

MTB – MLE of Suyot – Hanunuo Mangyan: An Instructional Aid

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ABSTRACT

Acquiring a second language necessitates strengthening students' macro skills—listening, speaking, reading, writing, and viewing—through their vernacular tongue. This study highlights the critical role of teachers in the Multilingual Bridging Program, which uses the student's native language, such as Hanunuo-Mangyan, to facilitate learning. Employing a descriptive-evaluative design, the research investigates how a bridging program can address linguistic challenges faced by Hanunuo-Mangyan students. The findings reveal that students experience cultural and linguistic barriers when transitioning between their native tongue (L1) and the introduced languages (L2 and L3). By utilizing stories and fables translated into Hanunuo-Mangyan, teachers can overcome these barriers, making lessons more accessible and culturally relevant. This study demonstrates the importance of integrating regional literature into instructional materials to strengthen students' cognitive and linguistic development. The research contributes to the preservation of indigenous culture while enriching Filipino language education.

INTRODUCTION

The mother tongue is a person's first language, which is the native or ancestral language of the place where they are located. This study focuses on Hanunuo-Mangyan literature. The reason for the validity and dynamism of literature is the continuous development and growth of technology worldwide. We can observe the development of literature in various parts of the world. Literature can be translated through printed books or newspapers and forms like movies, television shows, or any radio programs and using technology, particularly the internet. The researcher employed a descriptive-qualitative method to gather information about the prevalence of Suyot literature collected from the province of Oriental Mindoro. It was discovered that Hanunuo-Mangyan has a rich Suyot literature that is suitable for use. Free translation is an appropriate method for fully understanding a literary work. The well-thought-out and highly skilled reviewers readily accepted the development of e-learning as a teaching tool that can be cultivated and used for competencies and as a foundation for teaching Filipino. It can help develop the skills and knowledge of students and raise their awareness of the importance of culture and heritage. It is recommended that related research based on Hanunuo Mangyan literature be conducted as a foundation for localized teaching. The translated scripts of Hanunuo-Mangyan used in E-learning development can significantly facilitate understanding the lessons. It is suitable for use in teaching regional literary works. Publishing and using the created E-learning can further simplify students' teaching and learning process. The Mother Tongue-Based Multilingual Education program begins with what students know about their

native language, culture, knowledge, and experiences as a foundation for learning in school. The study aims to breathe life into Hanunuo Mangyan literature to enrich the rich Suyot and other works. Discussing regional literature is necessary, and it is essential to teach and use the literary works from each region to facilitate student's understanding and connect the texts to their lives.

Due to the researcher's experience as a former secondary School Teacher and now as a professor at Mindoro State University, it was deemed necessary to conduct this study on developing teaching materials that can meet the needs of students and teachers in the Filipino subject. This ensures that students have the skills to compete in global development.

Teachers instructing the Filipino subject still need to improve their teaching materials. Using Hanunuo-Mangyan literature for translation is suitable because it is a regional literary work. This is also an excellent opportunity to showcase and educate Mindoro's youth about the richness they should take pride in as Mindoreño. One of the goals of Mother Tongue- Based Multilingual Education is to prioritize the self-capabilities of a group or what is present in their surroundings to strengthen their own identity; in this way, it will also be easier for students to understand the lessons because they are familiar with the setting and events within the story.

Based on the 1987 Constitution of the Philippines, this research states in Section 17, "The State shall recognize, respect, and protect the rights of indigenous cultural communities to preserve and develop their cultures, traditions, and institutions. It shall consider these rights in formulating national plans and policies."

This is also mentioned in the role of translation

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in Almario's (2013) interview. We constantly need translations of foreign ideas, literature, research, and technology, especially those essential for modern living. Moreover, an additional effort is required to translate and integrate into the national consciousness the nuances of indigenous knowledge from regional languages and ethnic groups across the entire archipelago.

