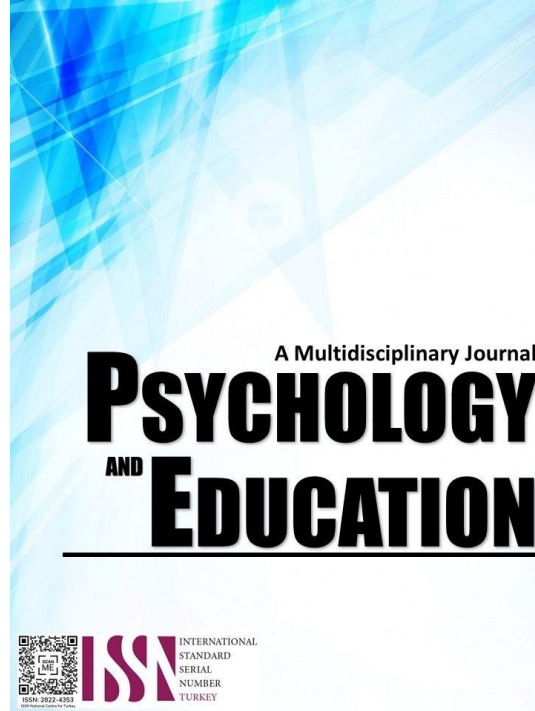


PRESERVATION OF JOTA GUMAQUEÑA AS A REPRESENTATION OF GUMACA CULTURE



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Preservation of Jota Gumaqueña as a Representation of Gumaca Culture

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Abstract

This study aims to determine the preservation of Jota Gumaqueña as a representation of Gumaca culture to the selected residents in Gumaca, Quezon. It determined the profile of the respondents in terms of age, sex and address. It also reveals the ways of preserving Jota Gumaqueña as a representation of Gumaca culture in terms of learning and performing the dance, preserving our unique tradition and reflecting cultural heritage and identity. The researcher used descriptive method of research. This study employed simple random sampling design. Under this procedure, the researcher considered using one hundred (100) selected residents in the poblacion area of Gumaca, Quezon to get the 100 % of the respondents. This study determined most of the respondents are age 19-23 years old which account of 28% of the total respondents. It revealed that majority of the respondents are females which account for 61% of the total respondents. In terms of their address, most of the respondents are from Barangay Villa Nava which accounts for 12% total of the respondents. This study found out that the average mean of 3.990 interpreted as "Agree", indicated that most of the respondents agreed on the preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of learning and performing the dance. Likewise, the average mean of 3.840 interpreted as "Agree", indicated that most of the respondents agreed on the preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of preserving our unique tradition. The average mean of 3.988 interpreted as "Agree", indicated that most of the respondents agreed on the preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of reflecting cultural heritage and identity. Based from the results of the Kruskal Wallis H - Test, the null hypothesis of age, sex and address are accepted, which means that there is no significant difference on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture when the respondents are grouped according to age, sex and address. From the result of this study the following were recommended; to the community, they may be able to learn and perform the Jota Gumaqueña as a representation of Gumaca culture and how they are going to preserve this culture. Barangay Officials, they may be able to educate their constituents about the importance of preserving Jota Gumaqueña as part of our culture and traditions. Youth, this may help them to understand more about the ways of preserving Jota Gumaqueña and how they are going to represent this dance in this generation. And for the future researchers, this study will be beneficial to those who will conduct similar studies in the same field in a way that they will be able to use this for their related studies.

Keywords: *Jota Gumaqueña, learning and performing the dance, preservation, preserving our unique tradition, reflecting cultural heritage and identity*

Introduction

Folk dances have their origins in the traditions and customs of various regions and ethnic groups. Every dance bears the unique stamp of the town it commemorates, with appropriate costumes, choreography, and musical selections that express the emotional and physical character of the people. It is a reflection of the culture and traditions of the country. It has been passed down through generations, preserving the nation's values and identity. These events not only provide opportunities for folk dancers to showcase their talents but also it allows people from diverse backgrounds to appreciate and learn from one another's cultural heritage.

