

Activities in Philippine Literature in the context of DepEd core values

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Abstract

Aim: This study determined the manifestation and teachers' integration of DepEd Core Values in selected genres of Philippine Literature with the end goal of developing values-integrated literary activities. The study highlights the relevance of literature instruction in promoting values formation and holistic learning among Grade 7 learners.

Methodology: The study utilized a descriptive-correlational research design and employed a researcher-made questionnaire as the primary instrument for data gathering. The respondents were Grade 7 English teachers from eight sub-offices in Area IV of the Division of Batangas Province. The gathered data were analyzed using weighted mean, standard deviation, composite mean, and Spearman's rank correlation coefficient.

Results: The findings revealed that the manifestation of DepEd Core Values in Philippine literature varied across genres, with myths and poetry demonstrating a great extent of manifestation, while epics and short stories reflected a moderate extent. Teachers were found to integrate all four DepEd Core Values to a great extent in literature instruction. Furthermore, a significant relationship existed between the manifestation of the core values in Philippine literature and teachers' integration of these values in teaching. Among the literary genres, short stories demonstrated the strongest relationship between values manifestation and integration.

Conclusion: The study concluded that DepEd Core Values are more prominently embedded in myths and poetry than in epics and short stories. The integration of Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa varied across literary genres, indicating the need for more intentional and balanced values integration in literature instruction. The proposed values-integrated literary activities may support Grade 7 English teachers in strengthening character formation, values education, and meaningful literary learning experiences among students.

Keywords: *Philippine literature, DepEd Core Values, literary activities, values integration*

INTRODUCTION

The value-based learning and affective learning are increasingly recognized as a part of education systems around the world. Education has been recognized as a vital means of fostering responsible citizens of the world by international organizations such as the United Nations Educational, Scientific and Cultural Organization (UNESCO). The Education for Sustainable Development (ESD for 2030) approach focuses on the importance of education for developing sustainability skills, enabling learners to contribute to addressing global issues like inequality, climate change or social injustice in a transformative way (UNESCO, 2020). These competences are reflected in learning processes that integrate knowledge, skills, values, and attitudes towards sustainable development, including principles such as equity, sustainability, human rights, and intercultural understanding.

In this context, the principles of Education for Sustainable Development (ESD) are in line with the role of literature as a values-rich learning resource. ESD states that sustainability competencies must be built in the classroom and that Philippine literature provides a contextually rich medium for building these competencies in the classroom. Learners encounter texts, such as myths, epics, short stories, and poems, that incorporate cultural identity or human experience and that enable them to internalize values like respect, responsibility, empathy, and stewardship. Therefore, Philippine literature could be used as a pedagogical tool to achieve the affective and values-oriented objectives of ESD in the context of the Philippines.

Philippine Literature has always been part of the Filipino educational context because it embodies the beliefs, traditions, and values that have shaped Filipino identity across generations. It expresses and reflects the Filipino's

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values, culture, and history. Filipino learners discover and learn stories of faith, courage, compassion, and kindness, stewardship, and nationalism through myth, epic, short stories, and poetry.

In the Revised K – 12 curriculum, along with its former curriculum, Philippine Literature is introduced in Grade 7 English to support language learning, at the same time, to provide learners with knowledge of literary genres that show Filipino values, culture and traditions. The curriculum explicitly states that learning language through literary texts exposes and engages learners to their own culture and others'. Learners discover through these literary pieces, such as The Origin of World, The Good Prince Bantugan, Footnote to Youth, and God Said, "I made a Man", values such as respect for the elders, love for family members, trust in God, care of the elements, pride of national identity.

The literary genres first introduced in Grade 7 English under K to 12 Curriculum were myth and epic. Myths explain the beginning of the world and humanity. Myths possess moral values that ñ serve as the foundation of a person's belief (Cancio et al., 2021). Meanwhile, epics show heroism, bravery and communal responsibility. As Budeng and Valera (2024) claim, Epics like Biag ni Lam-ang show beliefs and practices that shape cultural and moral understanding.

Short stories and poetry are also part of the Grade 7 English lesson, wherein elements and forms are identified, analyzed and evaluated. Philippine short stories present elements such as characters, setting and plot which reflect love, family, rural life and cultural identity. In addition, Acosto et al. (2023) revealed that a short story gave a glimpse of others' lives, enabling the readers to view the world from various perspectives. Meanwhile, Philippine poetry conveys messages and expresses emotions to engage readers' imagination through the lyrical arrangement of words. According to Mudayat and Pamungkas (2024), poetry can be an effective tool in teaching important educational values as they develop different aspects of life and morality.

Values integration means intentional incorporation of values and principles within the teaching and learning process. As Kilag et al. (2023) claim, integration involves incorporating values across different subject areas. According to Monterola and Basilan (2023), the Department of Education (DepEd) recognizes and consistently integrates core values, Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa, into the framework of education. However, values integration may not be consistent in literature teaching as comprehension and language analysis are prioritized. Del Rosario (2022) revealed that in teaching literature, teachers always use an information-based approach, with moral-philosophical as the second. Daily Lesson Logs (DLLs) and Daily Lesson Plans (DLPs), do not indicate or require the integration of Core Values through classroom activities and tasks.

This study is in response to the observation that Philippine literary genres are embedded with values; the integration of these values, particularly the DepEd Core Values, may need further strengthening in the literary activities used by literature teachers. According to Perida and Miguel (2024), seventh-grade literary texts develop DepEd Core Values, and in some cases, two to three core values are integrated within a single text. Thus, they encouraged teachers to give greater attention to values-oriented teaching to raise awareness of the importance of valuing others, nature, the nation, and God. In line with this, the present study explored the values manifestation of Philippine literature, such as myth, epic, short story, and poetry, and its relationship to teachers' integration of DepEd Core Values, which pertains to activities and strategies utilized by teachers to reinforce the values during instruction. By examining these two variables, the study developed values-integrated literary activities that promote intentional values integration in teaching Philippine literature.

With the developed literary activities, values integration is expected to be more explicit, structured, and meaningful in the classroom so as to improve literature instruction. The activities also help learners internalize the DepEd Core Values through engaging literary experiences to strengthen learner formation. In addition, this study can be used to enhance curriculum enrichment by offering better instructional materials, which are in line with the competencies in literature for grade 7, and to strengthen pedagogical practice by providing innovative teaching strategy based on values that can be used in teaching literature in a more comprehensive and transformative manner.

Review of Related Literature and Studies

Philippine Literature in Junior High School

The study of Sugue and Reyes (2022) determined and addressed the gaps in the current educational practices regarding the teaching of Philippine Literature, particularly, mythology. Likewise, it dealt with the neglect of Philippine myth in the education setting. Thus, it sought to advocate the integration of Philippine myths into the school curriculum. Based on the findings, the Philippine myths are valuable cultural artifacts that carry important lessons and values. The study highlighted that the school should be actively include Philippine myths to ensure that students inherit and appreciate cultural heritage. Finally, the study concluded with a call for progressive action to revitalize the teaching of Philippine mythology in schools.

Philippine epics are long, narrative poems that tell the stories of heroes. They were traditionally performed, chanted or sung by the ethnic group's storytellers. The known example of Philippine epics are *Darangen of Maranaos*, *Hinilawod of the Sulods* in Panay, *Hudhud of Ifugaos*, and *Biag ni Lam-ang of Ilocanos*. These epics, though they have different origin shared common characteristics such as the adventures of the heroic figures, significant events, supernatural elements as well as ethnogenesis and culture (Ablir, 2025).

In their study, Acosto et al. (2023) found out that Filipino writers aimed to portray an ideal Filipino character who embodies resilience and sacrifice for the greater good, which was influenced by the historical context and the development of writing the English language. The study recommended that the educational administrators incorporate Philippine literature into the school curriculum to help students to appreciate the historical and cultural significance of the literary works. It also suggested allowing students to experiment with different narrative styles and techniques during creative writing activities. Moreover, it highlighted that by reading and analyzing Philippine Literature, students gained insights into others' lives and different societal perspectives.

Poets use a variety of literary devices to explore nature. Poets were able to create vivid descriptions through imagery, metaphor, and symbolism. With nature as their inspiration, poets convey abstract ideas and enable the reader to experience the natural world in a meaningful way. Poetry can play a role in understanding the world and the environment. Imagery is the use of words to paint pictures of the sights, sounds, smells, tastes, and textures of nature. On the other hand, a metaphor is used in poetry to compare two things that are not commonly associated with each other. Lastly, symbolism is the use of symbols as representations of abstract ideas. Imagery, metaphor, and symbolism were able to capture the beauty and power of the natural world (Parry, 2023).

DepEd Core Values

The study of Khan (2021) determined how the design of language and literature curricula in Senior High School incorporates the four core values, Maka-Diyos, Maka-tao, Makakalikasan at Makabansa, into competencies. It focused on six English-related Curriculum Guides for SHS: Reading and Writing, Oral Communication in Context, 21st Century Literature from the Philippines and the World, English for Academic and Professional Purposes, Creative Writing, and Creative Nonfiction. Based on the findings, the core values are present in the general topics where teachers can naturally bring up values. However, it was found out that Makakalikasan is almost left out when it comes to direct, clear instructions in the English curriculum.

