

Agta Mythology in Brgy. Tabunan, Borongan City, Eastern Samar

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ABSTRACT

With the advent of technology and shifting lifestyles, most scarcely documented folklore runs the risk of being lost; however, this study aimed to document one such undocumented folklore, namely, the *Agta* mythology of Barangay Tabunan, Borongan City, Eastern Samar. Using a qualitative design approach guided by the modified ADDE framework, data were collected through in-depth interviews with fifteen (15) elders of the community who possessed inherited and firsthand knowledge of *Agta* folklore. The findings revealed that the *Agta* is consistently described as a large, dark-furred, territorial creature with red glowing eyes, sharp claws, and a foul odor, and is generally associated with forested and mountainous areas. The *Agta* is seen as morally neutral, responding only when its territory is disturbed, and also as a social figure used by elders to instill caution and obedience among younger members. The documented findings formed the basis for the development of an illustrated storybook, which was evaluated by ten (10) high school teachers based on the modified Evaluation Rating Sheet for Storybooks and Big Books Department of Education, Region III, Nueva Ecija. The material received an Excellent rating, interpreted as highly acceptable and meeting all the required standards in the parameters of, visuals (4.5), story (4.4), and socio-cultural sensitivity (4.4), while the remaining parameters, including language (4.2), development aspect (4.1), plot/story line (4.1), characters (4.0), grammar (3.9), prints (3.8), book design and layout (3.6), and paper and binding (3.6), all received a rating of Very Satisfactory, collectively indicating that the material is an acceptable educational and cultural resource with only minimal revisions needed.

Keywords: Agta, folklore, mythology, oral tradition, story book, cultural preservation, Eastern Samar

INTRODUCTION

Communities use myths to explain their beliefs, experiences, and traditions. These stories are usually passed on by word of mouth rather than by writing and continue to form part of a community's collective memory, especially in societies where elders play a significant role in passing stories from one generation to the next (Jocano, 1969; UNESCO, 2003). Nature plays a crucial role in many Philippine myths, which frequently feature supernatural beings believed to inhabit forests, mountains, and other isolated areas (Ramos, 2010). Such narratives are preserved by word of mouth and remain alive, although not represented by written documents.

Among the mythical creatures featured in Philippine folklore is *Agta*, a creature generally associated with forested and mountainous areas. It is widely described as having a large and powerful build, dark fur, glowing red eyes, and a distinctive appearance. The *Agta* is often considered territorial, being deeply connected to wild and natural environments (Aswang Project, n.d.). Stories of the *Agta* vary from place to place and are usually passed down orally.

One such community is in Barangay Tabunan, Borongan City, Eastern Samar Province, where accounts of the *Agta* continue to be transmitted by elders through oral storytelling. However, these narratives remain largely undocumented and at risk of fading away. As noted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2003) and Eslit (2023), the rapid effects of modernization, lifestyle changes, and the growing dominance of electronic media have led to the decline of oral traditions, with younger generations showing less interest in their preservation. Without proper documentation, locally held myths, such as those of

the *Agta*, may gradually disappear from the community's cultural memory.

Meanwhile, Malliga and Balamayuranathan (2025) emphasize that digital technology and multimedia formats provide possible solutions to the challenges in preserving oral narratives, as they make it possible to record, illustrate, and share them to a much broader audience without modifying the original content.

This study aims to document and preserve *Agta* mythology in Barangay Tabunan, Borongan City, using a multimedia-based approach. Specifically, it seeks the following: 1. To gather and document stories, accounts, and cultural knowledge related to *agta*; and 2. To develop digital art material based on the information gathered about *agta*; and 3. To evaluate the developed material using the modified evaluation tool of DepEd Region III, Nueva Ecija, Evaluating Rating Sheet for Storybooks, and Big Books.

METHODOLOGY

Research design

This study will employ a qualitative method to gain deeper insights into the stories and beliefs regarding the *Agta* that are present within the community. Information will be gathered via interviews with knowledgeable individuals, such as seniors and community storytellers. They play a crucial role in the study as they have been exposed to these narratives across generations and have contributed to their preservation by passing them on to others. Throughout the interviews, participants will be prompted to share any narratives, insights, or experiences connected to the *Agta*, whether they were relayed to them or had a firsthand experience.

This research will be guided by the ADDIE instructional model, excluding the implementation phase; thus, we will adopt a modified ADDE framework, which is justified as the study emphasizes the analysis, design, development, and evaluation of folklore-based content, rather than the implementation of the developed materials.

Upon completion of the interviews, the accumulated stories underwent a systematic individual analysis. Recurring elements such as descriptions of *Agta*, its attributed actions, and its perceived interactions with community members. These recurring elements will provide insight into how the community understands *Agta*. Furthermore, the study will also examine the social contexts and occasions on which these narratives are shared, as well as the factors for their continued remembrance and transmission in the present day.

Research locale

This study was conducted in *Barangay Tabunan, Borongan City*. *Tabunan* is a *Barangay* in the city of *Borongan*, in the province of *Eastern Samar*. Its population, as determined by the 2020 Census, was 2,309. This represented 3.21% of the total *Borongan* population. (Retrieved from <https://www.philatlas.com>, January 18, 2026). The continued circulation of local myth narratives, such as the *Agta*, among the community members, especially the elders and long-standing members, underscores the suitability of the *barangay* as an appropriate site for the study.

Research respondents

The respondents of this study will consist of 15 elders living in *Barangay Tabunan, Borongan City, Eastern Samar*. These respondents were chosen because they are long-time residents of the *barangay* and are more likely to have knowledge and firsthand experience related to *Agta* folklore. Their familiarity with local stories allows them to provide useful and reliable information for the study.

