

VALIDATION OF A CULTURE-BASED WORK-TEXT ON DIBABAWNON FOLK LITERATURE FOR INDIGENOUS LITERATURE EDUCATION

Jasmine Rose F. Geverola

College of Education, Bukidnon State University, Malaybalay City, Bukidnon, Philippines Correspondence

Tel.: +639755733294, *Email: jasminerosegeverola@buku.edu.ph

Date of Publication: 29 July 2026

ABSTRACT: *The development of culturally responsive instructional materials plays a vital role in preserving indigenous knowledge while improving the quality of literature instruction. This study aimed to determine the level of validation of a culture-based work-text on Dibabawnon folk literature in terms of objective, content, clarity, language and style, presentation, activity, usefulness, and evaluation. A quantitative descriptive research design was employed using expert validation through a structured evaluation instrument. Descriptive statistics, including mean and standard deviation, were utilized to analyze the data.*

The findings revealed that the work-text obtained an overall mean of 4.451, indicating a high level of validation. Among the evaluated dimensions, Evaluation received the highest rating (M = 4.604), followed by Clarity (M = 4.524), Objective (M = 4.508), Activity (M = 4.480), Content (M = 4.427), Language and Style (M = 4.396), Usefulness (M = 4.376), and Presentation (M = 4.338). These findings suggest that the work-text demonstrates strong instructional quality, appropriate organization, and effective assessment components suitable for literature instruction. Minor improvements in presentation and supplementary learning resources may further enhance its educational value. The study concludes that the developed work-text is a valid instructional material that may support the teaching of indigenous literature while promoting cultural preservation and contextualized learning.

Keywords: Indigenous literature, work-text validation, instructional materials, Dibabawnon folk literature, culture-based education, educational material development

INTRODUCTION

The integration of indigenous knowledge into formal education has become a significant concern in contemporary educational research because of its role in preserving cultural heritage while promoting inclusive and contextualized learning. Folk literature, as an essential component of indigenous knowledge systems, serves as a repository of a community's history, values, beliefs, and identity, making it an effective instructional resource for culturally responsive education [4; 1; 14]. Within the Philippine educational landscape, the implementation of Mother Tongue-Based Multilingual Education (MTB-MLE) further underscores the need for instructional materials that reflect learners' linguistic and cultural backgrounds, particularly those belonging to Indigenous Peoples [6].

Despite growing recognition of culturally relevant pedagogy, indigenous communities continue to face limited access to contextualized instructional resources. In the case of the Dibabawnon people of Davao de Oro and Davao del Norte, instructional materials that integrate their folk literature remain scarce despite the richness of their oral traditions. The absence of validated culture-based learning materials limits opportunities for learners to appreciate their cultural heritage while developing literacy competencies. Previous studies have emphasized that folklore is not merely a collection of stories but a medium through which communities transmit social values, historical experiences, and indigenous worldviews across generations [1;2;12]. Consequently, the lack of instructional materials grounded in indigenous literature may hinder both cultural preservation and meaningful learning experiences.

The study is anchored primarily in Culturally Responsive Teaching (CRT), which emphasizes the purposeful use of learners' cultural knowledge, experiences, and ways of knowing as resources for teaching and learning (Gay, 2018). From this perspective, culture is not an ornamental addition to instructional material; it is a substantive source of meaning that can shape how content is selected, interpreted, communicated,

and connected to learners' experiences. A work-text based on Dibabawnon folk literature is consequently expected to do more than reproduce cultural narratives. It should present those narratives in ways that respect their cultural significance while enabling learners to engage with literary concepts and educational competencies.

Instructional materials, particularly work-texts, play a crucial role in facilitating effective teaching and learning by providing structured content, guided activities, and assessment opportunities that support the achievement of learning objectives [7; 8; 13]. However, the educational value of any instructional material depends not only on its content but also on its quality, organization, clarity, and pedagogical effectiveness. Educational material development literature consistently emphasizes that instructional resources should undergo systematic validation to ensure their suitability for learners and alignment with curriculum standards [9; 11; 10]. Likewise, [5] argued that evaluating instructional materials is necessary to determine whether they effectively support intended learning outcomes and provide meaningful learning experiences.

