

Development of Maguindanaon Literature Learning Package in Teaching English

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ABSTRACT

The integration of localized literature into English instruction addresses the gap in culturally responsive learning materials in secondary education. This study aimed to develop the Maguindanaon literature learning package for teaching English in Grade 7 using the ADDIE model (Analyze, Design, Develop, Implement, Evaluate). The researcher gathered the existing Maguindanaon literary pieces such as idioms, proverbs, riddles, songs and short stories from previous research. Thirty-seven high school English teachers from Maguindanao del Sur and Maguindanao del Norte rated the instructional usability of the literary pieces. The top five rated texts from each genre were selected and used to craft a learning package that is aligned with Department of Education (DepEd) and Ministry of Basic Higher and Technical Education (MBHTE) curriculum frameworks. The material was validated by experts and its acceptability was assessed by 21 English teachers from nine secondary schools in Maguindanao provinces. It was then implemented by two English teachers at Mindanao State University-Maguindanao Integrated Laboratory Science High School Grade 7 classes over a three-month period. The package's effectiveness was measured through students' pretest-posttest scores, and a student perception survey among 62 Grade 7 students. Results showed a significant improvement in performance, with mean scores increasing from 28.40 in the pretest to 38.19 in the posttest. The study underscores the importance of indigenized learning resources in promoting both academic achievement and cultural appreciation in English language education. Therefore, it is recommended that similar localized literature-based learning packages be developed and integrated into the English curriculum to enrich teaching and learning across diverse cultural contexts.

Keywords: Maguindanaon Literature Learning Package, ADDIE Model, cultural appreciation, language skills, Maguindanaon literary pieces

INTRODUCTION

The Grade 7 English curriculum in the Philippines, as outlined by the Department of Education (DepEd), is designed to develop learners' communicative competence by integrating the five macro skills—listening, speaking, reading, writing, and viewing—within a spiraled and standards-based approach (DepEd, 2023). Under the MATATAG curriculum reforms, the focus has been refined to ensure foundational learning, context-based instruction, and values integration, particularly in the junior high school level. Emphasizing a communicative and learner-centered pedagogy, the curriculum highlights the importance of engaging with both literary and informational texts to enhance language proficiency, critical thinking, and cultural awareness (DepEd, 2023).

Literature plays a key role in this framework, with texts selected from various Philippine regions including Luzon, Visayas, and Mindanao to reflect diversity and promote inclusivity. This makes the inclusion of local literature, such as Maguindanaon folk narratives and poetry. According to Alonzo and Lizada (2023),

contextualized and localized materials improve learner engagement, deepen comprehension, and foster cultural pride. Moreover, the integration of indigenous literature supports the goals of Mother Tongue-Based Multilingual Education (MTB-MLE), which underscores the role of native languages and cultural texts in promoting literacy and identity formation (Tupas, 2023).

Traditionally, literature is handed from one generation to another generation. Some literatures such as stories, poems and songs are shared verbally and are passed on by the elders to the succeeding generations. Consequently, there is a scarcity of them as references in language lessons. Among the reasons is the lack of printed materials. Others are left untold and there were no transcripts available (Samama, 2023).

One of the tribes in the Philippines with rich literature and culture is the Maguindanaon. They are the people of the flood plains (Peralta, 2002 as cited in Samama, 2023). Maguindanaons have great influence and wide range of contributions to the society. They show and present to the world how beautiful their culture is (Asain, 2015). However, Maguindanaon has one of the least documented literatures in the Philippines. Despite technological advancements, only a small number of Maguindanaon folk literatures have been published. A further challenge lies in the difficulty of finding cultural bearers of this literary tradition. Many are aging, some have left their original communities for various reasons, and others have passed away (Aguaras, 2015).

The limited learning materials found in the library, would lead to the difficulty of the students to participate and understand the lesson and therefore it can affect the academic performance of the students (Cinco et al., 2017). The scarcity of learning materials on Maguindanaon literature in schools across Maguindanao province, educators have turned to using other literary genres as a foundation for teaching the language. As a result, students have become more familiar with other cultures, often at the expense of understanding their own history.