For this study, the researchers will use a purposive sampling approach to select respondents with substantial knowledge of *Agta* mythology. This sampling method is appropriate because it allows the researchers to intentionally select individuals who can contribute meaningful information based on their experiences. In qualitative research, understanding is mainly drawn from participants' narratives, as their personal accounts and interpretations help explain how local folklore is remembered, valued, and sustained within the community (Bhandari, 2020; Tenny et al., 2022).

Respondents profile

The respondents of this study will comprise elders aged 50 years and above from Barangay Tabunan, Borongan City, Eastern Samar. This age group was specifically selected because of their extensive exposure to local oral traditions and community storytelling, making them the most knowledgeable and reliable sources of information about *Agta* mythology.

Marshall (1996) noted that qualitative studies typically involve 10 to 20 participants, because the primary goal of qualitative research is to achieve in-depth knowledge rather than numerical representation. Based on this guideline, purposive sampling was used to select a total of 15 elders or cultural informants in this group by ensuring that each had relevant knowledge and personal familiarity with *Agta* folklore.

Table 1. Shown in the table is the Research Respondents

Respondent Type	Number	Role in the study	Phase Involved
Cultural informants/ elders	15	Provide myth narratives and cultural context	Analysis, Design, Development,

Analysis Phase

This is the phase in which the researchers will concentrate on planning the study. This comprises the determination of the specific information needed about the *Agta* folklore, clarification of the research problem, determination of the most appropriate respondents, and preparation of the necessary data-gathering tools.

Qualitative interviews were used to collect data, and community elders from Barangay Tabunan, Borongan City in Eastern Samar aged 50 years and above were chosen as the most suitable respondents because they have a keen familiarity with oral traditions in the local area. A modified interview questionnaire was used as a guide during the interviews to help ask clear and organized questions about the *Agta's* appearance, behavior, setting, and the lessons conveyed in the narratives.

The researchers also reviewed related literature on folklore and oral traditions to inform and guide the formulation of the interview questions. Taking direction from known ethnographic and qualitative work, the researchers modified and based the interview guide on descriptive ethnographic questions (Spradley, 1979) and the framework of the documentation of intangible cultural heritage under the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2003). Through this process, the researchers were able to identify key narrative elements to focus on, including the characters, setting, sequence of events, and the cultural lessons associated with the *Agta* myth.

Design Phase

After the composition of the interviews, the researchers will consolidate the obtained narratives and transfer the results from the analysis phase into a structured plan relating to the visual and story representation of *Agta* mythology. The stories told by the elders will be structured in a coherent plot that will determine the logical sequence of events and the global flow of the narrative.

Based on the consolidated narratives, scripts, and thumbnails, we will plan the progression of scenes and story flow. Character designs will be drafted through detailed sketching, with careful attention to physical features, proportions, and the amount of defining characteristics based on the theories of the elders.

The digital illustration application Affinity will be used to create the thumbnail, draft sketches, and storyboard panels. Affinity is chosen for its flexible editing capabilities, layer control, and efficiency in revising visual elements, which are necessary for revising design concepts at the visual planning stage. As stated by Lupton

(2015), digital design tools provide for an iterative design process and maintain visual consistency as ideas are developed and refined. The outputs of this phase will provide a conceptual visual touchstone for the development phase so that all visual elements will be consistent with *Agta* mythology.

Development Phase

The Development phase was dedicated to the development of digital material based on the approved design of the Design phase. During this phase, the researchers will plan the implementation of how to realize the approved concepts into a complete and polished digital output. The first step of the researchers will be to create the line art for the *Agta* character and background scenes. After the completion of the line art, a monochrome color schedule will be utilized to complete the mood and dark atmosphere that can be linked with the *Agta* and its forest and mountainous environment. Additional information will then be added to enhance the overall visual quality of the illustrations.

Evaluation Phase

In the evaluation phase, the researcher will evaluate the effectiveness, quality, and acceptability of the developed output using the Evaluation Rating Sheet for Story Books and Big Books of the Department of Education–Nueva Ecija. The output will be rated by expert evaluators based on standardized criteria. Descriptive statistics and, in particular, weighted means will be applied to analyze the results, and qualitative feedback will help refine and validate the final material.

Data Analysis

Table 3. Rating Scale Based on the DepEd–Nueva Ecija Evaluation Rating Sheet for Story Books and Big Books

Scale	Mean Range	Descriptive Rating	Interpretation
5	4.21 – 5.00	Excellent	Highly acceptable; meets all required standards
4	3.41 – 4.20	Very Satisfactory	Acceptable with minimal revisions
3	2.61 – 3.40	Satisfactory	Acceptable with moderate revisions
2	1.81 – 2.60	Fair	Needs major revisions
1	1.00 – 1.80	Poor	Not acceptable

Ethical Considerations

This multimedia research project adhered to established ethical standards throughout the processes of data gathering, content validation, and expert evaluation. Informed consent was obtained from all validators prior to participation, ensuring that they were fully informed of the study's objectives, procedures, and their right to withdraw at any stage without any consequences.

Confidentiality and anonymity were strictly observed. Any references to institutional records or contextual information used to guide content development were examined only in a summarized form, with no personally identifiable information included. Evaluators' comments and ratings were treated confidentially and reported solely in an aggregated form to prevent individual attribution.

All digital and printed materials generated during the validation process, including scripts, storyboards, and multimedia outputs, were securely stored and accessed only by the researcher. Upon completion of the study, all materials were archived or disposed of responsibly in accordance with institutional guidelines.

The study upheld the principle of beneficence by ensuring that all research activities minimized risk and supported positive educational and cultural outcomes. The primary purpose of the project was to produce multimedia materials that promote cultural awareness, ethical representation, and educational value. Prior

coordination and written permission from the appropriate academic authorities were secured to ensure compliance with institutional and ethical research standards before the validation activities were conducted.

