

Menuvu Tribe's Knowledge, Belief Systems and Practices (KSP): A Study of Cultural Heritage Variability

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ABSTRACT

The survival and cultural identity of Filipino Indigenous Cultural Communities, particularly the Menuvu Tribe in Pangantucan, Bukidnon, revolve principally around the indigenous knowledge systems and practices (IKSP). Both the international and national mandates amid the threat of marginalization and loss of cultural identity summons the need for protection and promotion. This prompted the researchers to determine the level of Indigenous knowledge, belief systems, and practices, and the significant difference of the cultural heritage among the Menuvu mamamunguhed (youth and adults) and magureng (elders). The study utilized a descriptive design, and the survey questionnaire was validated and translated into Menenuvu. The result shows a high level of Indigenous knowledge, belief systems, and practices yet recognizing the global and local trend of declining cultural identity of Indigenous community, and it displays strong significant difference in age as to knowledge and belief systems and in socio-ethnic status as to knowledge, belief systems and practices, while prioritizing Elder's wisdom and empowering youth and adults' role in the Menuvu community. The life of the Menuvu tribe, which remarkably centers on spirituality, biodiversity, and community, necessitates recommendations for community sustainable development.

Keywords: Menuvu, Indigenous knowledge, Indigenous belief systems and Indigenous practices

INTRODUCTION

The growing discrepancy between the elders (magureng) and youth or adult (mamamunguhed) propels the marginalization of cultural heritage and loss of identity (Pacaña, 2024). As society is changing, the Indigenous communities experience dilemmas highlighted by the General Framework for the Protection and Promotion of Indigenous Knowledge Systems and Practices, such as the displacement of Indigenous People (IP) from their ancestral domain, the death of elders who are holders of Indigenous Knowledge Systems and Practices (IKSP), and a lack of organization among IPs. Notwithstanding, the younger generations may shift towards novel knowledge due to low appreciation of IKSP and in culture crisis per se, leading to a clash of indigenous ideologies and praxis, ethnocentrism against xenocentrism, or proposing "cultural relativism" (Osterman, 2021).

In the global realm of Indigenous knowledge, systems, and practices (IKSP), preserving and sharing cultural heritage with the community for well-being and progress is critical. However, even more crucial is the loss of traditional knowledge holders or the elders without passing the practices in sustainable development and cultural preservation (Kinomis, 2016). The global Indigenous landscape regarding collaboration between Indigenous youth and elders in handing the traditional wisdom through oral tradition hazes by modernizing world. Nonetheless, creating shadows twisted the Indigenous knowledge and beliefs, affecting the elements and content in stories, songs, rituals, laws, language, and farming techniques that link the past, present, and future for sustainable development (Dei et al., 2022).

In the Philippines, long-standing traditional practices are in danger of disappearing as younger generations of IP adopt modern ways of life, such as vanishing traditions of rituals and customs (Pacaña, 2024). This trend is evident, for instance, among the Ivatans of Batanes Province, who excel in disaster risk management through indigenous knowledge systems but struggle to sustain ancient traditions amidst changing times (Esteban &

Valientes, 2019). The crucial role of Indigenous knowledge systems in advancing education and community development, emphasizing the need to maintain a connection to the environment, preserve cultural traditions, transmit knowledge across generations, and promote community unity shudders day by day (Latulippe & Klenk, 2020; Petzold et al., 2020; Williams et al., 2020). Despite various studies and legislative progress like the Philippines' Indigenous Peoples Rights Act of 1997 (IPRA), more robust measures are needed to protect and uphold traditional practices and innovations.