In the study conducted by Mla (2018) on the anthology of Maguindanaon folk literature, fifty-three (53) Maguindanaon folk literature from various genres such as palibasan (proverbs), paantukan (riddles), sengel (songs) and tudtulan (folktales) were retrieved. Mla (2018) concluded that the embedded cultural values in the Maguindanaon literary pieces are significant potential as instructional materials that may be used in both lower and higher education, both locally and in global contexts.

In a similar study, Samama (2023) gathered the untold Maguindanaon folk literature and put them into written form. The study retrieved and recorded 30 unrecorded Maguindanaon folk literature in different genres such as folktales (tudtulan), proverbs (palibasan), idioms (bayok), folksongs (sengel) and riddles (paantukan). Samama (2023) also concluded that there have been existing potential Maguindanaon folk literatures which are not yet recorded and published. Moreover, the recorded literature can serve as rich source of instructional materials for the MTB-MLE curriculum.

Given the increasing collection of Maguindanaon literary works, incorporating them into English instruction holds considerable promise as a localized learning resource for both basic and higher education. Hence, there is a need for a serious attention to make these literary pieces to be imparted to the young learners of Maguindanao and in the wider arena.

The scarcity of Maguindanaon literary pieces that could be used as instructional tools made the researcher aims to develop a learning package of Maguindanaon literature as a springboard in teaching English among learners of Maguindanao. This learning package is a set of instructional materials and resources that are designed to facilitate the learning process using Maguindanaon literary pieces. It was crafted with the goal of providing a comprehensive and structured learning experience for students which includes a variety of materials and activities that cater to different learning styles and preferences.

Folk Literature of Moro Cultural Communities

In this study, the term *Moro Cultural Communities* is used to refer to the diverse ethnolinguistic groups in Mindanao, Sulu, and Palawan who identify as Muslims and share a common historical and cultural heritage. This term is preferred over *Muslim Cultural Communities* to highlight their distinct ethno-historical identity beyond religion.

Every Moro cultural community has its own inventory of folk literature which displays unique and peculiar traits, features and qualities. There are distinctions distinguishing one cultural community from another. Yet, all these communities are unified by their Islamic faith.

Moro literature embraces the whole range of oral and written expression of Moro culture, including religious and ritual literature, folk literature such as legends, myths, epics and folktales and the symbolic speech of courtship, proverbs and riddles. Poems, songs and ballads are also included. Stories and symbolic speeches such as riddles, proverbs, courtship dialogues and love spells are part of the literary expressions of some Moro groups. In general, folk literature of Moro cultural communities in Mindanao may be in prose or in verse. But the style and form of expression may vary from one cultural community to another, what with the various languages that the people speak. These literary forms maybe didactic, hortatory, entertaining, instructive, or informative (Asain, 2015).

Maguindanaon Literature

Maguindanaon literature is an extensive body of oral and written traditions that reflect the history, faith, and cultural values of the Maguindanaon people. Prominent forms include *antuka* or riddles and *bayok* or lyric poems, along with faith-centered narratives such as the Qur'an, *tarsila* (genealogical records), *luwaran* (customary laws), *hadith* (sayings of the Prophet Muhammad), and *quiza* (religious stories) (Ethnic Groups Philippines, n.d.). These literary forms are not only expressions of artistry but also serve as repositories of wisdom, codes of conduct, and identity preservation. They embody the collective memory of the Maguindanaon, transmitting lessons and values through oral performance across generations.