RESULTS AND DISCUSSION

This section presents and discusses the analysis of the study based on the interviews conducted with selected elders and community members from Barangay Tabunan, Borongan City, Eastern Samar. The information was collected using a modified research questionnaire for Eastern Samar myths: A research-based digital storytelling project. The results were collected using the modified research questionnaire, which was created by the researchers to record the physical characteristics, meanings, and narrative roles of the *Agta* before its creative adaptation.

From the respondents' accounts, all the participants agreed that the *Agta* existed long before humankind and was closely associated with the forested and mountainous areas in Barangay Tabunan. Dense forests and remote upland areas were consistently identified as its dwelling places. Most of the respondents described the *Agta* as tall and able to change their size and be bigger or smaller if needed, and covered in thick fur, often black, and mostly active at night. A few reported brown or gray fur, with one report stating that it was made by God for the purpose of managing the forest. All the respondents agreed that this *Agta* has red eyes, a hairy body, large sharp nails/inclaws, and a foul smell to indicate its presence nearby. Most of the respondents generally described the *Agta* as male, with only one mentioning the female version. Some respondents described its face as human, and others said that it had a snout that looked like a dog.

In terms of weaknesses, there was total consensus among the respondents that the *Agta* avoids bright sources of light or fire. Some also said that prayers or *orasyon* weaken it or drive it away. These limitations mean that the *Agta* retreats instead of taking a direct stand against humans. Respondents also stressed that people could avoid encounters by being respectful of the forest and not carelessly trespassing into certain areas.

Regarding behavior, the *Agta* is generally non-hostile, unless its proficiency is agitated by the or its territory. Several accounts spoke of the creature being morally neutral, and others said that harm may occur when people provoke the creature or disrespect nature. Respondents stressed that the *Agta* rarely attacks without a reason and instead can use fear and warning (such as loud howling at night) to scare off unwanted visitors to ensure the safety of its domain. These results suggest that fear related to the *Agta* is not due to constant aggression, but to unpredictability and the consequences of disrespectful actions.

From a cultural perspective, the *Agta* is both a defender of the forest and a feared and sometimes mischievous being. While some people responded that it is protecting its territory, others emphasized fear-provoking behaviors, such as howling and harming livestock. Signs associated with its presence are strange sounds, bad smells, and disturbances of the environment. Individuals may leave the area or take specific actions with caution because of recognition of these signs. These practices are usually enforced by elders and long-term community members who are familiar with the stories. Several respondents also shared that the *Agta* is a moral deterrent applied to discipline children, especially disobedient children, to make them obedient to their parents and prevent them from wandering at night. Parents and elders frequently tell stories about the *Agta* to instill caution and respect into the younger members of the community. This indicates that the *Agta* is not only used as a supernatural being in the forest but also as a social tool to guide behavior in families. The myth enforces authority, obedience, and awareness of the peril by fear instead of strict punishment. Although knowledge of the existence of the *Agta* has been retained among younger generations, belief in its existence has gradually declined. This change points to the need to write and tell stories to preserve local knowledge and traditional practices.

Guidance for adaptation included the need to preserve the *Agta's* fundamental characteristics. Its tall and hairy appearance, dwelling in forested and mountainous areas, ability to change its size, dark fur, red eyes, bad smell, fear of bright light or fire, and territorial behavior remained unchanged. The image should be representative of its role in defending its territory as much as establishing its image as a dreaded force. Overall, the results show that the *Agta* narrative does represent how the community believes in terms of territory, fear, and respect for forest spaces. These elements had a direct influence on the narrative structure and pictorial direction of the creative project.

The questionnaire is structured into ten (10) thematic sections.

The data were gathered using a researcher-developed questionnaire adapted from Spradley's Ethnographic Interviewing, UNESCO Intangible Cultural Heritage Documentation, Propp's Morphology of the Folktale, Campbell's Myth Functions, and NCCA Folklore Guides. The instrument comprised ten (10) thematic sections:

Section	Focus
A	Origin and Historical Background
B	Physical and Supernatural Description
C	Strengths, Powers, and Abilities
D	Weaknesses and Limitations
E	Behavior, Morality, and Intent
F	Cultural Function and Symbolism
G	Rituals, Beliefs, and Taboos
H	Variations and Multiple Versions
I	Modern Relevance and Continuity
J	Guidance for Story Adaptation

These questions were adapted from Spradley's Ethnographic Interviewing, UNESCO Intangible Cultural Heritage (ICH) Documentation, Propp's Morphology of the Folktale, Campbell's Myth Functions, and NCCA Folklore Guides.

Table 4. Thematic Summary of Agta Findings and Design Implications

Thematic Category	Dominant Findings	Design Implication
Origin & History	Believed to exist long before humans; associated with forests and mountainous areas	Setting anchored in dense forests and upland terrain
Physical Description	Tall, hairy being with dark fur, red eyes, nails or claws, foul odor; face described as human-like or dog-like; capable of changing size	Large-scale character design, dark tones, strong silhouette, animalistic and humanoid blend
Powers	Size manipulation	Large-scale character design, dark tones, strong silhouette, animalistic and humanoid blend
Weaknesses	Avoids bright light and fire; some accounts mention prayer as protection	Use of light as deterrent; retreat-based tension rather than direct combat
Morality	Morally neutral; reacts when territory is disturbed or nature is disrespected	Territory-based conflict; consequence-driven narrative
Cultural Function	Used to discipline children and warn against wandering or forest disturbance	Cautionary narrative reinforcing obedience and respect
Rituals & Taboos	Avoid entering forest carelessly; follow elder guidance; avoid provoking presence	Scene cues showing behavioral limits and territorial boundaries
Variations	Minor differences in fur color, facial features, and gender	Flexible visual interpretation while preserving core traits
Modern Relevance	Strong belief among elders; declining belief among youth	Modern retelling through digital storytelling to preserve narrative
Adaptation Guidance	Core traits such as tall stature, fur, red eyes, foul odor, territorial behavior, and fear of light must remain	Design and narrative constraints to maintain authenticity

Table 4. Thematic Summary of Agta Findings and Design Implications

Based on the consolidated narratives gathered from the interviewees, the *Agta* is presented as more than a

physical creature but also as a figure embodying local perceptions of territorial boundaries, moral consequences, and caution within forest environments. The creature is consistently associated with forested and mountainous areas in Barangay *Tabunan*.

