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DAP-AYANISM AS A MODEL OF CULTURE -BASED EDUCATION ROOTED IN THE APPLAI INDIGENOUS CULTURE IN THE PHILIPPINES: AN ETHNOGRAPHIC STUDY

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ABSTRACT

This qualitative study, utilizing a hybrid research design, examined the Dap-ayanism as a model of culture -based education. Data were collected through semi-structured, in-depth interviews and analyzed using Colaizzi's method to generate themes that reflect participants' perspectives on this traditional educational practice. Findings of socio-cultural characteristic of Dap-ay indicate that Dap-ay education is distinct from formal schooling, functioning as a center of the common good, center of stewardship education, center of community forum and a sacred sanctuary. Three overarching themes-Cultural Embedded Instruction, Reflective Dialogue Method and Relational Learning emerged as core elements shaping the effectiveness of the teaching learning process. Collectively, these themes underpin the Dap-ayanism educational model, which emphasizes the preservation of man, social order, and conservation of natural environment among the younger generation. The insights generated by this study offer valuable implications for the development of educational frameworks appropriate to informal and alternative learning systems. Moreover, they provide an empirical foundation for curriculum developers seeking to design programs grounded in indigenous knowledge systems and fundamental human values. This study contributes to the expanding body of literature on indigenous education and highlights the continuing relevance of the Dap-ayanism in contemporary discourse on culturally responsive and community-based pedagogy.

KEYWORDS: Dap-ayinism, Culture -Based Education, Pedagogy, Effectiveness Background of the Study.

1. INTRODUCTION

Dap-ay is a cultural, political, and social system of the *Applai* indigenous people in the Philippines built with council of elders. These council of elders serve as decision or policy maker, justices, educators, and administrators of governance. Dating back to ancient times, Dap-ay was an education system, a center of governance and developing moral values of the citizen. It applies the principles of elder-led decision-making, tribal unity, and collective leadership. The council of elders gathers together to discuss and decide on cultural, political, educational, agricultural, social and environmental matters including internal and external community relations (Episcopal Commission on Indigenous peoples, 2006).

Education in Dap-ay is informal with unstructured curriculum. It is a prehistoric to the *Applai* tribe before the institutionalization of education. It is a common practice that being educated means 'going to school', the place of learning. But to the *Applai* tribe, people will ask where they got their knowledge, where did they go to learn and where did learning happen. Before the establishment of formal school, learning was everywhere and in every moment. With regards to development of moral values among the children, it took place in the Dap-ay. Education in the Dap-ay is lifelong learning that was popularized in education circles.

However, the marginalization of indigenous education by western-based educational systems bawls the urgency to revitalize the Indigenous Knowledge Systems (IKS) of the Indigenous Peoples to restore challenges related to declining moral, social, political, and nationalistic values that influence the development of learners.

Despite the fact that people are now living in the modern age, the tribal communities have still preserved some of their educational practices. The value system being practiced by some tribal communities since the early days is still being observed. As a traditional system of education, Dap-ay brings some degree of development to their manhood and peaceful community. It was the place for transmitting knowledge to the next generation.

The education system continues to encounter challenges related to moral, social, political, and nationalistic values that influence the development of learners. Issues such as bullying, declining integrity, and weakened value formation reflect gap s in moral development of the learners. Including unequal access to quality education, cultural

disconnect, advancement of science and technology and mental health pressures, further complicate the learning environment and development of nationalistic character. Nationalistic values face erosion due to reduced focus on Filipino identity, limited integration of indigenous knowledge, and diminishing appreciation for national history and culture. Given these concerns, the study seeks to examine the dap-ay education of the *applai tribe* that can helps in moral recovery, nationalism and the formation of learners as which contribute to the overall impact on the quality of Philippine education. Findings in the study could be utilized in designing effective educational approach that could be adapted in shaping the minds of the younger generation and to support SDG 4 - Quality Education that Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, SDG 16 - Peace, Justice and Strong Institutions and SDG 17 - Partnerships for the Goals.

Framework of the Study

The study was anchored on the principle of indigenous education. Indigenization of education is the process by which Indigenous ways of knowing, being, doing, and relating are incorporated into the educational, organizational, cultural, and social structures of the institution. which are embodied under Republic Act 8371 of the Philippine Law. This Act is to recognize, protect, and promotes the rights of indigenous cultural communities. Its significance is also stipulated in the IP Education (IPEd) Program, which supports education initiatives undertaken through formal, non-formal, and informal modalities with emphasis on any of, but not limited to, the key areas of Indigenous Knowledge Systems and Practices and community history.