Scholarly efforts to document and classify Maguindanaon literature have highlighted both its richness and its relevance to contemporary education. Mla (2018), for instance, compiled fifty-three folk literature items representing genres such as *palibasaan* (proverbs), *paantukan* (riddles), *sengel* (folksongs), and *tudtulan* (folktales). Her study emphasized the pedagogical significance of these works, pointing out that they embody values central to Maguindanaon life, including family, honor, good leadership, loyalty, bravery, humility, temperance, respect for others, and reverence to Allah (S.W.T.). Importantly, she argued that such literary pieces possess strong potential for integration into both basic and higher education curricula, as they connect indigenous knowledge systems with modern learning contexts.

Complementing this work, Samama (2023) retrieved and recorded thirty previously undocumented Maguindanaon folk literature pieces from the *Taw sa Ilud* and *Taw sa Laya* groups. These include *tudtulan* (folktales), *palibasan* (proverbs), *bayok* (idioms), *sengel* (folksongs), and *paantukan* (riddles). His analysis highlighted values such as wisdom, contentment, generosity, sincerity, tranquility, patriotism, forgiveness, loyalty, modesty, and faithfulness to Allah (S.W.T.), further underscoring the cultural and moral depth of these oral traditions.

The thematic focus of Maguindanaon literature is evident across its genres. Proverbs serve as concise moral lessons, riddles sharpen wit and intellectual play, folksongs preserve communal sentiments, and folktales provide moral instruction through narrative examples. Folktales, in particular, often portray the virtues and flaws of the *datu* (chieftain), where positive qualities such as courage, fairness, and wisdom are celebrated, while negative attributes such as greed and cruelty serve as cautionary tales (Menson, 2020). In this way, the literature functions as a mirror of society, reinforcing desirable traits while discouraging destructive ones.

Another prominent form is the *dayunday*, a performance genre rooted in *bayok*. This combines poetic jousts, music, humor, and improvisation, typically involving two male suitors competing for the affection of a female love interest. Talusan (2021) noted that *dayunday* preserves the poetic and musical traditions of the Maguindanaon while incorporating Western guitar accompaniment, reflecting both tradition and innovation. Beyond entertainment, it provides a cultural touchstone for younger generations and diaspora communities, showing how Maguindanaon literature adapts to modern influences while retaining its cultural essence.

Beyond cultural preservation, Maguindanaon literature offers significant educational and peacebuilding value. Mla (2018) argued that its integration into learning packages can enhance the teaching of English, values

education, and critical thinking, while also deepening learners' appreciation of their cultural heritage. Similarly, Menson (2020) emphasized the role of Maguindanaon narratives in shaping frameworks for justice, governance, and conflict resolution. By depicting both exemplary and cautionary leadership traits, these stories offer benchmarks for contemporary leaders and serve as teaching materials for nurturing ethical citizenship. In the Bangsamoro context, these narratives also foster intercultural understanding, which is essential in the pursuit of peace and reconciliation.

Despite its richness, however, Maguindanaon literature faces significant challenges in terms of preservation and dissemination. Many stories remain untold and unwritten due to their reliance on oral transmission, and the limited availability of printed and digital resources hampers wider appreciation (Samama, 2023). Furthermore, modern influences, language shifts, and changing lifestyles risk weakening the oral tradition among younger generations. These challenges underscore the urgent need for systematic documentation, translation, and curricular integration, not only to safeguard cultural heritage but also to ensure its relevance in education and peacebuilding.

Folktales

In Muslim Mindanao, folk narratives are deeply tied to cultural identity and spirituality. Studies on Maranao and Kagan folktales demonstrate that these stories encode schemas of leadership, honor, faith, and resilience, all of which can be integrated into values education (Acmed-Ismael, 2021; Yu et al., 2022). However, researchers also warn of the challenges brought by modernization and language shifts, which threaten the oral transmission of these traditions. Recent works argue for community-led preservation through schools and media to ensure their survival and relevance among younger generations (Echoes of Fading Narratives, 2025). These findings underscore the importance of documenting and revitalizing folktales across Bangsamoro communities as cultural and educational resources.

