



## Transcending the Cebuano Culture of Banquet Celebration to a Joyful Model of Teaching

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### Abstract

Shaping the cultural identity, fostering community bonds, and embodying enduring values contribute to the local Cebuano banquet preservation known as *kumbira*. This study explores a strategic integration into a comprehensive framework, seamlessly weaving cultural aspects into its educational potential as a teaching model inside the classroom. Using a grounded theory design, the research explored a teaching model based on its practices. The vibrant and joyful celebration of a *kumbira* can be replicated in a classroom setting, where the feelings of joy and laughter in a celebration will have to be experienced by teachers and learners in the *Kumbira* Model of Joyful Teaching (KMJT). In KMJT, a happy classroom goes beyond traditional learning spaces, evolving into a distinctive educational environment where learners acquire knowledge, engage in socialization, and revel in a festive atmosphere, reflecting the communal ethos of a happy classroom atmosphere where they experience joy, respect, and tolerance. KMJT holds the transformation of the classrooms into vibrant, student-centered environments fostering effective learning outcomes and cultural appreciation. The study suggests ongoing exploration to assess KMJT's pragmatic application and efficacy in enhancing instructional strategies. The study recommends implementing cooking workshops to introduce younger generations to authentic Filipino dishes, fortifying the preservation of culinary practices. This research equips educators with innovative pedagogies and cultivates pride and identity among the Cebuano people by actively embracing their rich food and cultural heritage.

**Keywords:** *KMJT, Banquet Celebration, Joyful Teaching, Joyful Learning, Cultural Practice*

## 1. Introduction

Food is an essential component of any celebration. People see food as necessary for creating and maintaining a social bond. Sharing food with others is a tradition intertwined with any social-cultural occasion. In Roman society, festive drink and food consumption was an essential social ritual, collectively known as the *convivium* (Latin for living together). The Romans divided their gatherings into several forms, such as the *cena* (a meal usually eaten in the mid-afternoon), the *epulum* (public feast), and the *comissatio* (drinking party). In Roman times, municipal feasts served to all city residents, sometimes accommodating large crowds, known as public banquets. On the other hand, residence dinner parties were more intimate gatherings of family, friends, and business colleagues (Raff, 2011).

In China, banquet culture began during the Zhou Dynasty (BC 1046 - BC 256), where ceremonies were passed on and expanded by all members of the dynastic nobility. They then expanded the country's deep culture from top to bottom, influencing Chinese society. During formal court proceedings, the emperor organized three significant banquets: the initial one in which he gained power, the ceremonial dinner held to mark the change of his reign title, and the traditional feast that celebrated his birthday – an age-old custom lasting for ten thousand years. Throughout the year, he celebrated seasonal festivals such as the start of the astronomical new year, the Cold-food Festival, the hibernal solstice, and the Mid-Autumn Festival (Li & Tian, 2014). In addition, when a new official was appointed, it was customary to host a celebratory dinner in his honor. Individuals who successfully passed the public service examinations were entitled to host various celebratory banquets, such as the good-news dinner, the deer feast, and the honor banquet. Similarly, students who passed the university entrance exams were invited to attend events such as the top scholar dinner and the teacher-appreciation banquet. In certain remote or ethnically diverse areas, communal feasts like long-street meals and other gatherings were a cultural tradition (Park, 2017).

Similar to these occasions, Filipinos also love celebrating sociocultural events known as the *salo-salo* – the country's typical way of a banquet celebration (Mendiola, 2021). In a *salo-salo*, the Filipinos believe that giving food is a way of sharing their blessings. Food brings people together – a 'social lubricant' that makes them socially interactive and culturally relevant. In the local context, the people of Cebu take pride in sticking to the traditions of celebrating significant events and

occasions during weddings, birthdays, and anniversaries handed down across generations. The influence of the Spanish colonial heritage, for more than three centuries, contributed to the celebrations of a fiesta in most towns and villages in the country, either to commemorate their patron saints or to celebrate a bountiful crop and to promote their products. Fiestas are accompanied by large banquets known as *kumbira* – a widespread Cebuano food-sharing tradition attended frequently by family members, neighbors, friends, and other guests.

