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KNOWLEDGE, READINESS, AND PREPAREDNESS OF ARALING PANLIPUNAN TEACHERS IN INTEGRATING THE TRADITIONAL PRACTICES AND CUSTOMS OF TAYTAY, RIZAL

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ABSTRACT

This study assessed the knowledge, readiness, and preparedness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction. Specifically, it examined the respondents' demographic profile, determined their levels of knowledge, readiness, and preparedness, identified significant differences based on selected profile variables, and developed a training module to address identified gaps. The study employed a quantitative descriptive-comparative research design involving seventy-three (73) *Araling Panlipunan teachers* from eight public secondary schools in *Taytay, Rizal* during the School Year 2024-2025. A researcher-made questionnaire served as the primary instrument for data collection. The gathered data were analyzed using frequency, percentage, weighted mean, Mann-Whitney U test, and Kruskal-Wallis H test. The findings revealed that the respondents possessed an extensive level of knowledge, a very high level of readiness, and a high level of preparedness in integrating local cultural content into instruction. No significant differences were found in the respondents' levels of knowledge, readiness, and preparedness when grouped according to gender, years of teaching experience, grade level handled, and educational attainment. However, gaps were identified in teachers' historical understanding of local cultural practices, access to instructional resources, and collaboration with local cultural bearers. Based on these findings, a training module was developed to strengthen teachers' competencies and support the effective implementation of culture-based instruction and local heritage education

Keywords: *Cultural education, Cultural Heritage, Araling Panlipunan teachers, traditional practices and customs, Taytay, Rizal.*

INTRODUCTION

Culture serves as the foundation of a community's identity, reflecting its shared values, traditions, beliefs, and historical experiences. It provides individuals with a sense of belonging and continuity by preserving the knowledge and practices passed from one generation to another. However, the increasing influence of globalization, urbanization, and technological advancement has contributed to the gradual decline of many *traditional practices and customs*, particularly among younger generations (Bodo, 2019). Consequently, the preservation and transmission of *Cultural Heritage* have become important concerns among government, educational institutions, and local communities seeking to safeguard their cultural identity and collective memory (UNESCO, 2021).

In the Philippines, cultural preservation has been strengthened through various legislative and educational initiatives. Republic Act No. 10066, otherwise known as the National *Cultural Heritage* Act of 2009, mandates the protection, conservation, and promotion of the country's *Cultural Heritage*, including intangible cultural expressions such as traditions, rituals, and local practices (Republic Act No. 10066, 2010). More recently, Republic Act No. 11961, or the Cultural Mapping Act of 2023, further emphasized the need to document and preserve local cultural resources through the active participation of local government units, educational institutions, and community stakeholders. These policies recognize that *Cultural Heritage* preservation is a shared responsibility that requires sustained educational and community-based efforts.