The study was also anchored to the preservation of cultural heritage under the UNESCO agenda, which seeks to encourage the identification, protection, and preservation of cultural and SDG 4, SDG 10, SDG 16 and SDG 17and natural heritage around the world considered to be of outstanding value to humanity. Likewise, the study also attached itself to the following philosophical theories:

1. Essentialism is an educational theory that focuses on an essential set of learning that prepares individuals for life by concentrating on the culture and traditions of the past. This philosophical education refers to the "traditional" or "back to the basics" approach to education, and they believe that teachers should instill such

traditional virtues as respect for authority, perseverance, fidelity to duty, consideration for others, and practicality.

2. **Perennialism**, the principle of educating the next generation, is fundamental to teaching human civilization values and ideas. In the Perennialist method of instruction and learning, these ideas are central. They are essential to transmitting human values to the next generation. Their strongest supporting point is to learn from history, which can mold the future, and students can learn lessons from the past. Teachers of this philosophical education should help students develop critical thinking skills they can use throughout their lives.
3. **Social Reconstructionism**: This philosophy is rooted in the belief that education should be focused on reconstructing society. This emphasis is a result of the perceived lack of leadership on the part of schools to create an equitable society. Under this educational philosophy, teachers must measure up to their social responsibilities and be agents of societal change.

It is presented in Figure 1 that the Dap-ay System of Education is interconnected to the indigenous education program of the Department of Education and to the three major philosophies: essentialism, perennialism, and social reconstructionism.

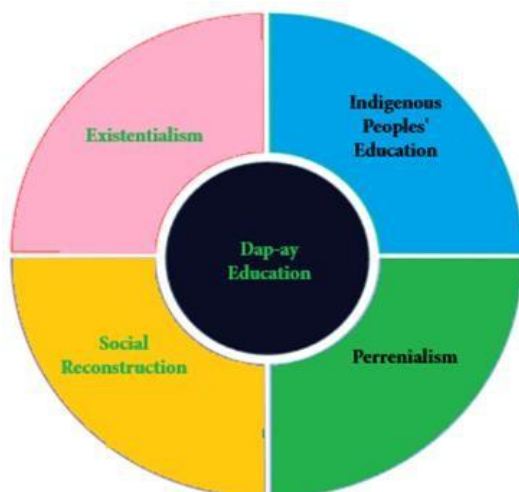


Figure 1: Schematic diagram of the framework of the study.

Research Questions

This study focuses on the perspective of *Dap-ay* educational system. The study will address the research questions;

1. What socio-cultural practices of the *Dap-ay* educational system distinguish it from the foundational principles of modern formal schooling?

2. What pedagogical processes and learning practice embedded within the *Dap-ay* that contribute to the effectiveness of Dap-ayanism as an indigenous educational system?
3. what overarching culture-based educational model derived from dap-ayanism that articulates its core principles, pedagogical approaches, and educational outcomes?

2. METHODOLOGY

Research Design

The study employed qualitative hybrid research design to comprehend their experience and cultural viewpoints of the respondents. According to Martinez, B. (2018), the advantages of using qualitative hybrid design in conducting qualitative research are the depth of understanding, which means that using ethnographic and phenomenological methods allow researchers to delve deeply into the subjective experiences and cultural perspectives of individuals. This depth can lead to rich and nuanced insights into the nature of consciousness. The other is that it takes place in naturalistic settings, allowing researchers to observe consciousness as it naturally unfolds in everyday life.

Subject and Study Site

The study was carried out on the *Applai* tribe, a people group that is indigenous to the northern Philippines. The study considered community elders who lived in the locality and those who are currently living in the community as the respondents or informants. using purposive sampling.

Data Gathering Tool

The study used a structured interview guide to gather data about the socio-cultural foundation of Dap-ay education. The interview guides consist of two main questions to be asked of the informant; however, a follow-up question was being asked to clarify the ideas and provide relevant information about the information in the study.

Data Gathering Procedure

The semi-structured, in-depth interviews (Patton, 1990) at non-numerical data using interviews, FGC, and observation notes as data-gathering tools. In this method, the informant was encouraged to talk freely about Dap-ay Education while it was being recorded, and a follow-up question was being asked after their talk. Documentation in the execution of the Dap-ay education was also being done. A focus-

grouped discussion with the informants was also performed to validate the data gathered in the in-depth interviews and documentation. In addition to supporting the relevant information in the study, a meta-analysis was also done. This procedure involves combining the results of multiple studies addressing a similar research question.