Ayon et al. (2024) specifically focused on four core values: Maka-Diyos (Godly), Maka-tao (person-oriented), Makakalikasan (pro-environment), and Makabansa (patriotism) on his study, Awareness of DepEd Core Values Among Grade 12 Students in the Philippines. The study revealed a very high overall awareness of DepEd core values among the students and that all four core values were fully recognized. The researcher concluded that the high awareness observed is attributed to the school's integration of DepEd core values into its curriculum, policies, and codes of conduct, as well as the consistent efforts to integrate core values across various subjects and activities. The study recommended that educational policies should be strengthened to ensure consistent integration of DepEd core values into school curricula, programs, and activities. Moreover, it was suggested to prominently display and embody these core values alongside their mission-vision statements, contributing to heightened student awareness. It was also revealed in this study that there is a need to strengthen sustainable teacher orientation to maintain students' high awareness of DepEd core values.

Another related study conducted by Garcia and Bual (2022) assessed the level of students' awareness and practice of DepEd Core Values of Maka-Diyos, Maka-tao, Makakalikasan at Makabansa, through a descriptive-comparative and correlational approaches. It is anchored on Knowledge- Awareness- Practice Model. The study postulated that the students' awareness affects the practice of core values as the practice is rooted in a high level of awareness. The study revealed that students' level of awareness is very high across all four core values. It was concluded that when the public school strongly implemented and promoted the department's mandate, the awareness and practice of DepEd Core Values were sustainably established among the students. School administrators and teachers have a role in incorporating these values into the school's programs and classroom instructions.

Values Integration in Literary Activities

The moral-philosophical approach was second to the information-based approach as the most commonly used teaching approach in Literature. This approach integrates humanistic values and aligns with the DepEd Core Values of Maka-tao and Maka-Diyos (pro-people and pro-God). It is favored for inculcating moral values in students. Moreover, with the moral-philosophical technique employed, the teachers regularly ask students about values learned from the text, explain norms, traditions, or cultures derived from the text, involve students in problem-solving or decision-making activities, and conduct reflective sessions (Del Rosario, 2022).

Literature plays an unparalleled role in the teaching of morals. Literary texts, across various genres, are proven carriers of moral values. The research confirmed that literature has historically been attached to human experiences like sorrow, happiness, and triumph, and possesses a profound capacity for instilling moral values and sharpening intuition. It was recommended that teachers should actively use literary texts to teach language and values simultaneously, ensuring students develop both linguistic competence and moral awareness. Furthermore, it was suggested to incorporate poems, short stories, plays, and novels that reflect moral dilemmas and human experiences to foster empathy and ethical reasoning. Thus, literature that has proven its relevance across generations should be prioritized for its rich moral and cultural content (Ahmad, 2021).

In the study of Parks and Oslick (2021), it was recommended that the teachers should view character education not as a different subject but as a part of daily classroom activities and discussions. Moreover, teachers should recognize the combination of academic skills and well-developed behavior, and attitude prepare students for becoming successful and productive members of a community. It was also suggested that the teachers use children's stories to connect literacy and character education topics. After reading, teachers must engage students in discussions on character traits and encourage students to reflect on personal experiences and brainstorm with the class on how they apply the traits in their lives. The findings of the study, it was concluded that embedding character education seamlessly into the curriculum through engaging literature helps educators achieve the dual goals of academic excellence and the cultivation of well-adjusted, ethical individuals. The study proposed a flexible framework or steps for teachers on how to utilize children's literature for character education. The steps are needs assessment, literature selection, activity integration and creating a positive climate.

Synthesis and Research Gap

The reviewed studies established that Philippine Literature supports cultural appreciation, moral development, and values formation, alongside the integration of DepEd Core Values in instruction. However, there is a limited study that studies the manifestation of these core values in literary works in the form of myths, epics, short stories, and poetry in Junior High School. Furthermore, very little research has been conducted on the correlation between the values contained in the literary texts and teachers' implementation of the DepEd Core Values in their lessons. The literature tends to focus on the students' awareness of the literature and overall curriculum integration, rather than the match between what is in the literature and how it can be used in the classroom. This study aims to fill such gaps by analyzing value manifestation in selected genres, examining the integration practices of teachers, analyzing the relationship between teachers, and proposing value-integrated literary activities to the Grade 7 learners.

Theoretical Framework

This study is grounded on several theories that emphasize the incorporation of values into education, and more specifically, into teaching Philippine Literature. This study is anchored on Constructivist Learning Theory and reader-response theory, which together offer a framework by which the expression and incorporation of DepEd Core Values in literary genres are explored.

The Constructivist Learning Theory, cited by McLeod (2025), explains that learning is contextualized and an active process wherein people create knowledge from their experience. According to the theory, learners are not passive recipients of information; instead, they construct knowledge by relating new ideas to prior experiences and frameworks. With this study contextually, constructivism upholds that students arrive at their definition of core values via interaction with texts. Teachers have a vital role in influencing discussion, making students reflect, and enabling them to find meaning from myths, epics, short stories, and poetry. Through the guidance of students to relate literature to experience, teachers enhance deeper value appreciation and utilization. In this study, Constructivist Learning Theory directly guides the instructional design of the proposed values-integrated literary activities by positioning learners as active meaning-makers rather than passive recipients of moral lessons.

Reader-Response Theory also aids this research by pointing out the active engagement of the reader and the text. According to Kunjanman and Aziz (2021), Reader-Response Theory emphasizes that readers breathe life into texts using their background knowledge and experiences, making meaning a personal and dynamic process. Reader-Response Theory discusses that readers bring their unique backgrounds, experiences, and points of view to the act of reading, shaping their understanding and response to a text. Readers interpret literature using their own feelings, experiences, and perspectives. The literary discussions led by the teachers allow learners to understand and connect with the values embedded in literary texts, enhancing their appreciation of Philippine literature and reinforcing the DepEd Core Values in a meaningful manner. This theory further informs the learner-centered activities in this study, where students' varied interpretations are used as a foundation for discussing and negotiating meaning, rather than seeking a single "correct" moral interpretation.

These theories jointly justify the study's intent to evaluate the manifestation and integration of DepEd Core Values in Philippine Literature. Constructivist Learning Theory highlights active learning as a means to gain insight into values through literature. The Reader-Response Theory points out the extent to which students' interaction with texts affects their perception and application of values. Moreover, these theories also serve as the lens for interpreting findings, particularly in analyzing how learners construct moral meaning through engagement with literary texts and how personal responses influence value internalization.

Anchored on these theories, this research constructs a sound basis for investigating how Philippine literary genres such as myths, epics, short stories, and poetry are infused with DepEd Core Values and how teachers make it possible for such integration to take place in classroom activities and other school programs. These theories form the basis for values-integrated literary activity development to ensure that Philippine Literature continues to be an effective vehicle for character development and values formation.

Conceptual Framework

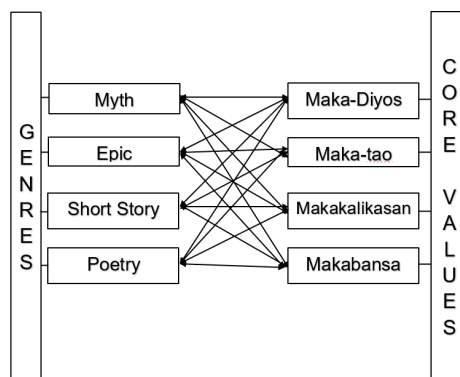


Figure 1. Research Paradigm

The presentation focused on the conceptual framework regarding how DepEd's core values manifest in Philippine literary pieces. The foregoing concepts were the basis for creating a conceptual paradigm as presented in Figure 1. In this study, it assessed the extent of manifestation of DepEd core values along with the identified pieces or genres. It also included the extent to which teachers integrate those core values into classroom activities.

The conceptual framework of this study identifies the independent variables as the selected Philippine literary genres, myths, epics, short stories, and poetry, the embedded DepEd Core Values (Maka-Diyos, Maka-tao, Makakalikasan, Makabansa), and the values-integrated literary activities designed by the teacher.

DepEd emphasizes the importance of core values in shaping the character and behavior of every Filipino learner. These core values are essential to the educational framework of the country.

The integration of these values into the different genres of literature, which are part of the curriculum, plays a crucial role in reinforcing moral and ethical values among students. Teachers act as facilitators in this process, creatively integrating these core values into the curriculum, particularly through selected genres of Philippine literature. By contextualizing these literary texts within the framework of DepEd's core values, teachers can help students appreciate the importance of being Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa.

In this process, learners' interpretation of literary events becomes a mediating factor, where students construct moral understanding based on their engagement with characters, conflicts, and cultural contexts.

