

Original Article

## **The Bayanihan Spirit: Assessing Key Values among Master Teachers in Bacarra District 1**

Jhonel Tangonan<sup>1,\*</sup>

Received: 02 April 2026; Revised: 22 April 2026;

Accepted: 15 May 2026; Published: 17 May 2026

DOI: <https://doi.org/10.66074/SOC11A33S4>

### **Abstract**

Education in the Philippines is both the transmission of knowledge and the cultivation of values that sustain ethical and resilient communities, with Bayanihan, a tradition of communal labor and shared responsibility, remaining central to teacher leadership and school culture. This study examined how master teachers in Bacarra District I embody and practice Bayanihan values, specifically unity, cooperation, selflessness, mutual support, adaptability, and resilience, in their professional roles and school–community partnerships. A mixed methods design with an explanatory sequential approach was employed, integrating quantitative data from structured questionnaires with qualitative insights from interviews and focus group discussions. Total enumeration sampling was used, involving all 17 master teachers to ensure comprehensive coverage. Results revealed consistently very high ratings across all values, with unity and cooperation scoring highest ( $M = 4.93$ ,  $SD = 0.07$ ) and adaptability and resilience lowest ( $M = 4.65$ ,  $SD = 0.16$ ). Qualitative narratives reinforced these findings, highlighting collaboration, selfless service, and community engagement as dominant practices, while time constraints, heavy workload, and limited resources emerged as barriers to resilience. The study concludes that Bayanihan is not merely an abstract cultural ideal but a lived professional ethic among master teachers, underscoring the need for institutional support to sustain resilience and strengthen collaborative practices. These findings affirm Bayanihan’s relevance as a dynamic

<sup>1</sup> Department of Education (SDO Ilocos Norte), Apaleng-Liblong Elementary School, Philippines & Northwestern University, Laoag, Philippines  
\* [jhonelctangonan@gmail.com](mailto:jhonelctangonan@gmail.com)

framework for values-based leadership and community development in education.

*Keywords:* adaptability, bayanihan, cooperation, master teachers, resilience, unity

## 1. Introduction

Education is widely recognized as both the transmission of knowledge and the cultivation of values that sustain ethical and resilient communities. Teachers, as central figures in schools, embody civic and moral responsibilities that extend beyond classroom instruction. Through their leadership, interactions, and decisions, they influence learner behavior and school culture, reinforcing foundational values such as unity, cooperation, selflessness, mutual support, adaptability, and resilience (Keiler, 2018). In the Philippine context, these values are deeply rooted in the cultural construct of Bayanihan, a tradition of communal labor and shared responsibility that continues to resonate in education and aligns with the Department of Education's core values of Maka-Diyos, Maka-Tao, Makakalikasan, and Maka-Bansa (DepEd Order No. 36, s. 2013).

Comparable philosophies across the globe highlight the universal relevance of cooperative values in education. In Africa, Ubuntu emphasizes interdependence and collective well-being, while in Indonesia, *gotong royong* underscores mutual assistance and solidarity in civic and educational spheres (Ewuoso & Hall, 2019). These parallels validate the Philippine experience of Bayanihan as both culturally distinctive and globally resonant, situating it within the broader academic dialogue on values-based education and teacher leadership.

Despite this recognition, research reveals persistent gaps in the formal cultivation and assessment of Bayanihan values in Philippine basic education. While educators often model values informally, structured frameworks for embedding and measuring these principles in professional practice remain underdeveloped (Fernando et al., 2024). This limitation leaves unanswered questions about how teachers, particularly master teachers, explicitly enact values such as unity, cooperation, and resilience in their professional roles. Without empirical evidence, the discourse risks remaining aspirational rather than actionable.

This study addresses that gap by systematically examining how master teachers in Bacarra District I embody and manifest the key values associated with the Bayanihan spirit. Specifically, it investigates the extent to which these values are practiced, how they influence professional conduct and school–community partnerships, and what challenges hinder their full expression. By focusing on master teachers—mentors, program leaders, and exemplars of professional conduct—the research directly engages with those most responsible for modeling ethical leadership and fostering collaborative school cultures.