Mode of Analysis

Recorded verbalization from the informant was transcribed into field text (Clandinin & Conelly, 2000), where both anchors and phenomenal referents were extracted and analyzed using thematic analysis. Analysis consisted of three parts, namely, reduction, description, and finding the essence. Reduction means setting aside all biases and prejudices about phenomena (Creswell, 1998). Description refers to understanding the reality of the subjects. Essence refers to the coding of data into themes and analyzing them to uncover the central meaning of the phenomenon. All analyses were based on the field text and processed with the use of a dendrogram (Faulkner & Sparkes, 1999). The process involved sorting, categorization (cool analysis), and thematization (warm analysis). Inductive and deductive methods (Hardy et al., 2002) were used to ensure the appropriate placement of appropriate themes. Member-checking procedures were also done to ensure the truthfulness and trustworthiness of the data (De Guzman & Tan, 2007).

3. RESULTS AND DISCUSSION

Dap-ayanism is social and political structure of *Applai* indigenous community of Northern Philippines. In political, educational and cultural

perspective, *Dap-ayanism* is the center of governance, young transformation, and for community rituals consisting of council of elders and mostly of men. Regular involvement of women in the *dap-ay* affairs is not evident; they can attend the community meeting and their opinions are given weight. However, they are delegated to sit anywhere they like outside of the physical *dap-ay* (Pawanka,2019). As explained by Tauli-Corpuz, V. (2006), *Dap-ay* is the place for enriching learning for all walks of life. Therefore, the death of *dap-ay* means the death of culturally significant *learning* and *values* to the young generations (Dumanghi, 2002).

Socio-Cultural of Dap-ay Education set it apart from the foundations of modern formal schooling

The *Dap-ay* is an indigenous system of education among the *applai tribe* preparing younger generation for their adult life. From the transcriptions of the study, four emerging themes was derived to understand the socio-cultural characteristic of *Dap-ayanism* as an educational center. These emerging themes presented in Table 1 enumerated as a) center for the common good

b) center for stewardship, c) center for civic engagement and e) sacred sanctuary. It was revealed in the study that *Dap-ayanism* is not just an educational center but it has legislative and judicial functions. Based from Episcopal Commission on Indigenous Peoples (2006) the implication of *dap-ayanism* system of education to human civilization is significant to the attainment of lasting peace and community development.

Table 1: A taxonomy of Dap-ay portrayed by the Respondents.

Perception	% of Responses	Means	End	Sample Verbalization
Center for the Common Good	97 %	Make decision Meeting venue	Unite community	If someone done wrong, they will be called to appear and will be given an advice
Center for Stewardship	87%	• Space for moral lessons	Manhood	The <i>dap-ay</i> is a traditional learning place of young people for good because they listen in the stories of elders.
Center of Community Forum	87%	• Understanding diverse life experiences	Service learning	
Sacred Sanctuary	73%	• Place of worship • Comfort	• Feel safe and serene • Cleansing Bad omen	"The <i>dap-ay</i> is the comfort zone of stubborn children when they refuse to go home, it is sanctuary for those strangers who have no home"

Alangui, W. V. (1997) describes *Dap-ay* is not just a social, political and cultural center but also an

educational center adherence to certain values. Likewise, *Dap-ay* facilitates the educational

development and promotion of proactive and humane climates that are responsive to the changing landscape of society (Battiste, M.,2013). It is an education rooted from indigenous knowledge when compared to modern educational perspectives.

Yagyaeva, E., (2019) said that our rapidly changing world demands knowledgeable, intelligent, and competitive specialists who are able to make technological innovations, However, the Dap-ay perspective in contrast to yagyaeva (2019) is more on moral and cultural conservation than technological in fostering lasting peace, community development and social justice. As famous Igorot warrior said, "Even if are technologically equipped, if there is no lasting peace, then what is life for?"

Center of Common Good

Justice, peace, and unity education were the core principles of *dap-ayanism* as the center of common good as the respondents explained. These principles provide an enabling learning environment for every individual's growth and development to thrive safely and securely. The study revealed further that *dap-ayanism* as a center of common good executed a judicial education for conflicts and disputes resolution. As cited by Alangwawi, Jose C. (2009), Fr. Conrado Balweg, explained the significant of the *dap-ayanism* is to foster justice education, lasting peace education and unity amidst diversity in various forms of conflict and disputes which are not limited to land disputes, territorial disputes, and inter family disputes. As evidence on the manifestation of *dap-ayanism* as a center of education for the common good, the town of Tubo was recognized as the most peaceful town in the entire Cordillera Region (Tubadeza, Christian Allister, 2023).