Additionally, the developed Values-Integrated Literary Activities for myths, short stories, and poetry are anchored on the DepEd Core Values of Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa. Each activity includes six components, such as Content, Activity, Part of the Lesson, Objectives, Instructions, and Rubrics. The proposed literary activities are feasible, pedagogically sound, and aligned with curriculum standards, enabling teachers to meaningfully integrate core values into literature classes.

The dependent variables of this framework include the extent of manifestation of DepEd Core Values in literary texts, the level of integration of these values in classroom instruction, and learners' value understanding as demonstrated through literary engagement. Intervening variables such as teacher facilitation strategies, learners' prior experiences, and classroom interaction influence the outcomes of value internalization.

Overall, the output of this conceptual framework is the development of structured Values-Integrated Literary Activities that strengthen both literary understanding and moral development among learners.

Statement of the Problem

Philippine Literature plays an important role in the Filipino educational setting because it reflects the values, beliefs, traditions, and cultural identity that contribute to learners' moral and social development. Through literary genres such as myths, epics, short stories, and poetry, learners are exposed to themes that promote faith, humanity, environmental awareness, and nationalism. These literary genres are expected not only to enhance language proficiency and literary appreciation but also to support values formation and holistic education.

Despite the presence of these values in literary texts, the integration of DepEd Core Values in literature instruction is not always explicit and deliberate. Literature teaching often emphasizes comprehension, literary analysis, and language development more than values integration and character formation. Although the DepEd Core Values of Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa are embedded in literary texts, these values are not consistently highlighted in classroom instruction and literary activities. As a result, learners may not fully appreciate and internalize the moral and social values reflected in Philippine literary works.

Furthermore, although curriculum guides encourage values integration in teaching, Daily Lesson Logs (DLLs), Daily Lesson Plans (DLPs), and classroom practices may not consistently reflect the intentional integration of DepEd Core Values. This situation suggests a gap between curriculum expectations and actual classroom implementation. Given these concerns, there is a need to determine the extent to which DepEd Core Values are manifested in selected genres of Philippine Literature and the extent to which teachers integrate these values in instruction. Moreover, the study seeks to determine whether a significant relationship exists between the manifestation of DepEd Core Values in literary genres and teachers' integration of these values in classroom instruction. The findings of the study may serve as a basis for developing values-integrated literary activities that can support meaningful, learner-centered, and holistic literature instruction in Grade 7 English.

General Objective

This study aimed to determine the manifestation and teachers' integration of DepEd Core Values in selected genres of Philippine Literature with the end goal of developing values-integrated literary activities.

Specific Objectives

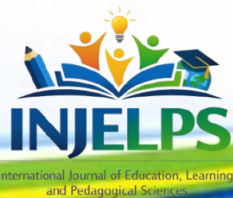
This study sought to achieve the following objectives:

1. To assess the extent of manifestation of DepEd Core Values in selected genres of Philippine Literature in terms of:
 - 1.1 myth;
 - 1.2 epic;
 - 1.3 short story; and
 - 1.4 poetry.
2. To assess the extent to which teachers integrate the following DepEd Core Values in teaching Philippine Literature:
 - 2.1 Maka-Diyos;
 - 2.2 Maka-tao;
 - 2.3 Makakalikasan; and
 - 2.4 Makabansa.
3. To determine whether there is a significant relationship between the extent of manifestation of DepEd Core Values in Philippine Literature and the extent of teachers' integration of these values in instruction.
4. To propose values-integrated literary activities that may strengthen the integration of DepEd Core Values in Grade 7 Philippine Literature instruction.

Research Questions

This study sought answers to the following questions:

1. What is the extent of manifestation of DepEd Core Values in selected genres of Philippine Literature in terms of:
 - 1.1 myth;
 - 1.2 epic;
 - 1.3 short story; and
 - 1.4 poetry?



2. To what extent do teachers integrate the DepEd Core Values in teaching Philippine Literature in terms of:
 - 2.1 Maka-Diyos;
 - 2.2 Maka-tao;
 - 2.3 Makakalikasan; and
 - 2.4 Makabansa?
3. Is there a significant relationship between the extent of manifestation of DepEd Core Values in Philippine Literature and the extent of teachers' integration of these values in instruction?
4. Based on the findings of the study, what values-integrated literary activities may be proposed to strengthen values integration in Philippine Literature instruction?

Hypothesis

Null Hypothesis (H₀)

There is no significant relationship between the extent of manifestation of DepEd Core Values in selected genres of Philippine Literature and the extent of teachers' integration of these values in instruction.

METHODOLOGY

Research Design

The study employed a descriptive-correlational research design, which examines how different variables interact within a study (William, 2025). It shows whether there was a relationship between two or more variables and determines the strength of such relationships without manipulating or controlling them. This design was considered appropriate because the study aimed to investigate naturally occurring instructional practices and literary content within the educational setting.

The descriptive component was used to identify the presence and manifestation of the DepEd Core Values—Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa—in selected genres of Philippine Literature, specifically myths, epics, short stories, and poetry. It also described how teachers incorporated these values into their literature instruction.

Meanwhile, the correlational component determined whether a significant relationship existed between the manifestation of the DepEd Core Values in Philippine literary genres and teachers' integration of these values in classroom instruction. Since the study neither manipulated variables nor introduced experimental treatments, an experimental approach was not suitable. Likewise, a qualitative design was not employed because the study focused on measuring the degree of relationships among variables using quantitative data rather than exploring participants lived experiences or narratives in depth.

The research design enabled the study to examine the relationship between the values reflected in Philippine literature and the extent to which teachers integrated these values into their teaching practices.

Population and Sampling

This study involved 61 Grade 7 English teachers from the eight sub-offices in Area IV of Division of Batangas Province. Area IV forms part of the eastern congressional district of the province and is composed of the sub-offices of San Juan East, San Juan West, Rosario East, Rosario West, Ibaan, Padre Garcia, San Jose, and Taysan. Schools Division of Batangas, a large-sized division in Region IV-A CALABARZON, is committed to improving access to quality basic education for all learners, promoting equity for disadvantaged groups, and enhancing the quality of education delivery and learning outcomes.

The study employed total population sampling since all Grade 7 English teachers from the identified sub-offices were included as respondents.

Table 1 presents the distribution of respondents.

Table 1.

Distribution of Respondents

Sub-office	Grade 7 English Teachers
Sub-office A	14
Sub-office B	9
Sub-office C	7
Sub-office D	7
Sub-office E	5
Sub-office F	7



Sub-office G	7
Sub-office H	5
Total	61

Research Instruments

The researcher-made questionnaire served as the primary data-gathering instrument. All items were fully developed by the researcher and were not adopted or adapted from existing standardized instruments. The questionnaire has two parts. Part 1 of the questionnaire was designed to determine the extent to which the DepEd Core Values are manifested in four literary genres: myth, epic, short story, and poetry. Part 2 focused on assessing the extent to which teachers integrate the DepEd Core Values- Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa in teaching Philippine Literature. The items were measured using a four-point Likert scale, which allowed respondents to indicate the extent to which the Core Values were present or integrated, ranging from Least Extent to Great Extent.

The researcher-made questionnaire was constructed based on the literary texts from the English 7 Learner’s Material and DepEd Order No. 36, s. 2013, DepEd Order No. 8, s. 2015, which outlined the DepEd Core Values and classroom assessment policies, respectively. The items were designed to measure the extent of integration of the DepEd Core Values—Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa—in teaching Philippine Literature.

Content Validation

After the initial draft was prepared, the questionnaire was reviewed by the research adviser, the internal and external panel members, and the statistician. The validators consist of two English language and literature professors with doctoral degrees, and a college dean who served as the statistician, with expertise in research and statistical analysis.

The validation focused on the questionnaire’s clarity, relevance, appropriateness, and alignment with the research objectives and DepEd Core Values framework. Specifically, the validators assessed the clarity of language, relevance to the indicators, suitability for respondents, and overall coherence and structure of the instrument. Validators’ comments and suggestions were incorporated to refine the clarity, organization, and content of the instrument before validation and distribution.

However, a formal computation of a Content Validity Index (CVI) was not conducted; the instrument underwent expert judgment validation to ensure its content validity before final administration.

Reliability Testing

To maintain the clarity and reliability of the researcher-made questionnaire, a dry run was conducted prior to its actual administration. Pilot testing was conducted with 15 English teachers of Grades 8-10 who did not participate in the main study. They were not Grade 7 teachers but were chosen because they also teach Philippine Literature under the English subject area; hence, they are comparable in terms of content knowledge and teaching experience. Feedback from the dry run participants was used to make minor adjustments to wording and organization to improve clarity and coherence.

In addition, reliability testing was conducted using Cronbach’s Alpha test to measure the internal consistency of the questionnaire items. The analysis resulted in a reliability coefficient of 0.96, indicating a very high level of internal consistency. This demonstrates that the items consistently measure the constructs they were intended to assess. Consequently, the instrument was deemed valid and reliable for administration to the study respondents.

Data Collection Procedure

To ensure accurate and reliable data collection, the following procedures were undertaken. First, the questionnaire was developed, validated by experts in the field and panel members, revised, reproduced, and finalized. The researcher also created an online version of the questionnaire using Google Forms. The researcher then secured a request letter and obtained permission from the Schools Division Superintendent of the Division of Batangas to administer the questionnaire among Grade 7 English teachers of Area IV.