*Kumbira* comes from the Portuguese term *convidar*, which means "to invite" (WordSense, 2024). During the *kumbira*, the host families invite relatives, neighbors, friends, guests, and strangers to dine and celebrate with them. The practice of *kumbira* may also reflect the family's socioeconomic status. They prepare generations-old recipes cooked using heirloom utensils, serve with bowls and plates made of porcelain, ceramic, and glass, and match with spoons and forks made of silver or gold. After the *kumbira*, the host would give food for the guests to take home if there was an excess. A simple gesture of giving like this communicates the idea that some things are beyond the reach of money. *Kumbira* is an event where the Cebuanos [the people of Cebu] can meet for social interaction and entertainment. Aside from the meal, sharing beautiful moments with whoever is present during the *kumbira* makes it more significant to remember and learn from.

The experiences in a *kumbira* are treasured joyfully by the guests. If only the Filipinos had lived a better quality of life, then the culture of *kumbira* would have to be preserved. However, this culture is affected by the socioeconomic crises that most Filipino families encounter, such as the meager salaries of its members and the inflation of commodity prices. With these gaps, the study investigates how the culture of *kumbira* can be responded to in the academe by using *kumbira* as a model for joyful teaching while waiting for the government to address these socio-economic gaps. Once used in the academe, *kumbira* features learning activities that allow learners to express fun and nurture a sense of wonder and curiosity while engaging in academic partying.

As an academic party, the instructional learning process benefits teachers and students because of a common goal and interest, i.e., to be happy and feel comfortable. This learning context supports the brain-based learning theory that happy learners learn more when their endorphins are nurtured in calm, appreciative learning environments. Hence, developing a *Kumbira* Model of Joyful Teaching (KMJT) is further desired in this study. This study not only contributes to the revival of the culture of *kumbira* but also offers a new teaching paradigm that allows academics to nurture the learners' amygdala to retain learning using happy learning experiences and fun memories. In the KMJT,

happy learners interact with educational information in meaningful ways that promote academic and social exchanges (Udvari-Solner, 2012). Finally, this study may also help demonstrate the Cebuano identity of being hospitable and happy, which is one of the attributes needed in the instructional process using the KMJT.

This study investigated the Cebuano culture of banquet celebration known as *kumbira*. More importantly, it addressed the following inquiries: (1) What is the understanding of *kumbira* in terms of its sociocultural origin? (2) What are the cultural practices of *kumbira*? (3) What differentiates *kumbira* then and now? (4) What culture-based teaching model can be derived from a *kumbira*?

## 2. Review of Related Literature

### 2.1 *Kumbira: A banquet celebration*

A banquet is a huge meal where many people eat together. Banquets are traditionally held to elevate the reputation of a host, a philanthropic gathering, a ceremony, or a celebration. Banquets are used for various purposes, from training seminars to formal business dinners. In Hawaii, for instance, residents practice Luau, a type of Hawaiian banquet. In the Chinese province of Nei, the Mongols enforced a banquet tax in the past.

Food Historian Louella Alix stated in her *Gabii sa Kabilin (A Night of Heritage)* Webinar that *kumbira* was a bastardization of the Spanish phrase *Vamos a comer*, which means "let us eat" because Cebuanos may have difficulties remembering the entire word, recalling only the 'a comer' part. Meanwhile, a *salo-salo* is a Filipino word for a *kumbira* that translates to feast, banquet, party, or reception. It refers to the celebration that follows a wedding, a marriage proposal, or even a work promotion. A *salo-salo* happens in every event in life and death. When there is a *handaan* or *hikay* (food preparation) to be held, it is customary for the entire town to pitch in to help with the preparations. Mothers stand behind giant cauldrons of *caldereta* (stew), *pancit* (Chinese noodle), and fresh *ube* (purple yam) jam, stirring until the taste is right. Men are on standby for brief trips to the market or light the grill and start the *iniban* or *sugba* (grill). To avoid commotion in the *kumbira*, the children set the table and hang decorations (Mendiola, 2021).

Despite its appeal to the people, the Cebuano banquet is tied with a violent history. According to historian Fernão de Oliveira, on April 29, 1521, Lapulapu, the victorious leader in the Battle of Mactan, where Magellan died, warned Rajah Humabon to meet destruction if the latter would not side with him. Humabon sided with Lapulapu, and both plotted to poison the Spaniards and capture the ships (NQC, 2020).