However, this study is anchored in the United Nations Educational Scientific and Cultural Organization (UNESCO) directive for preserving and revitalizing cultural heritage, i.e., “the complex whole that includes knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits” (Suaib et al., 2020). Concurrently, the researchers explore the Filipino Indigenous Cultural Communities (ICC), specifically the Menuvu Tribe in Brgy. Pigtauranan, Pangantucan, Bukidnon. Stimulated by the collaborative mandate for sustainability and productivity, the study primarily centers in the spheres of Indigenous Knowledge Systems and Practices (IKSP) in the Philippines. Hence, the researchers focus on three variables only: knowledge (understanding of common bonds of language, customs, traditions, and arts), belief systems (attitude towards diverse practices and cultural integration), and practices (participation in sustainable living, rituals and ceremonies, art and craftsmanship, and community policy and governance).

The Indigenous Knowledge Systems and Practices (IKSP) context in Brgy. Pigtauranan, Pangantucan, Bukidnon, despite both the local and global dilemma, prompted the researchers to determine the level of cultural heritage of the Menuvu Tribe and their significant differences regarding the knowledge, belief systems, and practices. The urgency of mandate with the declining cultural identity supported by studies, motivated the researchers to explore the variability of the cultural heritage of the Menuvu Tribe and propose recommendations for cultural preservation.

Research Objectives

This study sought to determine the cultural heritage of the Menuvu Tribe through indigenous knowledge, belief systems, and practices. Specifically, the study sought to answer the following objectives:

1. To determine the profile of the participants in terms of:
 - 1.1 age;
 - 1.2 sex;
 - 1.3 socio-ethnic status;
2. To evaluate the cultural heritage of the Menuvu Tribe in terms of:
 - 2.1 Indigenous knowledge;
 - 2.2 Indigenous belief systems;
 - 2.3 Indigenous practices;
3. To determine the significant difference between the demographic profile of the Menuvu tribe and the cultural heritage in terms of knowledge, systems practices, and
4. To propose possible recommendations that significantly preserve Menuvu cultural heritage.

METHODOLOGY

This study employed a quantitative systematic investigation of a phenomenon by gathering quantifiable data and performing statistical tools, particularly the descriptive approach using a survey questionnaire to evaluate the cultural heritage of the Menuvu Tribe's knowledge, belief systems, and practices.

Population and Sample

The researchers utilized a random sampling technique, which selected 10% percent of the population of the Menuvu Tribe, with most participants settled in Brgy. Pigtauranan, Pangantucan, Bukidnon. Bullen (2022) and Lohr (2022) propose that 10% balances accuracy and practicality if using a random sampling technique. Participants are classified based on their socio-ethnic status: mamamunguhed (youth and adult) and magureng (elders), as well as their age and sex.

Ethical Considerations

This study ensures the informed consent of the participants and the Datu's (chieftain) approval to conduct the study in the chosen environment. Before the study, a series of indigenous protocols and practices were observed, such as participating in meetings and rituals and asking ancestors' permission. The co-researchers, who are Menuvu by birth and blood, are also beneficial for the study's success in terms of communication and logistics. The survey questionnaire was validated through the scrutiny of the local Indigenous Peoples Mandatory Representative (IPMR) and expert assistance. The questionnaire is translated into the Menuvu language, thus utilizing both the printed standard language (English) tool and non-standard variation (Menuvu) in handwritten due to some special characters not being available in computer. The figures below show the handwritten translation of the questionnaire. Further, no funding has been involved in this research.

INDIGENOUS KNOWLEDGE P^e"nuru T^e" M^e"nubu'