Jota Gumaqueña is a lively traditional dance in Camohaguin, Gumaca, Quezon which features stomping and elegant moves while using castanets and "Panderetas." It is derived from the words Jota (two-four time) and valse (means waltz, a step or a dance in three-four time). Once very popular among the prosperous families of Gumaca. A well-known local musician at the time, Señor Herminigildo Omana, introduced this dance. It became popular with the young people and was handed down between generations. The male wears barong tagalog and black trousers and female wears Maria Clara dress. rey236 (2016)

The researcher observes that foreign culture specifically the Spaniards has influenced the Philippine culture in many ways, and dancing is one of the Gumaqueños culture that is rarely seen and underestimated in today's generation. The researcher wanted to determine the importance of Jota Gumaqueña as part of the cultural heritage of Gumaca. This study will contribute to the residents of Gumaca on how they are going to preserve this culture.

Research Questions

This study aimed to determine the preservation of Jota Gumaqueña as a representation of Gumaca culture to the selected residents in Gumaca, Quezon. Specifically, it sought to answer the following questions;

1. What is the profile of the respondents in terms of;
 - 1.1 age;

- 1.2 sex; and
 - 1.3 address?
2. What are the ways of preserving Jota Gumaqueña as a representation of Gumaca culture to the selected respondents with respect to:
 - 2.1 learning and performing the dance:
 - 2.2 preserving our unique tradition; and
 - 2.3 reflecting cultural heritage and identity?
3. Is there any significant difference on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture when the respondents are grouped according to profile?

Methodology

Research Design

This study used descriptive survey method to collect data for the preservation of Jota Gumaqueña as a representation of Gumaca culture to the selected residents. The researcher used a researcher-made questionnaire as an instrument. Based on the results, the researcher was able to determine the details of the study.

According to McCombes (2019), the Descriptive research design aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, where, when, and how questions, but not why questions. A descriptive research design can use a wide variety of research methods to investigate one or more variables. Unlike in experimental research, the researcher does not control or manipulate any of the variables, but only observes and measures them.

Respondents

The researcher selected 100 respondents through simple random sampling who are residents of the poblacion area in Gumaca, Quezon. The random selection was used in this study.

According to Thomas (2020), a simple random sampling is a randomly selected subset of a population. In this sampling method, each member of the population has an exactly equal chance of being selected. This method is the most straightforward of all the probability sampling methods since it only involves a single random selection and requires little advance knowledge about the population.

Instrument

The researcher used a researcher-made questionnaire as a research instrument. The survey questionnaire has two parts. Part I covered the general information of the residents, including the age, sex, and address. Part II included the preservation of Jota Gumaqueña as a representation of Gumaca culture to the selected residents of Gumaca through learning and performing the dance, preserving our unique tradition, and reflecting cultural heritage and identity. The questionnaire is a Likert scale of 5 – Strongly Agree (SA), 4 – Agree (A), 3 – Moderately Agree (MA), 2 – Disagree (D), 1 – Strongly Disagree (SD) for identifying the preservation of Jota Gumaqueña to the selected residents of Gumaca.

A pilot testing using Cronbach's Alpha was conducted to twelve (12) respondents from the barangay, which is not the target of the study. This will determine the internal consistency of the research instrument. If the result is 0.70 and above, it is acceptable.

A pilot test was conducted at Brgy. Rosario, Gumaca, Quezon, among 12 selected residents from the said barangay. The pilot testing result in learning and performing the dance is 1.12, interpreted as excellent. Preserving our unique tradition resulted was 1.15 interpreted as excellent and reflecting cultural heritage and identity resulted in 0.99, interpreted as excellent. All results are acceptable.

Procedure

After Pilot Testing, prior to the conduct of the study, the researcher sent a letter to the Barangay Captains. Upon approval, the researcher administered the instrument to the target respondents.

In administering the questionnaire, the researcher used the time allotted for vacant time to avoid distraction. The residents' response was given enough time to answer the questions. After data gathering, the researcher will collect them for tallying the scores and applying the statistical treatment to be used in the study.

The descriptive research design method using a Likert scale will be used in order to rate the preservation of Jota Gumaqueña as a representation of Gumaca culture. Data will be gathered through "Simple Random Sampling" both male and female residents in Gumaca, Quezon, were selected to fill the questionnaire. Data were gathered through a face-to-face survey following the safety health protocols to prevent the spread of the virus.

Data Analysis

In this study, the researcher used statistical measures to treat the collected data. All the data were carefully read and examined for analysis. They were tallied and entered into a master list of the data collection sheet. Percentage and Frequency were used to interpret

the profile of the respondents.