Creating an E-learning script from Hanunuo-Mangyan's indigenous literature can serve as valuable materials for a project to preserve and enhance knowledge and cultural advancement. Additionally, it can empower Mangyan students to take pride in their unique culture as part of the Philippines' cultural wealth. This initiative can significantly contribute to the achievement and strengthening of national unity by preserving, developing, and disseminating the culture.

This research is an attempt to identify and compile prevalent Hanunuo-Mangyan literary works that can be used in developing e-learning materials.

1. What are the prevalent Mangyan literary works in Oriental Mindoro that align with the competencies of the Filipino language?

2. What are the characteristics of free translation used in Hanunuo-Mangyan literary works?

3. To what extent do students, teachers, and Filipino educators accept translations in content form and entertainment?

4. Based on the findings of the study, which E-learning script of translated Hanunuo-Mangyan literary works can be used as a foundation for teaching Filipino?

The researcher used the descriptive-evaluative method to gather information about prevalent Hanunuo-Mangyan literary works collected from the province of Oriental Mindoro. This method involves compiling data and describing and evaluating them in detail.

Here, the focus is placed on the interrelation of data, the practical ongoing developments, and the processes of the things intended to be developed. The primary objective of using the descriptive-evaluative method is to depict a work's natural situation and enable one to make judgments and statements related to it. Descriptive research is significant in providing new insights that serve as the basis for professional judgment.

In the descriptive-evaluative method, the researcher carefully presents the existentialist perspective and thoroughly examines its relevance to the overall Content of Hanunuo-Mangyan literature. Through meticulous analysis, the researcher elucidates the essential details of the study, addressing various aspects of the lives of the Hanunuo people that are reflected in their literary works. Based on the interaction and residence, the researcher has been a witness on various occasions in actual life. The evaluation considers the level of acceptance of the collected prevalent Hanunuo-Mangyan literary works from the perspective of students, teachers, and educators. Qualitative research, on the other hand, involves gathering, analyzing, and interpreting information based on the researcher's observations and people's statements.

Information gathering can be done through interviews or questioning. The researcher carefully considered the Mangyan culture by seeking permission from the indigenous association in Oriental Mindoro. The purpose and benefits of the research were also explained.

LITERATURE REVIEW

Mother Tongue-Based Multilingual Education (MTB-MLE) is an essential framework in the Philippine educational system that emphasizes using the students' first language (L1) to enhance learning and cognitive development. According to Velasco (2024), this approach bridges learners' understanding by integrating cultural identity and linguistic familiarity into instructional materials. The MTB-MLE fosters effective multilingual acquisition in linking L1 to second (L2) and third languages (L3), which must comply with the provisions of the 1987 Philippine Constitution, purposed to preserve and develop indigenous cultures and languages. Additionally, the essence of language has been explored to influence the identity of its users (Suizo, 2024).

The Suyot stories are a rich cultural resource for MTB-MLE by the Hanunuo Mangyan. The stories contain traditional values, local wisdom, and the language identity of the Hanunuo Mangyan people. According to Koubek (2020), such literature is reflective of the truth, a living thing, and nurtures emotional and intellectual development. In this sense, the translation of Mangyan literary works into Filipino opens the possibility for the preservation of cultural heritage as it promotes localized teaching material set within the competencies defined by DepEd.

Translation is an important activity in making indigenous literature more palatable for instructional use. Almario (2013) underscores that "translation is not merely a linguistic task, but also an act of cultural integration." The free approach method that applied for this research is similar to the original content's essence when borrowing it into non-native speakers of the Hanunuo Mangyan, ensuring cultural fidelity while making the learners themselves receptive and interested (Salas & Salazar, 2024).

E-learning platforms are also being integrated into schools due to the digitalization of teaching methods. Malone (2013) said that access to such content, which reflects the inheritance of a learner in novel ways, can increase cultural and linguistic awareness. Through the development of e-learning scripts taken from Hanunuo Mangyan literature, this research will adhere to the principles mentioned above, opening up venues for the preservation of indigenous knowledge as well as enhancing educational inclusivity.