1. N^e"tu^e"nan ku h^e" y^e"n t^e"gig^e"kad t^e" p^e"nuru su y^e"n is k^e"m^e"hur^e"ngan d^e"y w^e"y j^e"n r^e"y 'e'gal^e"n.
2. *E^d k^e"t^e"u "e" k^e" "edmanuw^e"n p^e"g^e"b^e"l t^e" men^e"nubu n^e" m^e"ng^e"e" bin^e"e^e"t^e"n (k^e"db^e"e^e"l t^e" r^e"e^e"ban, b^e"nig, b^e"l^e"g, renti
3. N^e"k^e"t^e"u n^e" is men^e"nubu n^e" k^e"db^e"b^e"isti su para r^e" t^e" n^e"tung^k"e^e"n n^e" k^e"e^e"mure^e"n.
4. N^e"tu^e"nan ku is IPRA n^e" b^e"laud.
5. *E^d k^e"t^e"u "e" t^e" men^e"nubu n^e" sinur^e"t^e"n.
6. N^e"tu^e"nan ku is men^e"nubu n^e" p^e"mat^e"s^e"n.
7. N^e"k^e"s^e"sakit "e" n^e" is b^e"n^e"wa' r^e"y su m^e"riyu r^e"n d^e" t^e" dume^e".
8. M^e"sakit ku is min^e"nubu n^e" kin^e"hiyan.
9. Duan ku n^e"tu^e"nan t^e" kin^e"raan n^e" int^e"ge^e"k t^e" k^e"ed p^e"m^e"wi^e".
10. N^e"tu^e"nan ku k^e" h^e"ngk^e"y is p^e"mub^e"t.

Figure 1. Handwritten Menuvu Language as to Indigenous Knowledge Indicators

INDIGENOUS BELIEF SYSTEM Tⁱ"nuuh^e"n T^e" M^e"nubu'

1. *E^d tuu "e" n^e" k^e" "e^d p^e"nabi^e" n^e" "e^d pak^e" rⁱ"y t^e" m^e"ra^e"t.
2. *E^d tuu "e" n^e" k^e" "e^d sabuk k^e" t^e" k^e"lawag t^e" pal^e"d "e^dp^e"k^e" rⁱ"y h^e"i t^e" m^e"lit.
3. *E^d tuu "e" n^e" k^e"d sabuk k^e" t^e" burit rⁱ"y t^e" p^e"e" n^e" "e^dp^e"k^e"awa t^e" m^e"ra^e"t n^e" t^e"h^e"inap.
4. *E^d tuu "e" n^e" is p^e"m^e"mhandi su "e^dp^e"gal^e"d n^e" ipak^e"rⁱ"y ki t^e" m^e"ra^e"t n^e" "e^dk^e"hitaku k^e" "e^d ragun.
5. *E^d tuu "e" n^e" is k^e"d^e"nawar t^e" b^e"l^e"d su m^e"ha^e"n "e^d pak^e" b^e"wi k^e" "e^d k^e"l^e"p^e"wa-an.
6. *E^d tuu "e" n^e" human : nu "e^d "e^w"e^e"n is D^e"tu. "e^d tubad - tubaran nu r^e"p-a w^e"y untung pal^e"d d^e"yun.
7. *E^d tuu "e" n^e" is m^e"rih^e" su "e^d tuus n^e" (l^e"ng^e"s^e" k^e"burut) m^e"puti su (edula-ula, k^e"tulang^e"d). w^e"y is m^e"it^e"m su (p^e"galad).
8. *E^d tuu "e" n^e" is m^e"ng^e" b^e"tu, k^e"yu, w^e"y w^e"hig su dume^e"n din m^e"ging^e"d.
9. *E^d tuu "e" t^e" tuluuw^e"n t^e" m^e"nubu.
10. *E^d tuu "e" n^e" is laje^e"t su "e^d p^e"k^e"lig-an t^e" ngip^e"n.

