

**KNOWLEDGE, AWARENESS AND PRACTICES (KAP) OF  
BAGOBO-TAGABAWA CULTURAL PRESERVATION AMONG GENERATION Z****Jayzon A. Tongcaling**Graduate Students, College of Development Management Graduate Program,  
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Management Graduate Program, University of Southeastern Philippines, Mintal Campus, Davao City**ABSTRACT**

This study examines the Knowledge, Attitudes, and Practices (KAP) related to Bagobo-Tagabawa cultural preservation among Generation Z in Barangay Sibulan, Sta. Cruz, Davao del Sur. Guided by the Knowledge–Attitude–Practice framework, this study employs a descriptive-correlational quantitative design to assess cultural Awareness, attitudes, and engagement in preservation practices among indigenous youth aged 16–26, and to investigate the relationships among these variables. Data were gathered from 150 self-identified Bagobo-Tagabawa respondents through a structured survey adapted to the local context. Results show that Knowledge of traditional arts, rituals, oral literature, governance, and livelihood practices was generally low ( $M = 1.52$ ), while attitudes toward cultural preservation were also low but slightly higher ( $M = 1.66$ ). Cultural practices were very low overall ( $M = 1.40$ ). Correlation analysis revealed significant positive relationships between Knowledge and Attitude ( $r = 0.207$ ,  $p = 0.011$ ) and between Attitude and practices ( $r = 0.185$ ,  $p = 0.024$ ), while Knowledge and practices were not significantly related ( $r = 0.025$ ,  $p = 0.761$ ). These findings suggest that although Knowledge supports positive attitudes, actual engagement in cultural preservation depends more strongly on attitudinal commitment. The study highlights the importance of youth-centered and intergenerational programs that translate Awareness and attitudes into sustained cultural practices, thereby ensuring the continuity of Bagobo-Tagabawa heritage amid modernization.

**Keywords:**

Bagobo-Tagabawa, Cultural Preservation, Generation Z, Attitude, Knowledge, Practices.

**INTRODUCTION**

The Bagobo people, particularly the Tagabawa subgroup in the Davao Region, Philippines, possess a rich cultural heritage expressed through oral literature such as proverbs, riddles, and folk narratives (Benedict, 1916), sacred rituals like Gomek Gomanan (Lausa, 2021), and ecocentric practices embedded in daily life (Lausa, 2021). This body of traditional Knowledge forms a core pillar of cultural identity (Lausa, 2021).

However, this heritage is now navigating rapid transitions brought about by modernization and urbanization. Literature on Philippine Indigenous Cultural Communities (ICCs) suggests that many young people face a "livelihood imperative," prioritizing economic security over the preservation of intangible culture (Discover Davao, n.d.). This shift heightens the risk of weakened intergenerational transmission and cultural erosion (Clausius Scientific Press, 2025).

In response, initiatives such as the Department of Science and Technology's Grassroots Innovation for Inclusive Development (GRIND) Program integrate cultural safeguarding with livelihood innovation, including support for traditional crafts like binadbad textile-dyeing and Indigenous musical heritage (Wikipedia contributors, n.d.). These efforts align with the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 11 (Sustainable Cities and Communities), which emphasize inclusive, culturally grounded education and the protection of cultural heritage (United Nations, 2015).

This study also aligns with the mandate of the University of Southeastern Philippines and the orientation of the Master of Science in Development Communication (MSDC) toward community-responsive research and inclusive development, especially in Indigenous contexts. Using a Knowledge, Attitudes, and Practices (KAP) approach, it quantitatively assesses cultural engagement among Bagobo-Tagabawa Generation Z (aged 16–26)

(Tagare, 2022). The findings aim to inform evidence-based, culturally sustaining communication and development strategies within both the SDG and USEP research agenda frameworks.

