

Development and Acceptance of a Proposed Module for Enhancing the Reading and Writing Skills in Baybayin: The Traditional Writing System in the Philippines

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Abstract—The ancient Filipinos had their own spelling or alphabet that differed from the modern Roman alphabet brought by the Spaniards. It consists of seventeen letters, three vowels, and fourteen consonants and is called Baybayin. The Baybayin, a traditional writing system, is composed of characters that represent syllables. A proposal in the Philippine Congress to declare Baybayin as the national writing system inspired this study. The main objective of this study was to develop and assess the proposed module for enhancing the reading and writing skills in Baybayin of the students. The aim was to ensure the acceptability of the Baybayin using the proposed module and to meet the needs of students in developing their ability to read and write Baybayin through the module. A quasi-experimental research design was used in this study. The data were collected through the initial and final analysis of the students of Adamson University's ABM 1102 using convenient sampling techniques. Based on statistical analysis of data using weighted mean, standard deviation, and paired t-tests, the proposed module helped improve the students' literacy skills, and the response exercises in the proposed module changed the acceptability of the Baybayin in their minds. The study showed that there was an important difference in the scores of students before and after the use of the module. The students' response to the assessment of their reading and writing skills on Baybayin was highly acceptable. This study will help to develop the reading and writing skills of the students in Baybayin and to teach the Baybayin in response to the revival of a part of Philippine culture that has been long forgotten.

Keywords—Baybayin, proposed module, ancient writing, acceptability.

I. INTRODUCTION

THE ancient Filipinos had their own script or alphabet, different from the current Roman alphabet brought by the Spaniards. It is composed of seventeen letters with three vowels and fourteen consonants, known as Baybayin [1]. According to UCLA's Liwanag and Dilim [2], Baybayin is a term that means "to trace," derived from the root word "baybay" in the English language. Meanwhile, in Morrow's study [3], he mentioned that the term 'Baybayin' refers to all the characters used in writing a language, meaning an "alphabet." Although Morrow pointed out that Baybayin also refers to characters, Baybayin is, in fact, a syllabary.

House bill 4395, initially proposed by Rep. Leopoldo Bataoil of the second district of Pangasinan in 2011 [10] and later

became House Bill 1022 (2016), known as the "Declaration of Baybayin as the National Writing System of the Philippines, Providing Promotion, Protection, Preservation, and Conservation, and for Other Purposes," aims to declare Baybayin as the national writing system of the Philippines, raising awareness about Baybayin's significance and beauty. The said proposed law contains the following provisions:

1. This law is known as the National Writing of the Philippines.
2. It is a declared state policy to promote, propagate, and preserve our cultural heritage and wealth for the evolution and development of patriotism among our people.
3. Baybayin, also known as Alibata, is declared the national script of the Philippines.
4. Baybayin must be included in the elementary and secondary school curricula.
5. Any provision of law, order, executive order, rule, or regulation conflicting with or contrary to the provisions and/or purposes of this law shall be deemed repealed, amended, or modified accordingly. This study focuses on the fourth provision of the proposed law mentioned by Bataoil, which is the inclusion of Baybayin in the elementary and secondary school curriculum.

In schools, language rules are taught to ensure proper word formation based on the Filipino orthography for reading, writing, and spoken communication for quick understanding by students and for daily life and needs in Filipino Curriculum Guide of 2016 [4]. This goal is aligned with Virgilio Almario's explanation in his KWF: Manual sa Masining na Pagsulat (Manual on Creative Writing) [5], as he discussed that the creation of rules and guidelines for careful writing is not for creative and beautiful writing, but its purpose is to teach the standards for faster communication.

If the purpose of this manual and the teaching of writing standards in schools is rapid communication, Baybayin contradicts this because it uses only seventeen characters compared to the twenty-eight letters in the Filipino alphabet. Baybayin uses symbols that correspond to combined Roman letters representing one syllable. The proposed law created various opinions and reactions among Filipinos, as expected, not only among ordinary citizens but also in the field of

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education. However, as Rosario [6] mentioned, the proposed law received support from the Department of Education (DepEd), the National Commission for Culture and the Arts (NCCA), and the advocacy group Baybayin, Buhayin. As a show of support from these government agencies, especially in the field of education, the Department of Education (DepEd) mandated schools to teach Baybayin to students, as stated in House Bill No. 4395, recognizing Baybayin as the National Writing System of the Philippines. This was proven when DepEd issued Advisory No. 462, s. 2014, containing information about the First Baybayin Summit held from April 9 to 11, 2015, at Sison Auditorium in Lingayen, Pangasinan, which was attended by President Benigno Aquino III as the keynote speaker. This advisory was issued to inform DepEd officials, personnel, employees, and the concerned public. Additionally, the DepEd Schools Division Office (Marikina City) organized the 4th Baybayin Festival in Marikina on August 20, 2018, at Teatro Marikina. This seminar workshop aimed to educate teachers and students about the history and importance of our language, including ancient writing. The workshop focused on the implementation of Republic Act 10533, known as the Enhanced Basic Education Act of 2013, and House Bill 1022.

The Department of Education's agreement to teach Baybayin in elementary and secondary schools can be seen as aligned with the development of reading and writing skills outlined in the K–12 Basic Education Curriculum [4] from the first grade. It is stated that:

1. The relationship between symbols and sounds is understood.
2. Different skills are demonstrated to recognize and read familiar and unfamiliar words.
3. Skills in correct and proper writing are developed;
4. Understanding different reasons for writing; and, as a general skill, it is stated that students should acquire skills in good reading and writing to express and relate their own ideas, feelings, and experiences to the texts they hear and read according to their level and in connection with their culture.

If the basis of Bataoil's proposed law is related to culture, it is reasonable to support this suggestion. As Almario [5] stated in his writing standards manual, "The history of the orthography of the Filipino language may have its roots in the ancient times when Filipinos used their indigenous way of writing called Baybayin." Therefore, Baybayin cannot be eliminated as an ancient Philippine script, which is the root of the growing Filipino language.

In the studies conducted by those interested in history, the focus of the studies is the discovery and re-recognition of Baybayin. Just like Pitogo's study [7] on "The Importance of the Mangyan Writing System: The Surat Mangyan," the Baybayin of the Mangyan is one of the few remaining indigenous scripts of the Filipinos. This study's core idea is that writing is one of the best discoveries of civilization, followed by the way of speaking and the invention of language. Furthermore, Pitogo added in his study that the Baybayin of the Mangyan is a national heritage that gives Filipinos a glimpse into their

cultural wealth before the arrival of the Spaniards, including their philosophy, literature, art, and cultural heritage. In short, based on their respective studies, it is only reasonable to focus on Baybayin because it has a cultural heritage. According to Del Ayre [8] in the National Orthography, Baybayin is the unique and clear evidence of the intelligence and culture of Filipinos.

Therefore, the goal of the study conducted by Pitogo [7] and the study by Morrow [3], in which he mentioned the discovery of engraved symbols on the copper plate of Laguna in 1987, is the same. This is evidence that the Philippines had a civilization before the arrival of the Spaniards. Their studies only prove that the indigenous Filipinos could read and write using Baybayin, but not to teach how to write and read it, but rather to discover the origins of the Filipino race. If Bataoil's proposed law is carefully examined, its aim is not just the recognition or revival of Baybayin as the National Script of the Philippines. It desires to make Baybayin useful in the present and in the future because when the proposed law is approved and signed by the highest leader of the country, it will become a law included in the Constitution. In this case, House Bill 1022 will obligate Filipinos to learn how to read and write Baybayin. In simple terms, it wants to reintroduce Baybayin as a skill to Filipinos.

The mentioned studies by Pitogo [7] and Morrow [3] can help deepen the connection to Filipino culture for students through Baybayin. These studies align with the purpose of HB 1022, which is the promotion, protection, preservation, and conservation of the ancient Filipino script. It is enjoyable to revisit history and maintain it in the present. However, the challenge lies in the connection of these studies to the current development of reading and writing skills in students. The focus of past studies on Baybayin was to explore the history of the Philippines (to recognize one's identity), not the honing of a student's reading and writing skills in it. Expanding knowledge of history is different from expanding skills in history.

This study emphasizes the skills developed in reading and writing, as mentioned in the first part, in line with the K-12 Basic Education Curriculum [4], where understanding the relationship between symbols and sounds, demonstrating different skills to recognize and read familiar and unfamiliar words, developing skills in correct and proper writing, and understanding different reasons for writing can be found from the first grade onwards and not observed in grades 7 to 12. This implies that after elementary school, students are expected to be proficient in reading and writing, which they can use at a higher level to respond to experiences and needs.

The difference in the way writing and reading are currently practiced using the Roman alphabet (Filipino alphabet) and the way of writing and reading in Baybayin (symbols and markers) poses a challenge to how Filipinos, particularly students at higher levels such as the eleventh grade, who are already proficient in reading and writing using the Filipino alphabet as expected in the K–12 curriculum, can accept and learn Baybayin.

Therefore, this study does not focus on the connection of Baybayin to historical consciousness but rather on the educational awareness of students towards the ability to hone their reading and writing skills in Baybayin. The relevance of

this study to House Bill 1022, as mentioned in the earlier section, is in line with its fourth provision, which aims to teach Baybayin in schools across the country. This paper seeks to determine whether students at a higher level, such as the eleventh grade, who are already proficient in reading and writing in the Filipino alphabet can learn Baybayin as a new skill. Additionally, the ease or difficulty of reading and writing Baybayin can correspond to whether or not it will be accepted as the national script. The current education system brings more responsibility to Filipino students by encouraging them to learn on their own. The modular teaching method is used to provide students with the opportunity to learn according to their learning level. This teaching approach is utilized in several important subjects, such as mathematics, science, technology, and communication. Therefore, it is possible to use modules as a basis for introducing and developing reading and writing skills in Baybayin.