Rajah Humabon's practical mind calculated that in an uneven fight, there was a chance that the Spaniards would become victorious, so he invited the survivors of the expedition to a banquet, rendering the Spaniards helpless by plying them with strong wine and sumptuous food and killing the unarmed men one by one (Ouano-Savellon, 2014).

This violent historical connection of banquet echoes a similar account by Pigaffeta, who once wrote that a staggered feast that culminated with a roast pig to celebrate the coming of Magellan was prepared by the Filipinos that aimed at conciliation but ironically paved the way for conquest—the 333 years of Spanish colonial rule. Centuries later, the symbolic roast pig, central to many Filipino celebrations, eventually played a dual role, contributing to division rather than unity. A significant event unfolded in 2000 during the capture of the Moro Islamic Liberation Front's (MILF) Camp Abubakar in Maguindanao by the Philippine military. A feast featuring roast pigs and beer was presented to government soldiers, sparking outrage among Muslims and other Filipinos due to the disrespectful implications of introducing pork and alcohol to a Muslim camp. This incident exacerbated the already sensitive religious divide between Muslims and Catholics in the Philippines. Months later, during a luncheon commemorating the surrender of over 800 MILF soldiers, President Joseph Estrada repeated the controversial gesture by serving roast pig, further highlighting the divisive nature of such symbols (Gallardo, 2001). Similarly, the excessive intoxication of individuals during *kumbira* can lead to disturbances and violent behavior, compromising the celebratory ambiance. These instances underscore the complex relationship between feasts, historical narratives, symbols, and potential conflict throughout Filipino history.

Every town in the Philippines holds a yearly fiesta to commemorate its patron saint (Williams, 1917). According to Tamayo (2022), the Spaniards introduced the customs of the fiesta, notably the religious orders that arrived in the Philippines, to persuade the *principalias* and commoners to go to the newly founded *pueblos*. Fiestas in the Philippines are pretty expensive and require a lot of resources, including but not limited to food, sponsorships, decorations, and labor (Tamayo, 2022). Various local specialties are served at fiesta banquets, with the lechon taking center stage, placed at the middle of the banquet table. The fiesta is an effective cultural practice contributing to the definition of Filipino society's identity. Although it had colonial roots, because rituals were a way of life, it quickly merged into the native culture.

Indeed, *kumbira* has been a part of the Cebuanos' rich sociocultural heritage, but as time passes, the Cebuano lifestyle has changed, and catering has become the primary alternative to *kumbira*. The wonderfully prepared cuisine that appeals to the visitors' senses and the decorations

and location of the celebration have played an essential role in why people patronize the catering services.

### *2.2 Joyful Teaching and Learning*

Joy is defined as the state of a person in expressing their feelings (Merriam-Webster, 2023). In contrast, other definitions can also be construed as a source of pleasure. Thus, joy is comparable to happiness but is exhibited through personal emotion. Joyful is an adjective that denotes a source of happiness (Olkhovych-Novosadyuk, 2017). Consequently, the term "joyful" in this context can be defined as students' state of expressing their positive feelings during the learning process. This joyous sensation is being conveyed naturally, not just inside their hearts. This representation should be beneficial in the classroom, as the immediate environment in the learning process becomes "alive" and long-lasting.

To emphasize the importance of joy in the classroom, education theorists Dulay and Burt (1977) asserted that when learning is combined with pleasant, solid emotions, students absorb what they learn. On the contrary, clinical data from cognitive psychology studies show that stress, uncertainty, lack of enthusiasm, and anxiety can all hinder learning (Christianson, 1992). Furthermore, when teachers create an environment devoid of comfort and joy in the classroom, it can lead to a disconnect between students and effective knowledge acquisition, resulting in limited long-term mental retention. Instead of deriving pleasure from learning, students may experience boredom, irritation, and disinterest. Hence, cortisol replaces endorphins. Ultimately, this may lead to a negative perception of school and a loss of the initial enthusiasm that they once had (Willis, 2007).