Figure 2. Handwritten Menuvu Language as to Indigenous Belief Systems Indicators

INDIGENOUS PRACTICES
Gugud T'e" M'e"nubu

1. "Ed apil-a t'e" k'edp'e"rumdumaha' k'e" L'e"gudas.
2. "Ed apil-a t'e" k'e"e"muran k'e" K'e"d Tabur.
3. "Ed tampu "e" t'e" p'e"muhat w'e"y m'e"ng'e" k'e"e"muran.
4. "Ed tundug "e" t'e" k'edbe"ge"y t'e" sang'e" "e"lad diya' t'e" D'e"tu para t'e" k'e"dtugut w'e"y n'e"t'e"ngkaan.
5. "Ed tundug "e" t'e" m'e"nubu n'e" k'edbe"bisti, k'e"misula' (be"gi) binugis (m'e"e"m'e"), "e"rites, renti b'e"li"e"g.
6. "Ed panginanau "e"t "e"gugub para t'e" p'e"ngat'e"y k'e"t b'e"wi.
7. "Ed panginanau w'e"n d'e"y is k'ed p'e"ng'e"s, s'e"g'e"p, w'e"y k'edp'e"mula' para t'e" k'e"uyag"e"n b'e"g'e"ni.
8. "Ed panginanau w'e"n d'e"y is k'edsaw"e"d t'e" "e"g"e"lay diya' t'e" k'e"de" kilid t'e" "edp'e"mula"en.
9. "Ed panginanau k'e"y w'e"y "e"d t'e"mpu t'e" m'e"ng'e" gus"e" t'e" m'e"nubu.
10. "Ed panginanau k'e"y t'e" t'e"t'e"lu h'e" b'e"r"e"k (m'e"rih"e", m'e"it"e"m, m'e"puti) n'e" y"e"n tuus t'e" k'edkil"e"le" t'e" b'e"t"e"san n'e" imbilin.

Figure 3. Handwritten Menuvu Language as to Indigenous Practices Indicators

Statistical Tool

The following statistical tools were utilized for the data analysis and interpretation.

Frequency Count and Percentage Distribution. The researcher utilized these tools to treat the profile of the participants.

Mean and Standard Deviation. This statistical tool is applied to determine the level of Indigenous knowledge, belief systems, and practices among the Menuvu Tribe.

Analysis of Variance (ANOVA). This tool analyzes the significant difference between the demographic profile of the Menuvu tribe and its cultural heritage.

RESULTS

Table 1 shows the profile of the participants according to age, sex, and socio-ethnic status. The ages are classified into four groups: 49% are children and teenagers (18 years old and below), 4% are young adults (19 to 30 years old), 32 % are early adults (31 to 50 years old), and 15% older adults (51 years old and above). Meanwhile, an equal percentage is observed in the sex and socio-ethnic status.

Table 1. Demographic Profile of the Participants

Profile	f	%
Age		
Children & Teenagers (18 years old and below)	73	48.7
Young Adult (19 to 30 years old)	6	4.0
Early Adult (31 to 50 years old)	48	32.0
Older Adult (51 years old and above)	23	15.3

Sex		
Male	75	50.0
Female	75	50.0
Socio-ethnic Status		
Mamamunguhed (youth and adults)	75	50.0
Magureng (elder)	75	50.0

Table 2 shows the level of Indigenous knowledge of the Menuvu Tribe, with an average of 1.31 and 0.54 standard deviation, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*. This entails a high regard for Indigenous knowledge, especially in using the Menuvu language (indicator number 8).

Table 2. Level of Indigenous knowledge of the Menuvu Tribe

Indigenous Knowledge	M	SD	VI	QD
1. I know that knowledge holders/elders stand as our leaders.	1.12	0.38	SA	A
2. I know how to create and design indigenous crafts.	1.75	0.86	A	O
3. I am aware that traditional clothing is only for formal occasions.	1.22	0.48	SA	A
4. I am aware of the Indigenous People’s Rights Act (IPRA) law.	1.29	0.54	SA	A
5. I am aware of Menuvu’s writing.	1.38	0.66	SA	A
6. I am aware of customary laws.	1.28	0.53	SA	A
7. I understand that our community is known for its cultural sensitivity.	1.57	0.76	SA	A
8. I understand my mother tongue.	1.09	0.33	SA	A
9. I have knowledge about traditional medicines.	1.29	0.49	SA	A
10. I know the purpose of Salilayan (ritual).	1.13	0.38	SA	A
Average	1.31	0.54	SA	A