This research aims to determine whether it will be easy or not for students to develop their reading and writing skills in Baybayin using a module, which will also provide an assessment of the current acceptance level of Baybayin. We decided to evaluate the impact of the modular approach on students' learning of Baybayin. To achieve the study's goal, we developed a module and conducted an assessment of the selected respondents, the students from the eleventh grade at Senior High School.

A. Background of the Study

Bataoil referenced a powerful statement from the national hero of the Philippines, Dr. Jose P. Rizal, in *El Filibusterismo*: "When a people preserve its language, it preserves the marks of liberty" [10]. Rizal's statement implies that as long as a person maintains their language, they are preserving the mark of their freedom. However, unlike languages like Tamil and Sanskrit in India, which are still being used for reading and writing, the Filipino language has undergone evolution over time. The Filipino language has gone through a process of change to adapt to the times. But, as Rizal pointed out, while a nation enriches and cultivates its language, it is essential to preserve its mark of freedom. Thus, it is crucial for Filipinos to recognize their own identity. The discovery of our history is based on what has been written in the past. What has been written can help us explore what we want to know, what we know, and how we feel about what we have learned and know through the language in which it was written. The way people write and read is unique. Murray's concept of writing as a process of discovery through language as cited in Lacy & Gagich [9] highlights the unique ways societies engage with written language. It is the process of using language to learn about our world, to assess what we have learned about our world, and to convey what we have learned to our world. Murray's interpretation of the writing process can be related to Congressman Leopoldo Bataoil's direct statement in his speech in Congress discussing his HB 1022: "The importance of writing in general and of the alphabet for the preservation and progress of civilization is incalculable." [10]. As University of Chicago scholar I. J. GELB has declared: "Writing is so important in our daily life that I should not be

willing to say that our civilization could exist more easily without money, metals, radio, steam engines, or electricity than writing.' Before the invention of writing, the preservation of history, literature, and tradition was dependent upon fallible oral transmission and faulty human memory." Both Bataoil [10] and Murray as mentioned in the article of Lacy and Gagich [9] highlight the importance of writing in general, and of the alphabet, for the preservation and progress of civilization, emphasizing the need to preserve the means of writing, despite changing times. When we revisit our history in terms of language, the way of writing and reading, Baybayin was the system that existed in the Philippines before the arrival of the Spaniards.

Congressman Leopoldo Bataoil of the Second District of Pangasinan initiated the advocacy to revive Baybayin in his proposed House Bill 4395 titled "An Act Providing for the Protection and Conservation of Baybayin, and Declaring Baybayin as the National Script of the Philippines" in 2011. He filed this bill in the House of Representatives, 15th Congress First Regular Session in Quezon City. In his explanation, Bataoil equates our language with others, stating that it once had symbols and its own letters, much like a ship sailing on a lake, which has long been lost. Expanding on his explanation, Bataoil recounted the history of the Philippines, wherein men and women had extensive knowledge and proficiency in the indigenous written language, Baybayin, even before the Spanish colonizers arrived. This only serves to prove that the native Filipinos are not Indios, as claimed by foreign conquerors. Furthermore, our ancestors had a sophisticated written language used for commerce and trade with Malaysia, Indonesia, and even Middle Eastern countries. They took pride in their race, having a cultural and national identity akin to more developed nations. As evidence, he mentioned that in 1848, an Englishman (without specifying the name) noticed that Filipino seafarers could read, unlike his own countrymen. In the early 15th century, based on historical accounts, the natives utilized Baybayin. Francisco Alcina, a Spanish historian and Jesuit missionary, highlighted that Baybayin is an art, a writing system that incorporates symbols introduced to them by the Spaniards from Tagalog [10].

According to Bataoil's research [10], the Tagalogs learned Baybayin from the Borneans, who came from the Great Island of Borneo to Manila. The Tagalogs acquired their symbols from the Borneans. The Visayans, in turn, learned the characters used by the Moros (Muslims). The Visayans adopted the Moro symbols and used them extensively. Bataoil added the discovery of Dr. Bonifacio Comandante Jr., a multi-awarded marine scientist and anthropologist, who found that the Angono-Binangonan Petroglyphs are one of the strongest pieces of evidence for "Baybayin" and the most advanced writing system in the Philippines that dates back to Pre-Spanish colonization times. As additional knowledge, he noted that Dr. Jose Rizal used Baybayin in his works, including *Noli Me Tangere*. He took pride in the Philippines, which had a well-developed archipelago, regional trade, and a writing system that was known and practiced in the land. Rizal remarked that the early Filipinos, including both men and women, possessed

native writing skills in Baybayin before the foreign colonizers arrived. Moreover, Rizal's references to the barangay system and regional trade in his work "Sucesos de las Islas Filipinas" of 1609 serve as evidence that the Philippines had an advanced community, regional trade, and a writing system known and practiced by its people. In his work, Rizal proudly claimed that the Philippines had a strong identity, with an advanced form of writing, pre-dating the introduction of the Latin-Roman script. In the course of his explanation, Bataoil mentioned that contemporary foreign anthropologists and sociologists have become interested in Baybayin, stating that it is in danger of disappearing. Bataoil stressed the views of scholars that culture has a significant role in the rise of the East.

These examinations perhaps provided Bataoil with a reason to focus on Baybayin to ensure it is not lost and erased. Based on the characteristic of languages, a language is considered alive as long as it is used regularly. This is exemplified by the Aka-Bo or Bo language, which is now a dead language in the Andaman Islands of India. Therefore, he emphasized in this part of his speech on House Bill 4395 (2011): "A new wave of nationalism should rise for the development of our nation. It's time for us to reclaim a national heritage threatened by globalization and the rapid changes of the times. It's time for us to establish our national identity. Declaring Baybayin as our National Script will be a unifying element for us Filipinos. We have an obligation to our children and future generations to promote a unique Filipino identity" [10]. His statements only serve as proof of his fervent desire to recognize and reintroduce Baybayin in the present era. He reminds us to strengthen the spirit of nationalism by focusing on important elements or symbols of being Filipino.

The bill proposed by Congressman Bataoil in the House of Representative in the 15th Congress First Regular Session in Quezon, City as mention in kabuay blog [11] contains the following provisions:

1. The legislation will be recognized as the National Script Act.
2. Its primary goal is to instill, propagate, and safeguard the cultural heritage and treasures of the Philippines, fostering patriotism. Emphasizing the conservation and promotion of arts, literature, and culture, it is considered a crucial instrument for both cultural and economic advancement.
3. Identified as Alibata and is officially designated as the national script of the Philippines. The Act mandates the incorporation of Baybayin inscriptions on all locally manufactured products, with food items requiring a Baybayin translation on the label. Regulations will be established to enforce these provisions.
4. The Act will integrate Baybayin into the curriculum of elementary and secondary schools. The Department of Education will establish guidelines to implement the Act's provisions.
5. Any existing law, decree, executive order, rule, or regulation conflicting with the objectives of this Act is hereby repealed, amended, or modified accordingly.
6. This Act will become effective fifteen (15) days after its complete publication in the Official Gazette or in a

minimum of two (2) widely circulated newspapers.

Congressman Leopoldo Bataoil began his advocacy for Baybayin in 2011 with the proposed House Bill 4395 entitled "An Act Providing for the Protection and Conservation of Baybayin, and Declaring Baybayin as The National Script of the Philippines." In 2016, during the opening of the 27th Congress, he revived his campaign for Baybayin as part of recognizing the country's cultural origins by introducing a new bill known as House Bill 1022. In this revised bill, there were changes to its title. House Bill 1022 is entitled "An Act Declaring Baybayin as the National Writing System of the Philippines, Providing for Its Promotion, Protection, Preservation, and Conservation, and For Other Purposes." Following the revision of the bill's title, there were also changes in its provisions compared to the previous proposal in House Bill 4395. One of the changes made by Bataoil in this bill is stated in Sec. 4 Promotion of Baybayin as the National Writing System of the Philippines- "Baybayin" as the National Writing System representing Philippine traditions and national identity shall be promoted through the following:

- a. by requiring all manufacturers of locally produced processed food products to inscribe "Baybayin" scripts and their translation on the containers or labels;
- b. by mandating the local government units (LGUs) to include the appropriate "Baybayin" script in their signage for street names, public facilities, public buildings, and other necessary signage for their public service establishments such as hospitals, fire and police stations, community centers and government halls;
- c. by requiring newspaper and magazine publishers to include a "Baybayin" of their official name; and
- d. by directing the appropriate government agency to disseminate knowledge and information about "Baybayin" script by distributing reading materials in all levels in public and private institutions and all government and private agencies and offices to instill awareness of the declaration of "Baybayin" as the National Writing System and to conduct staff trainings for the prop There was a significant difference in the provision of the said section compared to SECTION 4, which states: "Baybayin shall also include in the curriculum of the elementary and secondary schools. The Department of Education shall likewise promulgate rules and regulations to carry out the provisions of this Act."

Therefore, it has a broader scope than the previous intention of merely teaching it in schools as part of the curriculum for elementary and secondary education, as it now obliges the entire department and government agencies throughout the country. Thus, House Bill 1022 can be considered a revival of the practice of reading and writing in Baybayin among Filipinos in the present day. This is where Filipinos will have various reactions and responses to Baybayin.