Moreover, students must be provided with school experiences that facilitate their growth and development, with every child entitled to the opportunity to achieve success and access to an appropriate learning environment. It is incumbent upon educational institutions to ensure that all assessment criteria are met, promoting academic standards that encourage future education and achievement for all students (Ashfaq, 2020). As a result, it is the role of teachers to practice joyful teaching and learning, to add great joy to students' school experiences, and to receive more joy from working inside one.

While joy can be identified if it promotes learners' creativity and problem-solving abilities (Malmquist, 2022), teachers find joy in various ways. The teacher's capabilities and personality will likely influence how she identifies the most enjoyable aspect of teaching (Sherman, 2021). Teachers who are excited about their subject matter like to instill that excitement in their students. Teachers who focus on establishing

connections to increase a student's self-worth or to encourage an unengaged student will be satisfied if those relationships are built and maintained over time. There is no single key to effective teaching or a single enjoyable component.

Joy is a vital element in learning, encompassing attributes such as collaboration, communication, generosity, and pleasure. Adopting a joyful approach to teaching and learning can be a fundamental component of pedagogy, marking a shift from didactic instruction to a more constructivist framework focusing on student-centered learning. This approach to learning fosters active participation and engagement rather than passive instruction, resulting in a more integrated approach, transcending traditional disciplinary boundaries (Central Board of Secondary Education, 2020).

### *2.3 Strategies for Joyful Teaching*

Establishing a joyful classroom environment is critical to providing students with a positive and effective learning experience. According to Schwabe et al. (2012), stress slows new learning, while strong positive emotions boost learning retention. One strategy to promote positive feelings in the classroom is by increasing the dopamine in the brain, a neurotransmitter associated with drive, concentration, perseverance, and creativity (Scharaldi, 2017).

According to Heick (2021), student-led learning can be a strong strategy for creating a joyful classroom. This shift allows students to take the initiative in their learning experiences and teachers to tap into their inherent curiosity and excitement, increasing engagement and enjoyment. It encourages critical thinking by allowing students to generate ideas and answers rather than simply following instructions (Dias, 2023). When properly structured and supported, this technique can help alter the classroom dynamic from one in which the teacher must exhibit strong classroom management abilities to one in which students are engaged and driving their learning experiences (Heick, 2021).

Team building exercises promote a sense of belonging and community, leading to trust, interdependence, and joy. Providing students opportunities to collaborate, share their thoughts and experiences, and encourage one another can contribute to developing a healthy classroom culture that promotes joy and learning (Barker & Franzak, 1997). Furthermore, listening to music and integrating rhythm into the classroom can transform a square room into a positive environment (Heick, 2021). Dancing in academic activities is a tool for developing essential learning abilities, including creativity, communication, critical thinking, and cooperation. This integration of

dancing can effectively contribute to cultivating a joyful learning environment (Howe, 2020). Incorporating humor into the classroom, such as jokes, amusing stories, poetry, and plays, can help to create a more cheerful and joyful classroom environment (Appleby, 2018).

Additionally, the physical qualities of a classroom create possibilities for students to become more active and invested in their learning (Rands, 2017). According to Scharaldi (2017), to construct a joyful classroom, teachers can renovate it, making it comfortable and visually appealing. She also stated that offering learning materials that are fascinating and relevant to the student's requirements is vital. Furthermore, providing a comfortable school climate free of bullying, sarcasm, toxicity, and pressure can foster joy and learning (Heick, 2021). Teachers can build a more joyful classroom atmosphere by replacing destructive behaviors with books, music, laughter, vulnerability, humility, and conversation.

To summarize, establishing a joyful classroom involves deliberate work and planning. Teachers should concentrate on making the learning environment comfortable, engaging, and relevant to the needs and interests of their students. Teachers can help encourage positive emotions, enhance dopamine levels, and promote successful learning by adding surprise and novelty, offering appropriate learning materials, and encouraging physical exercise.

### **3. Research Methodology**

#### *3.1 Research Design*

The study used a grounded theory design that involved a systematic collection of data, with subsequent analysis, intending to develop a theme or theory that explains the phenomenon under investigation (Chong & Yeo, 2015). The phenomenon of a *kumbira* was investigated, including its cultural practices on different occasions, which were needed in crafting the KMJT.