The principles of *Dap-ayanism* as the center of the common good involves elder-led decision-making, and collective leadership among council of elders. Informant 12 said that education in *dap-ayanism* **demonstrate democratic principles in making decision** for the sake of peace, unity, and justice. Hon. Guilbert Ballangan as cited by Tubadeza (2023) also said that "the system of the Dap-ay has made his place peaceful, and governance is easier because, with the help of the Council of Elders, he get a full grasp of the priority needs of his constituents."

Center of Stewardship

Dap-ay is a venue for exchange of wisdom among men (Alangwawi, Jose C. 2009), Based from the findings in the study, *dap-ayanism* is the center of stewardship among the younger men in defense of their land, life and natural resources against its

degradation. Similar to study of Emmanuel Ofuasia (2019), stewardship is counseling of younger radical men and in conserving moral values in the defense of resources. Using reflective dialogue method, stewardship education among the *applai* tribe uses parables, short stories and comparative analogy to deepen moral values in connection to the conservation and protection of land. According to the respondent, stewardship is guided in the saying of community elders "**Do not do wrong because whatever you done it will also back to you.**" The narrative implies that *dap-ayanism* functions as an informal yet highly structured educational institution for stewardship. It demonstrates that indigenous spaces can effectively transmit environmental ethics, moral responsibility, and collective identity without reliance on formal schooling.

Stewardship education was traditionally conducted during nighttime gatherings in the *dap-ay*, coinciding with the youths' resting period and the elders' respite from agricultural work. They assembled on a ceremonial platform encircled by stone seating and a central hearth, serving as the setting for the transmission of knowledge, skills, and values. One example of values that were shared is a famous narrative among elders in defense of land, life and natural resources which collaborated the study of Angela Mashford-Pringle and Suzanne L. Stewart (2018) on Akiikaa (it is the land).

Narrative 1: The Kabunian (God) gave us life and placed us in the world to live human lives. And where shall we obtain life? From the land. To work the land is an obligation, not merely a right. By tilling the land, you own it. And so, land is a grace that must be nurtured. To enrich it is the eternal exhortation of Apo Kabunian to all Kabunian's children: Land is sacred. The land is beloved. From its womb springs our life. (as cited by Ferdinand Ammang Anno, CFC Bulletin, 2001).

Narrative 2: "What is the most precious thing to man? Life! If life is threatened, what should a man do? Fight! This he must do; otherwise, he will be dishonored. That would be worse than death. If we do not fight and the dams push through, we die anyway. If we fight, we die honorably."

Consequently, as a center of stewardship, it is effective in transforming children when compared to the present education. The respondent narrated learning in the Dap-ay that "**the children were disciplined, they obey the advices of their elders in the dap-ay without hesitant, unlike today that they must be paid when tell them to do work**" This notion collaborated the study of Diamante, C. R. (2016) who deliberately said that elders are more effective in giving instruction.

Revel, N. (2005) as supported by Ingosan, D. et al., (2023) claimed that the stewardship among younger generation and doing their social responsibility are the driving forces in community development. At their early age they were taught in the dap-ay to practice *galatis* (free labor) and helping one another. It collaborated the practice of *yuimaaru* of Okinawa Japan (Garcia, H. and Francesc M, 2017). These explain why elders in the dap-ay emphasize the cultivation of stewardship over resources and moral values among members of the tribe. However, values of young generation today are depleting as affected by the present social, political and technological variation. Moral values are declining according to George, Ime N. & Unwanaobong D. Uyanga (2014). Youths who are the engine room of societies the , restoration of their moral values, nationalism, patriotism, and discipline are the most challenging issues that the world should address today.

The transformation of every citizen are the core functions of Dap-ay as a center of stewardship education. To produce a disciplined and responsible young generation because they are the hope of society. Similar to the study of Dr. Mosha (1999) in Heartbeat of Indigenous Africa, education has to prioritize moral consciousness because knowledge without moral values is not only useless but is dangerous for society as a whole. Dr. Mosha contends that an authentic educational program in Tanzania and elsewhere should be holistic in its unrelenting quest to educate the entire person: body, mind, and spirit, which was also integrated into the Dap- ay system of education.