MATERIALS AND METHODS

The descriptive-evaluative method was applied in this study in an attempt to scrutinize the Hanunuo-Mangyan literary works as instructional aids for MTB-MLE. The study set out in gathering and translation of prevailing

Hanunuo-Mangyan literary texts, determining their suitability in e-learning and the classroom setting. Through document review and input from cultural experts and indigenous organizations in Oriental Mindoro, prevailing literary works were found. Permission was granted to collect, translate, and use the said works. A free translation method was used, keeping the cultural substance intact while the language is clear enough and attained Filipino language competencies. The participants were the Filipino teachers, educators, and students who provided reviews to the translations through content, audio, graphics, and animation e-learning format. Structured questions for the survey instrument elicited their responses regarding the translation's acceptability and use in instruction. Data gathered were analyzed using frequency distributions and qualitative interpretations of the results in relation to the MTB-MLE objectives. The evaluation included culture-based authenticity and relevance and education efficacy of the materials. This approach methodologically ensured that cultural heritage seeped into modern teaching practice, addressing both the linguistic and educational needs of Hanunuo-Mangyan learners and enriching Filipino language education.

RESULTS AND DISCUSSION

The Prevalent Mangyan Literary Works That Align with the Competencies of the Filipino Language

The Philippines is rich in various forms and forms of literature depicting Filipino culture. These include folktales, short stories, essays, poems, plays, novels, dramas, debates, parables, riddles, proverbs, fables, legends, tanaga, chants, epics, films, and radio, television, and cinema scripts.

Literature is a revelation of both social truths and imagination. It engages the human senses: sight, hearing, smell, taste, and touch. Villafuerte (2005) rationalized it as a living yet straightforward language that flows through the human body. Literature is alive because it has its own

pulse and warm blood that flows through the arteries and veins of every individual and an entire society. In this case, through Filipinos and the society they inhabit. When literature is read, it becomes a source of profound emotions in an individual or a group of people because fellow humans write it.

Based on the researcher's study in the province of Oriental Mindoro, it was discovered that the Hanunuo-Mangyan possess a wealth of literary works. This knowledge can contribute to preserving and appreciating Mangyan culture; in summary, the researcher collected prevalent Mangyan literary works that serve as resources for teachers instructing the Filipino subject, as teaching materials aligning with Filipino competencies, and as part of everyday life.

The Characteristics of Free Translation Used in Hanunuo-Mangyan Literary Works

Translation is a process where a statement, whether spoken or written, occurs in one language and is assumed to have a similar meaning to an existing or widespread statement in another language. In simpler terms, translation transfers a statement from the original language to the nearest equivalent in terms of language and style used in the translated language.

The free translation method was employed following the guide for free translation. The method is appropriately free and focused on capturing the spirit of the statement. Free translation is considered uncontrolled and almost like an original composition. In this study, the free translation method was chosen because starting from the essence of the literature gathered anchored in competencies, it provides a translation based on the conveyed spirit, aiming for a deeper understanding of the Content of each work.

While the method of translation was free, there was an assurance that the substance and Content were carefully preserved, avoiding deviation from the true essence of the original publication by using native language. Above all, utmost care was taken to preserve the sanctity of each Content of the translated Hanunuo-Mangyan literary works. This approach aimed to ensure the authenticity of the Hanunuo-Mangyan culture based on the Content displayed in each literary work.

The translation exhibits the characteristic of being free. When applying the source language to the target language, the original framework of the statement may need to be discernible. Instead, it transfers the idea without control, deviating from the original sentence structure. Nevertheless, it retains the essence and substance of the statement. One of the characteristics of translation is that it represents the original without violating the integrity of the translated language.