A formal request to conduct the study was secured and approved by the Schools Division Superintendent of the Division of Batangas. Upon approval, the endorsement was coursed through the proper school authorities in Area IV for the administration of the questionnaire among Grade 7 English teachers.

The purpose of the study and questionnaire procedures was explained to the participants prior to administration. A combination of online and printed questionnaires was utilized to maximize response rate and accommodate respondents’ availability. Printed copies were distributed to selected participants during scheduled district-based activities, while the online link was provided for wider dissemination.

Follow-up reminders were sent after five (5) working days to ensure a higher response rate. Respondents were given sufficient time to accomplish the questionnaire.

Data collection was conducted in August 2019. After the retrieval of all completed questionnaires, responses were tallied, encoded, and subjected to appropriate statistical treatment in line with the objectives of the study.

Treatment of Data

To analyze and interpret the data collected, the following statistical tools were used to address the research questions of the study. Weighted Mean was utilized to determine the extent of manifestation of the DepEd Core Values in selected Philippine Literature and the extent of teachers’ integration of the Core Values in the teaching of Philippine Literature. Then, Standard Deviation was used to determine the variability of responses, complementing the weighted mean in interpreting the extent of manifestation and integration of the DepEd Core Values. Also, the composite mean was utilized to determine the overall extent of manifestation of the DepEd Core Values in selected Philippine literature and the overall extent of teachers’ integration of these Core Values in the teaching of Philippine literature. In addition, Spearman’s Rank-Order Correlation Coefficient (Spearman’s Rho) was utilized to determine the significant relationship between the extent of integration of the DepEd Core Values in teaching Philippine literature and their manifestation in selected Philippine literature. This tool was appropriate since the data were ordinal and based on Likert scale responses, which did not assume normal distribution, and was appropriate for assessing the strength and direction of the relationship between ranked variables.

The responses in the questionnaire that determined the extent of manifestation and integration in DepEd Core Values in Philippine literature were scored using the scale below:

Options	Scale Range	Verbal Interpretation
4	3.50 – 4.00	Great Extent
3	2.50 – 3.49	Moderate Extent
2	1.50 – 2.49	Slight Extent
1	1.00 – 1.49	Least Extent

Ethical Considerations

This study was conducted with strict adherence to ethical standards in educational research. Before the administration of the questionnaire, permission to conduct the study was formally secured from the division superintendent and school heads. In addition, ethical clearance and school research approval were obtained before data gathering to ensure compliance with institutional research protocols.

Before participation, informed consent forms were provided to all respondents. The participants were informed of the study’s purpose, how their responses would be used, and their roles. They were assured that their answers would remain confidential and would be used solely for research purposes. They were also informed that participation was voluntary and that they had the right to refuse or withdraw from the study at any time without any consequences.

All collected data were securely stored and handled only by the researcher and authorized personnel, ensuring the privacy and protection of participant information throughout the study. All information was held and handled with utmost confidentiality by not disclosing the schools and identity of participants in accordance with RA 10173, generally known as the Data Privacy Act. Moreover, these collected data were stored in a password-protected file accessible only to the researcher. The data, both online and printed, were properly disposed of and/or deleted after the completion of the study.

RESULTS and DISCUSSION

This presents the analysis and interpretation of data regarding the extent of manifestation of DepEd Core Values in Philippine Literature among public junior high schools in Area IV, Division of Batangas Province.

Table 2 presents the extent of manifestation of the Core Values relative to myth as perceived by the respondents. The table shows how Philippine mythology embodies the Core Values of DepEd—specifically Maka-Diyos (Faith in God), Maka-tao (Humanity), and Makakalikasan (Love for Nature).

Table 2.
Extent of Manifestation of DepEd Core Values in Philippine Myth

Items	WM	SD	VI
1. connecting with God through prayer.	3.87	0.39	GE
2. following God’s commandments and will.	3.82	0.43	GE



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3. acknowledging the great Being as creator of the world.	3.79	0.45	GE
4. interacting with one another amidst differences in roots and social statuses	3.69	0.47	GE
5. distinguishing races, colors and beliefs.	3.67	0.47	GE
6. believing that good people will go to heaven.	3.66	0.70	GE
7. reacting to the deeds of human beings.	3.64	0.49	GE
8. featuring forms of nature such as trees, land, mountain, sea and animals.	3.62	0.49	GE
9. considering others' opinion and feeling in making decision.	3.61	0.50	GE
10. realizing mistakes and reconciling characters.	3.61	0.49	GE
11. exposing the beliefs, culture and traditions of Philippine ethnic groups.	3.54	0.59	GE
12. presenting the provinces in the Philippines as the setting of the story.	3.51	0.65	GE
13. explaining the existence of the sun, the moon and stars as well as the rain and the thunder.	3.48	0.65	ME
14. communicating with deities and nature.	3.26	0.81	ME
15. producing salt and developing pottery as Filipino products	2.93	0.95	ME
16. written in different dialects of the Philippines	2.89	0.98	ME
Composite Mean	3.54	0.38	GE

The composite mean of 3.54 indicates the core values are manifested in Philippine Myths to a great extent. The result implies that Philippine myths remain a useful means of instilling values among students. This means that the myths are successful in mirroring the moral, spiritual and social values cherished in the Filipino culture. This finding complements Sugue and Reyes (2022), who stated that Philippine mythology is value-based and can continue to be used effectively in the delivery of moral and cultural education.

As can be gleaned from the table, the three indicators with the highest weighted mean, namely, connecting with God through prayer, following 77 God's commandments and will, and acknowledging the great Being as the creator of the world, are manifested in myth to a great extent. All of which are aligned with the core value, Maka-Diyos. This implies that Philippine myths strongly highlight divine connection, spirituality, and the recognition of a supreme being as central elements of the narratives. In conformity, the study of Cancio et al. (2021) found that myth, as sacred and driven by faith, strengthen children's faith to God and made them grateful to the Creator.

Table 3 presents the extent of manifestation of DepEd core values relative to epic as perceived by Grade 7 English teachers.

Table 3.
Extent of Manifestation of DepEd Core Values in Philippine Epic

Items	WM	SD	VI
1. cooperating and uniting with other characters to achieve success.	3.66	0.51	GE
2. depicting God's presence through actions of characters.	3.64	0.58	GE
3. displaying sympathy and compassion toward other's fate.	3.52	0.54	GE
4. creating peace between conflicting tribes.	3.49	0.62	ME
5. requesting for Holy Spirit's enlightenment.	3.46	0.67	ME
6. reviving hero's life with the aid from heaven.	3.44	0.76	ME
7. promoting Philippines' regions and islands as locations of epics	3.44	0.62	ME
8. receiving daily needs from nature	3.43	0.64	ME
9. protecting the community of epic heroes	3.41	0.56	ME
10. helping epic heroes gain success through elements of nature such as animals, trees	3.34	0.70	ME
11. respecting and admiring enemies' talents.	3.28	0.76	ME
12. connecting tree or other forms of nature to the fate of a hero.	3.18	0.76	ME
13. dwelling on mountain ranges for protection	3.18	0.72	ME
14. praying of native priest and priestess during a tribal war.	3.10	0.70	ME
15. exchanging goods such as bolos, coconut oil and bees' wax.	3.08	0.84	ME
16. developing pottery, weaving and other crafts among the community.	2.95	0.88	ME
Composite Mean	3.35	0.55	ME

Results revealed that, as perceived by the Grade 7 English teachers, Maka-tao and Maka-Diyos are prominently manifested in Philippine epics followed by Makakalikasan, with Makabansa being least emphasized. The composite mean of 3.35 shows that DepEd Core Values are reflected to a moderate extent, indicating that the Core Values may not be highlighted in all epics, they are still present and noticeable to readers. This implies that while the moral and cultural values promoted by DepEd are present in the Philippine epics, they are not always emphasized or explicitly portrayed. This aligns with the findings of Budeng and Valera (2024) that *Biag ni Lam-ang* contains many layers of cultural practices and beliefs—courtship, family rituals, supernatural offerings, and respect for nature.

As shown in the table, cooperating and uniting with other characters to achieve success and depicting God's presence through actions of characters have the highest weighted mean and are manifested in epic to a great extent. These indicators correspond to the DepEd core values of Maka-tao and Maka-Diyos, respectively. It indicates that the teachers perceived that Philippine epics promote unity and cooperation, recognition of God's guidance and compassion. This could be explained by the fact that in most Philippine epics, heroes are successful because they have family members, allies, and communities that support them. Meanwhile, the depiction of God's presence obtained a high rating, which is a sign that the teachers are aware of the high spiritual aspect of the Philippine myth. The findings substantiate the discussion of Ablir (2025) that the epic *Darangen* portrays alliances between datu that strengthen the bonds among communities, while the *Hudhud ni Aliguyon* demonstrates conflict resolution among communities. Also, it supports Ablir's discussion on the significant roles of God and spirits in the Philippine epic.

