducted with Ayta Magbukun students, teachers, and community leaders to explore the students' cultural background, educational experiences, and learning needs. The qualitative data were analyzed through thematic analysis and manual coding, and the findings served as the basis for creating a culturally responsive learning exemplar tailored to the students' context and experiences.

In the second phase, the developed exemplar was evaluated through a quantitative approach using pretests and posttests to measure changes in students' academic performance and cultural awareness. Descriptive statistics and a dependent (paired) t-test were utilized to determine whether significant differences existed between the students' scores before and after the implementation of the exemplar. The study was conducted at Bataan National High School – Senior High School and involved five Grade 11 Ayta Magbukun students, nine Senior High School English teachers, and selected community leaders or cultural experts. Total enumeration was used since all available Grade 11 Ayta Magbukun students participated in the study.

The research instruments included validated semi-structured interview guides, focus group discussion protocols, and pretest-posttest assessments aligned with a table of specifications. To ensure validity and reliability, all instruments were reviewed by experts in indigenous education, research methodology, and related fields. The data gathering process involved conducting interviews and FGDs, developing the culture-based learning exemplar based on qualitative findings, administering pretests, implementing the exemplar, and finally conducting posttests. Ethical principles were strictly observed throughout the study, including informed consent, confidentiality, anonymity, cultural sensitivity, and respect for indigenous knowledge and traditions. Overall, the methodology ensured that the learning exemplar was both culturally relevant and educationally effective, providing a comprehensive evaluation of its impact on the academic achievement and cultural awareness of Ayta Magbukun learners.

RESULTS AND DISCUSSIONS

Qualitative Findings

The qualitative analysis generated four overarching themes that describe the educational experiences of Ayta Magbukun learners and the implications for culturally responsive instructional material development: (1) Cultural Identity and Knowledge Preservation, (2) Gaps in Cultural Representation within Existing Instructional Materials, (3) Contextualization as a Bridge between Indigenous Knowledge and Formal Education, and (4) Community-Grounded Practices for Culturally Responsive Learning.

Theme 1. Cultural Identity and Knowledge Preservation

The findings revealed that cultural identity among Ayta Magbukun learners is primarily sustained through indigenous language, oral traditions, and intergenerational learning. Students identified the Magbukun language as the most important marker of their cultural identity, while elders served as primary transmitters of cultural knowledge through storytelling, cultural performances, and daily interactions. Participants emphasized that language preservation begins within the family and is reinforced through community practices and cultural celebrations.

This finding supports the work of Menes (2024), who argued that indigenous languages function as repositories of collective memory and cultural heritage. Similarly, Payad (2024) found that the integration of indigenous language and culture strengthens learners' sense of identity and belonging. The present findings suggest that language preservation remains a critical mechanism for sustaining cultural continuity among Ayta Magbukun learners.

Theme 2. Gaps in Cultural Representation within Existing Instructional Materials

Participants consistently reported that existing instructional materials provide limited representation of Ayta Magbukun culture. Teachers noted that cultural integration often depends on individual initiative rather than curricular requirements, while

students perceived minimal inclusion of their language, traditions, and lived experiences in learning materials. Furthermore, participants observed that many instructional examples were urban-centered and disconnected from their community realities.

These findings align with Bustamante (2022), who emphasized the importance of intentionally embedding culturally relevant content in instructional materials. The limited representation identified in the present study suggests that existing learning resources may not adequately support culturally responsive education, potentially reducing learners' engagement and sense of relevance in the classroom.

Theme 3. Contextualization as a Bridge between Indigenous Knowledge and Formal Education

Participants highlighted a significant gap between indigenous knowledge and formal learning content. Students reported greater understanding and motivation when lessons were connected to familiar community experiences, local practices, and cultural realities. Teachers similarly observed that contextualized examples increased student participation and comprehension.

These findings support the principles of Contextualized Learning Theory, which posits that learning becomes more meaningful when connected to learners' prior experiences and real-life contexts. Consistent with Yuberti (2022), the results indicate that integrating indigenous knowledge and community-based experiences into instruction can strengthen both academic engagement and cultural relevance.

Theme 4. Community-Grounded Practices for Culturally Responsive Learning

Elders emphasized the importance of community participation in educational initiatives. Oral traditions, indigenous language instruction, cultural celebrations, and community-based learning spaces such as the Bahay Wika were identified as effective mechanisms for transmitting cultural knowledge. Participants recommended that instructional materials be developed collaboratively with elders and community members to ensure authenticity and cultural sensitivity.

The findings reinforce previous studies highlighting the value of community engagement in indigenous education. Community-grounded approaches ensure that learning materials accurately reflect local knowledge systems while respecting cultural boundaries and sacred traditions. Such practices contribute to both cultural preservation and educational relevance.