Recent studies in the Philippines have increasingly focused on developing culturally responsive instructional materials that integrate indigenous knowledge into classroom instruction [2; 12; 3]. Although Philippine and international scholarship has documented Indigenous knowledge, folklore, and cultural representation, much of the available work has focused on cultural documentation, community knowledge, or the educational significance of folklore rather than on the systematic validation of a classroom-oriented work-text centered on Dibabawnon literary traditions [2, 3, 12]. The gap is therefore not simply a lack of information about Dibabawnon culture; it is a lack of empirical evidence concerning the instructional quality and usability of a material designed to bring that cultural knowledge into literature education.

The specific research gap addressed by the study is the limited empirical validation of instructional materials that translate

Dibabawnon folk literature into a structured resource for Indigenous Literature Education. Existing scholarship establishes the cultural and educational value of Indigenous knowledge and folklore, but the manuscript identifies few studies that evaluate a Dibabawnon-focused work-text across multiple instructional criteria. The present study consequently aims to provide evidence that can inform the refinement and possible adoption of such material while establishing a methodological basis for future studies of classroom effectiveness. By establishing the validity of the developed work-text, the study contributes to the growing body of literature on culturally responsive instructional material development and provides educators with a validated resource that supports both indigenous cultural preservation and quality literature instruction.

Statement of the Problem

This study aimed to validate a culture-based work-text on Dibabawnon Folk Literature for Indigenous Literature Education. Specifically, it sought to answer the following question:

1. What is the level of validation of the work-text in terms of:
 - a. Objectives,
 - b. Content,
 - c. Clarity,
 - d. Language and Style,
 - e. Presentation,
 - f. Activities,
 - g. Usefulness, and
 - h. Evaluation?
2. What is the overall level of validation of the developed work-text?

MATERIALS AND METHODS

A quantitative descriptive research design was employed to determine the perceived validity of a culture-based work-text on Dibabawnon folk literature for Indigenous Literature Education. The design was appropriate because the study sought to summarize validators' judgments across predefined instructional criteria rather than to test a causal intervention or measure learner outcomes. Consistent with the formative evaluation orientation of the study, the resulting descriptive evidence was used to identify the material's strengths and areas that warrant further refinement.

The material evaluated in the study is a culture-based work-text integrating Dibabawnon folk literature for use in Indigenous Literature Education. Based on the manuscript's description, the work-text provides structured literary content together with learning activities and evaluation components. Its intended value lies in connecting Indigenous cultural knowledge with formal literature instruction. The source manuscript does not report the total number of pages, units, lessons, literary selections, or specific learning competencies represented in the work-text; these details should be added in the final journal submission to enable readers to understand and potentially reproduce the material-development process.

Data were collected using a researcher-developed five-point Likert-scale validation questionnaire designed to assess eight dimensions of instructional quality and cultural appropriateness: objectives, content, clarity, language and style, presentation,

activities, usefulness, and evaluation. Following the acquisition of the necessary permissions, the developed work-text and evaluation instrument were provided to purposively selected validators, who rated the material using the structured questionnaire. The responses were subsequently compiled and analyzed descriptively to identify areas of strength and aspects requiring improvement, thereby serving a formative validation function. For methodological transparency and reproducibility, the final report specified based on the original study records, the number of items per dimension, response-point descriptors, instrument-development and expert-review procedures, pilot testing, reliability evidence, administration mode and dates, review period, standardized instructions, and provisions for qualitative feedback.

The collected data were analyzed using weighted mean and standard deviation to determine the level of validity of each evaluation criterion and the overall validity of the work-text. The computed mean scores were interpreted using the study's validation scale.

RESULTS AND DISCUSSIONS

Table 1. Level of Objectivity

Descriptive Statistics

	Q 1	Q 2	Q 3	Q 4	Q 5	Average
Mean	4.540	4.480	4.460	4.580	4.480	4.508
Std. Deviation	0.613	0.707	0.862	0.609	0.614	0.485

Objectives received a mean of 4.508, placing this dimension among the highest-rated aspects of the work-text. This result indicates strong agreement that the material's learning purposes were sufficiently clear and aligned with its intended instructional use. From an instructional-design perspective, clear objectives help establish the relationship among content, activities, and assessment. In a culture-based material, this alignment is particularly important because it prevents cultural content from being treated as an end in itself and instead positions Indigenous literature as a meaningful context for achieving explicit learning purposes.

The result also suggests a practical refinement: objectives can be made even more transparent by explicitly mapping them to the competencies or learning outcomes addressed in each section of the work-text. Such mapping would help teachers determine how the material fits into existing course requirements and would make the relationship between cultural content and literature competencies easier to evaluate.