Table 4 presents the extent of manifestation of the DepEd Core Values in Philippine short stories, as perceived by the teacher-respondents. The composite mean, 3.49, presented in the table reveals that, in general, these values are moderately evident in the short stories discussed by Grade 7 teachers. This indicates that while DepEd Core Values – Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa are present, they are not always strongly emphasized. This moderate rating can be explained by the character of short stories, which usually concentrate on one event, conflict, or character development, leaving little room for the story to represent all the Core Values comprehensively. This finding aligns with Macasae and Maranan (2015), who noted that short stories convey cultural and moral values, but the degree of emphasis varies depending on the story's context and author.

Among the items, respecting Filipino traditions, beliefs, and practices, is manifested in short stories to a great extent. This obtained the highest weighted mean. This reflects the strong presence of the core value, Makabansa, in the Philippine short stories discussed with Grade 7 students. This suggests that these short stories can highly promote national consciousness and cultural heritage. Moreover, the result indicates that the stories serve as effective means of bringing out aspects of the Filipino cultural identity, and therefore, through literary texts, the learners get exposed to traditional beliefs, customs, and practices. Short stories commonly represent ordinary life situations and family relationships, as well as societal life, providing opportunities to describe the cultural traditions and social norms practiced by Filipinos. With such stories, the students will be able to notice and appreciate their cultural heritage, thus enhancing their national identity and pride. This finding conforms with the idea of Bete (2020) that literature, particularly short stories, represents the culture and tradition of a people and that culture made the literature rich and unique.

Table 4.
Extent of Manifestation of DepEd Core Values in Philippine Short Story

Items	WM	SD	VI
1. respecting Filipino traditions, beliefs and practices.	3.74	0.48	GE
2. helping others who are in need.	3.67	0.51	GE
3. believing in God's will beyond that of man.	3.66	0.54	GE
4. building a friendly relationship amidst differences.	3.66	0.55	GE
5. confiding one's true feelings and emotions to God.	3.64	0.55	GE
6. judging fairly and equally.	3.59	0.59	GE
7. appreciating rural scenery described in stories.	3.56	0.59	GE
8. using terminologies and names which suggest local color.	3.56	0.62	GE
9. enjoying leisure activities with nature.	3.52	0.59	GE
10. comparing character's feelings and emotions to that of nature.	3.48	0.59	ME
11. sharing Filipino delicacies like puto seco, preserved sweets and suman.	3.48	0.62	ME
12. loving and respecting animals and insects.	3.44	0.72	ME
13. patronizing products of local craft-making such as weaving and pottery.	3.34	0.77	ME
14. deviating one's feeling from misconduct.	3.30	0.76	ME

15. naming characters with biblical references.	3.28	0.78	ME
16. sacrificing animals as form of worship and prayer.	2.98	0.87	ME
Composite Mean	3.49	0.45	ME

Table 5 shows the extent of manifestation of the DepEd Core Values in Philippine Poetry as assessed by the teacher-respondents.

Table 5.
Extent of Manifestation of DepEd Core Values in Philippine Poetry

Items	WM	SD	VI
1. loving one's country.	3.69	0.50	GE
2. loving and caring toward others.	3.66	0.51	GE
3. acknowledging God's power above all.	3.64	0.55	GE
4. suggesting building good relationship with neighbors.	3.64	0.52	GE
5. comparing man's characteristics and nature through similes and metaphor.	3.64	0.52	GE
6. desiring to be closer to God.	3.61	0.59	GE
7. showing youth's willingness to be responsible individuals.	3.61	0.53	GE
8. creating vivid pictures of calmness and peace.	3.59	0.53	GE
9. symbolizing love and human characteristics through forms of nature such as trees and river.	3.57	0.59	GE
10. accepting defeat and pain.	3.54	0.56	GE
11. centering poem on resiliency of Filipinos.	3.52	0.65	GE
12. rhyming of words related to nature e.g. magical and seagull, bows and rose, hear and dear.	3.51	0.62	GE
13. addressing spiritual being such as Lord and God using apostrophe.	3.41	0.59	ME
14. struggling for freedom against foreign colonizer.	3.34	0.70	ME
15. referring to Filipino pagan heritage.	3.23	0.82	ME
16. writing lines of the poem with allusion to biblical passages.	3.18	0.65	ME
Composite Mean	3.52	0.45	GE

The composite mean of 3.52 indicates that the four Core Values of DepEd — Maka Diyos, Maka-tao, Makakalikasan, and Makabansa, are greatly manifested in Philippine poems used in the classroom. Teacher-respondents generally perceive that poetry strongly reflects values such as patriotism, caring for others, spiritual acknowledgement, and social responsibility. Learners read literary works that embed these values through poetic language, symbolism, and emotional expression. This corroborates the claim of Mudayat and Pamungkas (2024) that poetry conveys spiritual awareness, respect for nature, perseverance, courage, and broader moral and ethical reflection, while also evoking emotional engagement, which can be related to the four core values of the Department of Education.

Among the items, a reflection of Makabansa values, loving one's country, is manifested in poetry to a great extent. This obtained the highest weighted mean. This means that there is the presence of patriotism in the Philippine poetry, and it can be easily identified by the teachers as a value in the poems. The insight of teachers in identifying patriotic themes can be explained by the fact that in the Philippines, the role of poetry has always been and still is to be used as a means of communicating the idea of national identity, cultural pride, and shared aspirations. This supports the finding of Vitor (2024) that nationalism is identified as the second most dominant moral value in poems, which aligns with the idea that Filipino students possess a significant sense of pride in their cultural heritage and a desire to support their country's aspirations.

Table 6 presents the extent to which teacher-respondents integrate the Maka-Diyos core value in Philippine Literature.

The composite mean of 3.54 indicates that teachers integrate Maka Diyos in Philippine Literature classes to a great extent. This means that Grade 7 English teachers regularly include activities, discussions, and strategies that promote this DepEd core Value in their lessons. By ensuring that themes, characters, and events of literary works are discussed, teachers provide students the chance to acknowledge the place of spirituality and moral values in Filipino life and culture. This finding is consistent with Semacio et al. (2024), who reported that teachers demonstrate a strong



commitment to integrating Maka-Diyos through effective instructional approaches, emphasizing that spiritual and moral formation remains a cornerstone of students' holistic development.

Table 6.

Extent of Integration to Philippine Literature in terms of Maka-Diyos

Items	WM	SD	VI
1. engage students in worthwhile spiritual activities such as praying before and after class.	3.75	0.43	GE
2. welcome students' ideas on the relationship between man and divine Being.	3.72	0.45	GE
3. guide students to reflection on instances which center on God's will over men.	3.70	0.50	GE
4. compare and contrast biblical story of creation and mythological creation story.	3.69	0.50	GE
5. establish the lesson with the connection between man and divine Being found in myth.	3.66	0.54	GE
6. relate the resurrection of heroes to the Christian beliefs of death and afterlife.	3.52	0.59	GE
7. explain the act of sacrificing animals as form of prayer and worship.	3.46	0.62	ME
8. intensify the purpose of prayer of tribal priest and priestess.	3.44	0.67	ME
9. establish connection of stanzas and lines of poetry to biblical passages.	3.34	0.54	ME
10. instruct students to write a prayer in form of poetry.	3.33	0.68	ME
11. analyze the use of apostrophe to address the supreme Being.	3.31	0.62	ME
Composite Mean	3.54	0.40	GE

Engaging students in worthwhile spiritual activities, such as praying before and after class, and welcoming students' ideas on the relationship between man and the divine Being are integrated in Philippine literature classes to a great extent. These obtained the highest mean among the items on the table above. The latter item is particularly relevant to Philippine myth, which often explores the relationship between humans and the Supreme Being. These findings suggest that such a genre is actively used to embed Maka-Diyos in classroom instructions. This means that these are the practices and strategies that most teachers frequently carry out in their classes. When teachers solicit and welcome students' concepts of the relationship between God and man, they allow students to use their own experiences and perspectives to understand the myth. This is consistent with Reader-Response Theory, which explains that meaning is constructed through the reader's interaction with the text based on personal beliefs and experiences. The present findings echo the results of Busa and Tancontian (2025), which show that learners' beliefs about the importance of Maka-Diyos in life are consistent with their level of practice, such as respecting others' spiritual beliefs. This reinforces Ayon et al. (2024) finding that students are highly aware of the core value, Maka-Diyos, as the integration of the school's daily spiritual practices is consistent.

Table 7 presents the extent to which teachers integrate the DepEd core value Maka-tao in the teaching of Philippine Literature.