Respondents described the *agta* as tall and heavily covered in dark fur or skin, with glowing red eyes, sharp claws, and a foul odor that signals its presence. While some accounts portrayed its face as human-like and others described dog-like features, the core physical traits remained consistent across interviews.

The *Agta* is not depicted as constantly aggressive. On the contrary, it is supposed to manifest itself, howl loudly, or in response to any disturbance of its territory. This description does not focus on constant hostility but is rather related to unpredictability and territory. The visual evolution of the *Agta* was directly informed by these recurring features, such as its imposing size, nocturnal feel, and disturbing ambiance, without being overwrought or committed to thoroughly monstrous readings of it.

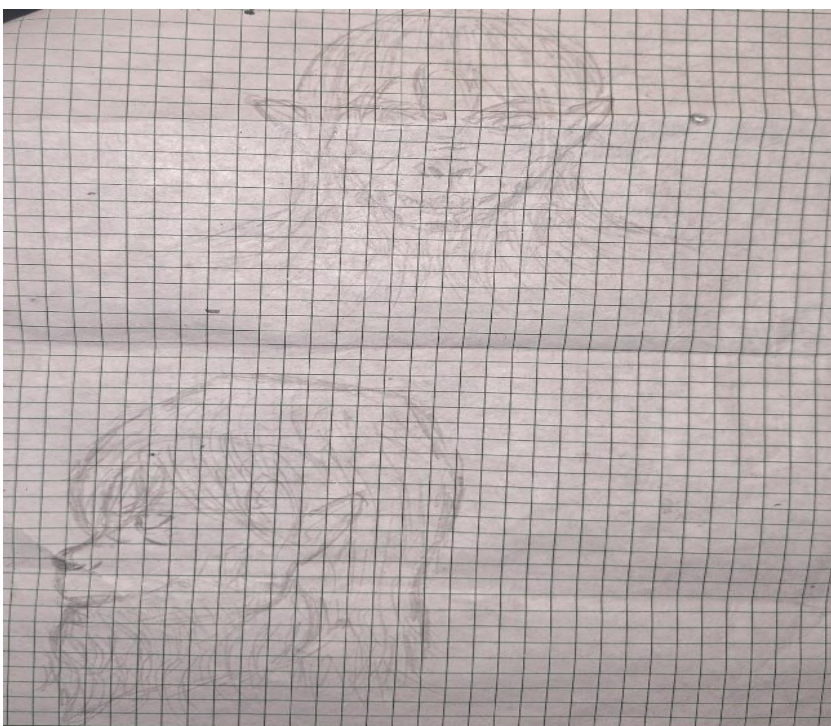
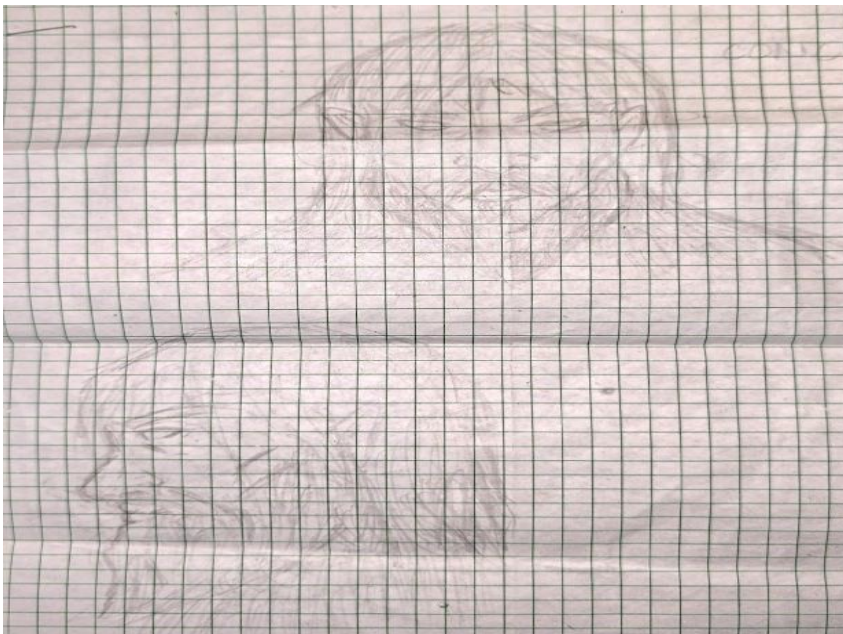


Figure 1: Exploratory Concept Sketches

Figure 1 presents the initial exploratory sketches of *Agta* based on the consolidated interview data. The sketches describe the variations in the structure of the faces such that they could possess the features of both humans and dogs, as the respondents stated, although the main features were the same. The primitive designs focused on the *Agta* (Tall) stature, brawny hair on the body, acute nails, length of limbs, and vulture-like figure. The angles of the heads and ratios were also tested to bring out its presence in an area and fear, but were not overdone. The stage also allowed the researchers to conduct investigations regarding the visual interpretations, in which the final design could be redesigned using the characteristics that were reported the most often. This step enabled the researchers to investigate the visual interpretations and then hone the final design by the most common characteristics that were frequently reported.