The literal translation is often required when the original text is intricately tied to the culture of the source language and maintains a free status in the community of the source language. Like the Mangyan culture, the love for children prevails and persists until today.

Table 1: Translated Suyot of Hanunuo- Mangyan

1. Ang Mag – Asawang Alitawo at Diyaga
2. Si Yabagi at ang Sumpa ni Tagulabas
3. Si Litaw at ang Kanyang Asawa
4. Si Puso Pangdan at Daga – Daga
5. Sina Inabay at Amalahi
6. Ang Magkapatid na Ulila
7. Ang Alamat ng Makahiya
8. Ang Alamat ng Tagubanon
9. Inabay at Yungas
10. Ang Pagbisita ni Pulaki sa Lupa
11. Kwento Tungkol sa Umiiyak na Palay
12. Bakit ang Alitaptap ay Nag – iilaw sa Gabi
13. Si Tamaraw at si Tarite
14. Si Maloloy – on at ang Agila
15. Si Kuneho at si Pagong

The translation is adjusted according to the words when it can be understood, and it is made accessible when there is ambiguity, always staying close to the meaning. It needs to be meaning-based-, signifying that it should convey the correct meaning or essence of the original text in the proper focus of the language. Success in achieving this goal in the intended target is crucial. One of the characteristics a translation should possess is that through it, readers can easily comprehend the overall Content of the text.

The Reception of Students, Teachers, and Filipino Educators to the Translation Made in Filipino

The reception of the students, teachers, and Filipino educators to the translation made is crucial in understanding how well the Mangyan literary works are translated and conveyed in the context of teaching. Their feedback and reactions serve as a basis for improvement or clarification in the translations, and it can also provide information on how well it aligns with their needs and proficiency in the Filipino language.

Content

With each turn of our clock, with every sunrise and rotation of the world, numerous changes occur in our

environment. The field of education is not exempt from these changes. It consistently adapts to modernism to meet society’s needs and students’ skills. This study utilizes Mangyan literature that aligns with students’ skills, contributing to a more holistic approach to learning.

Based on this research, there are Hanunuo-Mangyan literary works found in the province of Oriental Mindoro that provide significant support in developing a script that can be used as a foundation for teaching Filipino. Based on the survey, the level of proficiency demonstrated in the collected Hanunuo-Mangyan literary works includes the following: quick comprehension, extensive vocabulary, excellent speaking skills, agility in thinking, intelligence in decision-making, and self-confidence.

In Table 2, it can be observed that regarding the acceptance of the e-lesson based on the Content, 11 or 73 percent of the indications of acceptance obtained a mode of 4, interpreted as the Content is thoroughly satisfactory. Meanwhile, four or 27 percent of the indications received a mode of 3, signifying that the Content is satisfactory. The overall mode of 4 obtained by the translated Mangyan literature indicates marks that provide an interpretation of thorough content satisfaction. This portrays that the translated literary works align with the preferences of the evaluators.

Table 2: Acceptance of the implemented E-learning Based on the Content

Indicators	Mode	Interpretation
1. Ang Mag – Asawang Alitawo at Diyaga	4	Lubos na lubos ang kasapatan ng nilalaman
2. Si Yabagi at ang Sumpa ni Tagulabas	3	Sapat ang nilalaman
3. Si Litaw at ang Kanyang Asawa	4	Lubos na lubos ang kasapatan ng nilalaman
4. Si Puso Pangdan at Daga – Daga	3	Sapat ang nilalaman
5. Sina Inabay at Amalahi	4	Lubos na lubos ang kasapatan ng nilalaman
6. Ang Magkapatid na Ulila	4	Lubos na lubos ang kasapatan ng nilalaman
7. Ang Alamat ng Makahiya	4	Lubos na lubos ang kasapatan ng nilalaman
8. Ang Alamat ng Tagubanon	3	Sapat ang nilalaman
9. Inabay at Yungas	3	Sapat ang nilalaman
10. Ang Pagbisita ni Pulaki sa Lupa	4	Lubos na lubos ang kasapatan ng nilalaman
11. Kwento Tungkol sa Umiiyak na Palay	4	Lubos na lubos ang kasapatan ng nilalaman
12. Bakit ang Alitaptap ay Nag – iilaw sa Gabi	4	Lubos na lubos ang kasapatan ng nilalaman
13. Si Tamaraw at si Tarite	4	Lubos na lubos ang kasapatan ng nilalaman
14. Si Maloloy – on at ang Agila	4	Lubos na lubos ang kasapatan ng nilalaman
15. Si Kuneho at si Pagong	4	Lubos na lubos ang kasapatan ng nilalaman
Total Mode	4	Lubos na lubos ang kasapatan ng nilalaman