The rationale for this inquiry lies in the critical role of master teachers in shaping both educational outcomes and community resilience. In contexts where resources are limited and cultural traditions remain strong, their ability to integrate Bayanihan into professional practice has profound implications for sustaining inclusive, values-driven education. By bridging cultural ideals with structured assessment, this study contributes to the broader discourse on values-based leadership in education, offering insights that reinforce the relevance of Bayanihan as a dynamic framework for ethical teaching, collaborative leadership, and community development.

## **2. Methodology**

This study employed a mixed-methods design to examine how master teachers in Bacarra District I embodied Bayanihan values, integrating quantitative and qualitative approaches within a single framework. Structured questionnaires analyzed through descriptive statistics revealed trends in unity, cooperation, selflessness, community, mutual support, and resilience, while interviews and group discussions enriched these findings with teachers' perceptions and strategies. By merging statistical evidence with lived experiences, the study offered a holistic view of how cultural values shape professional practice and school-community engagement, consistent with Stroud et al. (2020) on the validity of mixed methods and Schoonenboom and Johnson (2017) on the breadth and depth gained from combining surveys and interviews.

Building on this, the study adopted an explanatory sequential design, first analyzing quantitative data to identify how teachers embodied Bayanihan values, then using qualitative insights to clarify and enrich those results. Integration occurred at the interpretation stage, where qualitative themes were systematically aligned with quantitative trends to explain variations and deepen understanding. This sequencing ensured that statistical measures were contextualized through teachers' perceptions and strategies, producing a fuller account of cultural values in practice. Recent scholarship affirms its strength: Othman et al. (2020) demonstrated that explanatory sequential mixed methods effectively integrate datasets to deepen professional education research, while Subedi (2020) emphasized that combining quantitative rigor with qualitative depth legitimizes knowledge claims, making this design especially valuable for complex educational contexts.

In this context, the relevance of employing mixed methods with an explanatory sequential design lies in its ability to capture both measurable trends and the lived experiences of Bayanihan in schools. Quantitative data establishes a structured baseline of values such as unity and cooperation, while qualitative insights ensure these results are meaningfully interpreted through teachers' perceptions and strategies. This integration strengthens validity, bridges evidence with cultural practice, and provides a richer foundation for educational policies that honor Filipino values while addressing professional and community needs.

## 2.1 Participants

The study employed a total enumeration sampling technique, involving all 17 master teachers in Bacarra District I to achieve complete coverage of the population. This method was appropriate because the group was small and accessible, allowing inclusion of every member rather than relying on a subset. Unlike probability or non-probability sampling, total enumeration eliminates sampling error and ensures that no perspectives are overlooked, thereby strengthening the reliability and validity of the findings (Ahmed, 2024). By documenting the experiences of all master teachers, the study captured the full range of insights on how Bayanihan values were embodied in professional practice. Furthermore, delimiting the research to Bacarra District I—the researcher’s assigned station—provided a focused, contextually grounded analysis, ensuring that the results were both comprehensive and directly relevant to the local educational community.

## 2.2 Data Collection

Data were collected using a researcher-made questionnaire composed of three parts: demographic profiles (years as a master teacher, gender, and educational attainment), a 5-point Likert scale measuring the practice of Bayanihan values (unity, cooperation, selflessness, community, mutual support, and resilience), and open-ended questions exploring perceptions, challenges, and strategies. Content validity was established through a review by three experts in educational research and values education, who assessed item clarity, relevance, and alignment with the Bayanihan constructs, resulting in minor revisions to wording and sequencing. The instrument was then pilot-tested with 10 teachers outside the study site, and reliability analysis yielded a Cronbach’s alpha of 0.89, indicating high internal consistency. Each Bayanihan value was operationalized through four to five items, such as unity (I actively participate in collective school initiatives), cooperation (I collaborate with colleagues to achieve shared goals), selflessness (I prioritize community needs over personal convenience), community (I foster inclusive relationships within the school), mutual support (I provide assistance to colleagues facing challenges), and resilience (I adapt positively to difficulties in school work).