Center of Community Forum

The study revealed that dap-ay is a center of community forum based from the narrative of the respondent. Community forums provide a space for addressing disputes, reinforcing norms, and restoring harmony. This promotes social stability, which is essential for development efforts to thrive. Likewise, the dap-ay as the center of community forum serves as a venue for inclusive discussion and consensus-building. It is where they acquired skills, values and knowledge from the stories and experiences of elders in agriculture, governance, environment, justice, etc. This implies that that development initiatives are more likely to be accepted and sustained when community members participate in planning and decision-making processes during the community forum.

Similar to *moai* tribe of Japan (IKIGAI, the Japanese Secret to a Long and Happy Life, 2017), Dap-ay as the center of community forum was the

source of ideas when men got together to share best practices in coping with their uncertainties of life. Through community forum, they learned community dynamism, encounter diverse and meaningful experiences and practices as they interacted with their elders in order to survive (Fiag-oy, 2005; Alangui, 1997). similar to Ladson-Billings, G. (1994) study about successful stories of indigenous teachers of African American children.

Moreover, the Dap-ay facilitates the transfer of meaningful experiences, including disaster response education, sustainable use of natural resources education, and achievements in education. Practical experiences such as handicraft production, weaving techniques, the use of medicinal plants, and understanding the consequences of early marriage are emphasized as part of this holistic learning approach.

As center of community forum, the elders in the Dap-ay employed an essentialist approach to instruction, using experiential scenarios that integrate cultural beliefs, livelihoods, and observations of natural phenomena. For example, the presence of a particular bird was traditionally interpreted as an indicator of impending weather changes, representing knowledge passed down through generations (Fiag-oy, 2005). While such knowledge has often been categorized as superstitious within contemporary scientific frameworks, it reflects an indigenous epistemology that combines ecological observation, cultural interpretation, and practical application—demonstrating the value of integrating local knowledge systems into broader educational and environmental studies.

Sacred Sanctuary

The study revealed that one characteristic of the dap-ay is a sacred sanctuary for the education of the younger generation aside of center of the common good, center of stewardship and center of community forum. A sacred sanctuary according to the respondent is a revered place that educate and provides comfort for those who were in trouble, for those children who got away from their homes, from strangers and provide resting place after their overdue work. Beyond being a place of refuge and comfort, the Dap-ay serves as a sacred center for religious education and collective rituals believed to sustain agricultural productivity and safeguard the community from misfortune. These cultural rituals play a vital role in strengthening social cohesion, ancestral reverence, and environmental stewardship within the community.

As shared by the respondent (interview, 2024) **“the dap-ay is where you gathered young men to educate them, education in the dap-ay is successful because they are afraid in the sacred nature of dap-ay”**. The narrative and the theme imply that dap-ay is educational arenas and development hubs because it nurtures values, knowledge, and skills in the young generation while strengthening the moral values, cultural heritage, and environmental consciousness of the entire community.

As a sacred sanctuary that foster values and inclusive education, the Dap-ay embodies the principle of Inayan (Leyaley, R.

V. G., 2016), a local expression meaning “treat everyone like a brother, even if you have never met them,” rather than fostering animosity toward strangers. Similar to the belief of the Okinawans in Japan called *ichariba chode* (Garicia, H and Francesc M, 2017). It turns out that one of the purposes of the Dap-ay is to feel like your home and binding instrument of the inhabitants in the community. it guides them through their lives.

Pedagogical Processes and Learning Practice Embedded within the *Dap-ay* that Contribute to the Effectiveness of Dap-ayanism as an Indigenous Educational System?

Cultural Embedded Instruction

Based on the findings of the study, **Cultural Embedded Instruction** was one pedagogical processes and learning practice embedded within the Dap-ay that contribute to the Effectiveness of *Dap-ayanism*. Figure 2 illustrates the Cultural Embedded Instruction is comparable to essentialist and perennialist perspectives that education is based on the cultures, traditions, and beliefs of past generations. On the explanation of Summer, Kayla, Bret, (2002) cultures and tradition also provide students patriotic and nationalistic values in a democratic society.