Audio

In Table 3, the overall reception of the evaluators to the created e-lesson based on Audio is as follows: Based on the results, 12 or 80 percent obtained a mode of 4, indicating a thorough and satisfactory arrangement of

the Audio. Meanwhile, three or 20 percent obtained a mode of 3, suggesting that the Audio arrangement is only satisfactory. The overall mode of 3 obtained by the translated literary works indicates an interpretation of the audio arrangement being sufficient.

Table 3: Acceptance of the implemented E-learning Based on the Audio

Indicators	Mode	Interpretation
1. Ang Mag – Asawang Alitawo at Diyaga	3	Sapat lamang ang pagkakaayos ng awdyu

2. Si Yabagi at ang Sumpa ni Tagulabas	3	Sapat lamang ang pagkakaayos ng awdyu
3. Si Litaw at ang Kanyang Asawa	3	Sapat lamang ang pagkakaayos ng awdyu
4. Si Puso Pangdan at Daga – Daga	4	Lubos na lubos na maayos ang awdyu
5. Sina Inabay at Amalahi	3	Sapat lamang ang pagkakaayos ng awdyu
6. Ang Magkapatid na Ulila	3	Sapat lamang ang pagkakaayos ng awdyu
7. Ang Alamat ng Makahiya	3	Sapat lamang ang pagkakaayos ng awdyu
8. Ang Alamat ng Tagubanon	3	Sapat lamang ang pagkakaayos ng awdyu
9. Inabay at Yungas	4	Lubos na lubos na maayos ang awdyu
10. Ang Pagbisita ni Pulaki sa Lupa	3	Sapat lamang ang pagkakaayos ng awdyu
11. Kwento Tungkol sa Umiiyak na Palay	3	Sapat lamang ang pagkakaayos ng awdyu
12. Bakit ang Alitaptap ay Nag – iilaw sa Gabi	3	Sapat lamang ang pagkakaayos ng awdyu
13. Si Tamaraw at si Tarite	3	Sapat lamang ang pagkakaayos ng awdyu
14. Si Maloloy – on at ang Agila	3	Sapat lamang ang pagkakaayos ng awdyu
15. Si Kuneho at si Pagong	4	Lubos na lubos na maayos ang awdyu
Total Mode	3	Sapat lamang ang pagkakaayos ng awdyu

Graphics/ Images

Table 4 expresses the overall mode of 4, indicating a thorough and complete interpretation of the adequacy of images based on the respondents’ reception of the conducted e-learning scripts of translated Hanunuo Mangyan literary works in Filipino 7. Here, it can be observed that 8 or 53.33 percent received a mode of 4, with an interpretation of thorough and complete

adequacy of the images. Two, or 13.33 percent, achieved a mode of 3 and 4, with an interpretation of sufficient and thorough adequacy of the images. Additionally, 5, or 33.33 percent, obtained a mode of 3, with an interpretation of sufficient image adequacy. It can be deemed acceptable to the evaluators that the graphics of the created e-learning are well-received.