After validation and pilot testing, the final instrument was personally administered to all 17 master teachers in Bacarra District I, with confidentiality assured. Because the respondents were self-evaluating their ethical values, the study recognized the risk of social desirability bias, in which teachers may have rated themselves to portray themselves as ideal leaders. To address this limitation, semi-structured interviews and two focus group discussions were conducted, transcribed, and thematically analyzed to validate and contextualize the high quantitative ratings. Coding was carried out systematically, with recurring patterns clustered into themes that reflected authentic perceptions, challenges, and strategies. Triangulation of survey results with qualitative narratives strengthened credibility,

ensured that findings were not merely descriptive, and provided a rigorous foundation for interpreting how Bayanihan values are embodied in the professional lives of master teachers.

### *2.3 Data Analysis*

The data gathered were organized, encoded, and analyzed using both quantitative and qualitative approaches consistent with the mixed-methods design. For the quantitative component, responses from the personal profile and Bayanihan values sections of the questionnaire were processed using descriptive statistics—frequency counts, percentages, means, and standard deviations, to present teacher profiles and the extent of values embodiment. Results were interpreted using a 5-point Likert scale ranging from Very Low (1.00–1.80) to Very High (4.21–5.00), ensuring clear categorization of value manifestation levels without reliance on inferential testing. On the qualitative side, open-ended responses were supplemented by semi-structured interviews with all 17 master teachers and two focus group discussions composed of 6–8 participants each, selected to represent variation in years of service and educational attainment.

Transcripts were subjected to thematic analysis, beginning with open coding of meaningful units, followed by axial coding to cluster related ideas, and finally, selective coding to refine overarching themes. Coding was conducted independently by two researchers to enhance trustworthiness, with discrepancies resolved through discussion. Themes were generated inductively, reflecting teachers' perceptions, challenges, and strategies for strengthening Bayanihan, and representative statements were incorporated to highlight authentic voices. By integrating descriptive statistical trends with rigorously established qualitative themes, the study achieved a comprehensive understanding of the phenomenon, with quantitative results providing structured baselines and qualitative data offering depth and context. This dual emphasis ensured that conclusions were both evidence-based and grounded in lived experiences, thereby strengthening the validity of recommendations for fostering Bayanihan in educational practice.

### *2.4 Trustworthiness of the Study*

This study strictly adhered to ethical standards in research involving human participants, ensuring respect, confidentiality, and integrity throughout the process. Formal approval was secured from the Schools Division Office of Ilocos Norte (SDOIN) through the Public Schools District Supervisor and the Coordinating School Principal of Bacarra District I, guaranteeing that the research was properly authorized and aligned with institutional policies. Informed consent was obtained from all respondents, who were fully briefed on the study's objectives, procedures, voluntary nature of participation, and their right to withdraw at any time without consequence.

Confidentiality and anonymity were maintained by avoiding disclosure of identifying information in both data presentation and publication.

The study complied with Republic Act 10173, the Data Privacy Act of 2012, ensuring that personal information was protected, securely stored, and used solely for academic purposes before proper disposal upon completion. The principle of do no harm guided the research, safeguarding participants from psychological, social, or professional risks. Ethical responsibility was further upheld by reporting findings honestly and objectively, with a commitment to academic integrity. These measures collectively reinforced the study's credibility and ensured that master teachers' voices were represented with fairness, dignity, and respect.

### 3. Results

The demographic profile of Master Teachers in Bacarra District 1 reveals a predominantly veteran teaching force, with 65% having 16 years or more of service, underscoring their stability and leadership capacity. The group is largely female (76%), reflecting the broader gender trend in Philippine education and shaping how values of cooperation and inclusivity are practiced. In terms of academic advancement, most teachers (15) are pursuing master's degree units, while only one holds a bachelor's degree and another has taken doctoral units, highlighting strong engagement in graduate studies despite limited completion of advanced degrees. Overall, the district's Master Teachers embody experience, commitment, and ongoing professional growth that reinforce their role in fostering the Bayanihan Spirit in schools and communities.