Table 7

Extent of Integration to Philippine Literature in terms of Maka-tao

Items	WE	SD	VI
1. seek students' reaction on the mistakes of characters and on the manner they tried to correct them.	3.67	0.51	GE
2. draw students' empathy to characters in the story.	3.67	0.54	GE
3. ask students to make connections between attitudes and actions of characters on the myth.	3.64	0.52	GE
4. discuss the moral dilemmas of epic heroes on creating peace with enemies.	3.62	0.55	GE
5. assist students in identifying words and actions of heroes toward unity and solidarity among characters.	3.61	0.56	GE
6. use image of persons from different ethnic groups to provide background of the lesson.	3.59	0.59	GE
7. encourage students to express feelings toward defeat and pain as presented on lines of the poem.	3.57	0.50	GE

8. make students recite the stanzas or lines which suggest building good relationship with neighbors.	3.54	0.53	GE
9. arrange brainstorming and debate on character's temperance towards others.	3.48	0.59	ME
10. provide checklists to help the class think through issues such as equality and fairness	3.46	0.56	ME
Composite Mean	3.59	0.41	GE

A composite mean of 3.59 indicates that the core value Maka-tao is integrated to a great extent in the teaching of Philippine literature. This indicates that the integration is practiced often. This suggests that teachers are committed to embedding the values of empathy, fairness, humility, and unity into classroom instruction. With this, literature lessons contribute not only to students' intellectual growth but also to their character development. These findings support the study of Garcia and Bual (2022), who noted that students who experience value-laden instruction fully recognize the importance of their personhood and humanity, a result that may be influenced by the DepEd's efforts to promote well-being and values through instructional integration.

The strategies of seeking students' reaction on the mistakes of characters and the manner they tried to correct them, as well as drawing students' empathy to characters in the story, are integrated in Philippine literature to a great extent. These two with the highest weighted mean are involved during the discussion of short stories, reflecting teachers' high emphasis on engaging students in moral reflection and promoting understanding through narrative texts. This implies that when educators instruct on short stories, they require students to assess the characters' actions critically and personally relate to them. It shows that teachers do not simply ask students to learn the plot and the techniques of the story; they also make them connect with the characters and think of their own experiences. From the perspective of Reader-Response Theory, encouraging students to empathize with characters supports deeper meaning-making and active engagement with the literary text. The present results align with the discoveries of Salsabila et al. (2023) that short stories captivate students both emotionally and intellectually, potentially fostering a greater comprehension of and connection to the experiences, feelings, and viewpoints of others.

Table 8 presents the extent of integration of Makalikasan values in Philippine Literature as perceived by the respondents.

Table 8

Extent of Integration to Philippine Literature in terms of Makalikasan

Items	WM	SD	VI
1. promote students' appreciation of the beauty of nature through poem's imagery.	3.66	0.48	GE
2. develop students' appreciation of forms of nature presented on the myths through artwork.	3.62	0.55	GE
3. engage students on role play which could show characters' enjoyment of recreational activities with nature.	3.62	0.49	GE
4. specify how nature intervenes to the life and success of epic heroes.	3.59	0.62	GE
5. deepen interpretation of poetry to reveal nature and man's connection.	3.59	0.53	GE
6. make students decide on desirable and undesirable act of characters toward animals.	3.56	0.50	GE
7. make students ponder on how nature provides needs of the characters in the epic.	3.54	0.59	GE
8. facilitate small group discussion on the importance of nature to the flow of the epic.	3.52	0.59	GE
9. present calming pictures of rural sceneries to explain the setting of the story.	3.52	0.57	GE
10. motivate students to love environment through enjoyment of rhythm and rhymes.	3.52	0.54	GE
11. relate how nature acts on myths with natural calamities.	3.49	0.60	ME
12. challenge students to write their own myth to explain the origin of the world and the forms of nature.	3.26	0.70	ME
Composite Mean	3.54	0.43	GE

The results presented in the table indicate that the integration of Makalikasan in Philippine Literature is to a great extent, as reflected by the computed composite mean of 3.54. This suggests that teachers frequently incorporate lessons, activities, and discussions that highlight environmental awareness, appreciation of nature, and ecological responsibility within the literature curriculum. Teaching ecological awareness through the lens of literary texts provides teachers with valuable opportunities to teach students the meaning of interdependency between nature



and human beings, which is a vital element of moral and civic education. This constant integration of environmental topics suggests that literature is becoming a means of values education, whereby students can critically study such issues as environmental degradation, sustainability, and conservation. This observation confirms the study by Cañales et al. (2025), which emphasizes that ecological and environmental messages are implicit in study texts to make students more aware of environmental issues and encourage a mindful attitude towards nature.

As shown in the table, promoting students' appreciation of the beauty of nature through poems' imagery is integrated in Philippine literature to a great extent. This is a practice of the teachers to integrate the core value, Makakalikasan. The said item obtained the highest weighted mean. This implies that literary features like imagery are often employed by teachers to emphasize how humans relate to the natural world. Through providing the students with a visualization and appreciation of nature with the use of descriptive language in a poem, the teachers can tie the appreciation of literature to the awareness of the environment. The finding suggests that educators are purposefully introducing environmental values in literary discussions so that students can identify the beauty and significance of nature in the process of analyzing the poetic texts. The outcome broadens the perspective of Parry (2023) that nature is one of the sources of inspiration for poets and uses imagery to create vivid descriptions of the environment.

Table 9 presents the extent to which teachers integrate the DepEd Core Value Makabansa in the teaching of Philippine Literature.

The composite mean of 3.55 reveals that the core value Makabansa is integrated in literary classes to a great extent. This reflects that educators actively embed Filipino identity, culture, and patriotism in their teaching methods, highlighting a strong commitment to fostering national consciousness among students. This finding reinforces the study of Semacio et al. (2024), which highlights that teachers place equal emphasis on teaching social and behavioral skills to cultivate Filipino traits and cultural awareness among students. With this, instilling Filipino values in every learner remains a fundamental responsibility of Filipino educators.

Table 9.
Extent of Integration to Philippine Literature in terms of Makabansa

Items	WM	SD	VI
1. direct students to give real life examples of Filipino resiliency.	3.66	0.48	GE
2. introduce the Filipino ethnic groups as well as the culture and place where the myth originated.	3.62	0.49	GE
3. define the untranslated words and kinship terms found in the story.	3.61	0.49	GE
4. feature Filipino delicacies as part of the lesson.	3.61	0.56	GE
5. assign students to interpret lines of the poem that suggest love of country.	3.59	0.50	GE
6. establish connections between the poem and Philippine history.	3.56	0.53	GE
7. exemplify courage on the deeds of epic heroes.	3.54	0.53	GE
8. introduce the regions in the Philippines where the epic is set through presentation of maps or promotional videos.	3.51	0.49	GE
9. describe the barrio life and rustic landscapes in the Philippines presented in the story.	3.48	0.54	ME
10. visualize various folk crafts such as pots and woven textile to students.	3.34	0.63	ME
Composite Mean	3.55	0.40	GE

The findings indicate that the highest weighted mean was achieved on directing students to provide real-life examples of Filipino resiliency, which means that this approach integrates Makabansa in Philippine literature teaching to a great extent. This observation indicates that teachers often focus on the idea of national resilience in classroom conversations, and students have a chance to think about how Filipinos show their strength, resilience, and unity in challenging situations. Teachers can close the gap between literary texts and the experiences of the students by making them connect literary themes to real-life situations, thus making the learning process more significant and relevant. This underlines the belief that relating curriculum content to the cultural background and the lived experiences of students facilitates their engagement and productive learning, consistent with the Constructivist Theory of Learning, which posits that students construct knowledge by connecting new ideas with their prior experiences and real-life contexts. The current outcome confirms the results of Kilag (2023), who stressed the need to connect values integration with real-life circumstances in order to enable learners to use the acquired values in the real and relevant settings.

Table 10 shows the relationship between the extent of integration and the manifestation of the core value Maka-Diyos in selected genres of Philippine literature, such as Myth, Epic, Short Story, and Poetry.

As presented, there are statistically significant relationships between the degree of integration and Maka-Diyos manifestation in all four literary genres: Myth, Epic, Short Story, and Poetry. The findings show strong to very strong positive relationships among the genres with Myth ($r_s = .673$, $p < .001$), Epic ($r_s = .713$, $p < .001$), Short Story ($r_s = .843$, $p < .001$), and Poetry ($r_s = .615$, $p < .001$). This confirms that the integration of the Core Value is meaningfully related to its observable manifestation across all selected genres. With this, English 7 teachers can confidently use these genres to foster spiritual and moral development, knowing that the integration of Maka-Diyos will likely be reflected in students' comprehension and literary output.

Table 10

Relationship between the Extent of Integration and Manifestation of Maka-Diyos in Selected Genres of Philippine Literature

Genre	r_s -values	Degree of Relation	p-values	Verbal Interpretation
Myth	.673	Strong	<.001	Significant
Epic	.713	Strong	<.001	Significant
Short story	.843	Very Strong	<.001	Significant
Poetry	.615	Strong	<.001	Significant

The results reveal a strong positive correlation between the integration and manifestation of the Maka-Diyos core value across all literary genres. In myths, greater integration leads to clearer expression of spiritual and moral elements through plot, character actions, and themes, supporting studies that highlight literature as a medium for ethical and spiritual values (Del Rosario, 2022; Ahmad, 2021; Semacio et al., 2024). When teachers incorporate Maka-Diyos in teaching the myths, they will enable the textual expression of the spiritual values, and such values will be directly perceived and studied through the pieces of literature themselves.