In the article "Is Baybayin really set to change the way we write?" by Angeles [12], it was mentioned that Senator Loren Legarda also proposed a similar bill in the Senate, known as Senate Bill 433. She explained that Senator Legarda's bill also aims to declare Baybayin as the National Writing System of the

Philippines, although it has remained pending since it was filed in 2016. Angeles also mentioned that Senator Legarda's Senate Bill 433, titled "An Act Promoting the Use of Baybayin as a Tool for Cultural Development of the Philippines, Providing for Its Promotion, Protection, Preservation and Conservation, and for Other Purposes," was introduced in the 17th Congress, First Regular Session on July 19, 2016, and it bears a resemblance to Congressman Bataoil's proposal. In his explanation, Angeles [12] stated that Senator Legarda defined Baybayin as an Ancient Writing System of the Philippines consisting of a set of 17 characters or symbols representing either a consonant, vowel, or a complete syllable. He also added that in order to recognize the traditional writing system as a national cultural treasure, Baybayin, the native national script based on Tagalog, which became the basis for the National Language and is one of the existing indigenous languages in the Philippines, needs to be promoted, protected, preserved, and conserved for posterity. Angeles further pointed out that Congressman Bataoil's House Bill 1022 drew the attention of Congresswoman Pia Cayetano, representing the Second District of Taguig, who made some recommended changes to House Bill 1022. Notably, she proposed to remove the "Section 3. Declaration of Baybayin as the National Writing System of the Philippines" and instead replace it with "Philippine Indigenous/ Traditional Writing Systems." This modification signifies the inclusion of all types of indigenous writing systems because it encompasses all the various methods of reading and writing throughout the Philippines.

If the aim of the bills related to Baybayin is to prevent its loss and to preserve it, this was also highlighted in Angeles' article [12]. He explained that Baybayin is continually passing through our hands, which we may not always notice. Angeles clarified that the four characters of the ancient script spelling "Pilipino" first appeared in the New Generation Currency (NGC) Coin Series, which was released at the end of 2010. Furthermore, he shared that the NGC Coin Series presented new money designs that also featured the Baybayin script for "Pi" as a marker. However, he noted that this is not the first time Baybayin was featured on currency; it was also present in the flags of the Katipunan in the 1940s. Angeles added that Kristian Kabuay, the founder of Baybayin.com, pointed out that government cultural agencies such as the National Commission for Culture and the Arts, the National Historical Commission of the Philippines, the National Museum, the National Library of the Philippines, and the Cultural Center of the Philippines have initiated efforts to use Baybayin in their seals. The logo of the National Archives of the Philippines also displays a part of the Calatagan pot with Baybayin inscriptions. Additionally, the National Museum of Anthropology has a remarkable section dedicated to Baybayin. Aside from the Calatagan pot, it houses other artifacts such as the Laguna copperplate, the Manunggul jar, the Butuan ivory seal, and many more. Handling of these important documents.

As stated in Section 4 of House Bill 4395, Baybayin was introduced to the Millennials in schools as part of the study of the history of Philippine languages. Senior High School students were taught how to write Baybayin as part of the

subject "Komunikasyon at Pananaliksik sa Wika at Kulturang Pilipino (Communication and Research on Filipino Language and Culture)". However, poet and musician Joel Costa Malabanan, who teaches in college, said he started teaching Baybayin to his students in Grade 5 more than two decades ago [12].

Angeles [12] shared in his article some of the educators who teach Baybayin to their students, such as Malabanan. Malabanan said, "I started teaching Baybayin in my Civic and Culture class in 1995. One of my students, Levi Miranda, who is now an engineer, created his own Omiglot system for Baybayin." The students did not find it difficult to learn this subject because, according to Malabanan, "I explained that it's part of our attempt to build our Filipino identity." Angeles stated that Malabanan continued his advocacy when he started teaching Filipino to high school students in 1997. As proof, he mentioned that one of his students, Ivan Despi, designed a Baybayin version of the word 'Matanglawin' for a television show. Expanding on Malabanan's experiences, he mentioned that when Malabanan moved to the Philippine Normal University (PNU), he started teaching Baybayin in a course called 'Masining na Pagpapahayag.' Regarding Ivan Despi's work, Malabanan said, "The first design was incorrect because Ivan did it per letter. I even corrected it in my private message on Multiply; there was no Facebook back then." He also mentioned his students at PNU, saying, "This delights the future teachers, especially when they write Tanaga and Dalit; I include Baybayin in them."

Experiences in writing Baybayin are not only mentioned in Angeles' article but also in an article by Madarang [13]. In her article, she mentioned that a teacher at Far Eastern University created an exam for 10th-grade students written entirely in Baybayin, a writing style popular among the youth in recent years. According to her article, Filipino teacher Rikardo Juan praised his students on Facebook for their perseverance in answering his exam, which he wrote entirely in Baybayin. He included an image of the exam in his post and said, "I congratulate all of you because you didn't give up on my exam, even though you said you were already dizzy."

In [13], Madarang highlighted the results of the exam created by teacher Juan, which was written in Baybayin. According to her, the students received high scores. She mentioned that Juan's post received much online praise, mostly congratulating the teacher for his effort in creating the exam and including Baybayin in his lessons. She added that the recent popularity of the study of pre-Hispanic writing has resulted in its use in tattoos, T-shirt designs, and a keyboard app that includes its symbols. She also clarified that there are seminars and websites available to help Filipinos learn and understand Baybayin.

While there is evidence supporting the reasonable learning of Baybayin, there are also opposing views, as mentioned in Angeles' article [12]. Lloyd Zapanta, a graphic designer known for creating logos in Baybayin for commercial brands, expressed a differing viewpoint. Based on the article, Zapanta launched his own Baybayin fonts, which are available for free download on his Behance account. These fonts include 'Baybayin Sisil' (Baybayin Brush Font) and 'Baybayin

Sarimanok' (Baybayin Display Font). His first Baybayin project was the 'Bayani Baybayin' font, which he introduced in March 2015. He said, "I created that Baybayin font because I wanted to show how it can go digital by creating different styles of typing or font styles, just like in other syllabaries like Thai, Korean, and Japanese. For me, it's important to know what's left of our identity, and hopefully, Baybayin is one of the things that can revive the interest of Filipinos in our own culture of communication."

These statements mentioned in [12] clarify that millennials, like Zapanta, need to be engaged in the study of precolonial writing. However, despite Zapanta's strong admiration for Baybayin, he does not agree with the implementation of House Bill 1022. Zapanta believes, as stated in the article, that it is not the right time to reintroduce Baybayin as the national writing system because most Filipinos are not accustomed to writing in it. He mentioned, "Even though I'm a fan of Baybayin, I don't agree with immediately reinstating it as the national writing system. If the government wants to bring it back, a thorough study is needed from linguists and experts from various government branches to ensure a smooth transition of the Philippines from the Roman alphabet to Baybayin." [12]

The acceptance of Baybayin as the national script is indeed a challenging issue. Understanding and recognizing one's own identity is extremely difficult in the present time. For instance, the statement by Zapanta in Angeles' study [13] reflects his disagreement with Bataoil's proposed law, even though he is a fan. Zapanta's statement in [12] was supported by an article written by Abellanosa [14]. Abellanosa explained that supporters of House Bill 1022, including the Department of Education and the National Commission for Culture and Arts, recognize the need for Baybayin to promote greater awareness of the lost writing system. However, Abellanosa directly expressed his opposition to the enactment of House Bill 1022 in his article "I am not willing to learn Baybayin." He stated, in practical terms, that educators and university professors have been trained under an outcomes-based education curriculum. In his article, he emphasized the question posed to Congress, the Department of Education (DepEd), and the National Commission for Culture and Arts (NCCA) regarding what outcomes to expect from the study of Baybayin. He further explained that people in Visayas and Mindanao have not been convinced that Filipino is not the same as Tagalog.

To assess public sentiments on the matter, Villa's article [15], *Educate first: Filipino reacts to Baybayin as national writing system* published on Rappler, addressed the proposed House Bill 1022 and sparked a variety of opinions. The article aimed to understand the public's perspective on the implementation of House Bill 1022. The article shared some comments from citizens regarding the enactment of this bill, such as Psynoid, who stated: "Even if they put Baybayin on street signs, newspapers, products, etc. (subtitles), almost no one will read it. Unless all Filipinos are taught the Baybayin." [15]. According to him, this is unlikely to happen and would only incur expenses to replace all signage.

Another response highlighted in Noelle's statement as mentioned in Villa's article [15] emphasizes the need for the

proposed law to first educate teachers and professionals about Baybayin writing, which can be linked to Peter dela Pena's reaction in the article that Baybayin should be taught in schools for literary purposes and not as the national script. However, despite Villa and some citizens opposing it, there were also opposing and positive responses, like Ramil Arbiol's comment, hoping that Baybayin would be gradually introduced and taught. In Villa's article [15], Arbiol expressed the view that Filipinos might embrace Baybayin in a manner akin to Korea's adoption of Hangul after the war, which replaced their previous use of Chinese characters.

With these arguments presented in this paper, it can be said that the acceptance and learning of Baybayin depend on how it is taught to people. This is why Bataoil may have considered the need to include it in the education curriculum, as reflected in HB 4395 SECTION 4. It stated that the curriculum of elementary and secondary schools will incorporate Baybayin. Additionally, the Department of Education will issue guidelines to implement the mandates outlined in this legislation [11]. In response to this, as mentioned in the earlier paragraphs of this study, Baybayin is one of the primary topics in *Komunikasyon at Pananaliksik tungo sa Wika at Kulturang Pilipino* (Communication and Research on Filipino Language and Culture) in Grade 11.

Therefore, in this study, we aim to ensure the acceptance of Baybayin by students before and after teaching it using the proposed module. Moreover, the rationale for this study is to meet the students' needs to enhance their skills in reading and writing Baybayin through the module, as evidence of whether or not there is difficulty in writing and reading Baybayin, with the goal of demonstrating its importance in everyday life as part of Filipino culture. We believe that by teaching using the module, students' skills in reading and writing Baybayin will be enhanced, and at the same time, an appreciation for this ancestral writing method will be instilled in their hearts.