Table 4: Acceptance of the implemented E-learning Based on the Graphics/ Images

Indicators	Mode	Interpretation
1. Ang Mag – Asawang Alitawo at Diyaga	4	Lubos na lubos ang kasapatan ng larawan
2. Si Yabagi at ang Sumpa ni Tagulabas	4	Lubos na lubos ang kasapatan ng larawan
3. Si Litaw at ang Kanyang Asawa	3,4	Sapat ang larawan, Lubos na lubos ang kasapatan ng larawan
4. Si Puso Pangdan at Daga – Daga	4	Lubos na lubos ang kasapatan ng larawan
5. Sina Inabay at Amalahi	4	Lubos na lubos ang kasapatan ng larawan
6. Ang Magkapatid na Ulila	3	Sapat ang larawan
7. Ang Alamat ng Makahiya	3, 4	Sapat ang larawan, Lubos na lubos ang kasapatan ng larawan
8. Ang Alamat ng Tagubanon	3	Sapat ang larawan
9. Inabay at Yungas	3	Sapat ang larawan
10. Ang Pagbisita ni Pulaki sa Lupa	3	Sapat ang larawan
11. Kwento Tungkol sa Umiiyak na Palay	3	Sapat ang larawan
12. Bakit ang Alitaptap ay Nag – iilaw sa Gabi	4	Lubos na lubos ang kasapatan ng larawan
13. Si Tamaraw at si Tarite	4	Lubos na lubos ang kasapatan ng larawan
14. Si Maloloy – on at ang Agila	4	Lubos na lubos ang kasapatan ng larawan
15. Si Kuneho at si Pagong	4	Lubos na lubos ang kasapatan ng larawan
Total Mode	4	Lubos na lubos ang kasapatan ng larawan

Animation

In Table 5, in the created e-learning based on animation, it can be observed that the overall mode is 3, obtained by the translated Mangyan literary works, signifying an interpretation of sufficient arrangement of actions or movements. This indicates that the translated literary

works align with the preferences of the evaluators. It can be seen in the table that 10, or 66.67 percent obtained a mode of 3, with an interpretation of sufficient arrangements of actions and movements, and 5, or 33.33 percent achieved a mode of 4, indicating a thorough and complete arrangement of actions and movements.

Table 5: Acceptance of the implemented E-learning Based on the Animation

Indicators	Mode	Interpretation
1. Ang Mag – Asawang Alitawo at Diyaga	3	Sapat lang ang pagkakaayos ng kilos o galaw
2. Si Yabagi at ang Sumpa ni Tagulabas	3	Sapat lang ang pagkakaayos ng kilos o galaw
3. Si Litaw at ang Kanyang Asawa	3	Sapat lang ang pagkakaayos ng kilos o galaw
4. Si Puso Pangdan at Daga – Daga	3	Sapat lang ang pagkakaayos ng kilos o galaw
5. Sina Inabay at Amalahi	3	Sapat lang ang pagkakaayos ng kilos o galaw
6. Ang Magkapatid na Ulila	3	Sapat lang ang pagkakaayos ng kilos o galaw
7. Ang Alamat ng Makahiya	3	Sapat lang ang pagkakaayos ng kilos o galaw
8. Ang Alamat ng Tagubanon	3	Sapat lang ang pagkakaayos ng kilos o galaw
9. Inabay at Yungas	4	Lubos na lubos na maayos ang kilos at galaw
10. Ang Pagbisita ni Pulaki sa Lupa	3	Sapat lang ang pagkakaayos ng kilos o galaw
11. Kwento Tungkol sa Umiiyak na Palay	4	Lubos na lubos na maayos ang kilos at galaw
12. Bakit ang Alitaptap ay Nag – iilaw sa Gabi	4	Lubos na lubos na maayos ang kilos at galaw
13. Si Tamaraw at si Tarite	3	Sapat lang ang pagkakaayos ng kilos o galaw
14. Si Maloloy – on at ang Agila	4	Lubos na lubos na maayos ang kilos at galaw
15. Si Kuneho at si Pagong	4	Lubos na lubos na maayos ang kilos at galaw
Total Mode	3	Sapat lang ang pagkakaayos ng kilos o galaw