Likewise, the strong positive correlation for epics indicates a significant relationship between the level of integration and Maka-Diyos manifestation in Philippine epics, suggesting that as the integration of cultural elements increases, so does the expression of divine qualities and values in these narratives. When teachers intentionally include Maka-Diyos when teaching epics, these values become more evident in the stories themselves, in the actions of the characters, their decisions, and their adventures. The inclusion of value education in culturally relevant stories promotes the moral and spiritual aspects of the given literary work itself because students are exposed to moral and ethical principles implied in the narrative (Kilag et al., 2023; Gadaza et al., 2025).

Poetry shows a strong positive relationship between the integration of Maka-Diyos and its manifestation in the genre. When teachers deliberately integrate Maka-Diyos into lessons involving Philippine poetry, this Core Value is manifested in the text of the literature; the poetic elements of the literary work communicate moral lessons, respect towards the divine, moral principles, and spiritual reflection. This coincides with Del Rosario (2022), who stated that literature education in the moral-philosophical approach promotes humanistic values that are in harmony with Maka-Diyos, and with Ahmad (2021), who has pointed out that poetry can be an effective vehicle of moral values, capable of representing moral reasoning and spiritual reflection in the text.

Among the four genres, short stories exhibit the highest correlation, indicating a forceful positive relationship between the integration of Maka-Diyos and its manifestation in this genre. When teachers incorporate the Maka-Diyos in the teaching of short stories, the core value is clearly displayed in the narrative elements themselves, such as character motivations, conflicts, resolutions, and the general themes. This confirms the findings of Binongo-Sy (2022), who found that well-selected and formulated short stories are effective educational methods that can illustrate implicit moral lessons.

Table 11 presents the relationship between the extent of integration of Maka-tao in teaching and the manifestation of the Core Value Maka-tao within myth, epic, short stories, and poetry.

As presented in the table, all four literary genres, myth, epic, short story, and poetry, are statistically significant in terms of their relationships between the degree of integration and the manifestation of the Maka-Tao. The findings indicate positive moderate to strong correlations with the genres Myth ($r_s = .556$, $p < .001$), Epic ($r_s = .671$, $p < .001$), Short Story ($r_s = .749$, $p < .001$), and Poetry ($r_s = .488$, $p < .001$). The finding shows that literary genres in the Philippines could be employed strategically to develop the core value Maka-Tao in students, where various genres make a different contribution to recognition and the practice of compassion, respect, and moral conduct.

Table 11

Relationship between the Extent of Integration and Manifestation of Maka-tao in Selected Genres of Philippine Literature

Genre	r_s -values	Degree of Relationship	p-values	Verbal Interpretation
Myth	.556	Moderate	<.001	Significant
Epic	.671	Strong	<.001	Significant
Short story	.749	Strong	<.001	Significant
Poetry	.488	Moderate	<.001	Significant

Focusing on the short story genre, the results reveal a strong positive correlation between the extent of integration of Maka-Tao and its manifestation. This statistically significant relationship suggests that when teachers thoroughly integrate the core value of Maka-Tao into lessons about short stories, these values tend to be more visible in the narratives of the short stories themselves. This corresponds with Salsabila et al. (2023) assertion that short stories serve as an effective medium for engaging students both emotionally and intellectually, thereby promoting a deeper comprehension of and connection to varied experiences, emotions, and perspectives.

On the same note, the extent of integration and manifestation of Maka-tao are in a strong positive relationship with epic. This implies that the greater the extent to which teachers incorporate the core value Maka-tao in their lessons, the more the manifestation of the core value is visible in the literary work. Thus, incorporation of the Maka-tao in literature teaching, especially in epics, can be effective in strengthening the positive interpersonal characteristics in learners. Semacio et al. (2024) established that the deliberate application of the DepEd core value Maka-tao by teachers in classroom teaching results in a high rate of the manifestation of the students' values, which demonstrates that ethical and interpersonal behaviors in the classroom can be shaped by deliberate teaching.

Myths, on the other hand, exhibit moderate positive correlation between the degree of integration and the manifestation of Maka-tao. This indicates that integrating Maka-tao values in teaching myths moderately enhances their presence in the genre. The result supports the perspective of Sugue and Reyes (2022), who highlighted the fact that Philippine myths have valuable lessons and shape the sense of belonging and moral awareness in students, whereas Cancio et al. (2021) determined that legends and myths have an impact on children and their beliefs and behaviors by teaching them the difference between good and bad actions and supporting positive relationships with others. Thus, even though the incorporation of Maka-tao in myths may not be as effective as other literary genres like epics or short stories, the incorporation can strengthen the value of interpersonal values

Poetry, among the four genres, has a relatively low relationship with the integration and the manifestation of the core value Maka-tao. This weaker correlation could be explained by the nature of poetry, which is abstract and expressive and, in many instances, not focused on explicit moral lessons or character interactions, but on emotions, personal thoughts and symbolic imagery. As pointed out by Bravo and Fulache (2025), interpreting a poem may be demanding on the mind and more difficult than other writings that are usually easier to comprehend. Nonetheless, when facilitated thoughtfully, poetry can still provide valuable ways in which learners can consider empathy, respect, and humane behavior, which can help the formation of Maka-tao.

Table 12 presents the relationship between the extent of integration of Makakalikahan in teaching and the manifestation of the core value Makakalikahan within myth, epic, short stories and poetry. The findings show that there are moderate and strong positive correlations in the genres Myth ($r_s = .583$, $p < .001$), Epic ($r_s = .656$, $p < .001$), Short Story ($r_s = .765$, $p < .001$), and Poetry ($r_s = .520$, $p < .001$). These results suggest that the greater the manifestation of Makakalikahan in the literary work the greater the integration of the same core value in teaching. It means that, the stronger literary genres are associated with environmental values, the more teachers tend to incorporate these values during teaching.

Table 12

Relationship between the Extent of Integration and Manifestation of Makakalikahan in Selected Genres of Philippine Literature

Genre	r_s -values	Degree of Relationship	p-values	Verbal Interpretation
Myth	.583	Moderate	<.001	Significant
Epic	.656	Strong	<.001	Significant
Short story	.765	Strong	<.001	Significant

Poetry	.520	Moderate	<.001	Significant
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The table further reveals that short stories obtained the highest relationship among the four genres, indicating a strong positive relationship between teachers' integration of Makakalikasan and its manifestation within the genre. This finding suggests that short stories can be the most suitable literary tool in instilling and strengthening environmental values during instruction. Moreover, the strong relationship implies that when the environmental values stand out clearly in the text of short stories, the teachers have high chances of highlighting and incorporating the values in teaching. This reinforces the idea that the genre and content of literature directly influence the success of values integration. This observation supports the findings of Cañales' (2025) research, where he noted that short stories in the Grade 7 Philippine Literature textbook tend to show ecological themes and human nature interactions, which can be used to integrate environmental values.

Furthermore, epic demonstrates a strong correlation, which indicates that the adoption of epics as a literary tool is significantly associated with the manifestation of Makakalikasan values. This implies that environmental themes from epics offer effective contexts under which students can learn and show their respect for nature in a better way. This relationship is explained by the nature of epics, where most of them feature heroic adventures, ethical conflicts, and the interactions of man with nature. Consequently, when teachers intentionally integrate environmental themes into epic narratives, there are higher chances that students will internalize Makakalikasan values and reflect them in their understanding and literary writing. Moreover, literary works describing human-nature interactions have been proven to foster ecological consciousness, with nature typically given a significant and educative role in the story (Puguan, 2023).

Myths, on the other hand, show a moderate positive relationship. This implies that there is a statistically significant relationship between the level of integration and the manifestation of Makakalikasan values in myths. This means that the more teachers integrate environmental values in teaching myths, the more they are likely to manifest or be perceived in the myths during teaching. However, the correlation is moderate, so the relationship is weaker than in other genres like short stories or epics. This moderate correlation may be attributed to the idea that myths tend to develop environmental themes in a very symbolic and indirect way. According to Sugue and Reyes (2022), most myths in the Philippines have protector gods and nature deities, which people are supposed to respect and worship to ensure that the human species is in peace with the natural world. However, the results indicate that a deliberate incorporation by the teachers is still possible to increase the transparency of ecological values in myths, which offer students a chance to consider the cultural and ethical importance of nature in these traditional stories.

Lastly, the results revealed that the relationship between the extent of teachers' integration and the manifestation of Makakalikasan core values in poetry is moderate and statistically significant. This implies that when teachers incorporate values of the environment in the instruction on poetry, the manifestation of Makakalikasan themes in the work of poetry and discussions in the classroom also improves. However, the moderate strength of the relationship suggests that integration and manifestation are not as strongly evident as in other literary genres. This finding is not similar to Ahmad's (2024), who stressed that poetry as a literary genre acts as a means of expression of human experiences, emotions, and moral thoughts, including environmental consciousness. However, the finding relates to those of Khan (2021), who found that Makakalikasan is less specifically highlighted in the curriculum guide, especially in English-related subjects.