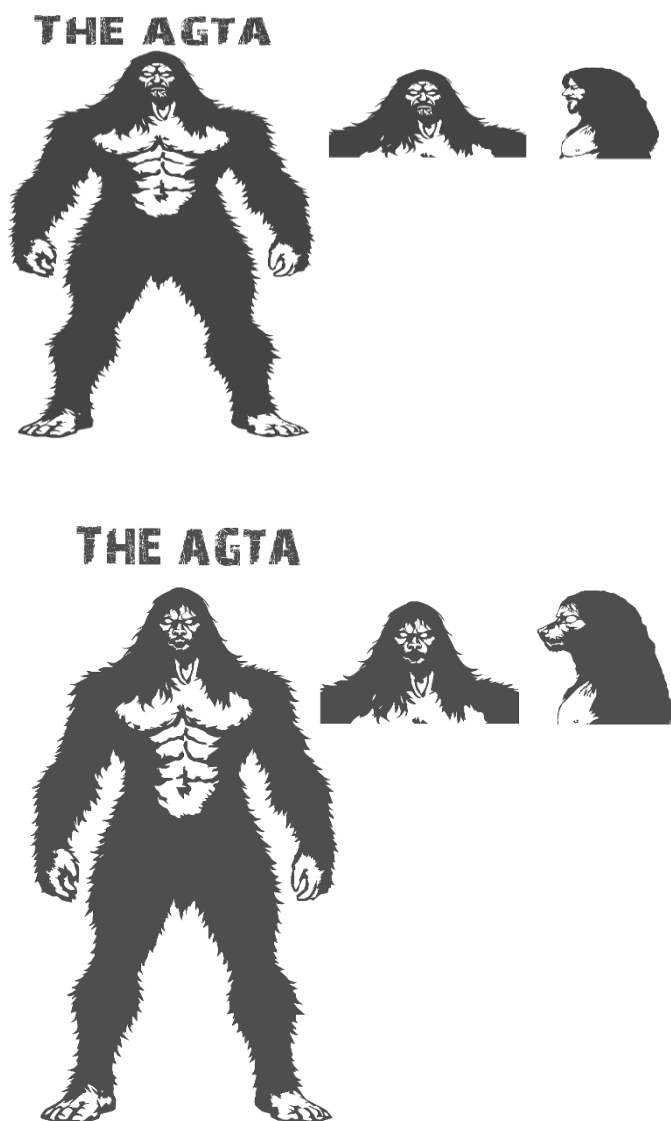


Figure 2: Refined Design Variation

Figure 2 presents a refined character design derived from the thematic analysis of the interviews, particularly the physical description and behavioral attributes of the *Agta*. The figure emphasizes a tall and muscular build, dense fur texture, elongated limbs, and an intimidating stance. The facial variations illustrate both human-like and dog-like interpretations reported by respondents. The design also integrates sharp claws and subtle anatomical exaggeration to reflect strength and territorial dominance. This stage focused on balancing realism with supernatural elements without exaggerating the creature into a purely monstrous form.