The computed mean were interpreted based on Likert Scale

To test the significant difference of three or more means, the researcher will use the Kruskal-Wallis for non -parametric test.

Results and Discussion

This chapter shows the presentation, analysis, and interpretation of the gathered data from the respondents. The data were presented in the tabular form followed by its descriptive analysis. The interpretation of the data were also provided to elaborate the data from the table.

Table 1. *Frequency and Percentage Distribution of the Respondents According to Age*

Age	Frequency	Percentage (%)	Rank
14 – 18 years old	26	26	2
19 - 23 years old	28	28	1
24 - 28 years old	20	20	3
29 - 33 years old	15	15	4
34 years & above	11	11	5
Total	100	100	

Table 1 displays the frequency and percentage distribution of respondents according to age. Among the respondents, 26 individuals or 26 % were 14 – 18 years old, 28 individuals or 28% were 19 -23 years old, 20 individuals or 20% were 24 - 28 years old, 15 individuals or 15% were 29 – 33 years old and 11 respondents or 11 % were 34 years old and above. The data indicates that most of the respondents are 19-23 years old based on the highest frequency and percentage distribution of respondents.

Douka et al. (2019) shows that dance can significantly improve physical health, mobility, and cognitive function in older adults. Their findings support the idea that engaging in dance can have life-long benefits, making it an essential activity that spans across age groups, especially in younger demographics who might continue these practices into older age.

Table 2. *Frequency and Percentage Distribution of the Respondents According to Sex*

Sex	Frequency	Percentage (%)	Rank
Male	39	39	2
Female	61	61	1
Total	100	100	

Table 2 shows the distribution of respondents according to sex. Female respondents had a frequency of 61, which accounts for 61%, while male respondents had a frequency of 39, which accounts for 39%. It can be concluded that most of the respondents are female.

Publow (2021) observes that in the past, male dancers typically showed strong, masculine movements, and female dancers were more graceful and gentle. However, dance has changed a lot over time. Now, there's a greater acceptance of different gender identities, including LGBTQ+ and gender-fluid dancers. This shift has allowed for more varied expressions of strength and femininity among female dancers, and males are now also able to express themselves in more traditionally feminine ways or choose a neutral identity.

Table 3. *Frequency and Percentage Distribution of the Respondents According to Address*

Address	Frequency	Percentage (%)	Rank
Brgy. Bagong Buhay	11	11	5.5
Brgy. Mabini	11	11	5.5
Brgy. Maunlad	11	11	5.5
Brgy. Peñafrancia	11	11	5.5
Brgy. Pipisik	11	11	5.5
Brgy. Rizal	11	11	5.5
Brgy. San Diego	11	11	5.5
Brgy. Tabing Dagat	11	11	5.5
Brgy. Villa Nava	12	12	1
Total	100	100	

Table 3 displays the distribution of respondents according to their address. The data shows that 12 respondents or 12% reside in Brgy. Villa Nava, while 11 respondents or 11% reside in each of the following barangays: Brgy. Bagong Buhay, Brgy. Mabini, Brgy. Maunlad, Brgy. Peñafrancia, Brgy. Pipisik, Brgy. Rizal, Brgy. San Diego, and Brgy. Tabing Dagat. The data indicates an equal

representation of different barangay in Gumaca.

Galindon (2022) focusses on the importance of indigenous dances in expressing and showcasing a community's culture. The study focuses on the Applai dances from Solana, Cagayan, Philippines, which convey deep meanings related to the tribe's identity, relationships, and emotions. By using qualitative research and ethnographic methods, the study documented these dances, along with their musical instruments, costumes, and props, involving community members like elders and dancers. The research found that Applai dances are a key form of entertainment that reflects the tribe's culture and worldview. It also identified the challenges in preserving these dances and emphasized the need for continued efforts to maintain and transmit this cultural heritage. The study recommends creating a School of Living Traditions and increasing awareness among younger generations about the value of these dances in maintaining cultural identity.