Table 13 presents the relationship between the extent of integration of Makabansa in teaching and the manifestation of the core value Makabansa within myth, epic, short stories, and poetry. All four genres of literature, as indicated in the table, exhibit statistically significant correlations between the degree of integration and the manifestation of Makabansa.

Table 13
Relationship between the Extent of Integration and Manifestation of Makabansa in Selected Genres of Philippine Literature

Genre	r _s -values	Degree of Relationship	p-values	Verbal Interpretation
Myth	.601	Strong	<.001	Significant
Epic	.685	Strong	<.001	Significant
Short story	.777	Strong	<.001	Significant
Poetry	.638	Strong	<.001	Significant

The results show strong positive correlations across the genres: myth ($r_s = .601$, $p < .001$), Epic ($r_s = .685$, $p < .001$), short story ($r_s = .777$, $p < .001$), and Poetry ($r_s = .638$, $p < .001$). These findings imply that the greater the manifestations of Makabansa in literary texts, the greater the levels of incorporation of the same core value in teaching. This means that as the literary genres greatly embody patriotic and civic beliefs, teachers would tend to teach these beliefs more in the classroom. Similarly, intentionally incorporating Makabansa into instruction can strengthen the expression of patriotism and civic awareness in literary works, highlighting the reciprocal relationship between teaching and the literary representation of core values.

Among the genres, short stories exhibit the highest correlation, indicating that they most strongly reflect patriotic and civic values in relation to teacher integration. This finding suggests that through the depth of storylines and characters that can be identified with, short stories can be a fruitful way to communicate Makabansa. By using short stories in classes that teach patriotic subjects, teachers are likely to emphasize and highlight these values more effectively, as the narrative structure of short stories provides an opportunity to explore topics such as civic responsibility, national pride, and ethical behavior. This is consistent with Salsabila et al. (2023) who discovered that short stories positively affected ethical behavior and responsibility feelings of students, and Kilag et al. (2023) who stressed that integration of local narratives and stories contributes to the cultivation of cultural identity and sense of belonging, which further enhances patriotic values in the classroom.

Epic also exhibits a strong positive correlation of its manifestation and integration of the core value, Makabansa, indicating that it effectively reflects patriotic and civic values in relation to teacher integration, which suggests that teachers who incorporate Epic into their curriculum are likely to foster a greater sense of national identity and civic responsibility among students. This finding indicates that poetry, as both a form of expression and a symbolic medium, is a significant way to transmit Makabansa. When teachers incorporate elements of patriotism into their poetry lessons, they can more successfully focus on these values because poetry allows them to pay greater attention to the ideas of civic culture. This finding is aligned with Gadaza et al. (2025), who stated that literary works such as poetry are effective means of communicating moral and cultural values.

Similarly, poetry exhibits a strong positive correlation of its manifestation and integration of the core value, Makabansa, indicating that it effectively reflects patriotic and civic values in relation to teacher integration. This finding suggests that poetry, through its expressive and symbolic nature, serves as a meaningful medium for conveying Makabansa. Teachers who integrate patriotic themes in poetry lessons can emphasize these values effectively, as poetry allows for deeper reflection on civic ideals and national consciousness. Conversely, the strong manifestation of Makabansa in poetry can guide teachers in highlighting and reinforcing patriotic values during literary analysis and discussion, thereby fostering a greater appreciation for national identity among students. This finding is supported by Ahmad (2024), who emphasized that literary texts, including poetry, are powerful tools for expressing moral and cultural values.

Lastly, the findings in the table show that there is a strong and statistically significant relationship between the level of integration of Makabansa in teaching and the Makabansa manifested in myths. This result implies that the more teachers intentionally incorporate the values of patriotism and civicism into the teaching of literature, the more the myths are likely to manifest these values. The strong correlation observed in this research suggests that myths make good literary mediums of conveying Makabansa especially when educators emphasize themes touching on Filipino identity, community values, and ethical behavior. This reinforces Sugue and Reyes' (2022) work, which has highlighted the cultural and educational importance of Philippine myths. Philippine myths have significant lessons and reflect Filipino values and worldviews.

Proposed Value-Integrated Literary Activities

The researcher developed Values-Integrated Literary Activities, which consists of literary-based classroom activities anchored on the DepEd Core Values of Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa. Each activity corresponds to the genres in Philippine literature, such as myth, short story, and poetry. However, the Philippine epic was excluded from the developed Values-Integrated Literary Activities, as it is no longer explicitly included in the Grade 7 English MATATAG Curriculum Guide, which emphasizes poetry and short stories as the main literary forms for instruction.

The design of these value-integrated literary activities is based on the results of this study. The study revealed that myth and epic greatly manifested the core value of Maka-Diyos, while short stories and poetry least manifested it. On the other hand, short stories and poetry greatly manifested Makabansa, whereas myth and epic least manifested this core value. In the extent of teachers' integration of these core values in Philippine Literature, the study showed that Maka-Diyos is integrated to a great extent with myth and to a moderate extent with poetry. Also, it revealed that Maka-tao is integrated to a great extent and to a moderate extent with short stories. For the core value, Makakalikasan,

it is integrated to a great extent with poetry and to a moderate extent with myth. Lastly, Makabansa is integrated to a great extent and to a moderate extent with short stories.

With these findings, the activities were designed for each literary genre by prioritizing the core value that had the greatest extent of manifestation and the core value with the lowest extent of teacher integration. This is to ensure that literary activities do not only focus on the core values with high manifestation but also on the core values that are less frequently integrated by teachers. Thus, the literary activities for myth integrate Maka-Diyos and Makakikasan; short stories integrate Makabansa; and poetry integrates Makabansa and Maka-Diyos.

The activities are grounded in the Reader's Response Theory, which promotes active construction of meaning of literary texts by the learners depending on personal experiences, background knowledge, and values. Through these activities, students are encouraged to reflect on and relate to the moral, cultural, and ethical teachings found in myths, short stories, and poetry in a way that is meaningful to them. In addition, the activities are based on Constructivist approach that enables the learners to explore, analyze, and apply the concepts using interactive, hands-on, and learner-based activities. This ensures that students internalize the elements of the literature and the core values of the DepEd and create a deeper understanding, critical thinking, and values.

Each activity includes six components: Content, Activity, Part of the Lesson, Objectives, Instructions, and Rubrics. The Content specifies the title of the literary text, while the Activity provides the name of the task that the class will engage in. The Part of the lesson indicates where the activity is best situated within the lesson flow, and the objectives outline the learning outcomes. The instructions give the guide on how learners and/or teachers will carry out the activity. Finally, the rubrics provide the criteria for evaluating students' performance and output. Moreover, the activities that aim to integrate core values in literature classes were pedagogically sound and aligned with curriculum standards, enabling teachers to meaningfully integrate the DepEd core values, Maka-Diyos, Maka-tao, Makakalikasan, and Makabansa.

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. DepEd Core Values are prominently manifested in Philippine myths and poetry compared to epics and short stories, indicating that literary genres vary in their capacity to reflect values related to spirituality, humanity, environmental awareness, and nationalism within literature instruction.
2. Teachers integrate DepEd Core Values in Philippine Literature instruction to a great extent, with Maka-Diyos commonly emphasized in myths, Maka-tao and Makabansa in short stories, and Makakalikasan in poetry. However, the level of integration varies across literary genres, suggesting the need for more intentional and balanced integration of all Core Values in literature teaching.
3. Significant relationships exist between the manifestation of DepEd Core Values in Philippine literary genres and teachers' integration of these values in instruction. This indicates that literary texts that strongly embody Core Values are more likely to support meaningful values integration in classroom teaching.
4. The proposed values-integrated literary activities may contribute to learner-centered and values-oriented literature instruction by helping Grade 7 English teachers integrate character formation, cultural appreciation, and reflective learning into Philippine Literature classes.
5. The study contributes to educational research and pedagogy by strengthening the integration of values education within literature instruction and by providing instructional activities that support holistic learning, curriculum enrichment, and character development among learners.

Recommendations

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

1. The proposed values-integrated literary activities may be evaluated, validated, adapted, and utilized by Grade 7 English teachers to strengthen literary appreciation, character formation, and values integration in Philippine Literature instruction.
2. Schools and educational leaders may support professional development programs, seminars, and instructional workshops that enhance teachers' competencies in integrating DepEd Core Values into literature teaching and learner-centered classroom practices.
3. Curriculum developers and education policymakers may strengthen the integration of values education within literary instruction by developing instructional materials, learning competencies, and assessment activities that explicitly incorporate DepEd Core Values.

4. Teacher education institutions may incorporate values-based literary pedagogy and character-oriented instructional strategies into teacher preparation programs to equip future educators with competencies in holistic and culturally responsive teaching.
5. Future researchers may explore students' perspectives on the integration of DepEd Core Values in Philippine Literature and examine how values-oriented literary instruction influences learners' moral development, engagement, and educational experiences.

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