Scale	Interval	Verbal Interpretation	Code	Qualitative Description	Code
1	1.00-1.74	<i>Strongly Agree</i>	SA	<i>Always</i>	A
2	1.75-2.49	<i>Agree</i>	A	<i>Often</i>	O
3	2.50-3.24	<i>Disagree</i>	D	<i>Sometimes</i>	S
4	3.25-4	<i>Strongly Disagree</i>	SD	<i>Never</i>	N

Table 3 shows the level of the indigenous belief system of the Menuvu Tribe with an average of 1.28 and 0.55 standard deviation, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*. The indicator “I believe that before leaving the Datu you must say thank you and blessed him” shows the highest with 1.14 mean, and “I believe that lagat (chewing tobacco) makes my teeth strong” is the lowest – but still belong to

Strongly Agree – with 1.45 mean.

Table 3. Level of Indigenous belief system of the Menuvu Tribe

Indigenous Belief Systems	M	SD	VI	QD
1. I believe that saying Tabi Apo (excuse me) can avoid danger.	1.22	0.54	SA	A
2. I believe putting turmeric in the palm can avoid curse (maliit)	1.39	0.66	SA	A
3. I believe that putting charcoal in the feet can evade the bad dreams not to make it happen.	1.28	0.59	SA	A
4. I believe that pamamahandi (protection) can serve as a defense to avoid accidents when harvesting.	1.16	0.42	SA	A
5. I believe that tawar-tawar (whisper) in the burning hand can heal easily.	1.23	0.45	SA	A
6. I believe that before living the Datu you must say thank you and bless him.	1.14	0.35	SA	A
7. I believe that red symbolizes war, white is for kindness and black is for protection.	1.31	0.58	SA	A
8. I believe that rocks, trees, and rivers have mahingad (guardian).	1.24	0.49	SA	A
9. I believe in superstitious beliefs.	1.35	0.64	SA	A
10. I believe that lagat (chewing tobacco) makes my teeth strong.	1.45	0.75	SA	A
Average	1.28	0.55	SA	A

Scale	Interval	Verbal Interpretation	Code	Qualitative Description	Code
1	1.00-1.74	<i>Strongly Agree</i>	SA	<i>Always</i>	A
2	1.75-2.49	<i>Agree</i>	A	<i>Often</i>	O
3	2.50-3.24	<i>Disagree</i>	D	<i>Sometimes</i>	S
4	3.25-4	<i>Strongly Disagree</i>	SD	<i>Never</i>	N

Table 4 shows the level of indigenous practices of the Menuvu Tribe, with an average of 1.40 and 0.59 standard deviation, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*. The indicator “*I follow giving peso coin first to the knowledge holders/elders as a way of formality and allowment*” shows the highest with 1.11 mean, and “*we practice throwing Adlai in every corner of the area when planting*” is the lowest with 1.87 mean, lower compared with other indicators which are *Strongly Agree*.

Table 4. Level of Indigenous practices of the Menuvu Tribe

Indigenous Practices	M	SD	VI	QD
1. I engage in Lagudas gathering.	1.47	0.75	SA	A
2. I engage in the Ked Tabur celebration.	1.53	0.76	SA	A
3. I participate in ritual grounds and ceremonies.	1.21	0.44	SA	A
4. I follow giving peso coins first to the knowledge holders/elders as a way of formality and	1.11	0.31	SA	A

allowment.				
5. I follow wearing an Indigenous dress (Menuvu dress), earrings, bracelets, and necklaces.	1.25	0.50	SA	A
6. I practice Aguhob (smudging) in healing the sick.	1.25	0.52	SA	A
7. We practice hunting, fishing, and planting for food security.	1.55	0.59	SA	A
8. We practice throwing Adlay in every corner of the area when planting.	1.87	0.90	A	O
9. We practice and participate in ethnic games.	1.53	0.63	SA	A
10. To practice the three colors (red, black, and white) serve as our cultural identity.	1.29	0.52	SA	A
Average	1.40	0.59	SA	A