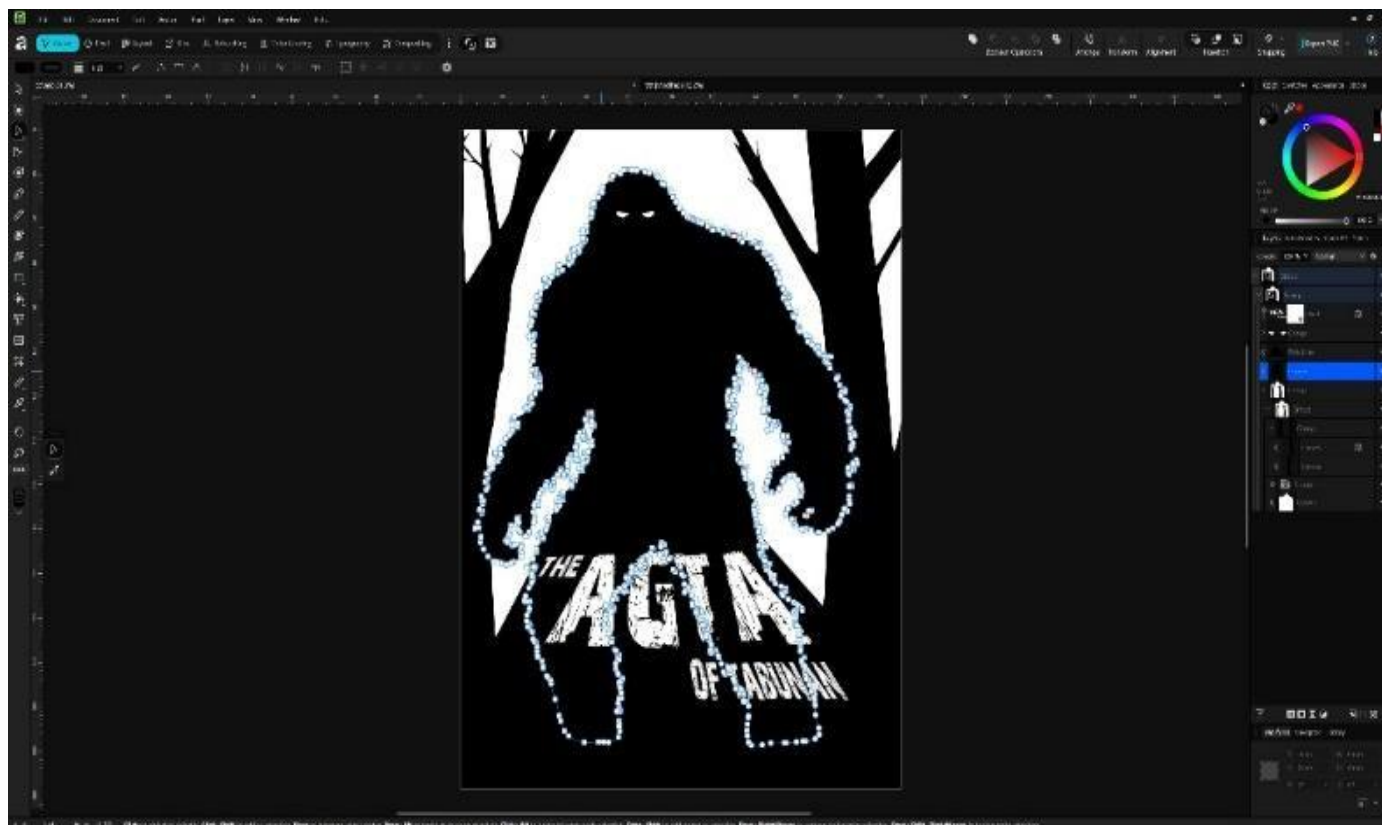


Figure 3: Final design concept of the creature.

Figure 3 shows the final *Agta* design, which is situated in a forest scene at night. This setting connects it closely to forested and mountainous regions. The tallness of its structure, thick fur, and red eyes are the predominant characteristics found in the interview data. The human shape that is embracing a light source is indicative of the *Agta* being weak against fire or bright sources of light. This encounter brings the creature out as aggressive and defensive, instead of always violent. The shadows and dark colors emphasize its nocturnal nature and the fear that the respondents are talking about. The ultimate design applies the recorded physical characteristics, actions, and setting into a consistent visual mold based on the gathered stories.



Figure 4: Character Line Art

Figure 4 shows the clean-line art of the character *Agta*. The illustration is pegged on the unified information and Final Creature Design Concept. The drawing shows *Agta*'s huge structure, dark fur, and unique facial expression, which is descriptive, as indicated by the respondents.

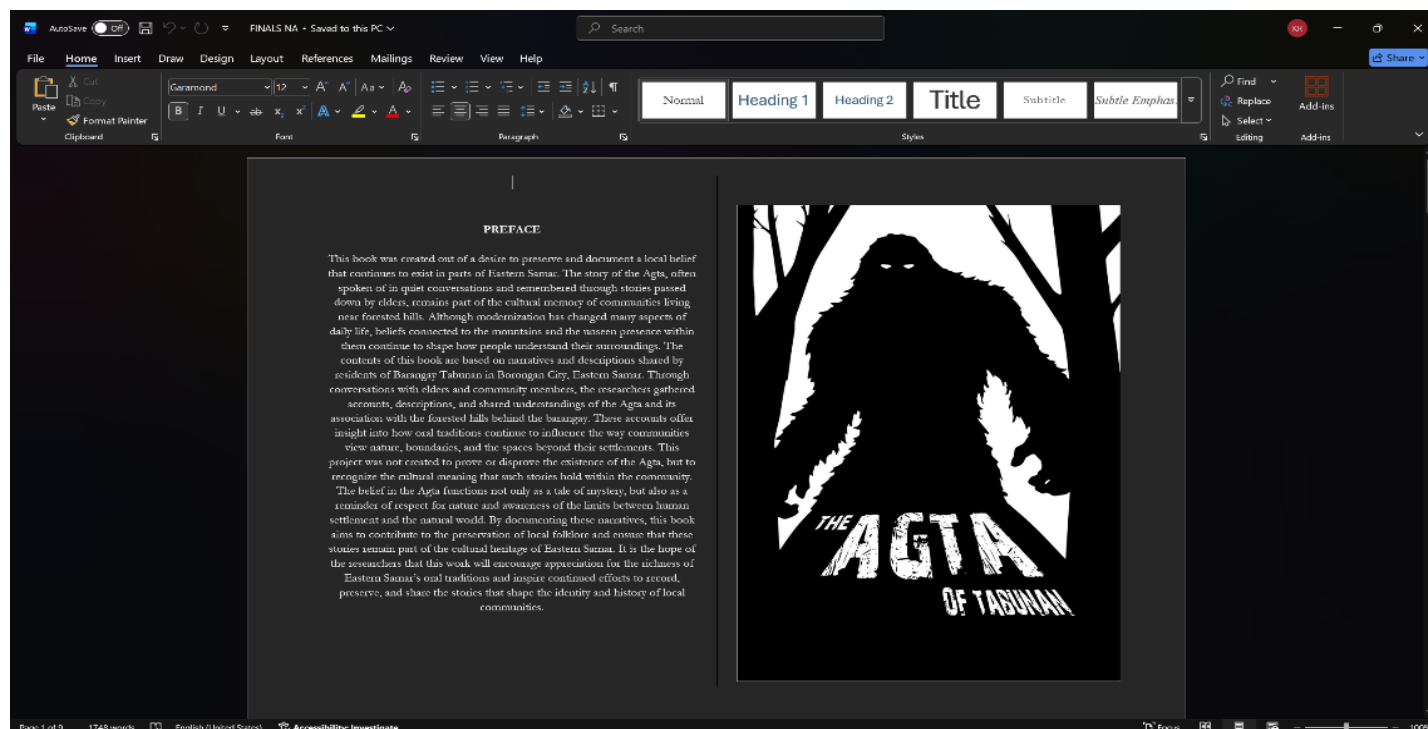


Figure 5: Cover Page of the Story Book

Figure 5 shows the cover page of the developed digital material. The cover page shows the illustrated appearance of *Agta* to entice readers and the introduction of the story. It also shows the title “The *Agta* of Tabunan,” along with the authors' names and preface.