B. Baybayin: The Ancient Filipino Reading and Writing Skill

Baybayin is a way of transferring the thoughts of indigenous Filipinos into symbols. Because there was no available paper in ancient times, they wrote their ideas on materials like tree bark, bamboo, and sharp objects. As evidence, in the article *Baybayin: The Ancient Script of the Philippines* by Morrow [3], it is stated that the ancient Filipinos wrote on various surfaces, including leaves, palm fronds, bamboo, and the skin of different fruits, but bamboo was commonly used.

Their writing instruments were sharp blades, knives, or other small pieces of metal. Morrow [3] also mentioned that a part of Charles R. Boxer's collection, known as the Boxer Codex, disclosed in 1950, described how the natives wrote, a method still practiced by tribes in Mindoro and Palawan today. According to Morrow's study based on the findings in the Boxer Codex: "When they write, they do so on bamboo slabs (this is common on these islands) or on skin. When using such a slab, which is about as wide as four fingers, they don't use ink for writing but carving tools to incise the surface and the bamboo skin, and in this way, they make characters." [3]

Morrow [3] also mentioned that after carving the characters

on bamboo, they rubbed them with ash for better visibility. They used pointed bamboo sticks along with plant-based ink for writing delicate items such as leaves and did not use hard writing surfaces like stone, clay, or metal. He added that when the Spanish arrived, Filipinos began using paper, pens, and ink. This is perhaps why there are few traces of Baybayin because the materials used as instruments for conveying their thoughts decay and do not last long. However, the symbols discovered on the Manunggul jar found in the Tabon Cave in Palawan, and the copper plate in Laguna, are some of the few pieces of evidence that the native Filipinos already had a system of reading and writing, which was used to communicate with others. Meanwhile, in "Ancient Baybayin: Early Mother Tongue-Based Education Model" [16], it is expressed that while the ancient art of writing in favor of Spanish orthography was lost to Filipinos, the spoken language of Baybayin has fortunately thrived up to the present day. Comandante [16] stated that long before the arrival of the Spaniards, Baybayin was used for personal and domestic interests, cultural expression, poetry, artistic endeavors, healing, and the performance of rituals for festivals and spirituality.

The statements made by Comandante [16] and other writers mentioned above serve as proof that Baybayin is a means for native Filipinos to convey their thoughts and emotions and a medium for communication with their fellow natives. The acquisition of literacy in Baybayin was considered a high level of education for the natives at that time. According to the research conducted in [16], it is mentioned that: Based on the 1950 Boxer Codex, the first book written about Filipinos, it clearly highlighted the proficiency of Filipinos in speaking and writing Baybayin. Women, in particular, were noted to be skilled in writing on leaves and bamboo. Filipinos used Baybayin to understand each other and avoid regionalism and linguistic differences. The Boxer Codex mentioned how the Bisaya people understood the Tagalog people. Filipinos had a way of reading and writing used for communication with their fellowmen.

According to the research of Comandante, Jr. [16] the Spaniards spent seventy-two years decoding and learning to read the ancient Baybayin. When the *Doctrina Christiana* was published in 1593, many Filipinos were said to gradually abandon the use of Baybayin in favor of Latinized Tagalog based on Spanish orthography. The writing of names also followed the trend, using the newly introduced Abakada alphabet. He also mentioned that except for the Mangyan and Tagbanwa, who still use Baybayin, its current use is primarily focused on calligraphy and body art.

Meanwhile, it was also discovered in the mentioned manuscript (Boxer, 1950) that Comandante, Jr. [16] identified the proficiency of natives in reading and writing Baybayin. According to this, the natives had the ability to comprehend the symbols and connotations written in Baybayin. Based on this research, Baybayin had the potential to foster understanding and unity among the various tribes of indigenous Filipinos outside Manila. The findings of Comandante, Jr.'s study can be related to what is stated in the Revised Orthography of the Filipino Language [5] regarding how the Filipino language is

rooted in Baybayin. He stated, "According to the reports of Spanish missionaries, they found that 100 percent of Tagalog people were literate and could read and write in Baybayin, both young and old, men and women. Because of this, they had to publish the first book in the Philippines, the *Doctrina Christiana* (1593), with versions of Christian prayers and teachings in the Baybayin script." Therefore, Comandante pointed out that the missionaries spent more than seventy-two years learning and using Baybayin to spread Christianity in the country.

However, Lao [17] also noted the missionary priests' lack of an attempt to destroy the culture of Filipinos before the arrival of the Spaniards. He pointed out the statement of Miller (2012), a key speaker at the International Conference on History at the University of Santo Tomas, who said that the first book printed in the Philippines, the Dominican Catechism "*Doctrina Christiana*," (Christian Doctrine) was written in Baybayin and published in 1593. Miller also mentioned that there were other books written in Baybayin, such as "*Arte en la Lengua Española y Tagala*" (Art in the Spanish and Tagalog Languages) in 1593, "*Arte y Reglas de la Lengua Tagala*" (Art and Rules of the Tagalog Language) by Dominican friar Blancas de San Jose in 1610 and "*Libro a naisuratan Amin ti Bagas ti Doctrina Christiana*" (Book Written About the Contents of the Christian Doctrine) in 1621. Miller further revealed, as mentioned in [17], that Baybayin had formal uses in local affairs, particularly in interactions between the locals and colonizers. He discovered in the University of Santo Tomas Archive land titles, petitions, testimonials, and legal proceedings written in the ancient script.

Olivares' analysis [18] in his study showed that Filipinos had been developing a growing interest in using Baybayin at the time of his research. The term Baybayin is currently used as a general term for all pre-colonial scripts of the Philippines, while the word Baybayin specifically refers to the ancient writing system of the Tagalog people, rooted in the word "baybay," or spelling. He stated that there is a current call for the reintroduction and study of Baybayin in educational institutions, while others explore the mystic' or unique aspects of the script in self-discovery and development. Some also use Baybayin as an expression to reconnect with their ancestral heritage through tattoos, artworks, and even corporate branding.

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Olivares' research [18] in his personal exploration of the Tagalog Baybayin suggests that Baybayin writing reached a high level of artistic expression in calligraphy and had long disappeared from the ancient people of the Philippines when

Ferdinand Magellan arrived in Eastern Samar in 1521. It is also mentioned that even though many of the ancient scripts evolved with the beginning of Spanish colonization by Miguel Lopez de Legaspi in 1565, many Spanish scholars noticed that indigenous people in the lowlands were still writing these symbols on leaves and bamboo. It is said that any trace of calligraphy writing in these scripts can only be seen in the analytical writing style of these syllables. Another hint of the past use of Baybayin calligraphy can be found in the signatures of datu or chief in old Spanish manuscripts. He also added that with the arrival of the Spaniards in 1521 and the colonization in 1565, Spanish scholars and priests attempted to document and preserve Baybayin writing as a means of evangelization. As Lao [17] mentioned, the missionary priests did not attempt to destroy Filipino culture before the arrival of the Spaniards.

Olivares stated that the earliest documentation of Baybayin can be found in the accounts of Miguel Legaspi and in the Boxer Codex (1590). Although the first official study of Baybayin was conducted by the priest Martin de Rada in 1580, another priest, Juan de Plasencia, also began his own research that led to the 'Doctrina Christiana' (Christian Doctrine) in 1593, a prayer book written in Baybayin [18].

Although Spanish scholars made efforts to preserve Baybayin in the 18th century, the use of Baybayin had dwindled among many indigenous people. This can be attributed to people's preference for the Latin alphabet as a writing system, as the Latin alphabet was better suited to represent the new sounds introduced by the Spanish language. Another factor not recorded in history is the rapid loss of the indigenous Filipino people due to diseases introduced by the Spaniards. These unknown infections claimed many lives among the indigenous people, who were unable to locate cures in time to avoid widespread deaths. Additionally, changes in Spanish governance and a smaller native population led to the forgetting of many traditions among the people, including the use of Baybayin [20].

C. Writing: Mark of a Civilized Society of Ancient Filipinos

Writing is the transfer of words, symbols, and illustrations created by an individual or individuals onto paper or any other means of expression with the purpose of conveying their thoughts [20]. According to Heller (1985), as cited in [20], writing is considered a blessing, a necessity, and a source of joy for those who engage in it. It is regarded as a blessing because it is a capability bestowed upon individuals by God, along with reading, speaking, listening, and watching. It is a human necessity as it serves as a means for people to communicate with one another as part of their interactions with fellow beings, and it is a source of happiness because expressing one's thoughts and feelings brings satisfaction to an individual.

In the description provided by Peck and Buckingham, as cited in [20], writing is defined as an extension of language and an experience gained by an individual from their listening, speaking, and reading. This interpretation can be related to Weber's 1974 definition, as cited in [20], that language is a system of communication among people through written or spoken symbols. The mentioned individuals considered writing

an extension of language because language is used by people to transfer their thoughts and feelings onto paper or any other instrument for writing. Therefore, language and writing are interconnected. Despite the lack of paper available to the ancient natives before the arrival of the Spaniards, they were still able to express their thoughts and feelings symbolically in a way they understood.

Meanwhile, Iftanti [21] stated in her study, "It is believed that writing is important and frequently used in people's daily lives either as an individual, such as writing application letters, messages, and disseminating research results, or as a member of society, such as in workplace issues. Writing is also taught in formal education considering the importance of having the ability and good writing skills. Yet, it is not easy to define the ability of writing." In explaining the significance of writing, Iftanti simply confirms that writing is a part of an individual's everyday life. This is why writing is taught in schools, considering the importance of having the ability and having good writing skills. Therefore, the proficiency of the ancestors in reading and writing Baybayin, which the wise men taught them in the past, was used in their daily lives.