For the Maguindanaon community specifically, recent literature points to promising strides in documentation, analysis, and pedagogical application. Utto (2020) focused on retrieving and translating Maguindanaon folktales and legends, ensuring the accuracy of translations while highlighting their cultural and moral content. Menson (2020) analyzed Maguindanaon folktales thematically, particularly the archetypal images of the datu and sultan, and argued that these narratives reflect both abuses and ideals of leadership, thus offering relevant lessons for civic and moral education. Building on these, Mangindla (2025) developed and validated comics based on translated Maguindanaon folktales, with findings showing strong acceptance among teachers and learners, as well as high effectiveness as instructional materials. Similarly, the CALA 2020 anthology project on Maguindanaon folk literature highlighted recurring cultural values such as good governance, honor, and resilience, and stressed their potential integration in both basic and higher education (International Council for the GLOCAL/CALA, 2020).

The pedagogical potential of Moro folktales has also been increasingly recognized. Limba (2022), in his annotated collection of *bayuk* (oral lyric poetry of the Maguindanaon), demonstrated that these oral forms can be systematically documented, translated, and integrated into educational contexts. Likewise, the study *Translation and Analysis of Selected Maguindanaon Folktales* (2021) developed teaching comics based on local narratives, underscoring the relevance of folklore in designing culturally responsive teaching materials. By incorporating folktales into language and literature lessons, educators are able to connect abstract curricular concepts with lived cultural experiences, thereby fostering both critical thinking and cultural appreciation among learners. Such work echoes the call of contemporary education frameworks, such as the MATATAG curriculum, to make learning inclusive and culturally grounded.

Despite the pressures of globalization, digital technology, and cultural homogenization, Moro folktales persist as vibrant cultural expressions. New studies have even begun exploring the role of artificial intelligence and community-based digital platforms in safeguarding folklore. Eslit (2025), for instance, proposed that AI-driven documentation methods, when combined with participatory engagement of cultural bearers, could protect the "fading echoes" of Mindanaoan folktales while ensuring that they remain living traditions rather than static archives. This reflects a growing consensus among scholars: that preserving folklore requires more than textual

transcription; it necessitates capturing performance contexts, gestures, music, and the communal atmosphere that give oral traditions their vitality (Resilience of Philippine Folklore, 2022; Limba, 2022).

Taken together, these studies illustrate a clear trajectory: from global recognition of folktales as cultural heritage, to their pedagogical applications in Southeast Asia and the Philippines, and finally to concrete Maguindanaon examples that are ready for classroom integration. This growing body of literature not only validates the cultural richness of Maguindanaon folktales but also provides a strong rationale for their inclusion in teaching English and other subject areas, thereby reinforcing both learning outcomes and cultural pride.

Riddles

Riddles form an important component of the Maguindanaon oral literary tradition, locally referred to as *paantukan* or *pala-antuka*. These riddles are short, witty expressions that rely on metaphor, wordplay, and imagery to convey meanings indirectly, requiring the listener to infer the answer. They serve not only as entertainment but also as a pedagogical tool in the community, fostering cognitive skills such as critical thinking, problem-solving, and linguistic dexterity (Mla, 2020). In Maguindanaon culture, riddles are often transmitted orally across generations, performed in communal settings such as family gatherings, social festivities, and informal learning spaces. This intergenerational practice reinforces cultural knowledge, social norms, and local values, embedding education within the fabric of daily life.

From a linguistic perspective, Maguindanaon riddles contribute to vocabulary enrichment, especially in the mother tongue. Learners encounter words describing flora, fauna, household objects, and cultural practices that may not appear in standard textbooks, thereby expanding both lexical range and contextual understanding. Additionally, riddles encourage learners to think creatively and engage in active problem-solving, as they must interpret clues and apply reasoning to arrive at correct answers (Ningrum, Riyanti, & Regina, 2019). Such engagement promotes not only language acquisition but also metacognitive awareness, as learners reflect on how language can be used symbolically and figuratively.