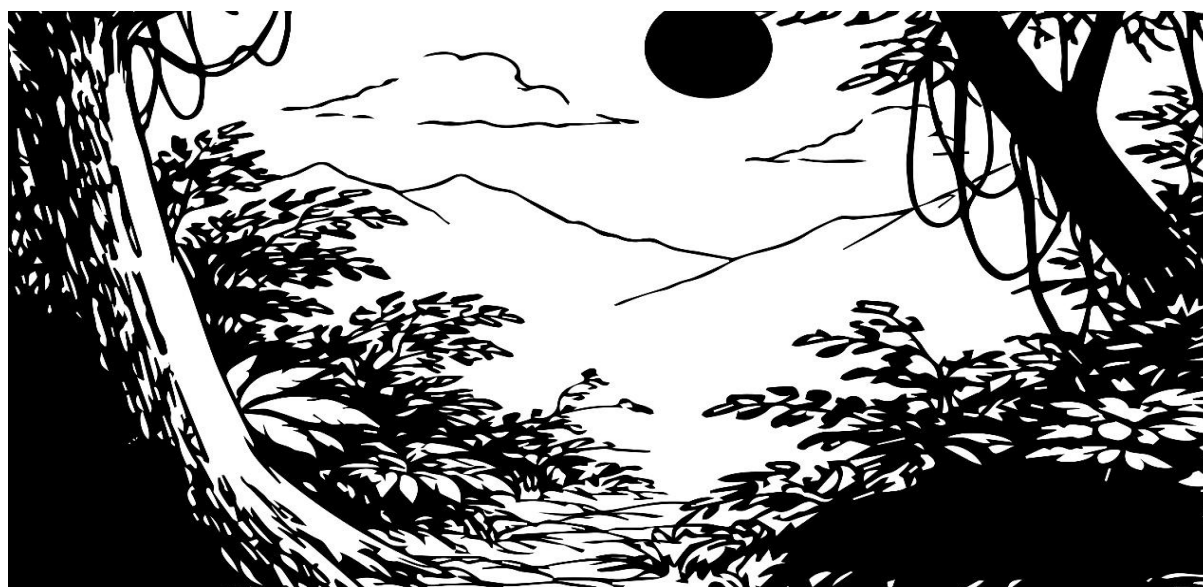


Figure 6: Environment

Figure 6 shows the environments where the *Agta* is believed to exist. This illustration is based on the data gathered from the respondents and the researchers' final interpretation of the *Agta*'s environments.

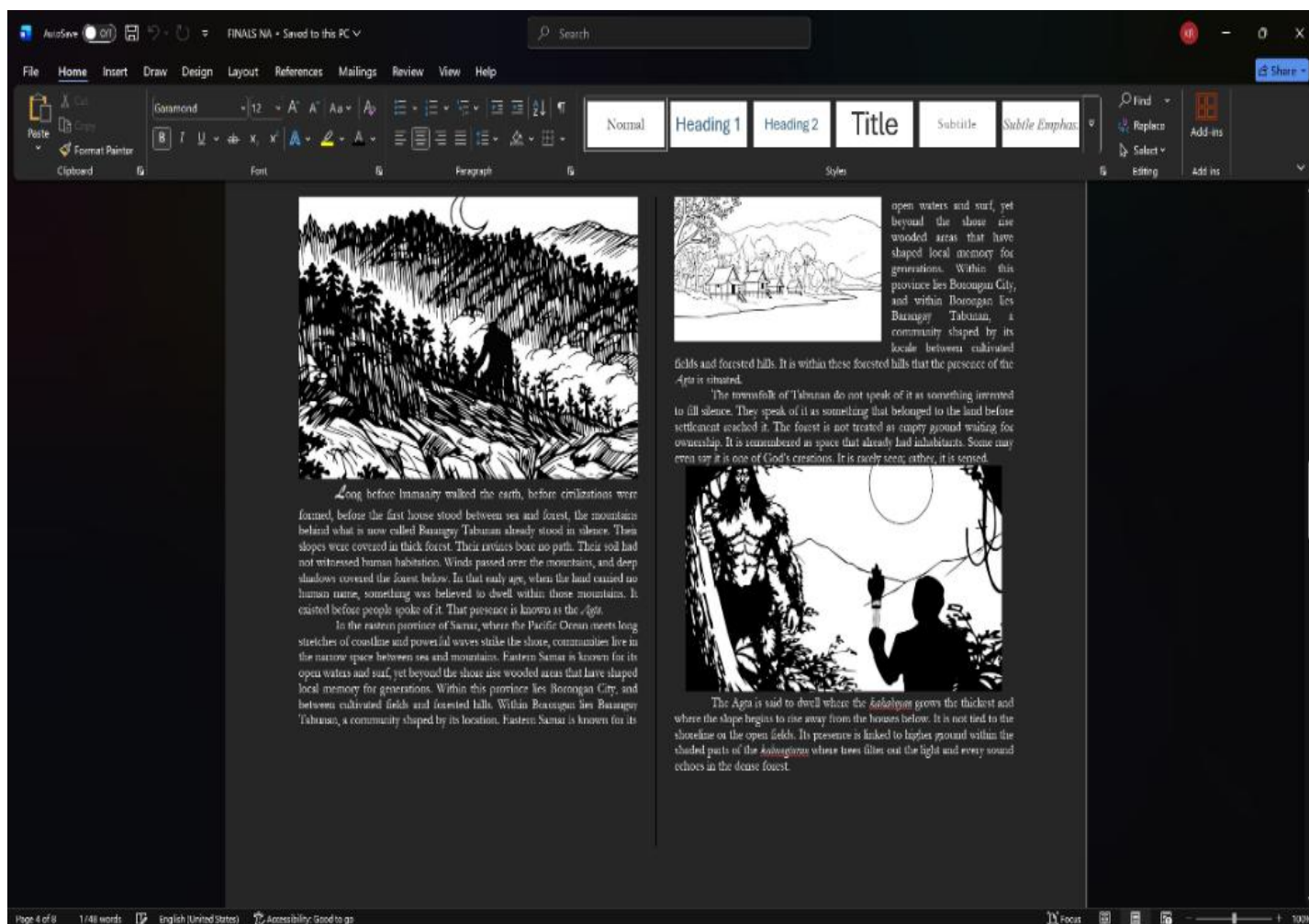


FIGURE 7: The Content

Figure 7 shows the content of the digital material, featuring an illustration of the environment and the opening paragraph of the story.