#### *3.2 Research Participants*

The participants in the study included nine *kumbira* hosts and guests at each celebration. Participants' information remained confidential and only was used for this study. They were selected through a convenience sampling in specific villages in Cebu that celebrated a fiesta, birthday, and wedding anniversary.

#### *3.3 Research Environment*

The study was conducted on the island of Cebu, specifically in the cities of Carcar, Danao, Toledo, and in the municipalities of Carmen and

San Fernando Cebu, where there were available celebrations of feasts, birthdays, and weddings. Cebu is known to celebrate with an enormous *kumbira*; these places were selected based on the following criteria: the proximity of the researchers' location and geographic representations. The research participants in the specific villages were anonymized to protect their identity.

### 3.4 *Research Instrument*

The researchers utilized an interview guide based on input from three experts in food and culture at a state university who served as validators. This interview guide consisted of the initial set of ten questions. After the validation, four questions were retained, and eight unstructured questions were added, as suggested by the experts, to ensure depth and relevance. These questions reflected the three questions identified in the research objectives. The responses to these questions served as bases for exploring the KMJT in the classroom context. The study employed a multimodal approach, using photographs and audio recordings to capture comprehensive information.

### 3.5 *Data Gathering Procedures*

After determining the research problem, the prepared researchers used the Gantt chart to map the planned research activities. The Interview Guide was drafted using the research concepts identified. This instrument was inter-validated among three experts in food and culture who are faculty members at a university. Communication letters were secured to gain entry and access to the research participants. The initial appointment was called for to set the proper time and venue for the interview. During the interview, their responses were recorded. Some observations in the interview were noted in the field notes. The verbal data were transcribed using descriptive and process codes.

### 3.6 *Data Analysis*

The verbal transcripts from the participants were analyzed using Colaizzi's method of thematic narrative analysis. Characterized as thorough and resilient, the data analysis of Colaizzi ensures the truthfulness and accuracy of its findings in developing themes and their connections (Wirihana et al., 2018). The themes were all generated manually using the inductive coding from the verbal transcripts. Its results served as a basis for contextualizing *kumbira* to a classroom of joyful teaching, where the KMJT was coined and given its face.

### 3.7 Ethical Considerations

After the formulation of the research instruments attached to the full-blown proposal submitted to the Ethics Review Committee (ERC) of the University, an exemption clearance was secured, and a letter of informed consent was presented to the research participants, ensuring their understanding, willingness, and cooperation in contributing to the conduct of the study. A declaration of no conflict of interest, anonymity, risks, or benefits was mentioned in the Letter of Informed Consent. With these elements firmly established, the research interviews were conducted using voice recorders to capture the responses while assuring the confidentiality of all shared information. Research participants were exclusively engaged in responding to the posed questions. They were also informed about the utilization of voice recorders and photographs. It is imperative to note that they held the unequivocal right to withdraw from the research at any point without incurring any consequences.

## 4. Results and Discussion

The *kumbira* celebration is an important cultural tradition that embodies Cebuano culture and heritage. It acts as a platform for developing friendships and camaraderie among people from all backgrounds by bringing them together through their shared love of food and culture. The *kumbira* celebration showcases the Cebuanos' rich culinary tradition and the vibrant and diverse community. It is an event that embodies the Cebuanos' spirit of togetherness, emphasizing the importance of food in Cebuanos' culture as a symbol of love and unity.

### 4.1 The Meaning of Kumbira, its Preparations, and Foods

*Theme 1. Kumbira is a socio-cultural celebration that promotes social bond, friendship, access, and community connections*

Table 1 illustrates the perceived meaning of *kumbira* as a socio-cultural celebration that promotes social bonds, friendship, access, and community connections. The *kumbira* is an important cultural tradition that embodies Cebuano culture and heritage. It acts as a platform for developing friendships and camaraderie among people from all backgrounds by bringing them together through their shared love of food and culture. Cebuano culture includes the celebration of numerous occasions, no matter how big or small. These festivities also incorporate food since it gives these occasions life and flavor. Cebuanos make a range of delectable meals to share with every guest. Neighbors, friends, and acquaintances are invited to every house (Turner, 2022).