Based on Table 6, the overall reception of the evaluators in the created e-learning for Filipino 7 has a general mode of 3 and 4, with an interpretation of good and very good. This comes from assessing educators with extensive experience in teaching the Filipino subject. The table shows that the evaluators paid more

attention to the Content and graphics aspects of the created e-learning, as evidenced by mode four and good interpretation. On the other hand, the audio and animation aspects were evaluated as good with a mode of 3, based on the assessment of the respondents or participants.

Table 6: Overall Acceptance of the Implemented E-Learning

	Mode	Interpretation	Rank
Content	4	Excellent	1.5
Audio	3	Great	3.5
Graphics	4	Excellent	1.5
Animation	3	Great	3.5
Overall Mode	3, 4	Great, Excellent	

The feedback obtained from teachers and supervisors is achieving excellent ratings. This implies that the conducted research on the translated Mangyan literary works and the created e-learning in Filipino is highly suitable as a foundation for teaching materials that can be used in teaching the Filipino subject to students.

The Created E-Learning Script of Translated Hanunuo-Mangyan Literary Works Can Serve as the Foundation for Teaching Filipino

The evaluation of printed instructional materials produced by systems for alignment with the level and unit being taught emphasizes the needs of teachers, especially for students. Reading beautiful stories and creating scripts can be utilized to engage students, primarily when these are derived from their own culture, which is the origin of everyone.

The pure wisdom of a student is drawn from the wellspring of knowledge that will guide them in facing

the intricate course of life. The script is crafted in the form of e-learning to become an instrument in cultivating skills, discovering knowledge, shaping abilities, and giving form to the intellect and experiences of students. Concurrent with the changing times is the adoption of new practices in teaching and learning, with the K to 12 Basic Education Program and works that respond to the needs of young learners, especially in this era of the New Normal.

The wisdom of students will be significantly expanded through the processes used in creating a script using Hanunuo-Mangyan literary works, which will enhance students’ learning skills. Truly beneficial for students is the complete awareness of the literature of the Hanunuo-Mangyan, adding knowledge not only to the types of literature the Mangyan have but also depicting a kind of belief, way of life, values, and culture that will shape a world of change alongside globalization.

From the gathered Mangyan literature, the researcher translated it into Filipino. After the translation, participants

were asked to assess the translation work. The translated Mangyan literary works were then transformed into an e-learning format to serve as a foundation.

CONCLUSION

After the study is conducted, it will be evident that the Hanunuo-Mangyan possesses a rich literary tradition that is an appropriate method for a complete understanding of literary works. The created e-learning was well received and highly appreciated by the evaluators as an instructional tool that cultivates and can be utilized for various competencies. The developed e-learning can be used as a foundation for teaching Filipinos, aiding in the development of Filipino students, and aiding in the development of students' skills and knowledge while raising awareness of the importance of the culture of a community.

Based on the discoveries and derived conclusions, this study aims to contribute through recommendation; there should be related research based on Hanunuo-Mangyan literature that can be used on Hanunuo-Mangyan literature that can be used as a foundation for localized teaching. The translated scripts of Hanunuo-Mangyan used in the created e-learning can aid in easily comprehending lessons. Using the mother tongue of Hanunuo-Mangyan strengthens the acquisition of other languages, primarily if it is used in the module.

Multilingual Bridging Program is a vital link for their first and native language as it also bridges L1 to L2 in a meaningful context. The Bridging Program can address the linguistic needs of the Hanunuo-Mangyan. Using the Mother Tongue of Hanunuo-Mangyan strengthens the acquisition of other languages, primarily if used in e-learning. Provide learners with other instructional materials in their first and second languages that are relevant to their lives. It serves as the basis for other researchers.

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