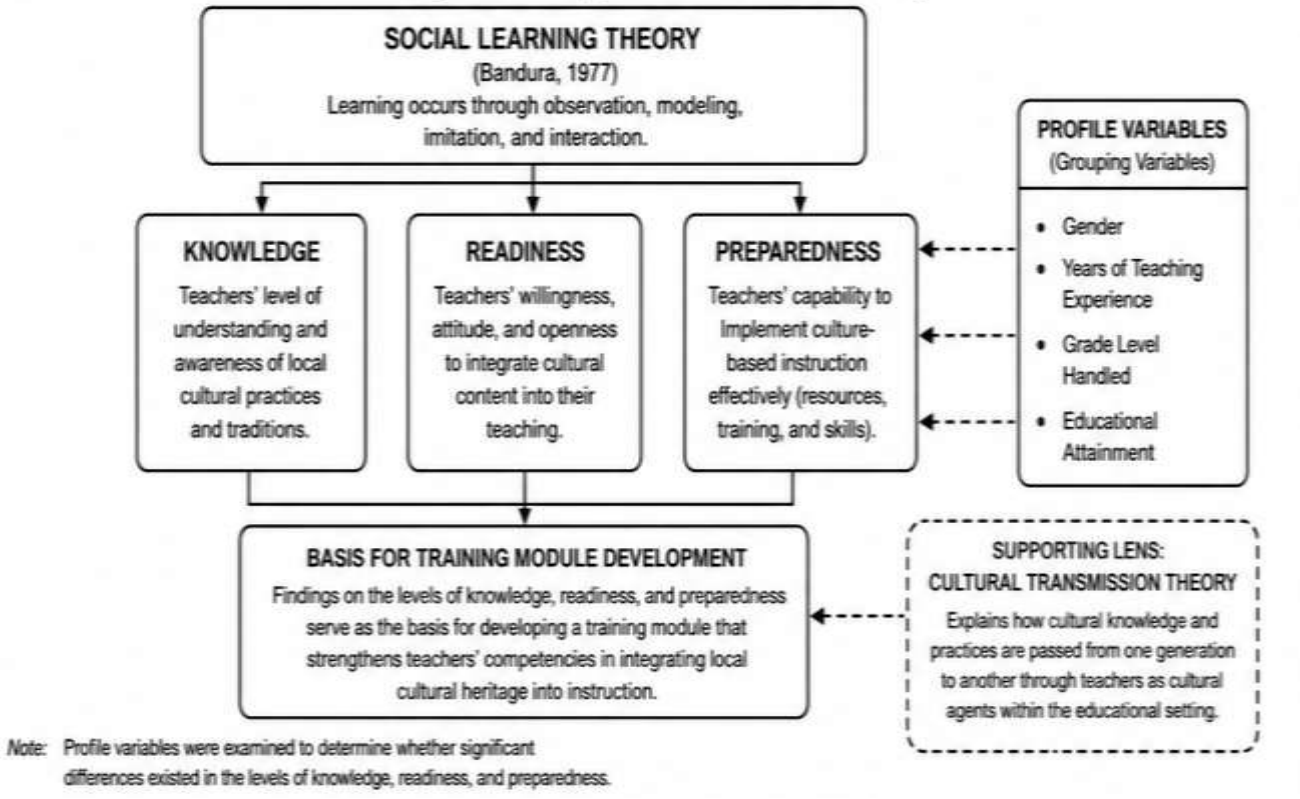
The municipality of *Taytay, Rizal* possesses a rich *Cultural Heritage* manifested in its traditional practices, festivals craftmanship, and community customs. Known as the Garments and Woodworks Capital of the Philippines, Taytay is home to cultural traditions such as the HAMAKA Festival, religious celebrations, and the musical legacy of Banda Uno Malaya, one of the country's oldest marching bands (Manila Bulletin News, 2024). These cultural expressions represent important forms of intangible *Cultural Heritage* that contribute to the municipality's identity and strengthen community solidarity. However, changing social conditions and the rapid pace of modernization pose challenges to the continuity and transmission of these traditions.

Education plays a vital role in preserving and transmitting *Cultural Heritage* Schools serve as formal institutions where learners develop an appreciation of their history, identity, and local traditions. Within the educational setting, *Araling Panlipunan teachers* are uniquely positioned to function as cultural transmitters by integrating local knowledge, traditions, and community practices into classroom instruction. Through culture-based and contextualized instruction, teachers can foster cultural awareness strengthen learners' sense of identity, and encourage active participation in heritage preservation (Achille et al., 2022).

The Department of Education (DepEd) and the National Commission for Culture and the Arts (NCCA) have continuously advocated for the localization and contextualization of learning experiences. Nevertheless, the successful implementation of these initiatives largely depends on teachers' competencies, particularly their

knowledge of local traditions, readiness to integrate cultural content into instruction, and preparedness to employ appropriate pedagogical strategies and instructional resources (Aquino & Javier, 2021)

Figure 1. Conceptual Framework of the Study



Although previous studies have examined cultural preservation, heritage education, and community-based initiatives, limited empirical evidence exists regarding the competencies of teachers in integrating local cultural traditions into classroom instruction, particularly within culturally rich communities such as *Taytay, Rizal*. Moreover, no known study has specifically assessed the knowledge, readiness, and preparedness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of the municipality into their teaching. This gap underscores the need to examine teachers' capacities as agents of cultural transmission and heritage preservation.