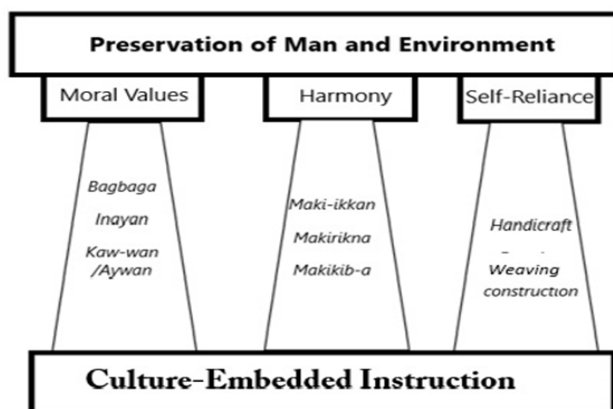


Figure 2: Core Curriculum of Dap-ay System of Education

The preservation of man and his environment is the core curriculum of the culture embedded instruction collaborating Cajete, G., (2013) that the preservation of man is grounded in the basic principles of human nature. It is organic and students determined curriculum with three key areas such as moral values, harmony and self-reliance by means of traditional livelihood such as weaving, handicraft and farming to uplift live. However, Dr. Mosha (199) argues that for its own advantage and survival, education has to prioritize moral consciousness among the young generation. Storytelling teaching technique was a method for imparting knowledge to comprehend the significance of life events, using parable stories to enrich learning. As narrated by the respondent;

“Before, the elders also give pre-historic stories with moral lesson. Easy to impart to the children. Those who attentively listen, they transmit to their children, to their brothers, and siblings that they also shared to us. The same stories that we are also sharing to the children today”.

Rhonda Vail G. (2016) echoed that the importance of *Inayan* (the local version of the Golden Rule), *Bag-baga* (Elders’ advice) and conservation among the *applai* tribe under the moral values was firmly placed on the mind of the young. *Bag-baga* includes the social responsibility of taking care of elderly people, animals, natural resources and in times of disaster, compassion towards others is demonstrable. Being friendly to strangers, were moral values that were taught to have a harmonious relationship with individuals, similar to Stacy Sankar (2016) in “A Case for Storytelling from an African and Indigenous Perspective: Moving Towards Inclusivity”.

The curriculum is the essential vessel for all educators in the teaching and learning process, so that every student has access to rigorous academic experience (Trumbull, E. & Pacheco, M. ,2005). Furthermore, Frankena, W. A. (2003) also stated that “a curriculum is a plan or program for all competencies that the learner encounters under the direction of the school so that the student is potentially developed.” Findings in the study supported Olivia (1982) that the dap-ay core curriculum was also consists of series of competencies that the students will master. Where elders impart various competencies of sustaining life as agriculture, forest management, preservation of peace and order, and alternative sources of livelihood in order for the preservation man and his environment.

Moreover, the problem-based learning method of dap-ayanism nonstructured curriculum is similar to

the study of Hajerah Kadir, (2025). Contrary to Tyler and Hilda Taba as cited in the study of Tariq Mehmood Bhuttah, Chen Xiaoduan & Hakim Ullah, (2019), who said that a curriculum must be structured as a plan of action, a written document, which includes strategies for achieving desired goals or ends. With Tyler and Hilda Taba's studies, dap-yanism may lead in designing structured curriculum that can integrate culture embedded instruction due to its effectiveness in the preservation of man and his environment.

Reflective Dialogue Method

One effectiveness of pedagogy is instructional methodology. As revealed in the theme of the study,

reflective dialogue method was a one factor in the effectiveness of pedagogy in the dap-ay education. This method is grounded to Socratic inquiry method shown in table 1. The reflective dialogue method affirms Moore (2014), which is a method of logical argument that examines opposing viewpoints through dialogue in order to gain a more complete understanding. Furthermore, it involves learning and

reflecting ideas by asking and answering questions, engaging in intellectual exploration, and encouraging individuals to engage with opposing viewpoints in order to achieve a more detailed understanding of issues (Hardee, S. C. and Kelly L. McFaden, 2018).

Table 1: Methods use in Dap-ay Education.

Methodology	Instructional Materials	Strategies
Reflective Dialogue Method	<ul style="list-style-type: none"> • Short stories • Parables • Riddles • Proverbs 	<ul style="list-style-type: none"> • Problem-Based Learning • Case Studies • Reflection Discussion
	<ul style="list-style-type: none"> • Real life Experiences • Hands on Training • Rituals 	

The Dap-ay uses Reflective Dialogue Method to understand social issues through stories, parables, and experiences. In the reflective dialogue method, informant 13 substantiate that to generalize a lesson, the teacher will say **“If good experiences, they say, this is what you do because it is good. But if it is bad experiences, they will say, that is bad, do not imitate because it is inayan (fear from the result).** Although the lessons were delivered in groups, one-on-one instruction can also conducted. This method, according to Kalish, M. et.al. (2007), is a student-centered approach in which the students learn in groups to solve an open- ended problem. Reflective Dialogue method employing Problem-based, as mentioned by Ladson-Billings, G. (1994) and Kalish, M. et.al. (2007), aids students in developing skills in self-awareness, critical thinking, and problem-solving across different disciplines. *Dap-ayanism* Reflective dialogue method is very effective in transforming values of the young generations as supported by