Despite their pedagogical potential, Maguindanaon riddles remain under-documented and are at risk due to modernization and decreasing oral transmission. Scholars and cultural agencies emphasize the need for systematic collection, transcription, and annotation of these riddles to preserve their linguistic and cultural richness (NCCA, n.d.). Integrating Maguindanaon riddles into formal educational contexts such as vocabulary exercises or language learning activities can provide culturally relevant materials that enhance student motivation, reinforce mother-tongue literacy, and support the intergenerational transmission of cultural knowledge (Mla, 2020; NCCA, n.d.).

Proverbs

Proverbs are practical tools that can be employed to teach vocabulary, to exemplify and practice grammar points, to show creative use of language, and to teach and practice pronunciation due to their musical quality. Proverbs are found in almost all cultures. They are derived from the actual observation and the use of everyday life and express in different topics. Some proverbs are universal and are found in almost all language, some are often culture-bound and language specific (Hoshan, 2021). Proverbs are rich sources for sociologists, psychologists, for they contain a powerful message and help people express their distress indirectly and concisely (Al-Krenawi, 2000 as cited in Hoshan, 2021).

The Maguindanaon people possess a rich repertoire of proverbs, which encapsulate their cultural heritage, social norms, and ethical values (Mla, 2020). These proverbs are transmitted orally, often during family gatherings, storytelling sessions, and communal activities, serving as both entertainment and moral guidance. A study on the Meranao, culturally and linguistically related to the Maguindanaon, demonstrated that local proverbs foster understanding of ethical conduct, interpersonal relationships, and community cohesion (Eman & Magadan, 2025). In educational contexts, Maguindanaon proverbs can be integrated into language instruction to enhance vocabulary, contextual understanding, and students' appreciation of their cultural heritage. By linking traditional knowledge with formal education, these proverbs can cultivate not only linguistic proficiency but also moral development and cultural identity among learners.

Across global, Asian, Philippines, and Maguindanaon contexts, proverbs serve as powerful educational and cultural tools. They enrich language, foster cognitive and moral development, and preserve cultural identity. In particular, the integration of Maguindanaon proverbs into formal instruction offers opportunities for culturally responsive pedagogy, promoting students' linguistic skills while strengthening appreciation for their indigenous heritage. Recent studies underscore the relevance of such integration, highlighting the potential for proverbs to function as both learning tools and cultural repositories in contemporary educational practice.

Idioms

In the Philippine context, research underscores the strong influence of learners' first language (L1) on idiom acquisition. Comendador, Glimada, and Salajog (2016), in a study at the University of Mindanao, found that Filipino learners could more easily acquire English idioms with direct equivalents in Filipino, while idioms without counterparts posed greater difficulty. This finding aligns with earlier claims that idiom acquisition is deeply tied to cultural familiarity and language transfer. Other Philippine-based discussions on idioms stress the role of Mother Tongue-Based Multilingual Education (MTB-MLE) in shaping English idiom learning. An AJELS publication (2022) emphasized that idioms vary significantly across languages, and that Philippine ESL teaching should acknowledge these differences by embedding idiomatic expressions into multilingual curricula. Furthermore, studies report that while Filipino EFL learners recognize the importance of idioms in developing fluency, they seldom practice idioms in oral communication due to limited classroom exposure and insufficient instructional support (Tran, 2021). These findings indicate that idiom pedagogy in the Philippines still requires more systematic integration into language teaching, particularly in speaking-focused tasks.

Within Maguindanao, recent scholarship has provided an ethnolinguistic perspective on idioms. Eman and Magadan (2025) documented the meanings and cultural values embedded in Maguindanaon idioms, identifying their roles in transmitting moral, social, spiritual, and political values. They argued that Maguindanaon idioms serve as cultural repositories and should be incorporated into curricula to strengthen both language competence and cultural education. Other documentation efforts, including ResearchGate-based translations and glossaries, have highlighted the richness of Maguindanaon idioms and their potential for classroom use. Such work not only preserves indigenous knowledge but also creates opportunities for contrastive analysis between Maguindanaon and English idioms, which can deepen learners' understanding of figurative language and enhance their bilingual competence (Eman & Magadan, 2025).