### OBJECTIVES

This study aims to investigate the level of cultural continuity during transition, specifically the Awareness and Practice of Bagobo-Tagabawa cultural preservation among Generation Z in Barangay Sibulan, Sta. Cruz, Davao del Sur, through a quantitative KAP assessment. Specifically, the study aims to answer the following questions:

1. What is the profile of the Bagobo-Tagabawa Generation Z respondents in terms of:
  - a) Gender;
  - b) Highest Educational Attainment; and
  - c) Primary Source of Income/Livelihood?
2. What is the level of Knowledge of the Bagobo-Tagabawa Generation Z regarding core cultural preservation elements, in terms of:
  - a) Awareness
  - b) Attitude
  - c) Practices?
3. Is there a significant relationship between the level of Knowledge, the level of Attitude, and the extent of Practices of Bagobo-Tagabawa Generation Z regarding cultural preservation?.

### METHODOLOGY

This study included 150 Bagobo-Tagabawa Generation Z respondents. The sample size was selected to meet common recommendations for descriptive-correlational studies, providing sufficient cases to conduct correlation and group-comparison analyses with acceptable statistical power. Data were collected using a structured KAP questionnaire that was culturally adapted through consultation with community elders and local key informants, ensuring that terms, concepts, and examples reflected Bagobo-Tagabawa traditions and everyday contexts. The instrument was pilot-tested with a small group of indigenous youth to check clarity and internal consistency, and minor wording adjustments were made prior to full implementation. Levels of Awareness, Attitude, and practice were analyzed using descriptive statistics (mean, frequency, and percentage), while relationships among variables were examined using Pearson's correlation coefficient. Analysis of variance (ANOVA) was applied to assess differences across demographic groups. All statistical analyses were conducted using Jamovi software.

### RESULTS AND DISCUSSION

This section presents the analysis and interpretation of the data. The findings were generated using Jamovi statistical software to compute descriptive statistics, weighted means, Pearson correlation coefficients, and Analysis of Variance (ANOVA). The study involved 150 Bagobo-Tagabawa Generation Z respondents residing in Barangay Sibulan, Sta. Cruz, Davao del Sur.

#### *Demographic Profile Respondents*

The socio-demographic profile of the respondents is summarized in Table 1. A total of 150 respondents participated in the study.

*Table 1. Socio-demographic profile of respondents (N = 150)*

Variable	Categories	n	%
<b>Gender</b>	Female	80	53.3
	Male	70	46.7
<b>Highest Educational Attainment</b>	Elementary	6	4.0
	Junior High	46	30.7
	Senior High	49	32.7
	College	44	29.3
	Graduate	5	3.3
<b>Primary Source of Income</b>	Farming	4	2.7
	Small Business	5	3.3
	Student	89	59.3
	Unemployed	26	17.3
	Wage Employment	26	17.3

The respondents were predominantly female, with 80 participants (53.3%), while males comprised 70 respondents (46.7%). This relatively balanced gender distribution suggests that both male and female perspectives of Bagobo-Tagabawa Generation Z are adequately represented. Gender balance is crucial in cultural research because identity formation and cultural participation can vary significantly across genders during adolescence and early adulthood (Arnett, 2000).

In terms of highest educational attainment, most respondents were enrolled in or had completed Senior High School (32.7%), followed by Junior High School (30.7%) and College level (29.3%). Only a small proportion had reached elementary level (4.0%) or graduate studies (3.3%). This suggests that the majority are still within the formal education system, reflecting the typical educational trajectory of Generation Z, who tend to remain in education longer before entering the labor force (OECD, 2023).

Regarding primary source of income, most respondents identified as students (59.3%), indicating limited participation in income-generating activities. This was followed by unemployed respondents (17.3%) and those engaged in wage employment (17.3%). Only a few reported small business (3.3%) or farming (2.7%) as their main source of income. These findings suggest that economic dependency remains high, which may affect the ability of youth to participate in cultural preservation activities that require time or material resources (ILO, 2022).

In summary, the demographic results indicate that respondents are primarily students and remain economically dependent, which may influence their participation in cultural preservation activities.