Quantitative Findings

Following the qualitative exploration of the cultural and educational experiences of Ayta Magbukun

learners, the quantitative phase was conducted to evaluate the effectiveness of the developed culture-based communication learning exemplar. Specifically, this phase examined changes in students’ academic performance and cultural awareness before and after the implementation of the intervention. Descriptive and inferential statistical analyses were employed to determine whether the exemplar contributed to measurable improvements in learning outcomes and cultural engagement. The results are presented in the succeeding tables and discussed in relation to the study’s theoretical and empirical foundations.

Academic Performance of Ayta Magbukun Learners

Table 1. Difference in Academic Performance Before and After the Implementation of the Culture-based Communication Learning Exemplar.

Measure	Pretest Mean	Posttest Mean	p-value	Decision
Academic Performance	18.40	29.20	0.03*	Significant

*Significant at $\alpha = 0.05$

The results revealed a statistically significant improvement in the academic performance of Ayta Magbukun learners following the implementation of the culture-based communication learning exemplar ($p = .03$). The increase in the posttest mean score from 18.40 to 29.20 indicates that the intervention effectively enhanced learners’ communication competencies.

culturally relevant content, the learning materials enabled students to connect academic concepts with their lived realities. This finding supports Bibon (2021), who reported that culture-based learning materials improve learners’ comprehension and academic achievement by making instruction more meaningful and relevant. Similarly, Ambayon (2020) found that culturally grounded instructional resources enhance student engagement and learning outcomes. The findings suggest that contextualized learning materials can serve as an effective strategy for improving the academic performance of indigenous learners.

The significant improvement may be attributed to the contextualized and culturally responsive nature of the instructional exemplar. By incorporating indigenous language, familiar community experiences, and

Cultural Awareness of Ayta Magbukun Learners

Table 2. Difference in Cultural Awareness Before and After the Implementation of the Culture-based Communication Learning Exemplar

Dimension	Before Mean	After Mean	p-value	Decision
Knowledge of Ayta Magbukun Culture	3.08	3.12	0.83	Not Significant
Cultural Pride and Identity	3.28	3.32	0.80	Not Significant
Cultural Recognition and Respect	2.88	2.96	0.54	Not Significant
Attitudes Toward Contextualized Learning Materials	3.12	3.08	0.37	Not Significant

*Significant at $\alpha = 0.05$

The results showed no statistically significant differences in any dimension of cultural awareness following the implementation of the culture-based communication learning exemplar ($p > .05$). Although slight increases were observed in knowledge of culture, cultural pride and identity, and cultural recognition and respect, these changes were insufficient to indicate a significant increase in cultural awareness.

One possible explanation is that students already possessed a high level of cultural awareness before the intervention, as reflected in their consistently high mean scores. As members of the Ayta Magbukun community, learners are regularly exposed to their language, traditions, values, and cultural practices through family and community interactions. Consequently, the intervention functioned more as a reinforcement mechanism than as a means of generating new cultural awareness. This finding supports Menes (2024) and Paguio (2020), who emphasized the strong role of oral traditions, elders, and community participation in sustaining Ayta Magbukun cultural identity.

Although no significant increase was observed, the findings suggest that the exemplar contributed to maintaining and affirming students' cultural identity within the formal educational setting. Consistent with Yuberti (2022), culturally responsive instructional materials strengthen learners' sense of belonging and cultural pride by providing meaningful representation of indigenous knowledge and experiences in the curriculum.

CONCLUSIONS

This study demonstrated that the educational experiences of Ayta Magbukun learners are deeply influenced by their cultural identity, language, and community traditions. The findings revealed a disconnect between indigenous knowledge systems and existing instructional materials, highlighting the limited representation of indigenous narratives, practices, and lived experiences within formal communication education. These gaps underscore the need for culturally responsive instructional resources

that recognize and integrate indigenous perspectives into the learning process.

Guided by Contextualized Learning Theory, the developed culture-based communication learning exemplar incorporated indigenous language, oral narratives, and community-based experiences to create more meaningful and relevant learning opportunities. The qualitative findings further emphasized the value of storytelling, intergenerational knowledge transmission, and community participation as essential components of culturally grounded instruction.

The quantitative results demonstrated that the culture-based communication learning exemplar significantly improved students' academic performance. However, no significant increase in cultural awareness was observed, largely because learners already possessed a strong sense of cultural identity and awareness before the intervention.

Overall, the findings suggest that culturally responsive instructional materials can enhance academic achievement while simultaneously affirming and sustaining indigenous cultural identity. The study highlights the potential of contextualized, culture-based instruction as an effective approach to promoting inclusive, relevant, and equitable education for indigenous learners.

RECOMMENDATIONS

The findings support the continued development and implementation of culturally responsive instructional materials that integrate indigenous language, oral traditions, community knowledge, and local cultural experiences.

Educational institutions are encouraged to collaborate with indigenous elders, community leaders, and knowledge bearers in the design and validation of learning resources to ensure cultural authenticity and relevance.

Future studies may examine the long-term impact of contextualized instructional materials across different subject areas and indigenous communities, and develop systematic frameworks for contextualization that can be adapted to diverse educational contexts.

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