Table 4. *Respondents Assessment on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture in terms of Learning and Performing the Dance*

Indicators Jota Gumaqueña...	Mean	Verbal Interpretation	Rank
1. can help promote a healthy way of living.	4.27	Strongly Agree	1
2. keeps the culture alive by learning and performing the dance.	3.99	Agree	2
3. offers a cognitively, emotionally, and culturally stimulating activity.	3.93	Agree	4
4. increased our physical confidence and spatial awareness.	3.97	Agree	3
5. serves as an excellent form of exercise through the way of dancing it.	3.79	Agree	5
AVERAGE MEAN	3.990	Agree	

Legend: Strongly Disagree (1.0-1.80), Disagree (1.81-2.60), Moderately Agree (2.61-3.40), Agree (3.41-4.20), Strongly Agree (4.21-5.0)

Table 4 presents the respondents assessment on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of learning and performing the dance. The respondents strongly agree that Jota Gumaqueña can help promote a healthy way of living by dancing it, evidenced by the highest mean of 4.27. However, the respondents agree that Jota Gumaqueña serves as an excellent form of exercise through the way of dancing it, evidenced by the lowest mean of 3.79. The average mean is 3.990, interpreted as “agree”.

The findings suggest that Jota Gumaqueña, a traditional dance of Gumaca, is seen positively by respondents for its role in preserving culture and promoting a healthy lifestyle. People agree that dance encourages a healthy way of living, showing its value beyond just being a cultural tradition. However, while they recognize its health benefits, they don't consider it a very intense form of exercise. These findings imply that Jota Gumaqueña could be useful in both cultural and health programs. To maximize its benefits, programs could focus on promoting both the cultural and fitness aspects of the dance, possibly by encouraging regular participation or including it in wellness activities.

Adolfo et al. (2023) found that learning folk dances in physical education classes enhances students' appreciation for culture and promotes a healthy lifestyle. Similarly, Douka et al. (2019) demonstrated that traditional dance programs for the elderly improved both health and well-being, supporting the findings that folk dances can be used as a form of physical activity.

Table 5. *Respondents Assessment on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture in terms of Preserving our Unique Tradition*

Indicators Jota Gumaqueña...	Mean	Verbal Interpretation	Rank
1. aids in preserving Gumaca's rich and varied history.	4.11	Agree	1
2. helps us maintain our distinctive tradition and maintain a connection to our roots.	3.88	Agree	2.5
3. helps us to preserve and carry on the culture of Gumaqueños and pass it on to the next generation.	3.77	Agree	4
4. helps to protect and spread the cultural heritage and values of our community.	3.56	Agree	5
5. aids in preserving Gumaqueños cultural unity.	3.88	Agree	2.5
AVERAGE MEAN	3.840	Agree	

Legend: Strongly Disagree (1.0-1.80), Disagree (1.81-2.60), Moderately Agree (2.61-3.40), Agree (3.41-4.20), Strongly Agree (4.21-5.0)

Table 5 exhibits respondents' assessment on the the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of preserving our unique tradition. The respondents agree that Jota Gumaqueña aids in preserving Gumaca's rich and varied history, shown by the highest mean of 4.11. Meanwhile, the respondents agree that Jota Gumaqueña helps to protect and spread cultural heritage and values of the community, shown by the lowest mean of 3.56. The average mean is 3.840, interpreted as “agree”.

According to the findings, respondents believe Jota Gumaqueña is essential for preserving Gumaca's cultural heritage, especially in keeping its history alive. However, they are less aware of its role in promoting and protecting cultural values. This suggests that while

the dance is valued for its historical importance, more efforts can be made to enhance its role in promoting cultural values. Progi should focus not only on its history, but also on teaching the community about the cultural lessons it brings.

Khicha (2023) points out that traditional dances preserve history, values, and identity, which corresponds how respondents view Jota Gumaqueña as preserving Gumaca's history. Furthermore, Domingo (2018) stresses the need for better documentation to enable folk dances to reach their full potential in promoting culture. Similarly, Whatley (2025) reiterates this by emphasizing the role of traditional dances in passing values across generations, indicating that Jota Gumaqueña has the potential to improve in this aspect.