Manas Mhasakar, Rachel Baker-Ramos, Benjamin Carter, et. al (2025) in their study entitled *“I Would Never Trust Anything Western”*: *Kumu (Educator) Perspectives on Use of LLMs for Culturally Revitalizing CS Education in Hawaiian Schools*. Likewise, this learning method is common to Gentry, J. (2020) of dialectic reasoning that combines real-world

experiences with the necessary condition of applying concepts, ideas, and theories in an interactive setting. The advantages of both problem-based instruction and reflective dialogue method as a learning methodology is that they allow learners to be in contact with their environment and exposed to processes and skills that are highly variable (Hardee, S. C. and Kelly L. McFaden, 2018). It involves the whole person; learning takes place on the affective and behavioral dimensions as well as on the cognitive dimension.

The Reflective Dialogue Method (RDM) of *dap-ayanism* use reward and punishment in teaching-learning process. It is punishment that will be given to learners to understand and realize their misbehaviors. In the event that children deviate from elders and cultural norms, they will be instructed to perform community service, as per Caban-os (Interview ,2024) said **“those who commit sins, they will be given advice in the dap-ay, after it a they will perform community service”**

Relational Learning

Findings of the study revealed that *Relational Learning* is one pedagogical process and learning practice embedded within the Dap-ay that contribute to the effectiveness of Dap-ayanism education. It reenforces Smith, B. O., Stanley, W. O.

& Shores, J. H. (1950) where students apply academic knowledge in meaningful community service activities to develop both cognitive skills and social responsibility. As compared to the authentic indigenous educational system in Tanzania, which is a holistic and unrelenting quest to educate the entire person: body, mind, and spirit (Moshia, Sambuli R., 1999), the relational learning is congruent to community service. Moreover, Cash Richard Ahenakew, C.R., (2017) emphasized the necessity of community services into all aspects of education. The *dap-ay relational learning* presented in figure 3 is aligned to essentialist perspective having the Elders as the earliest teacher. They have been instrumental in promoting cultural and traditional practices and community service to learners (Jenny Sjöblom & Charlotte Wernesten, 2006 and Pawanka Fund, 2019).

On the perspective of Relational-learning the council of elders were obliged to advise young members of the community in preparation of their future lives. Likewise, they must be taught fear to *Kabunyan* (God). As respondent 2 (Interview, 2024) echoed, **“the community service and fear of GOD is an approach to develop nationalism and preservation of man and his environment”**. They also believe that schooling may come to an end, but a person will never stop learning throughout their life in relational learning (Tsirulnikov, A. 2017).

Education is driven by the future needs of society, the national government's mandate, and the sustainable goals of the United Nations (BEDP,2030). To accommodate our rapidly changing world, educational approaches need to be modified since society is always changing. Thus, a system of education that is relational learning designed in embracing emerging digital technologies. However, Ong, W.J. (1982) said that educational systems today that are technologically based destroy humanism, rationality, compassion, heartfulness, and even the health of the person. Technologies dictated mind rather than being a rational being which overrule service-learning approach.

In comparison of technologically based learning to relational-learning of Dap-ay Education, it has been the heart and spirit of indigenous societies and civilization, founding a peaceful and orderly society (<https://doi.org/10.18356/aa0ced95-en>, 2013). A society that is both peaceful and organized, founded on nationalistic ideals, moral values, and the preservation of natural resources, culture, and traditions (Sarah O'Shea, Samantha McMahon, Amy Priestly, et.,al.,2016). These perceptions articulated a shared patterned with the Relational Learning of the

Dap-ayanism that education should advocate lasting peace, traditions and cultures, respect for elders, perseverance, and consideration for others. Ingosan,D.,et. al (2023) describes this as living in harmony with nature. Furthermore, the *Dap-ayanism* education is guided by the principles of stewardship of natural and economic resources (Zigzag Weekly, 2019).