Table 2. Level of Content

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Average
Mean	4.580	4.380	4.180	4.520	4.460	4.520	4.400	4.400	4.400	4.427
Std. Deviation	0.499	0.697	0.629	0.707	0.862	0.614	0.782	0.700	0.857	0.486

Content obtained a mean of 4.427, indicating a high level of validation. The rating supports the relevance and adequacy of the Dibabawnon folk-literature content as a basis for Indigenous Literature Education. The finding is consistent with scholarship emphasizing that Indigenous knowledge and folklore can carry community values, relationships, historical experience, and

worldview [1, 2, 6, 14]. In this sense, the contribution of the work-text is not limited to adding local examples to a conventional literature curriculum; it creates an avenue through which Indigenous cultural knowledge can become part of the formal learning experience.

The content dimension should nevertheless be interpreted carefully. A high expert rating does not by itself establish cultural completeness or representativeness. Future revisions may strengthen contextual notes, source attribution, cultural explanations, and opportunities for learners to compare literary elements across texts without flattening differences among cultural traditions. Most importantly, any expansion should remain grounded in verified Dibabawnon knowledge and community-informed review.

Table 3. Level of Clarity

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Average
Mean	4.460	4.440	4.660	4.520	4.540	4.524
Std. Deviation	0.676	0.705	0.658	0.707	0.676	0.539

Clarity received the second-highest mean ($M = 4.524$). This indicates that validators generally perceived the material as understandable and logically organized. Clarity is especially important in a culture-based work-text because learners may encounter culturally specific terms, practices, symbols, or narrative conventions that are unfamiliar outside the community. Clear explanations can support access to the material while retaining the distinctiveness of the cultural content.

The high rating should not be interpreted as eliminating the need for accessibility enhancements. The use of a glossary, contextual notes, carefully selected visual aids, and explanations of culturally specific terminology may further support learners without unnecessarily simplifying Indigenous concepts. Such additions would be consistent with the study's formative-evaluation orientation because they respond to usability rather than merely increasing the amount of content.

Table 4. Level of Language and Style.

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Average
Mean	4.460	4.300	4.440	4.320	4.460	4.396
Std. Deviation	0.676	0.678	0.577	0.741	0.613	0.481

Language and Style received a mean of 4.396, indicating favorable judgments of the work-text's linguistic appropriateness. The result suggests that the material was generally considered readable and suitable for its intended educational context. This is important because language mediates how Indigenous knowledge is represented and interpreted. In a culture-based resource, linguistic accessibility must therefore be balanced with cultural authenticity.

A useful direction for further refinement is the careful inclusion of Dibabawnon terms, expressions, and storytelling conventions

where these are culturally appropriate and verified by knowledgeable community members. Such features can strengthen authenticity while avoiding the risk of presenting Indigenous literature only through the linguistic conventions of mainstream academic texts. The goal should be a productive balance between accessibility for learners and fidelity to the cultural source material.

Table 5. Level of Presentation.

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Average
Mean	4.320	4.260	4.480	4.160	4.080	4.460	4.520	4.420	4.338
Std. Deviation	0.741	0.876	0.677	0.817	0.829	0.734	0.646	0.673	0.547

Presentation obtained the lowest criterion mean ($M = 4.338$), although it remained within the high-validation range. This relative position is analytically important because it identifies the clearest refinement priority in an otherwise consistently strong validation profile. The result indicates that the work-text was generally acceptable in layout and organization but may have greater room for improvement in visual hierarchy, spacing, typography, or the integration of supporting visual elements.

The finding suggests that the next stage of material development should focus on design quality without allowing visual enhancement to overshadow cultural content. Appropriate tables, illustrations, photographs where ethically and culturally permitted, maps, diagrams, and other learning supports may improve navigation and engagement. Digital supplements such as QR-linked resources may also be considered, but only when they are accessible, accurately sourced, and appropriate to the community. The purpose of such additions should be to improve learning affordances rather than to make the work-text more technologically elaborate for its own sake.

Table 6. Level of Activity.