#### ***Level of Knowledge, Attitude, and Practices on Cultural Preservation***

The levels of Knowledge, Attitude, and Practices (KAP) regarding core cultural preservation elements among Bagobo-Tagabawa Generation Z are presented in Table 2.

**Table 2. Descriptive statistics for Knowledge (N = 150).**

<b>Knowledge</b>	<b>Mean</b>	<b>Description</b>
<b>1. I can name at least three Bagobo-Tagabawa traditional arts.</b>	1.47	Very Low
<b>2. I know what the Gomek Gomanan ritual is and when it is performed.</b>	1.27	Very Low
<b>3. I can identify the Kudlong and what it is used for.</b>	1.29	Very Low
<b>4. I know traditional Bagobo-Tagabawa proverbs or folk stories.</b>	1.39	Very Low
<b>5. I can name local elders or cultural bearers who teach traditions.</b>	2.19	Low
<b>6. I am aware of local programs supporting cultural preservation.</b>	1.53	Low
<b>7. I know where traditional Knowledge is usually transmitted.</b>	1.77	Low
<b>8. I can explain at least one traditional governance or spiritual practice.</b>	1.36	Very Low
<b>9. I can describe a traditional livelihood practice.</b>	1.50	Low
<b>10. I know how modern technology can help preserve culture.</b>	1.43	Very Low
<b>Overall Mean</b>	<b>1.52</b>	<b>Low</b>

The overall level of Knowledge of Bagobo-Tagabawa Generation Z respondents regarding cultural preservation was low ( $M = 1.52$ ). Most indicators were rated very low, particularly those related to traditional rituals, indigenous musical instruments, oral traditions, governance, and the use of technology for cultural preservation. This suggests limited familiarity with both tangible and intangible aspects of culture.

Relatively higher—though still low—mean scores were observed for identifying local elders ( $M = 2.19$ ) and Awareness of preservation programs ( $M = 1.53$ ). This indicates some recognition of cultural custodians and institutional efforts; however, such Awareness remains superficial and does not reflect deep cultural understanding.

Overall, the findings reveal a clear knowledge gap among Generation Z respondents, highlighting the need for more intentional cultural transmission and education.

*Table 3. Descriptive statistics for Attitude (N = 150).*

Attitude	Mean	Description
1. Preserving Bagobo-Tagabawa traditions is important for my personal identity.	1.77	Low
2. Traditional rituals should continue even as we modernize.	1.71	Low
3. It is more important to get a job than learn traditional practices.	1.45	Very Low
4. I feel proud when I see Bagobo-Tagabawa symbols displayed.	1.48	Very Low
5. Modern technology is helpful for preserving traditions.	1.57	Low
6. Elders' Knowledge should guide decisions on cultural matters.	1.90	Low
7. Cultural preservation should be part of the school curriculum.	1.57	Low
8. Traditional arts can provide livelihood opportunities.	1.96	Low
9. I feel responsible to pass on our culture to younger children.	1.65	Low
10 I support cultural programs even if they adapt to modern life.	1.51	Low
<b>Overall Mean</b>	<b>1.66</b>	<b>Low</b>

Respondents generally expressed low levels of positive attitudes toward cultural preservation (M = 1.66). However, there was moderate recognition that elders' Knowledge should guide cultural decisions (M = 1.90) and that traditional arts can serve as a source of livelihood opportunities (M = 1.96). These reflect a practical appreciation of culture despite limited emotional attachment.

On the other hand, very low scores were observed for cultural pride and prioritizing traditional learning over employment concerns, reflecting tensions between culture and socioeconomic pressures.

In summary, attitudes toward cultural preservation exist but appear fragile, indicating the need to strengthen both emotional and practical connections to culture.