**Table 1.** Summary of findings on the extent of bayanihan values among master teachers in Bacarra District 1.

Variables	Overall Mean	MPS	SD	Descriptive Interpretation
Unity and Cooperation	4.93	98.6%	0.07	Very High
Selflessness and Generosity	4.81	96.2%	0.14	Very High
Sense of Community	4.87	97.4%	0.10	Very High
Mutual Support	4.89	97.8%	0.09	Very High
Adaptability and Resilience	4.65	93.0%	0.16	Very High

Table 1 presents the extent to which master teachers in Bacarra District I embodied Bayanihan values, as measured through descriptive statistics. Across all five dimensions—unity and cooperation, selflessness and generosity, sense of community, mutual support, and adaptability and resilience—the ratings were consistently very high, with overall means ranging from 4.65 to 4.93 on a 5-point Likert scale. The

highest score was observed in unity and cooperation ( $M = 4.93$ ,  $SD = 0.07$ , 98.6%), indicating that collective participation and collaborative practices are deeply ingrained in master teachers' professional culture. This finding is consistent with Gadaza et al. (2025), who emphasized that Bayanihan continues to unify Filipino communities through solidarity and cooperation. Mutual support ( $M = 4.89$ ,  $SD = 0.09$ , 97.8%) and sense of community ( $M = 4.87$ ,  $SD = 0.10$ , 97.4%) also registered very high levels, reflecting strong collegial ties and inclusive relationships within the school environment, echoing Manzano and Borja (2024), who documented how teachers integrate Bayanihan into classroom practices to foster unity and shared responsibility.

Selflessness and generosity ( $M = 4.81$ ,  $SD = 0.14$ , 96.2%) highlight teachers' willingness to prioritize communal needs over personal convenience, aligning with De La Rosa (2020), who noted that Filipinos believe cooperation and mutual aid are essential for survival and thriving, especially in times of crisis. Adaptability and resilience ( $M = 4.65$ ,  $SD = 0.16$ , 93.0%) are slightly lower than other dimensions but still demonstrate a very high capacity to respond positively to challenges and sustain professional commitment. This resonates with Antonio (2023), who found that Filipino educators exhibited moderately high resilience and strong self-efficacy during the COVID-19 pandemic, and Felisilda (2023), who confirmed that resiliency and well-being were significantly related among public school teachers navigating crisis conditions.

The narrow standard deviations across all dimensions (0.07–0.16) suggest remarkable consistency in responses, underscoring that these values are not only widely practiced but also uniformly perceived among the group. This consistency supports Dayson's (2024) argument that indigenous Filipino values such as *kapwa* and *pakiramdam* (fellowship and shared inner perception) are deeply embedded in educational leadership and widely shared across communities. Similarly, Macalino (2024) further affirmed that *pakikipagkapwa* remains a defining Filipino value, shaping interpersonal bonds and collective responsibility, and continues to be visible in educational and community practices.

Taken together, the evidence affirms that Bayanihan is strongly evident in both interpersonal and professional domains, with unity and cooperation as the dominant expressions. These quantitative results provide a structured baseline that complements qualitative insights from interviews and focus group discussions, which elaborated on how teachers translate these values into daily practices, strategies, and community engagement. Thus, Bayanihan emerges not merely as an abstract cultural ideal but as a lived professional ethic that shapes collaboration, resilience, and collective responsibility in the educational context of Bacarra District I.

The responses of the 17 participants also revealed four major themes that describe how the key values of bayanihan influence teachers' professional practices:

**Collaboration and Teamwork** emerged as the most prominent value expressed by participants. Many teachers highlighted that bayanihan fosters a culture of unity and shared responsibility in their schools. The following respondents shared their thoughts:

*The values of bayanihan guide me to work with unity, share generously, and support others in school. (Respondent 1)*  
*It is about working together to achieve a common goal or purpose. (Respondent 5)*

These responses showed that teachers view collaboration as essential for achieving success in school programs and initiatives, reflecting the Filipino tradition of collective action.

**Selflessness and commitment to service** reflect how teachers go beyond their personal interests for the welfare of learners and the school community. Several participants expressed their willingness to serve without expecting anything in return.

*Selflessness and generosity inspire me to give my best for my students. (Respondent 8)*

This demonstrated how bayanihan values motivate teachers to prioritize learners' and the school's needs over personal gain, reinforcing a service-oriented professional mindset.

**Strengthening Community Relationships** highlights how bayanihan connects teachers, learners, parents, and other stakeholders.