Material Development





Figure 8: Booklet Material

The storybook was printed and arranged as easy-to-handle reading material. A monochrome scheme was used to place greater focus on the narrative and the simple illustration of the *Agta*. The evaluators' ratings will determine whether the content was effectively delivered while maintaining an engaging visual storytelling experience.

Evaluation

Following the completion of the production and printing of the materials, the researchers distributed the materials along with evaluation sheets adapted from the Department of Education–Nueva Ecija Evaluation Rating Sheet for Story Books and Big Books. The materials were evaluated by ten (10) high school teachers who served as evaluators to assess the effectiveness and overall quality of the storybook. The evaluation tool measured several parameters, namely story, socio-cultural sensitivity, developmental aspects, plot, characters, visuals, language, grammar, printing quality, book design and layout, and paper binding.

Table 5. presents a summary of the evaluation results of the developed storybook material.

Parameter	Grand Mean	Descriptive Rating	Interpretation
Story	4.4	Excellent	Highly acceptable; meets all required standards
Socio-Cultural Sensitivity	4.4	Excellent	Highly acceptable; meets all required standards
Development Aspect	4.1	Very satisfactory	Acceptable with minimal revision
Plot/Story Line	4.1	Very satisfactory	Acceptable with minimal revision
Characters	4.0	Very satisfactory	Acceptable with minimal revision
Visuals	4.5	Excellent	Highly acceptable; meets all required standards
Language	4.2	Very satisfactory	Acceptable with minimal revision
Grammar	3.9	Very satisfactory	Acceptable with minimal revision
Prints	3.8	Very satisfactory	Acceptable with minimal revision
Book Design and Layout	3.6	Very satisfactory	Acceptable with minimal revision
Paper And Binding	3.6	Very satisfactory	Acceptable with minimal revision

In Table 5, the parameter with the highest mean is Visuals. with a grand mean of 4.5, which is described as excellent and highly acceptable; meets all required standards. This indicates that the visual elements of the storybook effectively support the narrative and clearly present the features and environment associated with the *Agta* story. Similarly, the parameters Story and Socio-cultural Sensitivity both yielded a mean of 4.4, which is described as excellent and highly acceptable; meets all required standards. These scores suggest that the materials

met the evaluators expectations, and greatly contributed to the effectiveness of the material.

In contrast, the remaining parameters—development aspect, plot/story line, characters, language, grammar, prints, book design and layout, and paper and binding—received mean scores ranging from 3.6 to 4.2, all rated as very satisfactory and acceptable with minimal revision. These results indicate that, while the material generally met the expected standards of the evaluators, certain aspects of the storybook may still require some minor refinements to further improve the clarity and overall quality of the storybook. Nonetheless, the overall results garnered favorable responses from all evaluators, with ratings ranging from excellent to very satisfactory. This demonstrates that the developed material meets the evaluators’ expectations and standards and can be effectively used as a learning resource for presenting local myths and folklore.

CONCLUSION

After the successful conduct of this study, the research has the following conclusions:

1. The researchers gathered and documented stories, accounts, and cultural knowledge related to the *Agta*.
2. The researchers developed digital art materials based on the information gathered about *Agta*.
3. The developed storybook was evaluated using the modified Evaluation Rating Sheet for DepEd Region III, Nueva Ecija, Storybooks and Big Books. The evaluation results revealed that all the parameters assessed, visuals obtained the highest mean with a grand average of 4.5, followed by story and sociocultural sensitivity, both with a mean of 4.4, all rated as excellent and interpreted as highly acceptable. The remaining parameters, including developmental aspect, plot/story line characters, language, grammar, prints, book design and layout, and paper and binding, received mean scores as high as 4.2 and as low as 3.6, all rated as very satisfactory and interpreted as acceptable with minimal revision. Overall, the evaluation confirmed that the material is highly acceptable as both an educational and cultural resource, with ratings of excellent to satisfactory, requiring only slight improvements to further strengthen its overall quality.

RECOMMENDATIONS

Based on the evaluation results and feedback from the evaluators, the researchers recommend that certain repetitive parts of the storybook be revised to improve clarity and narrative flow. It is also recommended that the material clearly distinguish between the *Agta* and *Kapre* to avoid confusion among readers. Furthermore, the title of the story is recommended to be shortened to “*Agta*” as the term is widely recognized in Eastern Samar. In addition, particular attention should be given to the parameters that received the lowest score among the evaluated criteria: paper and binding, book design and layout (both with a mean of 3.6), prints (with a mean of 3.8), and grammar (with a mean of 3.9). These areas should be prioritized in the revision of the material to further improve its overall presentation, physical quality, and linguistic accuracy.

Finally, similar studies focusing on other scarcely documented creatures and myths within the region are strongly encouraged. Such efforts would play a significant role in safeguarding the community’s fading traditional knowledge and laying the groundwork for a regional folklore archive that can serve as a foundation for future ethnographic research.

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