Culture-Based Educational Model Derived from Dap-ay Educational System

Dap-ayanism Three- Legged model

Trumbull, E. & Pacheco, M. (2005), defines an educational model that views child development as a process that adults systematically teach skills and behaviors associated with higher learning levels through didactic strategies like modeling and reinforcement. Based from the result of the study, a *Dap-ayanism* Learning model, as shown in figure 5 below, was derived. Similar to Vidya Shah (2019), It can be described as a Participatory Communal Pedagogy where education is a) Grounded in culture and traditions b) Democratic and dialogical c) Experiential and practice-oriented and d) Value-centered. This model differs from conventional teacher-centered and student-centered approaches; rather, it is community-centered, where the learners, elders, and the whole community co-create knowledge.

The method used by Edi Syahputra Edy Surya, (2017) was used in development of the model such as: a) identify the subject;

b) analyze the task components linked to the stated objectives; c) sequence content with each instructional unit; and d) design instructional strategies to attain each learner master the objectives. The developed model's importance lies in improving learning outcomes.

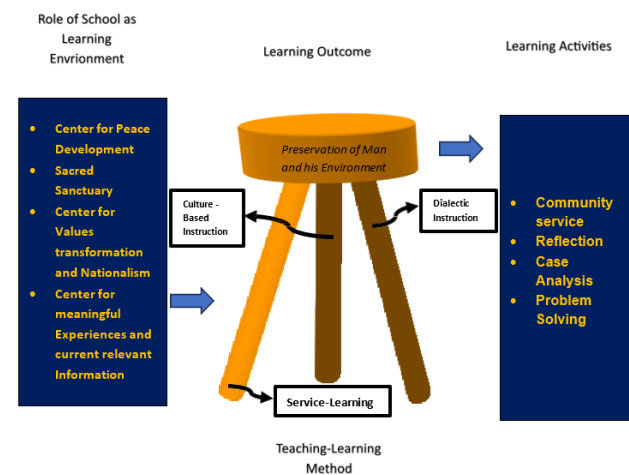


Figure 4: Dap-ayanism Model.

The *Dap-ayanism* model is a three-legged concept from the dap-ay Education with complementary and pedagogical skills to achieve a goal. It comprises three legs that have corresponding representations. Leg 1 is associated with service-learning, Leg 3 is associated with dialectic instruction, and Leg 3 is associated with culture-based instruction. The educational goal of preserving man and his environment can be achieved through the balanced application of *Dap-ayanism* model.

Nevertheless, there should not be any imbalance in *Dap-ayanism* three-legged educational model. Putting too much emphasis on leg 1 can lead to conflicts with others, which can lead to a dull teaching-learning process. If too much emphasis is put on leg 2, processes might be neglected, which could result in objectives not being met. And if too much emphasis is placed on leg 3, things such as burnout, demotivation, and stress may not be given enough importance, which will result in the non-achievement of the educational goal. Thus, acknowledging the significance of the three-legged three-leg *Dap-ayanism* model in the teaching-learning process. When reviewing the role of the school as a learning environment and teacher under Dap-ay education, it's important to prioritize each leg.

Moreover, the *Dap-ayanism* learning model was derived based on the findings of the study and has been modified to incorporate the constructivist and 70:20:10 learning model (Petterd, Robin, 2016)., which can be used to describe Dap-ay education. The constructivist model (Richardson, Virginia, 1997 & Carlson H. L. 2010), emphasizes the importance of the learner's activities in building their knowledge through experiences and interactions. They acknowledge that life experiences have a significant

impact on learning. Similar in dap-ay education, that elders use their past meaningful experiences to relate to their audience, while interactions take place among them.

In the 70:20:10 learning model (Nazarudin, M.,2015)., it is stated that 70% of learning happens through on-job experiences, while 20% is due to social interaction from mentors and 10% is due to formal training, instruction, conferences, etc. The Dap-Ay education and this model share similarities wherein the Dap-ay education trains young people more on community service, they engage in strong social interactions with a group of their elders, mentors and mates that develop them into a peaceful and organized community.

4. CONCLUSION

Findings in this study affirmed the centrality of dap-ay as an effective agent of value transformation and preservation of man and his environment. The elders are obligated to educate younger generations in the dap-ay to prevent ethnocidal effects. The emerging themes describe the dap-ay as a center of justice, peace, and unity, a center of moral lessons, a center of learning diverse experiences and current events, and a sacred sanctuary

Furthermore, these reflections led to the development of Dap-ay educational learning model. Despite the elderly acting as teachers opting to perform the tasks collectively and voluntarily, the youth began participating in community service, rituals and the preservation of man and his environment. The elders who take on their role as persons of authority in community transformation and committed to promoting just, peaceful, and sustainable management of natural resources.

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