These studies show that idioms are best understood when taught through contextualized, culturally informed, and multimodal strategies. For the Philippine setting, and particularly in Maguindanao, idiom teaching should balance the acquisition of English idioms with the preservation and appreciation of indigenous idioms. This dual approach can foster linguistic proficiency, cultural literacy, and a more meaningful engagement with both local and global languages.

Songs

The integration of indigenous literature, including songs, has gained attention for its dual role in supporting English learning and preserving cultural identity. Mangelen, Bawa, Untong, and Mohamad (2023) demonstrated that Maguindanaon love songs, when used as instructional materials, enhanced Grade 7 learners' comprehension of figurative language while deepening their appreciation of cultural heritage. Their findings illustrate how indigenous texts can enrich English education by promoting both linguistic competence and cultural pride.

Taken together, the global, regional, and local literature underscores that songs are more than supplementary materials; they are powerful pedagogical tools that enhance language skills, promote motivation, and sustain cultural continuity. For the present study, these insights provide a strong foundation for developing a Maguindanaon literature learning package in teaching English. By aligning global best practices with the integration of local cultural texts, the study aims to demonstrate that Maguindanaon songs can serve both as effective instructional aids and as instruments of cultural preservation.

METHODOLOGY

This study employed Research and Development (R& D) research design specifically the ADDIE model (Analyze, Design, Develop, Implement and Evaluate). Maguindanaon literary pieces were analyzed and integrated in the development of Maguindanaon literature learning package which was implemented in teaching Grade 7 English for the period of three months.

The respondents were consisted of twenty – one (21) English teachers in Maguindanao provinces. These teachers were Maguindanaon and taught English for at least three years. They responded on the acceptability survey of the developed Maguindanaon Literature Learning Package. While the participants of the implementation and evaluation phases were the 62 Grade 7 learners at Mindanao State University-Maguindanao Integrated Laboratory Science High School academic year 2025-2025.

Data on the effectiveness of the Maguindanaon Literature Learning Package were collected through the pretest and posttest scores of the participants. It was triangulated with the survey and open-ended questions for their comments and suggestions. Two English teachers who implemented the material were also interviewed to supplement the results of the survey. Class observations were also conducted to ensure the proper implementation.

Data were analyzed using descriptive statistics specifically the mean scores and the t-test for the significant difference on the pretest and posttest scores. Moreover, Cohen's d was used to measure the effect size or how big or meaningful a difference is.

RESULTS AND DISCUSSION

A total of 21 English teachers in Maguindanao provinces participated in the acceptability survey of Maguindanaon Literature Learning Package while 62 Grade 7 learners joined in the implementation phase.

Existing Maguindanaon Literary Pieces that can be Used in Teaching English

Table 1 presents the distribution of selected Maguindanaon literary pieces that can be utilized in teaching English. These literary genres were identified based on their relevance, instructional value, and suitability for Grade 7 learners. The data highlight the variety of culturally grounded materials available for integration into English lessons.

Table 1 Maguindanaon Literary Pieces that can be Used in Teaching English

Literary Genre	Number
Idioms (bayuk)	7
Proverbs (palibasan)	21
Riddles (antukan)	10
Songs (sengel)	8
Short Stories (tudtulan)	13
Total	59

The table shows that a total of **59 Maguindanaon literary pieces** were identified as suitable for use in teaching English, distributed across five literary genres. **Proverbs (palibasan)** recorded the highest number with **21 pieces**, indicating their richness and wide applicability in teaching values, figurative language, and moral lessons. This was followed by **short stories (tudtulan)** with **13 pieces**, which can be effectively used to develop reading comprehension, narrative structure, and critical thinking skills. **Riddles (antukan)**, numbering **10**, are useful for enhancing learners' analytical and inferential abilities. **Songs (sengel)** with **eight (8) pieces** support listening skills, pronunciation, and vocabulary development, while **idioms (bayuk)**, with seven (7) **pieces**, provide opportunities to teach figurative expressions and contextual meaning. Overall, the distribution suggests that Maguindanaon literature offers diverse and adequate materials that can be integrated into English instruction while promoting cultural relevance.