Hence, this study assessed the knowledge, readiness, and preparedness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction. The findings of the study served as the basis for the development of a training module intended to strengthen teachers' competencies and support the effective implementation of culture-based instruction and local heritage education.

Research questions

This study aimed to assess the knowledge, readiness, and preparedness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction.

Specifically, it sought to answer the following questions:

1. What is the demographic profile of the respondents in terms of:
   1.1 Gender;
   1.2 Years of teaching experience;
   1.3 Grade level handled; and
   1.4 Educational attainment?
2. What is the level of knowledge of *Araling Panlipunan teachers* regarding the *traditional practices and customs* of *Taytay, Rizal*?
3. What is the level of readiness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction?
4. What is the level of preparedness of *Araling Panlipunan teachers* to integrate the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction?
5. Is there a significant difference in the levels of knowledge, readiness, and preparedness of the respondents when grouped according to their:
   5.1 Gender;
   5.2 Years of teaching experience;
   5.3 Grade level handled; and
   5.4 Educational attainment?
6. Based on the findings of the study, what training module may be developed to strengthen teachers' competencies in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction?

METHODOLOGY

This study employed a quantitative descriptive-comparative research design to assess the knowledge, readiness, and preparedness of *Araling Panlipunan teachers* in integrating the *traditional practices and customs* of *Taytay, Rizal* into classroom instruction. The descriptive component determined the existing level of the three variables, while the comparative component examined significant differences when respondents were grouped according to selected demographic characteristics.

The study was conducted among eight public secondary schools in the Municipality of *Taytay, Rizal* during the School Year 2024-2025. The respondents consisted of seventy-three (73) *Araling Panlipunan teachers*. Initially purposive sampling was employed by identifying teachers who met the inclusion criteria of being currently assigned as *Araling Panlipunan teachers*. However, to obtain broader representation of the target population, all available and willing participants were included through total enumeration.

Data were gathered using a researcher-made questionnaire consisting of four parts: (1) demographic profile, (2) knowledge, (3) readiness, and (4) preparedness. The knowledge, readiness, and preparedness sections each contained ten (10) items measured using a four-point Likert scale. The instrument underwent content and face validation by a panel of five experts composed of three specialists in Social Studies education, one statistician, and one psychometrician. Pilot testing was conducted among twenty (20) *Araling Panlipunan teachers* from nearby municipalities who were not included in the final sample. Reliability testing using Cronbach's alpha yielded coefficients of .935 for knowledge, .956 for readiness and .939 for preparedness with an overall reliability coefficient of .960, indicating excellent internal consistency.

Prior to data collection, approval was secured from the appropriate educational authorities and participating school administrators. Informed consent was obtained from all respondents, and participation in the study was voluntary. Confidentiality and anonymity were strictly observed throughout the conduct of the study in accordance with the provisions of the Data Privacy Act of 2012 (Republic Act No. 10173).

Frequency and percentage were used to describe the demographic profile of the respondents, while weighted mean was employed to determine their levels of knowledge, readiness, and preparedness. The Mann-Whitney U test and Kruskal-Wallis H test were utilized to determine significant differences in the respondents' levels of knowledge, readiness, and preparedness when grouped according to gender, years of teaching experience, grade level handled, and educational attainment. Since the Shapiro-Wilk test indicated that the data significantly deviated from normality ($p < .05$), non-parametric statistical tests were employed. All statistical analyses were performed at the 0.05 level of significance.

The study was limited to *Araling Panlipunan teachers* from eight public secondary schools in *Taytay, Rizal* and focused exclusively on their knowledge, readiness, and preparedness in integrating local cultural content into instruction. The findings were based on self-reported responses and may not be generalized beyond the participating schools.