*Bayanihan helps build stronger relationships among all stakeholders, teachers, students, parents, and the wider community, leading to a more cohesive and supportive learning environment. (Respondent 10)*

This suggested that these values foster a sense of belonging and collective responsibility, which are essential for sustaining a positive school culture.

**Adaptability and Resilience** underscore the role of bayanihan in helping teachers navigate challenges.

*These values help me stay adaptable and resilient, making our community stronger and more caring. Strong bayanihan will surely attain success. (Respondent 3)*

These responses illustrated how the values of cooperation and mutual support help teachers maintain strength and perseverance despite difficulties.

Overall, the thematic analysis shows that the values of bayanihan are deeply ingrained in teachers' professional practices. These values promote collaboration, selfless service, and strong school–community ties, while also fostering adaptability and resilience. The findings affirm that bayanihan remains a vital cultural foundation for creating a harmonious, supportive, and effective educational environment.

On the other hand, the responses of the master teachers revealed several recurring challenges and barriers that hinder their ability to fully express the values of bayanihan, including unity and cooperation, selflessness and generosity, a sense of community, mutual support, adaptability, and resilience. Through analysis, four major themes emerged:

**Time Constraints and Heavy Workload** were the key themes, which many respondents identified as the greatest barriers to fully practicing bayanihan. Master teachers often face competing priorities between classroom teaching, administrative duties, and leadership roles. The following are the accounts:

*Some challenges I face are a lack of time, a heavy workload, and limited resources. (Respondent 2)*

*At times, differing opinions or attitudes also make cooperation harder. (Respondent 9)*

*The only barrier is the lack of time because we have more time in the teaching and learning process in our classroom, so we have less time for peer collaborative work. (Respondent 15)*

These statements indicated that while teachers are committed to embodying bayanihan, their multiple responsibilities limit their capacity to engage in collaborative initiatives and consistently support others.

**Limited Resources and Institutional Support** were raised as a significant obstacle. Respondents highlighted how the lack of necessary materials, financial resources, and logistical support can hinder collaborative projects and community-focused efforts. Below are some of the justifications:

*Heavy workload and multiple responsibilities, lack of institutional support, differences in values, work ethics or vision. Some challenges include limited resources, varying levels of commitment among stakeholders, time constraints, and external pressures that sometimes hinder full cooperation and consistent practice of bayanihan. (Respondent 8)*

These responses revealed that inadequate support systems can prevent teachers from fully enacting the values of selflessness and generosity, especially when initiatives require collective effort and shared resources.

**Differences in Perspectives and Attitudes** are identified as a barrier to unity and cooperation. Some teachers noted that varying beliefs, priorities, and levels of commitment among colleagues create friction in collaborative work. Respondents expressed their feelings:

*The diverse perspectives of our colleagues present a challenge. Some of them set limits on their professional development. Therefore,*

*implementing or introducing projects for a difference in the school is so hard to accomplish because of these different views that we have. (Respondent 4)*

*Sometimes they don't cooperate. (Respondent 15)*

These differences can lead to miscommunication and hinder the smooth implementation of programs, emphasizing the need for open dialogue and shared vision within the school community.

**External Pressures and Resistance to Change** captured the emotional and psychological challenges that teachers face in practicing bayanihan. Some respondents mentioned feeling overwhelmed or losing focus due to the pressures of their role. Below are the pieces of evidence that justify the theme:

*Sometimes, I am out of focus, and I still have the negative attitude, 'mamaya na' habit. (Respondent 10)*

*The barriers often come from workload, diverse perspectives, resource limitations, and resistance to change. Yet, these challenges also remind me why bayanihan values are essential. They guide me in finding balance, extending patience, and inspiring others to work together despite difficulties. (Respondent 1)*

This suggests that while these barriers create difficulties, they also highlight the transformative power of bayanihan when practiced intentionally.

Overall, the thematic analysis revealed that while master teachers strongly uphold the value of bayanihan, systemic and interpersonal challenges at times hinder its full expression in practice. These findings highlight the need for institutional support, clear communication, and balanced workload management to sustain an environment where bayanihan can consistently flourish. By addressing these barriers, schools can strengthen collaboration, deepen community ties, and enhance both the quality of education and the overall school culture.