Scale	Interval	Verbal Interpretation	Code	Qualitative Description	Code
1	1.00-1.74	<i>Strongly Agree</i>	SA	<i>Always</i>	A
2	1.75-2.49	<i>Agree</i>	A	<i>Often</i>	O
3	2.50-3.24	<i>Disagree</i>	D	<i>Sometimes</i>	S
4	3.25-4	<i>Strongly Disagree</i>	SD	<i>Never</i>	N

Presented in Table 5, the significant difference in the level of Indigenous knowledge, belief systems, and practices of the Menuvu Tribe, as well as the indigenous knowledge and indigenous belief systems as to *age*, show significant differences compared to practice. Meanwhile, it shows consistently no significant difference as to *sex* across all the variables of the cultural heritage of the Menuvu Tribe. Yet, the *socio-ethnic status* remarkably presents a significant difference across all the variables. This reveals Menuvu disparity about status and role in the community of magureng (elder) and mamamunghed (youth and adult) in preserving and promoting Indigenous knowledge systems and practices.

Table 5. Significant Difference in the Level of the Indigenous knowledge, belief systems, and practices of Menuvu Tribe when grouped to profile

Profile	Factors	F	p-value	Decision	Interpretation
<i>Age</i>	Indigenous Knowledge	11.574	0.000	Reject Ho	Significant
	Indigenous Belief Systems	7.413	0.000	Reject Ho	Significant
	Indigenous Practices	1.829	0.144	Do not reject Ho	Not Significant
<i>Sex</i>	Indigenous Knowledge	0.239	0.626	Do not reject Ho	Not Significant
	Indigenous Belief Systems	2.564	0.111	Do not reject Ho	Not Significant
	Indigenous Practices	0.461	0.498	Do not reject Ho	Not Significant
<i>Socio-ethnic Status</i>	Indigenous Knowledge	26.469	0.000	Reject Ho	Significant
	Indigenous Belief Systems	20.052	0.000	Reject Ho	Significant
	Indigenous Practices	4.448	0.037	Reject Ho	Significant

$P\text{-value} < 0.05 = \text{Reject } H_0$

DISCUSSIONS

Level of Indigenous Knowledge of Menuvu Tribe

The level of Indigenous knowledge among the Menuvu Tribe demonstrates a strong understanding and awareness of language, customs, traditions, arts, and other distinguishing cultural traits. The indicator, "*I understand my mother tongue*," received the highest mean of 1.09 with a standard deviation of 0.33, indicating a strong agreement among participants with this statement. This level of agreement, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*, reflects a profound connection to the significance of one's mother tongue. This supports the daily encounters of the researchers who witness or utilize the Menuvu language in oral and written communication, even outside the Indigenous community. In fact, a questionnaire was administered with a copy of the Menuvu translation for comprehensibility among participants. Using a mother tongue holds relevance in today's world as a cultural identity and heritage that aids effective communication and cognitive or academic development. Preserving Indigenous languages (Bonifacio et al., 2021) fosters a strong foundation in cross-cultural understanding or global competence.

On the other hand, the indicator "*I know how to create and design indigenous crafts*" received the lowest mean of 1.75 with a standard deviation of 0.86, interpreted as *Agree* and qualitatively described as *Often*. Although it suggests a positive remark, it still proposes room for further learning and skill enhancement to fully develop an understanding of creating indigenous crafts, which later land on SDG 8 on "promoting sustained and inclusive and sustainable economic growth." Notably, it implies a potential need for additional education and training in Indigenous craftsmanship. Like the Ifugao, as mentioned in the book *Expressive Cultures*, master weavers should transfer knowledge through oral tradition, highlighting the pivotal role of elders in passing down ancestral skills and from learning to doing. This is supported by the study of Miller et al. (2022), who added that crafting can also aid in our disconnection from linear time and reconnect us with our past, present, and future, whether in the form of hand-spinning, weaving, knitting, beads making, or other techniques. Thus, it underscores the importance of revitalizing the disappearing cultural traditions through community-driven initiatives in craftsmanship.