RESULTS

Table 1.
Demographic Profile of the respondents (n = 73)

Variable	Category	Frequency	Percentage
Gender	Male	23	31.5
	Female	48	65.8
	Not Indicated	2	2.7
Years of Teaching Experience	Less than 2 years	5	6.8

Variable	Category	Frequency	Percentage
	2 to less than 5 years	17	23.3
	5 to less than 10 years	17	23.3
	10 to less than 15 years	20	27.4
	15 years and above	14	19.2
Grade Level Handled	Grade 7	15	20.5
	Grade 8	17	23.3
	Grade 9	20	27.4
	Grade 10	13	17.8
	Senior High School	8	11.0
Educational Attainment	Bachelor's Degree	25	34.2
	With Master's Units	28	38.4
	Master's Graduate	18	24.7
	With Doctoral Units	2	2.7

Table 1. Presents the demographic profile of the respondents in terms of gender, years of teaching experience, grade level handled and educational attainment. The majority of the respondents were female (65.8%) had 10 to less than 15 years of teaching experience (27.4%), taught Grade 9 (27.4%), and had earned master's units (38.4%). These findings suggest that the respondents generally possessed considerable teaching experience and had pursued graduate studies, indicating a professionally experienced group of *Araling Panlipunan teachers*.

Table 2
Summary of the Levels of Knowledge, Readiness, and Preparedness of *Araling Panlipunan teachers* in Integrating the *Traditional practices and customs* of *Taytay, Rizal*

Variable	Overall Mean	Interpretation
Knowledge	3.38	Extensive Knowledge
Readiness	3.66	Strongly Agree
Preparedness	3.48	Strongly Agree

Table 2. Shows that the respondents demonstrated an extensive level of knowledge regarding the *traditional practices and customs* of *Taytay, Rizal* with an overall mean of 3.38. The highest mean scores were obtained for understanding the significance of the HAMAKA Festival in representing Taytay's Traditional industries (M = 3.58), whereas the lowest mean scores were recorded for knowledge regarding the historical evolution of Taytay's cultural practices (M = 3.25). Moreover, the respondents exhibited a very high level of readiness (M = 3.66) and a high level of preparedness (M = 3.48) in integrating local cultural content into classroom instruction. These findings indicate that the respondents possess adequate competencies and positive dispositions towards the implementation of culture-based instruction.

Table 3
Summary of Significant Differences in the levels of Knowledge, Readiness, and Preparedness According to Profile Variables (α = .05)

Variable	Gender (p)	Years of Teaching (p)	Grade Level (p)	Educational Attainment (p)	Decision
Knowledge	0.456	0.969	0.940	0.575	Not Significant
Readiness	0.262	0.262	0.127	0.262	Not Significant
Preparedness	0.176	0.542	0.846	0.347	Not Significant

Note. Mann-Whitney U Test was used for gender, while Kruskal-Wallis H test was used for years of teaching experience, grade level handled, and educational attainment.

Table 3. Presents the summary of significant differences in the respondents' level of knowledge, readiness, and preparedness according to selected profile variables. The results revealed that all computed p-values were greater than the 0.05 level of significance, indicating no statistically significant differences among the respondents' assessment when grouped according to gender, years of teaching experience, grade level handled, and educational attainment. These findings suggest that the competencies necessary for integrating local *Cultural Heritage* into instruction are generally shared among *Araling Panlipunan teachers* regardless of their demographic and professional characteristics.

Proposed Training Module

Based on the findings of the study, a training module entitled *Enhancing Cultural Advocacy in Araling Panlipunan: A Training Module on Integrating the Traditional practices and customs of Taytay, Rizal* was developed. The module was designed to address the identified gaps in teachers' historical understanding of local cultural practices, access to instructional resources, collaboration with local culture bearers, and the

implementation of culture-based instructional strategies. The proposed intervention aims to strengthen teachers' competencies and support the effective integration of local cultural content into *Araling Panlipunan* instruction. The proposed intervention aims to strengthen teachers 'competencies and support effective implementation of culture-based and contextualized education in the Municipality of *Taytay, Rizal*.

Figure 2. Framework of the Proposed Training Module



Note: The proposed training module is intended to address the identified gaps and strengthen teachers' competencies in integrating local cultural heritage into classroom instruction.