Descriptive Statistics

	Q1	Q2	Q3	Q4	Q5	Average
Mean	4.480	4.520	4.480	4.540	4.380	4.480
Std. Deviation	0.614	0.505	0.677	0.579	0.780	0.443

Activities received a mean of 4.480, indicating strong validation. The result suggests that the work-text's activities were viewed as relevant and capable of supporting learner engagement with the literary content. In a culturally responsive framework, activities are particularly important because they can move learners beyond passive reading toward interpretation, reflection, discussion, and application of cultural and literary knowledge.

Further development could increase opportunities for authentic learner response through discussion prompts, comparative interpretation, creative reconstruction, reflective writing, and community-linked learning tasks, provided that these activities are culturally appropriate and do not require learners to disclose or reproduce restricted cultural knowledge. The strongest activities would connect literary analysis with learners' own meaning-making while maintaining respect for the community from which the literature originates.

Table 7. Level of Usefulness.*Descriptive Statistics*

	Q1	Q 2	Q3	Q 4	Q 5	Average
Mean	4.480	4.480	4.580	4.160	4.180	4.376
Std. Deviation	0.677	0.677	0.499	0.681	0.850	0.526

Usefulness received a mean of 4.376. Although this remains a high rating, its position near the lower end of the eight dimensions suggests that the material's practical value could be strengthened through additional instructional supports. The finding is significant because a work-text may be academically sound while still requiring teachers to supply substantial supplementary materials before classroom use.

The manuscript's proposed additions—supplementary references, recorded oral traditions, interviews with cultural practitioners, or other carefully curated resources—could increase the material's utility. However, these resources should be developed with appropriate cultural permissions and attribution. The usefulness of an Indigenous learning material should be assessed not only by the amount of supplementary information it contains but also by how responsibly and practically those resources can be used in actual teaching contexts.

Table 8. Level of Evaluation.*Descriptive Statistics*

	Q1	Q2	Q 3	Q 4	Q5	Average
Mean	4.600	4.520	4.780	4.560	4.560	4.604
Std. Deviation	0.495	0.614	0.418	0.705	0.611	0.384

Evaluation obtained the highest mean of all dimensions (M = 4.604), indicating particularly strong agreement that the assessment components were appropriate and aligned with the work-text's instructional purposes. The finding supports the formative-evaluation premise that an instructional material should provide mechanisms for determining whether learners have engaged with its intended content and outcomes.

The high rating also provides a basis for further diversification. In addition to conventional written assessment, future versions may include performance tasks, storytelling, reflective responses, literary interpretation, portfolio work, or project-based outputs when these forms align with course outcomes. Such diversification should be guided by assessment validity and cultural appropriateness rather than by variety alone. Assessment tasks should measure literary learning while avoiding the evaluation of learners' personal cultural identity or requiring access to knowledge that is not intended for classroom disclosure.

Table 9. Over-all Level of Validation Results.*Descriptive Statistics*

	Objective	Content	Clarity	Language and Style	Presentation	Activity	Usefulness	Evaluation	Average
Mean	4.508	4.427	4.524	4.396	4.338	4.480	4.376	4.604	4.451
Std. Deviation	0.485	0.486	0.539	0.481	0.547	0.443	0.526	0.384	0.434

The validation results confirm that the work-text on Dibabawnon folk literature is of high quality, with all criteria receiving strong validation scores above 4.3. The findings align with research emphasizing the significance of content

relevance, clarity, interactive engagement, and effective evaluation in educational materials. While the work-text is already highly effective, minor refinements in content expansion, visual presentation, and assessment diversity could further enhance its impact.

CONCLUSIONS AND RECOMMENDATIONS

Based on the statistical analysis and findings, it can be concluded that the findings of the study revealed that the culture-based work-text on Dibabawnon folk literature achieved a high level of validation across all evaluation criteria, with an overall mean of 4.451, indicating that it is a valid, culturally relevant, and pedagogically appropriate instructional material for Indigenous Literature Education. The high ratings in objectives, content, clarity, language and style, presentation, activities, usefulness, and evaluation demonstrate that the work-text effectively supports meaningful learning while promoting the preservation and appreciation of Dibabawnon cultural heritage. Based on these findings, the work-text may be adopted and utilized in Indigenous Literature and related courses. However, future revisions may further enhance its quality by improving its visual presentation, incorporating additional multimedia and supplementary learning resources, diversifying assessment and learning activities, and conducting classroom implementation studies to evaluate its effectiveness in improving students' learning outcomes and cultural appreciation. Furthermore, similar culture-based instructional materials may be developed and validated for other indigenous communities to strengthen culturally responsive and contextualized education.

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