*Table 4. Descriptive statistics for Practices (N = 150).*

Practices	Mean	Description
1. I attend Bagobo-Tagabawa ceremonies or festivals.	1.81	Low
2. I practice or rehearse traditional songs, dances, or crafts.	1.41	Very Low
3. I help younger relatives learn stories or language.	1.44	Very Low
4. I join community training on traditional skills.	1.41	Very Low
5. I use social media to share cultural content.	1.35	Very Low
6. I participate in community meetings on cultural preservation.	1.37	Very Low
7. I purchase or wear traditional clothes or crafts.	1.29	Very Low
8. I engage in traditional livelihood practices.	1.35	Very Low
9. I practice the traditional language.	1.25	Very Low
10. I encourage my peers to participate in cultural activities.	1.32	Very Low
<b>Overall Mean</b>	<b>1.40</b>	<b>Very Low</b>

The extent of cultural preservation practices among respondents was very low overall (M = 1.40). Only attending ceremonies or festivals reached the "low" level (M = 1.81), while all other practices—including language use, cultural teaching, participation in traditional skills, and online cultural sharing—were rated as very low. This suggests that cultural involvement remains essentially occasional and symbolic rather than sustained or participatory.

Overall, the results show a substantial gap between Awareness and actual cultural engagement among Bagobo-Tagabawa youth.

#### *The Significant Relationship Between Knowledge, Attitude, and Practices*

*Table 5. Correlation Between Knowledge, Attitude, and Practices on Cultural Preservation (N = 150)*

Variables Compared	r	p-value	Decision	Interpretation
Knowledge and Attitude	0.207	.011	Reject H <sub>0</sub>	Significant positive relationship
Knowledge and Practices	0.025	.761	Failed to reject H <sub>0</sub>	Not significant
Attitude and Practices	0.185	.024	Reject H <sub>0</sub>	Significant positive relationship

A statistically significant positive relationship was found between Knowledge and Attitude ( $r = 0.207$ ,  $p = .011$ ), indicating that higher Knowledge is associated with more favorable attitudes toward cultural preservation. This supports the KAP framework, where Knowledge forms the basis for attitudinal development.

However, Knowledge and practices were not significantly related ( $r = 0.025$ ,  $p = .761$ ), suggesting that Knowledge alone does not lead to cultural engagement.

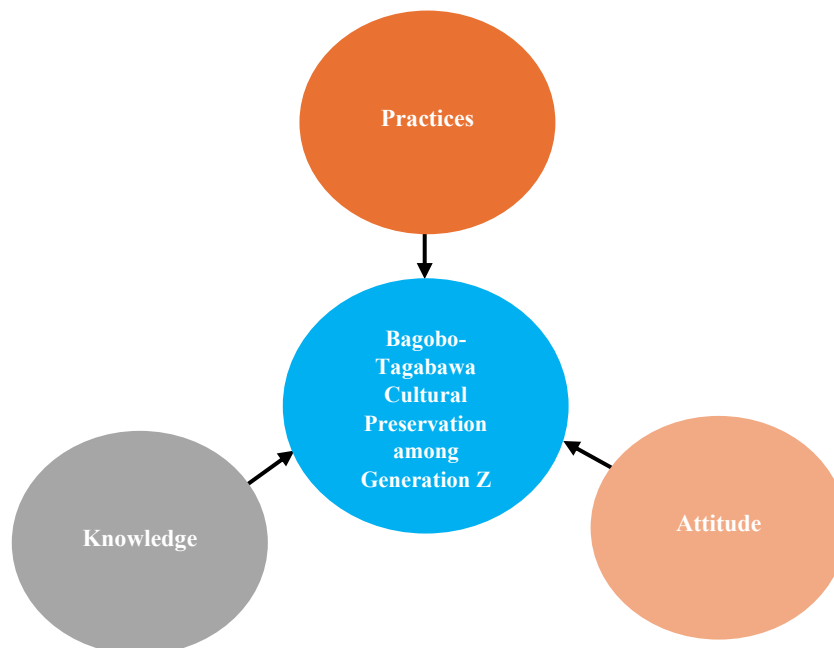
A significant positive relationship was also found between Attitude and practices ( $r = 0.185$ ,  $p = .024$ ), indicating that favorable attitudes are more likely to translate into cultural participation.