The *kumbira* celebration showcases the Cebuanos' rich culinary tradition and the vibrant and diverse community. It is an event that

embodies the Cebuanos' spirit of togetherness, emphasizing the importance of food in Cebuano culture as a symbol of love and unity. The *kumbira* celebration showcases Cebuano's rich culinary tradition and the vibrant and diverse community. Additionally, sharing meals with others helps people maintain relationships with those they care about. It is an event that embodies the Cebuano spirit of togetherness, emphasizing the importance of food in Cebuano culture as a symbol of love and unity. Filipinos prioritize family gatherings on important occasions, which lends credence to *kumbira*. This is supported by the fact that Cebuanos always maintain strong family relationships.

**Table 1.** The Perceived Meaning of *Kumbira*

Significant Statements	Descriptive Codes	Meanings	Theme/s
<i>"Kumbira is a traditional gathering of people to give value, eat, and celebrate together. This is part of our culture. It is also an excellent opportunity to have fun and get to know people in the community."</i> "R2	People's celebration	Social celebration	<i>Kumbira is a socio-cultural celebration that promotes social bonds, friendship, access, and community connections.</i>
	Cultural activity	Festive cultural occasion of social access	
	Happy occasion		
	Social access		
<i>"Kumbira can unite people. Even though we have not seen each other for a long time, the sparks and friendship remain. It is still family."</i> R3	Social bond	family celebration	
	Cordiality	cordial and social bonding	
	Family		
<i>"Kumbira is a celebration, a family bonding or gathering of families who have not seen each other for a long time."</i> R6	Social bond	Familial and social bonding	
	Family union		
<i>"Kumbiras are part of our Cebuano and Filipino culture. We love to come together, eat and socialize. Even if it is a small gathering, like hanging out with friends,</i>	Cultural activity	Socio-cultural bonding of making connections	
	Social bond		

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*we still gather to eat and socialize. Celebrations are where we connect with our friends and have fun.”*  
R7

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Indeed, *kumbira* is a time-honored tradition in Cebuano culture that brings together family and friends for a joyous reunion. This event is exceptional as it offers an opportunity to reunite with loved ones apart for an extended period. The significance of the gathering lies in its ability to foster a sense of community and shared experience. As a result, the occasion is celebrated with great enthusiasm and attention to detail, with many individuals contributing to the preparations. Ultimately, *kumbira* is a testament to the enduring values and traditions of the Cebuano people, as well as a celebration of the bonds of kinship and friendship that unite families and the whole community.

*Theme 2. Kumbira Necessitates Planning.*

Organizing a *kumbira* is a daunting task to do. This includes budget preparation, menu list, guests to be invited, and venue. Hence, it necessitates three phases of planning: pre-*kumbira*, the *kumbira* proper, and the post *kumbira* as gleaned in Table 2. During the pre-*kumbira* phase, organizing a *kumbira* may seem daunting at first, but with planning and execution, it can be a successful and memorable event. According to Unilever Food Solutions (2023), it is necessary to thoroughly inspect all elements that may influence the event, such as cooking the food, food management, and handling guests. R2 confirms this, “Everything must be prepared or planned. From the foods to be cooked and tools to be used, one must have the right source to settle everything.”

**Table 2.** Three phases of planning a *kumbira*

Significant Statements	Process Codes	Meanings	Theme/s
<i>” First up is to prepare all the needed ingredients used for cooking, plan to prepare for the fiesta that fits the budget, then work together in cooking the dishes, spend time preparing the venue where the celebration will be held, inviting those people you want. After the meal, clean up immediately, and if</i>	Preparation of ingredients	Planning and preparing the budget, ingredients, and venue	<i>Kumbira</i> needs planning and preparation. (pre- <i>kumbira</i> )
	Prepare the budget	Inviting guests	<i>Kumbira</i> is a banquet. ( <i>kumbira</i> proper)
	Cook the dishes	Cooking the dish as planned	
	Prepare the venue	<i>Kumbira</i> is an extension of care	
	Invite guests		