Level of Indigenous Belief Systems of Menuvu Tribe

The indicator "*I believe that before leaving the Datu, you must say thank you and bless him*" obtained the highest mean of 1.14 with a standard deviation of 0.35. This is verbally interpreted as *Strongly Agree* and qualitatively described as *Always*, emphasizing the strong agreement among respondents regarding the importance of expressing gratitude to the Datu and offering blessings before leaving. This attitude marks the fundamental and revered tradition deeply ingrained in the culture of the Menuvu tribe. In as much as Menuvu observe respect, gratitude, and acknowledgment of the Datu's authority, wisdom, and spiritual guidance, less appreciation to IKSP influenced by modernization, and external pressures can lead to the diminished role of elders, thus far hindering the transmission of cultural knowledge. Yet Dei et al. (2022) state that valuing respect and offering blessings to elders before parting ways must be rooted in acknowledging their profound influence on shaping and safeguarding cultural identity and practices. It reflects a deep-seated belief and attitude in the power of intergenerational knowledge transfer and the timeless wisdom that Elders embody.

The indicator "*I believe that lagat (chewing tobacco) makes my teeth stronger*" received the lowest mean of 1.45 with a standard deviation of 0.75, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*. This indicates that the belief among many Menuvu elders in the traditional use of chewing tobacco (lagat) for strengthening teeth reflects a cultural practice deeply rooted in Indigenous beliefs and customs. The belief of Menuvu that chewing tobacco can strengthen teeth may stem from cultural teachings and ancestral practices that attribute protective and healing properties to tobacco. Shah et al. (2024) strongly supported the idea that tobacco chewing in Nepal has been part of religious and cultural rituals for ages and has gained considerable social acceptance. Yet, alongside the cultural significance of chewing tobacco, there are critical health-related issues to consider. The harmful effects of chewing tobacco on oral health, such as increased risk of gum disease and oral cancers, are significant factors that challenge the traditional beliefs surrounding its use. In addressing Indigenous health beliefs related to chewing tobacco, it is essential to consider the dual perspectives of cultural significance and potential health risks, which are stressed by SDG 3 on "good health and well-being." Striking

a balance between honoring cultural traditions and promoting oral health awareness is crucial in ensuring the well-being of Indigenous communities. Educating individuals about the health consequences of tobacco use, including chewing forms, can empower community members to make informed choices regarding their health practices while respecting the cultural heritage associated with traditional tobacco use.

Level of Indigenous Practice of Menuvu Tribe

The Menuvu tribe generally applies knowledge and belief systems into practice. *The indicator "I follow giving peso coin first to the knowledge holder/elder as a way of formality and allowment"* got the highest mean of 1.11 and the standard deviation of 0.31, verbally interpreted as *Strongly Agree* and qualitatively described as *Always*. This suggests that giving peso coins to the elders or knowledge holders as a formality is a widely accepted and consistently practiced tradition among the respondents. This tradition reflects respect and acknowledgment towards elders within the Menuvu tribe, underscoring the importance of cultural etiquette and customary acts of reverence towards knowledge keepers. The act of offering a peso coin as a form of "allowment" before receiving traditional knowledge is a ceremonial tradition that highlights the sacredness of knowledge sharing of the Datu through a spiritual activity, asking permission from the ancestors in allowing him to share the traditional knowledge to others without any harmful effect. This is consistent with the study of Naganag (2019), who states that in the context of conflict resolution management among the indigenous people of upland Kalinga, Northern Philippines, the ritual of giving a peso coin to the knowledge elder plays an essential role in upholding cultural protocols, fostering peaceful resolutions, and promoting the wisdom and guidance of revered elders in navigating and addressing conflicts within the community.