#### **4. Discussion**

This study set out to assess the extent to which master teachers in Bacarra District embody and practice the values of Bayanihan in their professional roles. The findings revealed that unity and cooperation, mutual support, selflessness and generosity, sense of community, and adaptability and resilience were all rated at high to very high levels. Unity and cooperation emerged as the strongest dimension, while adaptability and resilience, though still high, registered the lowest mean score. These results support the original hypothesis that Bayanihan is not only preserved as cultural heritage but also actively practiced as a collective foundation that sustains a harmonious and collaborative school environment.

The results resonate strongly with prior scholarship on Filipino cultural values and teacher leadership. Studies have emphasized that Bayanihan fosters collaboration, inclusivity, and shared responsibility among educators (Savariz & Magallanes, 2024). The high ratings for unity and cooperation validate these conclusions, and qualitative narratives reinforced this finding: teachers consistently described how “working together lightens the load” and how collective lesson planning and peer mentoring allowed them to sustain high performance despite limited resources. This collaborative spirit explains why unity and cooperation received the highest mean score ( $M = 4.93$ ).

Similarly, mutual support ( $M = 4.89$ ) was rated very high, and qualitative data indicated that teachers often relied on one another for emotional support and practical assistance. One focus group participant noted that “when one of us struggles, others step in,” highlighting how collegial solidarity translates into daily practice. This theme of support networks triangulates the quantitative result, showing that mutual support is not only perceived but actively enacted in the school environment.

Selflessness and generosity ( $M = 4.81$ ) also emerged strongly, with narratives emphasizing teachers’ willingness to extend help beyond their formal duties. Respondents shared stories of providing personal resources for students in need and volunteering extra time for community projects. These accounts illustrate the theme of selfless service, explaining why teachers rated themselves highly in this dimension.

The sense of community ( $M = 4.87$ ) was likewise validated by qualitative insights. Teachers described how school events, parent engagement, and community outreach fostered inclusivity and strengthened ties between the school and its stakeholders. The theme of community engagement triangulates quantitative data, showing that the high ratings reflect not only internal collegiality but also external collaboration with families and local organizations.

At the same time, adaptability and resilience ( $M = 4.65$ ) received the lowest mean score, and qualitative narratives provided critical context. Teachers repeatedly cited time constraints and heavy workload as barriers to sustaining resilience. Administrative demands, overlapping responsibilities, and resource shortages were described as sources of stress that limited their ability to adapt effectively. One interviewee explained, “We try to be resilient, but the paperwork and deadlines sometimes drain our energy.” This theme clarifies why resilience, though still very high, lagged behind other values. It demonstrates that systemic pressures temper the otherwise strong cultural foundation of Bayanihan.

The triangulation of quantitative scores with qualitative themes demonstrates that Bayanihan is not merely an abstract ideal but a lived ethic shaped by both cultural values and institutional realities. Globally, parallels with Ubuntu in Africa and gotong royong in Indonesia (Sumitro et al., 2024) further validate the universality of cooperative philosophies, situating the Philippine experience within a broader discourse on communal values in education.

Theoretically, this study contributes to the values-based leadership discourse by illustrating how cultural traditions such as Bayanihan can serve as frameworks for professional practice. Practically, the findings highlight the need for institutional

support to sustain Bayanihan. Schools and policymakers should prioritize workload management, resource provision, and professional development programs that strengthen resilience. Moreover, fostering open dialogue and shared vision among teachers may mitigate differences in perspectives, thereby enhancing unity and cooperation. These implications bridge empirical data with real-world application, affirming Bayanihan's relevance in shaping educational practice, policy, and community partnerships.

Several limitations must be acknowledged. The study involved a relatively small sample of 17 master teachers from a single district, limiting the generalizability of the findings. Reliance on self-reported data may introduce bias, as participants could emphasize positive aspects of Bayanihan while underreporting challenges. Additionally, the cross-sectional design captures values at a single point in time, limiting insights into how Bayanihan evolves amid changing educational reforms or crises. These limitations caution against overgeneralization and highlight the need for broader, more diverse samples.

Future research should explore how Bayanihan values adapt across diverse cultural and institutional contexts, particularly during periods of reform or crisis. Longitudinal studies could provide deeper insights into how resilience and adaptability develop over time. Expanding the sample to include teachers from different districts or regions would enhance generalizability. Moreover, examining the role of institutional policies in either supporting or hindering Bayanihan practices could yield actionable recommendations for educational leaders.