Maguindanaon Literature Learning Package Based on the Existing Literary Genres

The Maguindanaon Literature Learning Package entitled *Cultural Pathways: Teaching English with Maguindanaon Literary Gems (Worktext in Grade 7 English)* was carefully developed utilizing Maguindanaon literary pieces anchored in MATATAG curriculum of the Department of Education. The learning package integrates both the poetry in the first quarter and the prose for the second quarter as mandated in the learning competencies.

Objective

The learning package aims to provide contextualized teaching and learning materials for Grade 7 English with the integration of the Maguindanaon literary pieces written in Maguindanaon language alongside with its English translation. It includes engaging activities designed to enhance learners' reading comprehension, language acquisition, and critical thinking skills while preserving the rich literary traditions of the Maguindanaon people. Ultimately, the package seeks to cultivate a deeper understanding of cultural diversity and strengthen learners' connection to their heritage within the context of English language learning.

Rationale

The learning package was developed as a complementary set of instructional material for Grade 7 learners in Maguindanao aligned with the competencies of the MATATAG curriculum. The material emphasizes the integration of Maguindanaon literary text such as idioms, proverbs, riddles, songs and short stories into the teaching of English to cultivate learners' appreciation of their cultural heritage. Integrating culturally rooted content in the classroom not only fosters identity and pride among learners but also contributes to inclusive and responsive education (Delos Santos & Buenafe, 2022).

Description

The developed learning package is entitled, "*Cultural Pathways: Teaching English with Maguindanaon Literary Gems.*" It is designed to cover two quarters: poetry is featured in the first quarter, while prose is emphasized in the second. The package includes twelve lessons for the first quarter and eleven for the second, all anchored on the Grade 7 English learning competencies outlined in the MATATAG curriculum and guided by the lesson guides provided by the Ministry of Basic, Higher, and Technical Education or MBHTE. To ensure the attainment of intended learning outcomes, each lesson follows the 4A format—Activity, Analysis, Abstraction, and Application—an approach recognized for promoting active learning and deeper comprehension (Alcantara & Santos, 2023).

Validity and Acceptability of the Maguindanaon Literature Learning Package

Table 2 shows the level of validity and acceptability of the Maguindanaon Literature Learning Package in the teaching of English for Grade 7 learners of Maguindanao.

Table 2 Level of Validity of the Maguindanaon Literature Learning Package

Criteria	Validity		Acceptability	
	Mean	Description	Mean	Description
Objectives	4.97	Very High	4.95	Very High
Content	4.95	Very High	4.98	Very High
Format	5.00	Very High	4.98	Very High
Presentation	4.96	Very High	4.96	Very High
Usefulness	4.98	Very High	4.98	Very High
Overall Mean	4.97	Very High	4.97	Very High

With the overall mean of 4.97 in both parameters described as very high, the learning package is valid and acceptable as a complementary material in the teaching of English for Grade 7 learners. Format ($x = 5.0$) and

usefulness ($x = 4.98$) were rated as highest mean under the validity. Moreover, content, format and usefulness were rated ($x=4.98$) in the acceptability of the material. This implies that the learning package with Maguindanaon literary text is not only valid but also very useful in teaching English for Grade 7 learners in Maguindanao.

The format of the learning package was highly commended, achieving a perfect score of 5.00. This result emphasizes that language and structure of the package are well-tailored to learners' developmental and comprehension levels. Research indicates that well-structured materials with visually appealing formats significantly improve learners' motivation and cognitive processing (Yazon, 2020; Magsambol, 2023). The use of clear and concise language, especially when teaching literature, is essential in helping learners comprehend complex ideas while remaining inspired to learn (Gay, 2018).