DISCUSSION

The findings indicate that *Araling Panlipunan teachers* possess an extensive level of knowledge regarding the *traditional practices and customs* of *Taytay, Rizal*. This suggests that teachers are generally familiar with local *Cultural Heritage* and recognize its relevance to classroom instruction. However, the comparatively lower rating on the historical evolution of Taytay's cultural practices implies that teachers may be more knowledgeable about contemporary cultural expressions than about their historical development. This finding highlights the need for professional development activities that strengthen teachers' historical understanding of local traditions and heritage. The findings are consistent with the work of Duxbury et al. (2015), who emphasized the importance of cultural mapping as a means of documenting, understanding, and preserving local cultural resources and community heritage.

The respondents also demonstrated a very high level of readiness to integrate local cultural content into classroom instruction. The findings suggest that teachers exhibit positive attitudes and strong willingness to implement culture-based education. Such readiness reflects the growing recognition of the importance of contextualized and culturally responsive teaching in promoting learners' identity, appreciation of local

heritage, and sense of community. However, the readiness of teachers to fulfill this role largely depends on their exposure to cultural education and related training. Studies in the Philippines and other Asian countries have shown that many teachers lack adequate preparation in implementing culturally responsive pedagogy. To address this, national and local initiatives such as the Cultural Education Program (CEP) of the National Commission for Culture and the Arts (NCCA) and the Schools of Living Traditions (SLTs) have been introduced to enhance teachers' cultural competence. These programs aim to strengthen educators' understanding of local heritage, values, and artistic traditions while providing them with strategies to integrate these elements into classroom learning.

As Garcia & Pantao (2021) demonstrated, higher cultural sensitivity directly empowers educators with greater pedagogical adaptability and inclusive classroom management when interacting with diverse learners. By leveraging this cultural adaptability, teachers naturally step into the role of mediators between the schools and the community. This is particularly evident in municipalities like Taytay, Rizal, where rich local traditions of woodworking craftsmanship, garment weaving, and vibrant religious festivities form the core of the community's identity. Within this specific context, teachers act as vital cultural advocates, ensuring that local heritage and traditions are meaningfully integrated and appreciated through contextualized lessons, creative projects, and school-based cultural activities.

The finding is consistent with Aquino and Javier (2021), who reported that teachers generally express positive attitudes toward integrating heritage education into classroom instruction. Despite this high level of readiness, teachers reported comparatively lower levels of preparedness in terms of access to instructional resources and collaboration with local culture bearers. This finding suggests that willingness alone is insufficient to ensure the successful implementation of culture-based instruction. Effective integration of local cultural content requires adequate instructional materials, institutional support, and meaningful partnerships with community stakeholders. This observation is consistent with Gadaza et al. (2025), who emphasized that teacher training, curriculum integration, and resource availability are essential for the successful implementation of culture-based education initiatives.

Furthermore, the absence of significant differences in knowledge, readiness, and preparedness across demographic and professional characteristics indicates that these competencies are generally shared among *Araling Panlipunan teachers* regardless of gender, years of teaching experience, grade level handled, and educational attainment. This may be attributed to the common professional experiences of teacher within the school division.

The findings support Cultural Transmission Theory, which emphasizes the role of teachers as agents in preserving and transmitting cultural knowledge to younger generations. Likewise, Social Learning Theory suggests that teachers' instructional practices are influenced by both personal dispositions and environmental conditions. The gap between teachers' readiness and preparedness underscores the importance of providing adequate resources and institutional support to facilitate the effective implementation of culture-based instruction.

The findings indicate that while *Araling Panlipunan teachers* possess the knowledge and willingness necessary to integrate local cultural content into instruction, additional support is needed to strengthen their preparedness. These findings provide a strong basis for the development of a training module that promotes historical contextualization, resource utilization, and collaboration with local culture bearers in support of culture-based education

The study contributes to the growing body of literature on culture-based education by providing empirical evidence on the competencies of *Araling Panlipunan teachers* in integrating local *Cultural Heritage* into classroom instruction. Furthermore, the development of a training module offers a practical intervention that may be adopted by schools and educational institutions seeking to strengthen *cultural education* and heritage preservation initiatives, thereby fostering greater appreciation and preservation of local heritage among future generation

Conclusions

Based on the findings of the study, it is concluded that *Araling Panlipunan teachers* in *Taytay, Rizal*, Philippines possess an extensive level of knowledge regarding the *traditional practices and customs* of the municipality.