This study affirms that Bayanihan remains a vital cultural and professional foundation among master teachers in Bacarra District I. It strengthens collaboration, nurtures community ties, and inspires selfless service, while also revealing areas for growth in adaptability and resilience. By addressing systemic barriers such as time constraints and heavy workload and investing in supportive structures, schools can ensure that Bayanihan continues to flourish as a guiding force for educational excellence and community development.

## **5. Conclusion**

This study provides a comprehensive account of the profile, values, practices, and challenges of master teachers in Bacarra District I. The findings revealed that the majority are veteran educators, with 65 percent having served for 16 years or more, and predominantly female at 76 percent, reflecting national trends in Philippine education. In terms of academic attainment, most are engaged in graduate studies: 15 are pursuing master's degree units, while only one holds a bachelor's degree and another has taken doctoral units. This profile underscores their stability, leadership capacity, and commitment to professional growth.

Results demonstrated that Bayanihan values are consistently rated at very high levels across all five dimensions: unity and cooperation, selflessness and generosity, sense of community, mutual support, and adaptability and resilience. Unity and

cooperation emerged as the strongest dimension, while adaptability and resilience, though slightly lower, remained highly evident. Qualitative insights confirmed that Bayanihan profoundly shapes professional practices, fostering collaboration, selfless service, and strengthened community relationships. Yet, these values are not expressed in isolation; they are continually tested by systemic barriers such as time constraints, heavy workloads, limited resources, and administrative demands. These pressures reveal a tension between the traditional spirit of Bayanihan and the realities of modern DepEd structures, where institutional strain reshapes how teachers enact collective responsibility.

In conclusion, the master teachers of Bacarra District I exemplify Bayanihan as both a cultural tradition and a professional ethic. Their profile reflects experience and dedication, their values remain consistently high, and their practices demonstrate collaboration, service, and community-building. At the same time, the study highlights that Bayanihan is evolving under the weight of administrative workloads and resource limitations, showing that indigenous values are dynamic rather than static. By situating Bayanihan within this interplay of tradition and institutional strain, the study contributes a stronger theoretical insight: that sustaining cultural values in education requires not only recognition of their enduring presence but also deliberate strategies to reconcile them with modern systemic challenges.

### **Acknowledgment**

The author wishes to express sincere appreciation to all peer reviewers for their dedicated efforts in carefully examining this manuscript. Their valuable comments provided fresh perspectives, clarified complex points, and strengthened the study's overall coherence. The constructive suggestions offered practical guidance that refined both the methodological rigor and the presentation of findings. Through their collective insights, the quality of this manuscript has been significantly enhanced, and the author is deeply grateful for their contribution to its improvement.

### **Conflict of Interest Statement**

The author hereby declares that there are no conflicts of interest, whether financial, professional, or personal, that could have influenced the conduct of this study or the interpretation of its findings. This declaration affirms that the research was carried out with full independence and impartiality. No external funding, sponsorship, or affiliations have compromised the integrity of the work. The author remains solely responsible for the content and conclusions presented in this manuscript.