Iftanti's [21] statement can be supported by the statement of Yagao in [16] from the Mangyan tribe mentioned by Fletcher Gardner in 1938. In his study [16], Yagao stated: "Our writing never changes as it is taught to the children." A few ethnolinguistic groups have chosen to minimize cultural exchange with lowlanders and have, therefore, maintained some degree of passing knowledge distinctly practiced prior to the arrival of the Spaniards. It is noteworthy that some elite groups, even up until now, around revered mountains like Mt. Banahaw, have preserved the old practice of passing knowledge through word of mouth. This shows that the way of writing of the ancestors has not changed, as it continues to be taught to the children. The limitations of some indigenous people in accepting new knowledge about their culture from the lowlands before the arrival of the Spaniards preserved the refinement and originality of their Baybayin.

Bhana's [22] study focused on the connection between one's cultural heritage and the meaning of an individual's writing style. He expressed that, whether believed or not, how we write letters or characters can help identify our cultural origins and our native language. According to him, even if we have achieved the highest proficiency in other languages, it is not surprising that it is difficult to forget our writing style that we first learned. Whether it is the stroke of handwriting or the placement of a cross sign, our way of writing remains our identity as a culture, regardless of the languages we have learned to write. In the article, it is emphasized that an individual's writing style can help identify their cultural heritage and their native language. Therefore, despite the use of the Roman alphabet introduced by the Spaniards, the style or method of writing learned from our ancestors cannot be forgotten. Thus, the continuation of the study of Baybayin by young Filipinos today is a revival of their own identity and the preservation of the native culture among Filipinos.

Olivares' research [18] aligns with Bhana's [22] interpretation. Olivares mentioned that, according to historians,

ancient natives did not write their history, as reflected in their daily writings, as seen in examples like the Laguna Copper Plate. He cited examples of writings such as poems and those about love commonly found in the Ambahan (poetry) of the Hanunoo people. It was also explained that Baybayin calligraphy evolved into a more artistic form, as seen in Luzon and Visayan writing. The close-knit and artistic form of Baybayin in Luzon and Visayan regions appears to be more easily conveyed in a brush stroke or pigment-based approach rather than using a metal or wooden stylus to carve the symbols into bamboo. Writing on bamboo symbols is more suitable for all types of writing, such as Hanunoo and Buhid, and the development of writing across the islands. Writing expanded from daily life and poetry to recording their history and beliefs on paper and fabric. Analyzing the connected studies mentioned, the natives did not write their own history because the purpose of their literacy in Baybayin was to use it for their daily needs. This is supported by what was reported in 1590 in a document found in the Boxer Codex [3], which states: "They have no books or histories written except for some letters and reminders to one another (lovers) bearing written talismans." In addition to writing letters and poems to each other, the custom of the ancient Filipinos back then was to place curses or sayings at the entrance of a house to ward off evil spirits. Meanwhile, it was also mentioned in the research paper "Ebolusyon ng Alpabetong Filipino" (The Evolution of Filipino Alphabet) [23] that our ancestors were literate. Mothers taught their children at home how to read and write, while fathers worked on farms, hunted, or engaged in warfare. According to Panganiban (1994), as cited in [23], the "Alibata" was commonly used around 1300 in the Luzon and Visayan islands, while Sanskrit was used in Mindanao and Sulu. It is mentioned here that epics of the Bisaya, Tagalog, Iloco, Ipugao, and Bikol people were written in "Alibata," whereas the epics of the Maguindanao were written in Sanskrit. In Panganiban's research, as cited by Agan et al. [23], it is apparent that although the Philippines was not yet considered a nation during those times, there was a foundation of literature and culture guided by the languages of each ethnic group. It is also believed that the shapes of the Baybayin letters resemble the ancient Kavi script of the Javanese people in Indonesia, which ceased in the fourteenth century. However, the Spaniards claim that the Baybayin arrived in the Philippines only in the sixteenth century, which is why many Filipinos believe that the Baybayin truly originated from Borneo.

The use of Baybayin gradually declined in the sixteenth century, even though some Spanish priests attempted to use it for religious writing. Filipinos in the seventeenth and eighteenth centuries still signed using Baybayin, even though the majority of documents were written in the way the Spaniards preferred. It is believed that the decline of Baybayin usage may also be due to its complicated writing system. Writing in the Spanish manner was said to be easier to adapt to the changing times, and there were also words that could not be written in Baybayin due to its limited syllables. The differences between e and i, o and u, and d and r were not recognized, and, most importantly, there was no way to remove vowels from each letter since Baybayin

was in syllabic form, so the consonants could not be combined and the final syllables of the consonants could not be written. Without these diacritics, the Spanish word may have a different meaning and may also be lost. It was also for the benefit of the Filipinos that they chose to stop writing in Baybayin. They chose the alphabet because it was easier to learn and adapt, and it also allowed them to keep up with the development of Spanish citizens who conquered the country [23].

De Viana's study [24] supports Itfanti's statement that the way of writing will remain an identity as a culture. He stated, "Written words are an important means of conveying ideas to others, especially when the source or the one providing the information is no longer present. The influences on the writing systems of the Philippines have shown a connection to Southeast Asia, particularly the Malays. Starting with the Baybayin, the writing systems of the precolonial period exhibited a specific connection to the Malay communities from around 200 CE. Many of the writings showed the influence of Kavi, which was used in Indonesia. The widespread use of Baybayin by ordinary people during the Spanish period proves that Filipinos possessed wisdom and a high level of civilization compared to what colonial historians portrayed. The use of Baybayin prevailed even with the arrival of the Spaniards and the introduction of Christianity. Far from being destroyed by the colonizers as a product of a so-called lower culture, Baybayin was indeed used in religious publications and civil documents. The disappearance of Baybayin was due to the use of the Roman alphabet."

D. Reading: Understanding the Symbols of the Ancient Filipinos

In developing macro-writing skills, the development of a person's reading ability should not be neglected. Hank's definition in 1983, as cited by Austero [25], states that reading is understanding the meaning of what is printed or written and interpreting it. Meanwhile, Bond and Tinker's definition in 1987, also cited by Austero [25], explains that reading is the recognition of any written or printed symbols that serve as stimuli for recalling the meanings of printed knowledge or wisdom based on the reader's experience. Reading is a process of taking, recognizing, and understanding stored, written information or ideas. These ideas are representations of language as symbols examined by the eyes or touched [25]. This definition can be likened to Urquhart and Weir's concept in 1998, as cited by Dulatre et al. [26] which states that reading is a process of receiving and interpreting information encoded in the form of language through printed medium. In reading, knowledge of the reader's language cannot be separated from them, which helps provide a clear interpretation of the text [26]. In other words, the explanations mentioned above about reading have given the idea that forming mental images while reading depends on knowledge of the language used in writing. The proficiency and knowledge of the native Filipinos in understanding the equivalent meanings of symbols gave them the ability to read the information encoded in each symbol.

Marrow [3] strongly stated that writing in Baybayin is not difficult, but reading it is challenging. According to his

research, during the Spanish era, there was a Spanish writer who said, "What is easy about writing in Baybayin is equally difficult in reading it." He further mentioned, "Many people assume that Baybayin is just a different alphabet and that all one needs to do is learn how to write the characters and use them as we do in the modern alphabet. They think that you can just substitute each modern character with a Baybayin character. However, this is not possible with Baybayin because Baybayin is a syllabic way of writing." Baybayin was read from left to right within horizontal lines that started from top to bottom, similar to how we read Filipino today. Nevertheless, this was a subject of debate among experts at the time. The controversy arose from conflicting reports by early Spaniards in the Philippines who were confused when they observed that the ancient Filipinos could read their own writing, whether the script was written right-side-up or upside-down. This was noted by historian William H. Scott: "The Filipino practice of reading their writing in any direction the paper was held was the cause of the puzzlement of Europeans, who were unable to do it—and it is still resented by some Tagalog teachers in the Mangyan schools today." (Note: The Mangyans in Mindoro still write in their own script.) [3]

Continuing his research, Morrow [3] stated that some people believed that Baybayin should be read from bottom to top within vertical lines that started from left to right because that was how the ancient Filipinos carved their characters into bamboo. However, according to his study, this was only a result of the Filipinos' caution in carving characters into sharp bamboo. The bamboo was pointed away from their bodies, so the direction of writing was also away from their bodies. Although it seemed like the ancient Filipinos did not care about the direction of their readings, the correct direction can be determined by the kudlit, the marks that change the sound of the vowels. In scripts like Kawi, Bugis, and other scripts similar to Baybayin, the writings were read from left to right, with kudlits placed above and below the characters (i.e., above and below). When the ancient Filipinos carved Baybayin into bamboo, they placed kudlits to the left of the character for the i/e sound and to the right for the u/o sound. Hence, when the script was completed and rotated from left to right into a horizontal orientation, the direction of the writing could be seen going from left to right, and the kudlits ended up in the correct positions, i.e., above and below [3].

Morrow's [3] study can be related to Agan et al.'s [23] assertion that reading Baybayin is similar to current reading practices, starting from the left and proceeding to the right. However, Agan et al. added that this has been hotly debated because some writers believed that it should be read vertically, mainly due to the shape of the bamboo they wrote on, which is elongated. These studies have proven the proficiency of indigenous people in reading this writing system, which was further substantiated by Comandante's [16] research, where it took nearly seventy years for missionary priests to learn to read and write in Baybayin.



Fig. 1 How ancient Filipinos wrote, adapted from [36]

II. THEORETICAL FRAMEWORK

The theory can be a coherent set of previously tested general propositions that are considered correct and can be used as principles for the explanation and prediction of a particular phenomenon. Therefore, a theory is essential to strengthening any research. The primary theory used in this study includes:

The Social Judgment/Involvement Theory was developed by Sherif and Hovland in an article entitled *Persuasion: Social Judgment/Involvement Theory* [19]. This theory posits that individuals interpret or judge the message they receive. Specifically, a listener evaluates how much the message aligns or disagrees with their attitude. Second, the social judgment/involvement theory argues that the listener's involvement in the topic of the persuasive message, i.e., how important the topic is to the listener, is a crucial factor in attitude change. This theory explains how two people can react differently to the same message.