In conclusion, the results show that while Knowledge influences attitudes, it is attitudes that more strongly predict actual cultural preservation practices among Bagobo-Tagabawa youth.

### Framework based on the Findings

Figure 1 presents the framework developed based on the study's findings. The results revealed that Bagobo-Tagabawa cultural preservation among Generation Z is influenced by three major determinants: (1) Knowledge or Awareness of Cultural Elements, (2) Attitude toward Cultural Preservation, and (3) Cultural Practices or Engagement. These factors work together to shape how Generation Z understands, values, and participates in preserving Bagobo-Tagabawa heritage.

The framework visually highlights that cultural preservation is an outcome of both internal Awareness and appreciation, as well as the extent to which these beliefs are translated into concrete cultural practices. Knowledge develops an understanding of cultural identity and heritage, while attitudes shape one's willingness to preserve it, and practices reflect actual engagement in cultural activities and traditions. The interaction of these three determinants suggests that strengthening cultural Knowledge, deepening positive attitudes, and sustaining meaningful cultural participation are essential in ensuring the continuity of Bagobo-Tagabawa culture among Generation Z.



**Figure 1. Framework Developed Based on Findings**

### CONCLUSION

The study concludes that Bagobo-Tagabawa Generation Z possess basic Knowledge and generally positive attitudes toward cultural preservation, yet their actual participation in traditional practices remains very limited. Knowledge alone does not directly translate into cultural engagement; rather, it shapes attitudes, which in turn significantly influence participation in preservation activities. The findings reveal that while respondents are aware of cultural custodians and institutional programs, deeper understanding and active practice of rituals, oral literature, traditional governance, language, and crafts are minimal. Economic priorities, modernization, and limited intergenerational learning opportunities contribute to this gap between Knowledge, Attitude, and

practice. This trend poses a growing risk to cultural continuity, as weakened engagement among youth may gradually erode the transmission of Bagobo-Tagabawa heritage. These results highlight the need for culturally grounded policies and programs—particularly from Local Government Units and the National Commission on Indigenous Peoples (NCIP)—that strengthen intergenerational learning, youth participation, and community-led cultural initiatives. Therefore, fostering strong attitudes through youth-centered, experiential, and community-based initiatives is crucial for translating Knowledge into meaningful cultural engagement and ensuring the continuity of the Bagobo-Tagabawa heritage.

### RECOMMENDATION

Based on the findings and conclusions of this study, the following recommendations are proposed to support the preservation of Bagobo-Tagabawa culture among Generation Z:

- For Community Elders and Cultural Bearers
  - Conduct regular youth-centered cultural activities such as mentorship, storytelling, ritual demonstrations, and hands-on workshops.
  - Strengthen intergenerational knowledge transfer through sustained engagement rather than one-time events.
- For Bagobo-Tagabawa Generation Z
  - Actively participate in arts, rituals, language practice, and digital documentation of culture.
  - Utilize modern technology to preserve heritage while preserving cultural identity and pride.
- For Local Government Units (LGUs) and IPMRs / NCIP
  - Develop policies and funded programs that promote youth participation in cultural preservation.
  - Support community-based initiatives, youth-led cultural projects, and traditional-craft livelihood opportunities.
- For Educational Institutions and Teachers
  - Integrate Bagobo-Tagabawa cultural content into curricular and co-curricular activities.
  - Collaborate with elders and cultural experts to provide experiential and culturally grounded learning opportunities.
- For Cultural and Development Agencies
  - Design programs that are youth-inclusive and culturally responsive.
  - Use social media and digital storytelling to document, promote, and revitalize cultural heritage.
- For Future Researchers
  - Explore intervention-based and qualitative studies to gain a deeper understanding of the barriers and motivators to cultural engagement.
  - Investigate strategies that translate Knowledge and attitudes into sustained cultural practices.

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