## References

- Ahmed, S. K. (2024). Research methodology simplified: how to choose the right sampling technique and determine the appropriate sample size for research. *Oral Oncology Reports*, 12, 100662. <https://doi.org/10.1016/j.oor.2024.100662>
- Antonio, G. C. (2023). Resilience and Sense of Self-Efficacy among Filipino Educators During the 2019 Corona Virus Pandemic. *American Journal of IR 4 0 and Beyond*, 2(1), 1–5. <https://doi.org/10.54536/ajirb.v2i1.1457>
- Dayson, C. J. P. (2024). A systematic review and meta-synthesis of Indigenous Filipino values in educational leadership. *NRCT Data Center*. <https://doi.org/10.14456/jcdr-hs.2024.24>
- De La Rosa, A. C. (2020). The Representation of External Threats: From the Middle Ages to the Modern World ed. by Eberhard Craillsheim and María Dolores Elizalde. *Philippine Studies Historical and Ethnographic Viewpoints*, 68(1), 111–115. <https://doi.org/10.1353/phs.2020.0005>
- DO 36, s. 2013 – *Our Department of Education Vision, Mission and Core Values (DepEd VMV) | Department of Education*. (2013, September 4). <https://www.deped.gov.ph/2013/09/04/do-36-s-2013-our-department-of-education-vision-mission-and-core-values-deped-vmv/>
- Ewuoso, C., & Hall, S. (2019). Core Aspects of Ubuntu: A Systematic Review. *South African Journal of Bioethics and Law*, 12(2), 93. <https://doi.org/10.7196/sajbl.2019.v12i2.679>
- Felisilda, J. (2023). Surviving or Thriving: The Resiliency and Well-being of Filipino Public School Teachers During the Pandemic Times. *ResearchGate*. <https://doi.org/10.13140/rg.2.2.33888.56320>
- Fernando, D. S., Ayon, J. S., & Bual, J. M. (2024). Practice of Core Values of the Department of Education among Grade 12 Students in a Philippine Public School. *Asian Journal of Advanced Research and Reports*, 18(10), 16–27. <https://doi.org/10.9734/ajarr/2024/v18i10751>
- Keiler, L. S. (2018). Teachers' roles and identities in student-centered classrooms. *International Journal of STEM Education*, 5(1). <https://doi.org/10.1186/s40594-018-0131-6>
- Macalino, E. a. G. (2024). The Possibility of an Enhanced Filipino Value of Pakikipagkapwa through Emmanuel Levinas' Idea of Responsibility. *Essel Angelo G. Macalino1, LPT, MA Philos. International Journal of Research and Innovation in Social Science*, VIII(II), 1511–1546. <https://doi.org/10.47772/ijriss.2024.802106>
- Manzano, C. A., & Borja, R. (2024). Reviving the Spirit of Bayanihan: Integrating Filipino values in teaching contemporary issues amidst modern challenges. *Graduate Education Association of Public Higher Education Institutions Research Journal, Volume 1*(Issue 1). <https://doi.org/10.65223/faga8384>
- Othman, S., Steen, M., & Fleet, J. (2020). A sequential explanatory mixed methods study design: An example of how to integrate data in a midwifery research project. *Journal of Nursing Education and Practice*, 11(2), 75. <https://doi.org/10.5430/jnep.v11n2p75>

Republic Act No. 10173. (2011). *The LAWPHiL Project - Arellano Law Foundation*.  
[https://lawphil.net/statutes/repacts/ra2012/ra\\_10173\\_2012.html](https://lawphil.net/statutes/repacts/ra2012/ra_10173_2012.html)

Savariz, E. A., Jr, & Magallanes, A. O., Jr. (2024). Collaborative school culture of public secondary schools in the municipality of Lebak. *International Journal of Research and Innovation in Social Science*, VIII(X), 2633–2642. <https://doi.org/10.47772/ijriss.2024.8100220>

Stroud, L., Green, E., & Cronje, J. (2020). A Revision Process That Bridges Qualitative and Quantitative Assessment. *Psychology*, 11(03), 436–444. <https://doi.org/10.4236/psych.2020.113029>

Schoonenboom, J., & Johnson, R. B. (2017). How to construct a mixed methods research design. *KZfSS Kölner Zeitschrift Für Soziologie Und Sozialpsychologie*, 69(S2), 107–131.  
<https://doi.org/10.1007/s11577-017-0454-1>

Subedi, D. (2016). Explanatory sequential mixed method design as the third research community of knowledge claim. *American Journal of Educational Research*, 4(7), 570–577.  
[https://www.academia.edu/download/56911306/education-4-7-10\\_1.pdf](https://www.academia.edu/download/56911306/education-4-7-10_1.pdf)

Sumitro, S., Firmansyah, N. A., Fiedlschuster, N. M., Affaghrou, N. W., & Buhori, N. J. A. (2024). Social solidarity in the tradition of mutual cooperation: Indonesia Cultural Heritage. *Journal of Social Humanities*, 2(2), 135–141. <https://elibrary.ru/item.asp?id=81581120>

---

*Author Contributions:* Tangonan, J.; Study design, method conception, data collection, data analysis, and manuscript writing.