This theory implies that an individual provides interpretation or judgment to a received message. The listener decides what they will agree or disagree with based on their exhibited attitude or disposition. This theory also demonstrates that the reception

of Baybayin is contingent on the participation, involvement, or engagement of the students in the topic being discussed. The theory also posits that two individuals can have different responses to the same message, emphasizing that the execution of activities in the suggested Baybayin module can lead to different reactions and acceptance among students.

Moreover, Thorndike's 'Law of Effect' asserts that behaviors leading to a satisfying outcome in a specific situation are more likely to be repeated, while those resulting in discomfort are less likely to recur. This theory is further elaborated by McLeod [27] in his article *Edward Thorndike: The Law of Effect*, where he explains that responses with favorable consequences are reinforced, increasing their likelihood of repetition, while those with unfavorable outcomes diminish in frequency. This concept is also mentioned in [28] and further expanded upon by Deng et al. [29], offering additional perspectives on its applicability and relevance across various contexts. The theory of learning developed by Thorndike, as mentioned by McLeod [27] called operant conditioning with behaviorism, asserts that an individual or student can learn or respond when they experience a positive effect in a particular situation. In this way, they can repeat and reproduce that response in future situations. Conversely, if a response leads to an unpleasant or negative effect for an individual, it may become less frequent. According to this explanation, follow-up exercises or training on a specific subject can yield both positive and negative results for an individual's ability and proficiency. The attitude or disposition of a student can also depend on the response they receive. The theory suggests that learning depends on the outcomes and attitudes of the student. Furthermore, Aristotle emphasized the role of repetition in learning. Repetition is a natural way for infants to acquire language skills as they grow. They listen repeatedly and, as they get older, try to respond. Long-term memory and deep understanding of learning are also achieved through repetition. Aristotle's statements highlight the importance of frequent repetition in developing natural tendencies and associations between experiences or recall. This theory aligns with the notion that repeating activities can develop a person's innate skills.

In Dewey's [30] study of Pragmatism Theory, he recognized facilitating learning, which encourages the use of various activities beyond traditional teacher-focused methods. This theory is referred to as practice-theory-practice. Dewey also believed that individuals learn best through the guidance of experts rather than by following rigid instructions. Hence, the allocation of the Department of Education (DepEd) to teach Baybayin is expected to promote the revival of this script, ensuring that it is more accessible to students. As highlighted in this paper's related studies, Baybayin was already learned and used as a writing and reading system centuries ago. It can still be learned by contemporary students if they follow the suggested learning methods based on the mentioned learning theories. This study aims to prove that the use of modules will help in honing students' skills in reading and writing Baybayin, with the support of the mentioned learning theories.

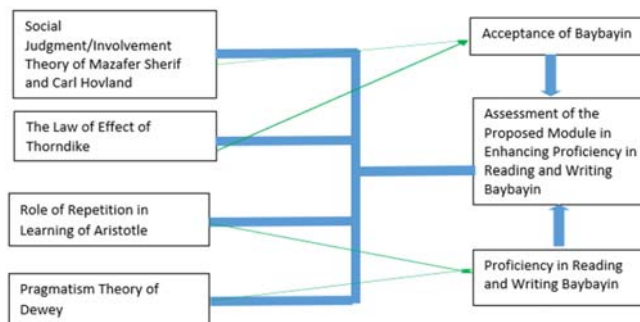


Fig. 2 The interconnection of the theories used in evaluating the proposed module for enhancing proficiency in reading and writing Baybayin

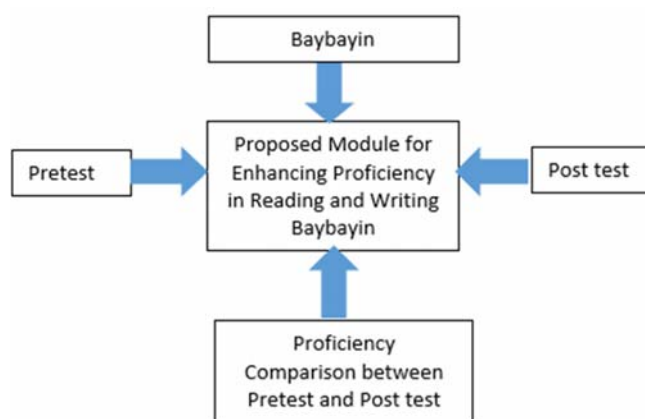


Fig. 3 The conceptual framework for the development and acceptance of the proposed module for enriching proficiency in Reading and Writing Baybayin

Even though Baybayin's history has been largely forgotten, one cannot deny the proficiency of our ancestors in writing it, as mentioned in Comandante, Jr.'s study [16]. According to him, Baybayin was used for personal and interpersonal communication among them. The indigenous people had the ability to understand its symbols. The attempt to reintroduce Baybayin as the National Script, as stated in the Baybayin Bill - National Script Act of 2016 by legislator Leopoldo N. Bataoil from Pangasinan, is a step toward recognizing the cultural heritage and promoting the belief in the importance of Baybayin in acknowledging our identity as Filipinos.

Writing in Baybayin is easy, according to Morrow [3], but reading it poses a challenge. This theory proves that reading, as defined by Urquhart and Weir (1998, as cited in [26]), is a process of accepting and interpreting encoded information in the form of language. Therefore, if students desire to learn to read Baybayin, they need to first understand how it is written, which provides the corresponding phonemes for each symbol. In this way, they will gradually learn to read and understand Baybayin. The studies presented as related literature and the various discovered artifacts are evidence of the proficiency of our ancestors in writing and reading Baybayin. If the study of Baybayin today follows a similar path to the study of our ancestors, it can be said that students today will also become adept. The need for workshops and seminars was identified by

the Department of Education (DepEd) as a response to this. However, it does not end with having one or two days of workshops and seminars to hone the skills of teachers and students in writing Baybayin. Consistency and having training sessions within the classroom will be the basis for embracing Baybayin as a National Script.

Objective of the Study

The primary objective of this study is to develop and assess the proposed module as a method or tool for enhancing reading and writing skills in Baybayin among Grade 11 students. To achieve this objective, the study answered the following questions:

1. What is the level of acceptance of using Baybayin as the medium of the proposed module concerning the following factors?
 - 1.1 Content
 - 1.2 Objectives
 - 1.3 Appropriateness
 - 1.4 Literacy
 - 1.5 Student learning
2. What are the students' scores before and after the assessment using the module?
3. Is there a significant difference between the pre-assessment and the post-assessment?
4. Based on the results, was the use of the module effective in enhancing the students' learning in Baybayin reading and writing?

Hypothesis

Based on the stated problems, the null hypothesis was tested in the study at a significant level of 0.05. There is no significant difference in learning Baybayin reading and writing among students using the proposed module in both pre-assessment and post-assessment

III. METHODOLOGY

This study utilized a quasi-experimental design with pre-test and post-test experiments as a response to the goal of evaluating the proposed module for reading and writing in Baybayin among the selected study participants. The specific respondents of this study are the Grade 11 students of Adamson University for the academic year 2019-2020, who were enrolled in the subject "Komunikasyon at Pananaliksik sa Wika at Kulturang Filipino" (Communication and Research in Language and Culture). Within this subject, the topic of Baybayin was included as an introductory lesson in the study of the history of the language. However, the Grade 11 students numbered around 1200, only 47 students were selected for this study. This means that only one section was chosen as the respondents. The Convenient Sampling Technique was used to select the respondents. The chosen section was ABM 1102, which had 47 students. This study was conducted through the following:

- a. Assessment (pretest and posttest): An assessment was created to determine the students' level of knowledge about Baybayin and to evaluate whether the students learned how to read and write Baybayin after using the module.

- b. Module: A module containing three lessons focused on reading and writing skills in Baybayin was developed. It was reviewed and validated by linguists and Filipino educators.
- c. Survey Questionnaire: Likert scale and checklist were used to gather data on the students' perceptions of Baybayin as a medium for the proposed module.

The study aimed to assess the effectiveness of the module in enhancing reading and writing skills in Baybayin through a module that was used by the respondents. The module started with exercises in writing and reading Baybayin characters and progressed to forming sentences. The validation of the created module as an instrument for this study was done by seeking the opinions and approval of experts in the field. The validators included a research director from San Sebastian College, a PEAC national trainer, and a leader in the Filipino Department of DepEd Manila. These validators provided suggestions that we considered in creating the module. This study used a quasi-experimental research design to prove the importance of using the module to enhance reading and writing skills in Baybayin and conducted a pre-test before discussing the topic. We recorded the scores of the respondents in the initial assessment (pre-test) and the final assessment (post-test). The use of the module was implemented after the teacher instructed the students on how to read and write Baybayin. Even though each Baybayin character had already been taught, there was still a review of these characters before answering the module exercises. The review was conducted to ensure that the students had mastery in recognizing the characters and the methods for reading them, which would further enhance the skills of the respondents in Baybayin. The chosen strategy for selecting respondents was the convenient sampling technique because it was suitable for selecting from more than a thousand Grade 11 students at Adamson University Senior High School. The students' completion of the module exercises was done after the teacher had instructed them on how to write and read Baybayin. After the respondents completed the module exercises as their practice for this study, they also underwent a post-test. The purpose of these tests was to compare and analyze the effectiveness of the module as follow-up exercises in developing Baybayin skills. This data collection method was used to evaluate the efficacy of the module in enhancing Baybayin writing and reading skills. A survey questionnaire answered by the participants after applying Baybayin reading and writing through the proposed module was used to assess the students' perceptions of Baybayin as a response to House Bill 1022 [10], which declares Baybayin as the National Script of the Philippines after skills development. The implementation of one week of instruction and training for ABM02 students in Baybayin reading and writing was approved by the Department of Senior High School at Adamson University. Permission was requested from the concerned teacher, the head of the Filipino Department, the Academic Head, and the Department's chairperson through a letter of request. A letter of consent was also requested from the adviser to serve as evidence for validating the instruments used in the study. Related studies such as books, research, and articles were sought to support the

study. Permission was requested from known authors for the use of their works. The gathered related studies about the discovery of Baybayin as the basis of history were utilized to strengthen the Filipinos' skills in Baybayin reading and writing.