Modern instructional approaches emphasize student-centeredness and the importance of addressing diverse learning needs (Tomlinson, 2017). Materials that offer high educational value and adapt to learner differences enhance academic performance and promote inclusivity (UNESCO, 2021). In remote or resource-constrained learning environments, materials that allow learners to manage their own pace significantly enhance academic resilience and self-directed learning (Bernardo et al., 2020). The acceptability of the package as a curriculum supplement also confirms its practicality and readiness for integration into the current education system.

Effectiveness of the Learning Package in Teaching Language and Literary Skills

According to David and Atienza (2023), effective learning materials must be contextualized, learner-centered, and aligned with pedagogical goals to ensure meaningful learning experiences. In the context of language education, particularly in culturally diverse settings, the integration of localized content such as indigenous literature fosters both linguistic proficiency and cultural identity (Reyes & Francisco, 2022).

Table 3 Pretest and Posttest Scores of the Grade 7 Students (n= 62)

Raw Score	Transmuted Grade	Pretest	Posttest	Descriptor
54 - 60	90 - 100	0	0	Outstanding
48 - 53	85 – 89	0	4	Very Satisfactory
42 - 47	80 – 84	3	12	Satisfactory
36 - 41	75 – 79	9	26	Fairly Satisfactory
0 - 35	Below 75	49	20	Did Not Meet Expectations
Total		62	62	

In the pretest, 79% or 49 out of 62 students fell within the lowest score range of 0 – 35 which is categorized as *Did Not Meet Expectations*. This indicates that prior to the use of the learning package, most learners demonstrated limited mastery of the competencies assessed.

However, after the administration of the learning package, there was a substantial decline in this category, with only 32% or 20 out of 62 students remaining in the *Did Not Meet Expectations* bracket. This 47% reduction in the lowest performing group highlights the learning package's effectiveness in addressing comprehension and engagement gaps. These results are supported by the result of the survey to students on the effectiveness of the learning package with a mean score 4.37 described as *Effective*. It highlights the indicators with highest mean of 4.58, "*I found that the Maguindanaon literature learning package helps me improve my reading and vocabulary, and The learning package helped me appreciate the significance of preserving Maguindanaon language and culture.*"

Overall, the data demonstrates that the learning package positively impacted student achievement, with marked improvements in all performance levels except the *Outstanding* bracket, which remains a target for further instructional refinement.

Table 4 Paired t-test results on the Effectiveness of Maguindanaon Literature Learning Package

Paired Variables	Mean	SD	t-value	p-value	Description
Pretest	29.40	7.89	11.63	0.001	Significant
Posttest	38.19	5.66			

The paired t-test yielded a t-value of 11.63 and a p-value of 0.001, which is well below the 0.05 threshold for statistical significance. This confirms that the difference in scores is not due to random chance but can be attributed to the intervention. The result indicates that the *Maguindanaon Literature Learning Package* had a statistically significant positive effect on the learners' performance in English.

This finding is consistent with the assertions of Andal and Reyes (2023), who emphasized that localized and culturally grounded materials promote learner engagement and understanding, especially in language instruction. Additionally, the findings affirm that integrating indigenous literature into English instruction contributes to meaningful learning. By grounding lessons in local culture, the learning package not only improved academic performance but also promoted cultural awareness and identity.

CONCLUSION

Based on the results, it can be concluded that the Maguindanaon Literature Learning Package is an effective resource for teaching English to Grade 7 learners. With a significant posttest gains, the package successfully enhanced students' reading, vocabulary, and critical thinking skills while fostering independent learning and engagement. By integrating authentic Maguindanaon literary texts, the learning package not only support language acquisition but also promoted cultural identity, values formation, and real-life application, aligning well with the goals of the MATATAG curriculum. These findings affirm that culture-based and learner-centered instructional materials can holistically improve academic performance and strengthen appreciation of indigenous heritage.

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