Table 6. Respondents Assessment on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture in terms of Reflecting Cultural Heritage and Identity

<i>Indicators Jota Gumaqueña...</i>	<i>Mean</i>	<i>Verbal Interpretation</i>	<i>Rank</i>
1. acts as a means for the community to express who we are and what makes our culture unique.	4.06	Agree	2
2. makes us feel proud of our cultural identity and a sense of belonging.	4.17	Agree	1
3. acts as a medium for the transmission of cultural identity and social skills to future generations.	3.86	Agree	5
4. serves as a temporary representation of the things that our generation has left on us.	3.95	Agree	3
5. is a means by which we commemorate our cultural legacy and strengthen our identity.	3.90	Agree	4
AVERAGE MEAN	3.988	Agree	

Legend: Strongly Disagree (1.0-1.80), Disagree (1.81-2.60), Moderately Agree (2.61-3.40), Agree (3.41-4.20), Strongly Agree (4.21-5.0)

Table 6 reveals the respondents' assessment on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture in terms of reflecting cultural heritage and identity. The respondents agree that Jota Gumaqueña makes them feel proud of what cultural identity they had, shown by the highest mean of 4.17. Furthermore, the respondents agree that Jota Gumaqueña acts as a medium for the transmission of cultural identity and social skills to future generations shown by the lowest mean of 3.86. The average mean is 3.99, interpreted as "agree".

The findings show that respondents agree that Jota Gumaqueña is important for representing Gumaca's culture and identity. The data reflects the pride people have in their cultural heritage. However, there is a need to improve how dance passes this cultural identity and social skills to future generations. This means that while Jota Gumaqueña boosts cultural pride, more focus could be placed on using it to educate younger people. By making the dance more engaging for young people, it can contribute to preserving Gumaca's cultural identity.

Stocker & Deogracias (2021) shows that Philippine folk dances help maintain cultural pride and heritage, as how Jota Gumaqueña connects people to their identity. It stresses the importance of events and programs to preserve these dances. Likewise, Buenafe (2017) adds that Filipino folk dances remind people of their unique culture and values. Both studies emphasize that, although folk dances create pride, there is a need to teach and pass on cultural identity to future generations, such as Jota Gumaqueña.

Table 7. Summary Table on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture

<i>Perceived Preservation Of Jota Gumaqueña As A Representation Of Gumaca Culture</i>	<i>Average Mean</i>	<i>Verbal Interpretation</i>	<i>Rank</i>
Learning and Performing the Dance	3.990	Agree	1
Preserving Our Unique Tradition	3.840	Agree	3
Reflecting Cultural Heritage and Identity	3.988	Agree	2
AVERAGE MEAN	3.93		

Legend: Strongly Disagree (1.0-1.80), Disagree (1.81-2.60), Moderately Agree (2.61-3.40), Agree (3.41-4.20), Strongly Agree (4.21-5.0)

Table 7 presents the summary table on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture. The data indicates that the respondents agree that Jota Gumaqueña has most impact on learning and performing the dance evidenced by the highest average mean of 3.990. Meanwhile, the respondents also agree that Jota Gumaqueña has least impact on preserving the unique tradition evidenced by the lowest mean of 3.840.

The findings reveal that although respondents believe that Jota Gumaqueña is very effective for learning and performing the dance, they feel it is less effective in preserving its unique traditions. This suggests that while Jota Gumaqueña is beneficial for teaching, there is a need to focus more on preserving its historical and cultural heritage.

Stocker & Deogracias (2021) stress how important Philippine folk dances are for keeping cultural identity alive. They assert that these dances are essential to the Philippines' cultural heritage and enhance national pride. The study emphasizes the need for organized events and programs that promote folk dances, such as Jota Gumaqueña, not just as shows, but also as ways to teach history and culture.

Table 8. *Significant Difference on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture when Respondents are Grouped According to Age*

Groups	N	Median	df	H value	Critical Value	Significant Level	P- value	Decision
14-18 y/old	26	3.97	4	4.384	9.488	0.05	0.357	Accept Ho
19-23 y/old	28	4.07						
24-28 y/old	20	4.07						
29-33 y/old	15	3.87						
34 y/old & above	11	4.07						

Table 8 determines the significant differences on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture when respondents are grouped according to age. Since the H value of 4.384 is lower than the critical value of 9.488 and the p-value of 0.357 is greater than 0.05 level of significance, it failed to reject the null hypothesis. This suggests that there is no significant difference in the responses of different age groups toward the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture.

The findings show that people of all ages have a similar view on the importance of preserving Jota Gumaqueña. This means that the dance is valued equally across the community, regardless of age. Since age doesn't affect how people feel about its preservation, efforts to protect or promote the dance can focus on everyone together, without needing special plans for specific age groups.