To aid in the interpretation of the data, this study employs the following statistics:

1. Assessment of students' perceptions of Baybayin using Weighted Mean and Standard Deviation with regard to the following:
 - 1.1 Content
 - 1.2 Objectives
 - 1.3 Relevance
 - 1.4 Literacy
 - 1.5 Students' learning
2. Obtaining students' scores in the initial assessment and final assessment using Weighted Mean and Standard Deviation.
3. Examining the significant difference between the scores of the initial assessment and final assessment using the Paired T-test.

Ethical Considerations

This study is grounded in ethical considerations towards the sources of related studies and literature, by providing citations and recognition. Permission was obtained to use works from recognized authors, which included personal requests for their inclusion in this research. While collecting information from various studies conducted by different researchers to validate and corroborate the present research, proper citation was considered. Proper referencing was used to acknowledge the significance of their research. For the people who provided data through surveys, it was ensured that their responses would be kept confidential as a sign of respect for their rights.

Necessary processes were followed to obtain the expected data or information in this study. After preparing the questionnaires, a letter to validate the examinations and modules was drafted. Permission was sought to the Department of Senior High School of the university, under the leadership of the department chairperson and academic coordinator. A letter was also given to the students, as evidence that all the data and information they provided would be treated as confidential and sacred, for use in this study alone. After recording the data, it was ensured that the study's results would be impartial and not biased towards any party.

IV. RESULTS AND DISCUSSION

This chapter contains the presentation, analysis, research findings, and interpretation of the gathered data using appropriate statistical measures. The data presentation includes a narrative discussion of the results and implications of the data gathered, as demonstrated by the tables used.

1. What is the level of acceptance of using Baybayin as a medium in the proposed module based on the following factors:
 - 1.1 content
 - 1.2 objectives
 - 1.3 relevance

1.4 literacy

1.5 student learning?

Table I shows the level of acceptance of Baybayin using the proposed module based on the mentioned factors in presenting the problem in the first chapter.

TABLE I
LEVEL OF ACCEPTANCE IN USING BAYBAYIN AS A MEDIUM IN THE PROPOSED MODULE

Factors	WM	VI
Content of the module	3.84	FA
Purpose of the module in its development	3.79	FA
Relevance of the module to the respondents/students	3.78	FA
Literacy of the students after using the module (skills in Reading and Writing Baybayin)	3.82	FA
Learning of the students in Baybayin	3.87	FA
Composite Mean	3.82	FA

Legend: Fully Acceptable (FA) = 3.50-4.00, Acceptable (A) = 2.50-3.49, Not Acceptable (NA) = 1.50-2.49, Fully Not Acceptable (FNA) = 1.00-1.49

Table I shows a composite mean of 3.82 with an adjectival interpretation of Fully Acceptable. It can be observed that students' learning of Baybayin acquired a high computed mean of 3.87, indicating that the use of Baybayin as a medium in the module is fully acceptable to the respondents in honing their skills in Baybayin reading and writing. Using the social judgment/involvement theory developed by Sherif and Hovland (enriched by Sherif) [19], this theory has been proven to illustrate that the use of Baybayin as a medium in the module depends on the participation, involvement, engagement, and responses of the students in the proposed module.

In the students' response, categorizing the module as Fully Acceptable as a medium for developing their Baybayin reading and writing skills only suggests, as mentioned in the article "Handwriting 'Accents': How We Write Reveals Our Cultural Identity" [29], that whether we believe it or not, how we write letters can help identify our cultural origin and our native language. The students fully embrace Baybayin as part of Filipino culture. Even if we have achieved the highest proficiency in other languages, it is not surprising that our writing style, the first one we learned, is hard to forget. Whether it is the stroke of handwriting or placing the cross-shaped marker, our way of writing remains an identity of our culture in all languages we learned to write [29]. Although the knowledge of writing and reading Baybayin has been forgotten for a long time, it cannot be denied that the youth of today fully accept the culture they have forgotten if they are only given the opportunity to learn it.

Table II presents the categories explaining why Baybayin has been fully acceptable as a medium for the proposed module in enhancing the skills in reading and writing Baybayin.

A. Content and Activities of the Module

The content of the module is one of the factors to consider when outlining the written tasks. Table II shows that lessons that are related, interesting, and engaging to the students received a high frequency of 41 respondents, with a 95.35% response rate, resulting in a computed mean of 3.84, indicating a significantly acceptable level.

TABLE II
LEVEL OF ACCEPTANCE OF BAYBAYIN

	Freq	%
1. Content and activities of the module	1	2.33
A. The lessons are unrelated, uninteresting, and uninspiring to the students.	41	95.35
B. The lessons are related, interesting, and inspiring to the students.	1	2.33
C. Repetitive and require revision.		
2. Module objectives		
A. The development of reading and writing skills in Baybayin is uncertain.	0	0
B. Improvement in reading and writing skills in Baybayin is ensured.	43	100
C. The expected improvement in reading and writing skills in Baybayin was not achieved.	0	0
3. Relevance of the module		
A. The activities are logically sequenced.	14	32.56
B. The activities are not suitable for the students' level.	3	6.98
C. The activities encourage students to understand and learn Baybayin.	26	60.47
4. Literacy in using the module		
A. Students are gradually learning to read and write in Baybayin.	10	23.26
B. Students' reading and writing in Baybayin has become faster.	33	76.74
C. Students still cannot read and write in Baybayin after using the module.	0	0
5. Learning from the use of the module		
A. Students have honed their skills in reading and writing in Baybayin.	35	81.40
B. Students have some proficiency in reading and writing in Baybayin.	8	18.60
C. No improvement in students' skills in reading and writing in Baybayin was observed.	0	0

The obtained results are in line with the theory of learning referred to as operant conditioning with behaviorism by Thorndike, as mentioned in the study in the second chapter: "responses that produce a satisfying effect in a particular situation become more likely to occur again in the situation, and responses that produce a discomforting effect become less likely to occur again in that situation" [30]. Hence, the students found answering the proposed module enjoyable and engaging.

B. Module Objectives

In Table I, the frequency of the module objectives is 43, with 100% coverage, resulting in a computed mean of 3.79, which is significantly acceptable for the students' response to the proposed module.

The philosopher Seneca [32] stated, "If one does not know to which port one is sailing, no wind is favorable." Knowing your destination makes it easier to get there. Clear and defined learning objectives are essential because they:

1. provide students with a clear purpose to focus their learning efforts on.
2. Direct your choice of teaching activities
3. Guide your assessment strategies and tactics.

C. Relevance of the Module

In Table I, it can be seen that the relevance of the module has a computed mean of 3.78, which corresponds to "completely acceptable." However, as shown in Table II, some students expressed that the activities were not suitable for their level,

with a frequency of 3 and a percentage of 6.98%. Nevertheless, the completely acceptable level was addressed as the activities encouraged students to learn and understand Baybayin, with a frequency of 26 and a percentage of 60.47%. In this category, it can be said that the majority of the students still accept Baybayin, and many respondents expressed a desire to learn and understand Baybayin.

According to the social development theory of Sherif and Hovland (enriched by Sherif) [19], the social judgment/involvement theory holds that a listener's involvement in the topic of the persuasive message—that is, how important a topic is to a listener—is an important factor in attitude change. Social judgment and involvement theory explains how two people can react differently to the same message.

In this study, it was proven that students had different reactions and responses to the proposed module. Still, their study also emphasized the importance of the topic to a listener and its relevance to individual behavior change. Therefore, the results indicate that despite the varying responses and reactions of the students to the proposed module, there was a significantly acceptable overall change in the students' appreciation of Baybayin.

D. Literacy in Module Usage

According to Table I, literacy in module usage has a computed mean of 3.82, which corresponds to "completely acceptable" for the students. This was substantiated by the students' responses in Table II, where 33 respondents, with a percentage of 76.74%, noted that the students' reading and writing in Baybayin improved significantly when using the proposed module. Therefore, in this category, Aristotle's theory of the role of repetition is addressed. According to Aristotle, "it is frequent repetition that produces a natural tendency" [31] and "the more frequently two things are experienced together, the more likely it will be that the experience or recall of one will stimulate the recall of the other." Many professors make an effort to help their students acquire new skills, and repetition can be an effective way to do this because, as Aristotle mentioned, this is how a second action and knowledge can become second nature for students [32]

E. Student Learning in Module Usage

As mentioned in the initial data analysis section, Table I shows that student learning after using the module received a computed mean of 3.87, which corresponds to "completely acceptable." The level of acceptance of Baybayin using the proposed module was validated by the category's presence in Table II. It had a frequency of 35, equivalent to an 81.40% percentage of respondents who claimed to have honed their reading and writing skills in Baybayin. However, some respondents mentioned that they only gained some proficiency in Baybayin reading and writing, with 8 respondents, equivalent to 18.60% of the total. This means that the respondents' answers to the survey can be connected to the following:

- a. Just learned now
- b. Unfamiliar, not accustomed
- c. Not accustomed but used to it

- d. No longer in the Filipino tradition
- e. Accustomed to the Roman Alphabet
- f. Modern writing, so it will take a while before being learned.