The respondents demonstrated familiarity with local *Cultural Heritage* and recognized its relevance to classroom instruction, although certain aspects of the historical evolution of local traditions require further strengthening. The respondents exhibited a very high level of readiness and a high level of preparedness in integrating local cultural content into instruction.

These findings indicate that teachers possess positive attitudes toward culture-based education and have the necessary competencies to implement contextualized and culturally responsive teaching practices. No significant differences were found in the respondents' levels of knowledge, readiness, and preparedness when grouped according to gender, years of teaching experience, grade level handled, and educational attainment. This suggests that competencies related to *cultural education* are generally shared among *Araling Panlipunan teachers* regardless of their demographic and professional characteristics.

Despite the respondents' favorable levels of knowledge, readiness, and preparedness, challenges related to historical contextualization, access to instructional resources, and collaboration with local cultural bearers remain evident. These concerns underscore the need for sustained professional development and institutional support to strengthen teachers' capacity to implement culture-based instruction effectively.

The development of the training module entitled Enhancing Cultural Advocacy in *Araling Panlipunan*: A Training Module on Integrating the *Traditional practices and customs* of *Taytay, Rizal* provides a practical intervention that addresses the identified gaps and supports the effective integration of local *Cultural Heritage* into classroom

instruction. The study affirms the important role of *Araling Panlipunan teachers* as agents of cultural transmission and contributes to ongoing efforts toward cultural preservation and heritage education.

Recommendations

Based on the findings and conclusions of the study, the following recommendations are offered:

1. The Department of Education and the Schools Division Office of *Taytay, Rizal*, may strengthen culture-based education initiatives by providing professional development programs, instructional resources, and policy support that promote the integration of local *Cultural Heritage* into *Araling Panlipunan* instruction.

2. School administrators may encourage and support activities that enhance teachers' historical understanding of local traditions and facilitate collaboration with local cultural practitioners, historians, and community stakeholders.

3. *Araling Panlipunan teachers* are encouraged to continuously enrich their knowledge of local history, traditions, and customs and to employ culture-based and contextualized instructional strategies that promote learners' appreciation of local heritage and cultural identity.

4. The proposed training module entitled Enhancing Cultural Advocacy in *Araling Panlipunan*: A Training Module on Integrating the *Traditional practices and customs* of *Taytay, Rizal* may be adopted and implemented by schools and educational institutions to strengthen teachers' knowledge, readiness, and preparedness in integrating local *Cultural Heritage* into classroom instruction.

5. Local government units and cultural organizations may establish partnerships with schools to support cultural mapping activities, heritage education programs, and community-based initiatives aimed at preserving and transmitting local cultural traditions.

6. Future researchers may conduct similar studies in other localities and include additional variables or larger samples to further examine teachers' competencies in culture-based education. Further studies may also evaluate the effectiveness of the proposed training module in improving teachers' knowledge, readiness, and preparedness.

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Compliance with Ethical Standards

The researchers affirm that this study was conducted in accordance with the ethical principles governing educational research. Prior to data collection, the necessary permissions and approvals were secured from the appropriate educational authorities and

participating school administrators. Informed consent was obtained from all respondents, and participation in the study was entirely voluntary.

The respondents were informed of the purpose of the study and their right to withdraw their participation at any stage without any consequences. The anonymity and confidentiality of the respondents were strictly maintained throughout the conduct of the study, and all information gathered was treated with utmost confidentiality and used solely for academic and research purposes in compliance with the Data Privacy Act of 2012 (Republic Act No. 10173). The well-being, dignity, and rights of the respondents were safeguarded throughout the research process.

The researchers declare that no conflict of interest exists in the conduct and publication of this study. Plagiarism was strictly avoided, and no bias was exercised in the interpretation and presentation of the findings. Artificial intelligence tools were utilized solely for language editing and manuscript refinement, and all interpretations, analysis, conclusions, and final decisions regarding the content of the manuscript remain the responsibility of the authors.

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