Nonetheless, the indicator *"we practice throwing Adlay in every corner of the area when planting"* got the lowest mean of 1.87 with a standard deviation of 0.90. This moderate agreement level suggests that while many respondents engage in this practice, it may not be as uniformly adhered to as other traditions. Scattering adlay seeds in various corners during planting holds cultural and ceremonial significance within the Menuvu tribe. As discussed by Narcisco (2021), putting seeds on every side of the area when planting can be considered a kind of ritual. Indigenous communities often connect deeply with the land and view farming as sacred. Putting or scattering seeds on every side of the area is often done with intention and reverence, symbolizing the spreading of life and abundance throughout the entire land.

Significance Difference in the Cultural Heritage of the Menuvu Tribe

The variations in the age of the Menuvu tribe, specifically in the indigenous knowledge and system beliefs, vary in their wisdom, experience, learning, cultural context, and education. Dei, Karanha, and Erger (2022) are certain that cultural knowledge and even experience contrasts. Early and older adults' cultural knowledge should contribute to closing educational gaps and fostering a deeper connection between young learners and their cultural context. SDG 4 on quality education supports cultural knowledge transmission to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." Moreover, the age-related differences in indigenous beliefs suggest that traditional knowledge's cultural continuity and transmission are intricately tied to the interplay between generations. With their deep-rooted connection to ancestral wisdom and cultural heritage, the elders uphold and safeguard indigenous values and beliefs.

In contrast, the younger generation, shaped by modernization and urbanization, may gradually detach from traditional practices and cultural identities. Despite widespread acceptance of the importance of Indigenous elders' contributions to wellness, elders' social participation and contribution to intergenerational relationships benefit not only themselves but also youth, families, and society, which achieved the SDG 11 "making human settlements inclusive, safe, resilient and sustainable." Therefore, recognizing and valuing the contributions of Indigenous elders is essential for holistic well-being. Their traditional knowledge and cultural practices enrich individuals and the broader community (Viscoglioso et al., 2020), including the Menuvu children, youth, and young adults.

However, in terms of sex, it shows no significant difference, which implies a deeply penetrated shared cultural knowledge, beliefs, and experiences in the community. But undeniably, Rowe et al. (2019) supported that elder's knowledge largely contributes to the intergenerational well-being of the whole community regardless of socio-

ethnic status, that is, not only with the group of magureng (elders) but also of mamamunguhed (youth and adult).

CONCLUSIONS

The findings of the study are used to conclude:

1. The Menuvu Tribe's cultural heritage regarding Indigenous knowledge, belief systems, and practices (IKSP) is remarkably high and robust, thus debunking the global and local trend of declining cultural identity. Yet the Menuvu should maintain its preservation by prioritizing knowledge transmission of the magureng (elders) wisdom and empowering the mamamunguhed (youth and adults) for the sustainable development of the Menuvu community.
2. The significant difference of Indigenous knowledge, belief systems, and practices (IKSP) implies a deep rootedness to ancestral wisdom especially in spirituality, community and biodiversity regardless of age and socio-ethnic status. At the same time, a shared effort of Menuvu mamamunguhed (youth and adults) and magureng (elder) is reinforced to address gaps of upholding and safeguarding the Indigenous values and beliefs, especially as the threat of modernizing world gradually intoxicating the global Indigenous communities and slowly penetrating in the local Indigenous systems.

RECOMMENDATION

Mainstreaming of the indigenous knowledge systems and practices (IKSP) for sustainability and productivity of Menuvu Tribe must be guided by General Framework for the Protection and Promotion of Indigenous Knowledge Systems and Practices in the Philippines and the Sustainable Development Goals. Decisive in the process is the reassessment of needs through SWOT analysis to advance integral dimension in indigenous education, craftsmanship, music and arts, livelihood practices, environmental activities, participation in ritualistic events, and other socio-culturally relevant programs proposed and implemented by the Philippine government.

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