Villareal (2022) shows that folk dances like Jota Gumaqueña are important cultural symbols and are performed during festivals to preserve traditions. Even though the dances have evolved, their essence remains, helping maintain the community's heritage. The study also states that the value of folk dances is appreciated by all ages, supporting the idea that preservation efforts should include the entire community.

Table 9. *Significant Difference on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture when Respondents are Grouped According to Sex*

Groups	N	Median	df	H value	Critical Value	Significant Level	P- value	Decision
Male	39	3.87	1	2.063	3.841	0.05	0.151	Accept Ho
Female	61	4.07						

Table 9 establishes the significant differences on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture when respondents are grouped according to sex. Since the H value of 2.063 is lower than the critical value of 3.841 and the p-value of 0.151 is greater than 0.05 level of significance, it failed to reject the null hypothesis. This suggests that there is no significant difference in the responses of male and female respondents toward the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture.

The preservation of Jota Gumaqueña is equally important to both men and women, indicating that it is essential for both genders in the community. Since their views are similar, efforts to promote and preserve the dance can be inclusive, without needing gender-specific strategies. This means that both genders are likely to support and participate in cultural preservation, emphasizing a shared responsibility. For cultural policymakers, this suggests that preservation programs can focus on the entire population, encouraging broad participation without needing to account for gender differences.

Whatley (2025) and Touthang (2022) explain that traditional dances belong to the whole community and that everyone shares responsibility for keeping them alive. Domingo (2018) and Egorov et al. (2019) also note that preserving these dances requires participation from both men and women. Furthermore, preserving traditional dances like Jota Gumaqueña involves everyone, not just one gender.

Table 10. *Significant Difference on the Perceived Preservation of Jota Gumaqueña as a Representation of Gumaca Culture when Respondents are Grouped According to their Address*

Groups	N	Median	df	H value	Critical Value	Significant Level	P- value	Decision
Bagong Buhay	11	4.27	8	11.136	15.507	0.05	0.194	Accept Ho
Mabini	11	3.87						
Maunlad	11	3.93						
Peñafrancia	11	4.00						
Pipisik	11	4.33						
Rizal	11	3.73						
San Diego	11	4.07						
Tabing Dagat	11	3.87						
Villa Nava	12	3.93						

Table 10 establishes the significant differences on the perceived preservation of Jota Gumaqueña as a representation of Gumaca culture when respondents are grouped according to their address. Since the H value of 11.136 is lower than the critical value of 15.507 and the p-value of 0.194 is greater than 0.05 level of significance, it failed to reject the null hypothesis. This suggests that there is no significant difference in the responses of respondents from different address toward the perceived preservation of Jota Gumaqueña as a

representation of Gumaca culture.

The findings suggest that people from different addresses share similar views on the preservation of Jota Gumaqueña as a representation of Gumaca culture. This indicates that the dance is widely appreciated and recognized as an important cultural symbol across various geographic areas. Additionally, preservation efforts can be designed to include everyone, without needing to adjust strategies for specific locations.

Rodríguez & Declan (2023) shows that folk dances, like the Philippine Cariñosa represent shared cultural identities and are valued across different regions. This is similar to the findings, where people from various places equally appreciate the Jota Gumaqueña. Dado (2015) asserts that folk dances reflect community values and are appreciated by everyone, no matter where they live. Both studies suggest that folk dances help create unity and shared responsibility for preserving cultural heritage across different areas.

Conclusions

Based on the findings discussed in this research, the following conclusion were drawn:

Most of the respondents are nineteen to twenty-three years old. When it comes to sex, the majority of respondents are females. Most of the respondents reside in Brgy. Villa Nava.

Residents of Gumaca, Quezon agreed that Jota Gumaqueña is one of the cultures of Gumaca that needs to be preserved.

The perception of the respondents on the preservation of Jota Gumaqueña as a representation of Gumaca culture when the respondents are grouped according to age, sex and address does not vary.

Based on the findings and conclusion in this study, the recommendation of the researcher may help the following.

To the Community, they may be able to participate on a community workshop that offers regular folk dance classes and teach them the ways on how they are going to represent this dance in this generation.

To the Barangay Officials, they may be able to conduct local competition to showcase the unique rhythms and movements of the dance as one of the ways to preserved it .

To the Youth, they may be able to informed and participate on learning and performing Jota Gumaqueña to keep this culture alive.

To the Future Researchers, they may conduct similar studies in the same field in a way that they will be able to use this for their related studies.

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