Based on the responses of students who achieved only limited proficiency, it can be linked to a study conducted by Morrow [3], which mentioned that writing Baybayin is not difficult but reading it can be challenging. Therefore, not everyone learns in the same way. Some people learn quickly, while others learn more slowly. However, individuals vary in their learning approaches and are influenced by their levels of interest and motivation. Learning is really important to people.

Table III presents the results of the students' scores before the implementation of the instruction and their responses to the proposed module.

TABLE III
SCORES OF STUDENTS BEFORE THE MODULE ASSESSMENT

Score	Before using the Module	
	Frequency	Percentage
1-4	15	34.9
5-8	19	44.2
9-12	8	18.6
13-16	1	2.3
Total	43	100
Mean	6.21	
SD	3.25	

In Table III, it can be seen that many students obtained low scores before the teaching and use of the module. In this initial assessment, the average mean scores of the students were only 6.21. This means that many of the students scored between 5 and 8. With a mean score of 6.21 and a standard deviation of 3.25, it indicates that most students scored 9 at the highest and 3 at the lowest. If the highest possible score is 21, it can still be considered that those who obtained the highest mean scores fell short. This only proves that almost all students lacked proficiency in reading and writing in Baybayin. Therefore, this interpretation aligns with the definitions of reading provided by Austero et. al. [25], who state that reading is the recognition and understanding of stored, written information or ideas. Similarly, Urguhart and Weir in 1998 as cited in [26] described reading as a process of receiving and interpreting information encoded in the form of language through a printed medium. Urguhart and Weir imply that knowledge of the language of the readers is indispensable to providing a clear interpretation and understanding of what is being read in order to be able to convey it in writing.

Due to the students' lack of proficiency in reading and writing in Baybayin, they found it challenging to assign meanings to the symbols and interpret the information encoded in the form of Baybayin during the test. Hence, the lack of reading proficiency in Baybayin became a barrier to the students' written responses, while the lack of knowledge of the symbols in Baybayin, which Urguhart and Weir, 1998, as cited by Dulatre et. al. [26] referred to as a lack of language knowledge, hindered the students from understanding what they were reading.

Table IV displays the scores of the students after the instruction and completion of the suggested module.

TABLE IV
SCORES OF STUDENTS AFTER ASSESSMENT IN THE MODULE

Score	After using the Module	
	Frequency	Percentage
5-8	1	2.3
9-12	9	20.9
13-16	10	23.3
17-20	21	48.8
21-24	2	4.7
Total	43	100
Mean	15.77	
SD	4.03	

Table IV shows the results of the final assessment after the teacher introduced Baybayin and after completing the activities in the suggested module. After the students completed the exercises in the module, they obtained an average mean score of 15.77 and a standard deviation of 4.03. With an average mean score of 15.77 and a standard deviation of 4.03, it means that 19.8 had the highest recorded scores among the students, with 21 respondents scoring between 17 and 20, accounting for 48.8% of the total student respondents. On the other hand, the lowest score from the mean was 11.74, with 9 respondents. This suggests that nearly all the students in this study have developed proficiency in reading and writing Baybayin through the module. The results of using the module support the study conducted by John Dewey regarding his Pragmatism Theory [31], which he referred to as facilitating learning. This theory encourages the use of various activities rather than the traditional teacher-focused method. Dewey called this approach "practice-theory-practice." Dewey also believed that individuals learn through the guidance of experts rather than through mere instructions or commands. Therefore, teaching Baybayin is not limited to traditional teaching or lectures by a teacher. Dewey emphasized the importance of facilitating learning, which means employing various activities to make it easier for students to learn and improve their skills in reading and writing Baybayin. The use of the module aligns with the practice-theory-practice approach, as the students' responses to the three modules served as their practice in honing and developing their Baybayin reading and writing skills, resulting in high scores after using the module.

Table V displays a significant difference between the initial and final assessments.

Table V shows that in the initial assessment of the students, the average mean score was 6.21, with most students scoring between 5-8. In contrast, the final assessment had an average mean score of 15.77, indicating that most students scored between 17 and 20. This means that the students' proficiency in reading and writing in Baybayin improved. The -15.528 computed paired t-test value difference with a p-value of 0.001 signifies that there is a significant difference in the scores of the students before and after using the proposed module.

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TABLE V
 DIFFERENCE IN SCORES BETWEEN THE PRE-TEST AND POST-TEST

	Mean	Computed Paired T-test Value	Sig (p-value)	Interpretation	Decision
Pretest	6.21	-15.528	0.0001	There is a significant difference	Reject the Null Hypothesis
Post test					

Note: p-value ≤ 0.05 – significant, p-value > 0.05 – not significant

The results of this study have demonstrated that the module can help enhance the students' proficiency in reading and writing in Baybayin. As mentioned in the social judgment or involvement theory developed by Sherif and Hovland (enriched by Sherif) [19], the active involvement of students in improving their skills in reading and writing in Baybayin using the module has resulted in a significantly acceptable level among the students. Consequently, the students have placed value on Baybayin.

On the other hand, Thorndike's theory, "The Law of Effect," [27] explains why the effect of completing the module was intriguing. It has aided in making it easier for the students to learn the methods of reading and writing in Baybayin. The inclusion of follow-up exercises or practices, such as the module on a specific topic like Baybayin, can produce positive results in honing the students' skills and proficiency, as well as their positive attitude and response to the subject. Aristotle's theory on the role of repetition validates that repeatedly practicing a skill can naturally help students learn reading and writing in Baybayin. Therefore, giving exercises through the proposed module after discussing the topic with the teacher has honed the students' skills in Baybayin.

Based on the results of the study, the use of the module was effective in enhancing the students' learning in Baybayin reading and writing.

- After conducting the study using the proposed module, Table III demonstrates a significant difference in the scores of students in the initial and final assessments, with the decision to reject the null hypothesis as stated in Number 1. This means that the use of the proposed module is effective.
- Having a high weighted mean of 3.87 for the category "Student Learning in Baybayin" equivalent to Highly Acceptable, signifies that the use of the module has honed the students' skills in reading and writing in Baybayin.
- The results indicate that the exercises using the module are effective in enhancing the participants' skills. There is a substantial difference between the average means in the initial and final assessments. Conducting the exercises through the proposed module has encouraged students to embrace Baybayin as a Filipino script, making the use of

the proposed module effective for the students.

V. CONCLUSION AND RECOMMENDATION

Based on the findings of this study, we have come to the conclusion that the use of the proposed module has a significant impact in enhancing the skills in reading and writing in Baybayin, as well as on the acceptance of Baybayin as the ancient script of Filipinos.

1. The proposed module was highly acceptable for honing the skills of reading and writing in Baybayin for the students.
2. The post-test scores were higher than the pre-test scores, as evidenced by the computed mean score of the students. This demonstrates that exercises aimed at enhancing skills in reading and writing in Baybayin can bring about significant improvement, even if the students are new to this knowledge.
3. The students developed proficiency in reading and writing in Baybayin after using the proposed module, as the result shows a significant difference with a p-value of .001 at the 0.05 significance level.

According to Smith in [34], Aristotle believes that education is central. He looked at both education through reason and education through character. What he means is learning by doing: "Anything that we have to learn, we learn by actually doing it" [33]. Using Aristotle's interpretation, the students learned to read and write, as well as honed their skills in Baybayin through practical application by completing exercises in the proposed module.

With the help of the social development/involvement theory, it was proven that the acceptance of Baybayin depends on involvement and having a foundational knowledge of it. This can help promote House Bill 1022 by Rep. Leopoldo Bataoil to revive and preserve the legacy of Baybayin, ensuring it doesn't fade into history.

This study focused on developing and evaluating a proposed module for enhancing the reading and writing skills in Baybayin, yields the following recommendations:

1. Teaching Baybayin should commence at an early stage to better hone students' reading and writing skills. Merely including Baybayin as a subject in Komunkasyon at Pananaliksik sa Wika at Kulturang Pilipino (Communication and Research on Filipino Language and Culture) is inadequate because it may not receive the necessary attention and time from teachers in that subject.
2. The use of exercises like modules can significantly aid students in honing their reading and writing skills in Baybayin. These exercises can serve as a practice-theory-practice approach, especially if teaching Baybayin begins at higher levels of education, such as senior high school, where students are at the beginner level. Lectures alone will not suffice for them to learn the writing system; they need exercises to fully grasp and memorize the Baybayin symbols.
3. Authors of textbooks for the Komunikasyon at Pananaliksik sa Wika at Kulturang Pilipino subject should incorporate Baybayin exercises or activities in the books, similar to what is done for other topics within the subject,

to develop students' linguistic knowledge. It is not enough to include Baybayin and its examples as part of the history of the development of the Filipino language. Exercises in textbooks can help students improve their skills in reading and writing Baybayin and contribute to its preservation as a part of Filipino culture and language.

4. Teachers of the Komunikasyon at Pananaliksik sa Wika at Kulturang Pilipino subject need to learn and master the skills of reading and writing in Baybayin, as it is part of the subjects that need to be taught to senior high school students.
5. The Department of Education should organize seminars and workshops on Baybayin for both teachers and students in schools to learn the methods of reading and writing Baybayin. Furthermore, this will help students better understand the importance of developing their skills in maintaining Baybayin as the traditional writing of Filipinos.
6. The proposed bill, HB 1022, known as "An Act Providing for the Protection and Conservation of Baybayin and Declaring Baybayin as the National Script of the Philippines," should be explained to students during discussions on the topic of Baybayin so that they understand its primary purpose. Explaining this to students can also serve as a means for them to relay information to their parents, helping the community understand why some people aim to bring Baybayin back as the National Script of the Philippines.

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