<i>there are leftover foods, give them to your guest.” - R3</i>	Clean up Give food to bring	Eating the meal Giving food to bring and cleaning up	and hospitality. (post <i>kumbira</i> )
<i>” Before the Kumbira, we created a budget. Since the estimated guests were around 400, we prepared for it, and we will invite guests personally, call or chat with them. The food is served on a big table where people can get the food they want. Not everything is served since there are still people coming. Since each table is a group of relatives and friends, we try to go around every table, talk with them, and ensure they are comfortable and enjoy the food. Moreover, After the kumbira, we give some people food to bring home, especially those close to the family; if there is still more, it will be cooked for tomorrow. The neighbors are still invited the following day, especially those who could not attend due to work reasons.” - R6</i>	Create the budget Estimate the guests Invite the guests Serve the food Socialize with the guests Make the guests comfortable Give food to bring Prepare extra food for another day	Planning and preparing of budget and guest Eating the meal Socializing and making the guests comfortable Giving food to bring Preparing for the extra food	<i>Kumbira</i> needs planning and preparation. (pre- <i>kumbira</i> ) <i>Kumbira</i> is a banquet. ( <i>kumbira</i> proper) <i>Kumbira</i> is an obligation of the host to provide socialization and comfort <i>kumbira</i> proper) <i>Kumbira</i> is an extension of care and hospitality. (post <i>kumbira</i> )
<i>” Before the kumbira, we prepare the money. Clean and arrange the house. Prepare the kitchen utensils, tables, and chairs and look for people to help us. The week before the kumbira, we guested personally through chat or when we saw them. On the day of the kumbira, food is already on the table;</i>	Prepare for the budget Prepare the house, etc. Invite the guests Serve the food	Preparing the house, and other fixtures, and kitchen utensils to be used. Inviting the guests	<i>Kumbira</i> needs planning and preparation (pre- <i>kumbira</i> ). <i>Kumbira</i> is a banquet. ( <i>kumbira</i> proper)

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<i>the food is served in a way that looks like people are eating at home. If the food almost runs out, the helper will fill it for them. Each helper is assigned to do a specific task in the kumbira process. Serve, wash, and cook. After the kumbira, guests are given food; close relatives are given money for transportation. After tidying the house, those who helped will be rewarded.” - R9</i>	Wash the dishes	Serving food and eating the meal	<i>Kumbira is an extension of care and hospitality. (post kumbira)</i>
	Give the food to bring	Washing the dishes	
	Reward those who help in the kumbira	Giving food to bring and rewarding those who helped	

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Biagio Events and Catering (2016) asserted that choosing the right venue is essential and that everything must be planned. These factors require careful attention to detail and planning to guarantee a smooth and successful *kumbira*. The first step involves preparing a budget that will help determine the scale of the event and the resources needed. Once the budget is fixed, the second step is to create a list of menu items or foods that can cater to the dietary restrictions and preferences of the guests. Third, finding trustworthy servicemen is crucial in ensuring the event runs smoothly. Finally, sending out invitations promptly ensures that guests are informed and given enough time to RSVP (reserved seats for very important persons).

Figure 1 presents the alphabetical listing of common menus Cebuano people prepared during a *kumbira*. Dominant in the main dish are the meat menus that provide the body's protein requirement. Aside from rice, baked potatoes, bread, pansit, and spaghetti provide the calorie and energy requirement of the body. Desserts are common in every *kumbira* that provide other essential nutrients for the body. Vegetables are essentially needed to achieve dietary balance. This is especially true when offering traditional meals recognized for their rich and savory flavors, such as those in the Cebuano palette.

Figure 1. List of Dishes in a Cebuano *Kumbira*

Main Dish	Side Dish	Dessert
adobo	baked beans	cake
beefsteak	baked potatoes	gulaman
cladereta	bread	ice cream
chicken	coleslaw	maja
ginamay	pansit	salad
hamonada	spaghetti	
humba		
lechon		
lumpia		
paklay		
pork ribs		

While these dishes are popular because of their ease of preparation and universal appeal, the less preference of the Cebuano *kumbira* diners is critical to include other courses and sweets to satisfy other guests. Offering a range of alternatives is a frequent practice in *kumbira*, where food serves as a source of nourishment and an expression of gratitude and joy.

The preparation of foods in a *kumbira* is based on familiarity with the taste of the Cebuanos, the majority's favorites, and the time consumed in cooking. The study also revealed that adding new dishes and desserts is necessary so guests do not lose their appetite. To balance, serving vegetables is pleasant since most dishes are meat-based, as shown in 11 menus listed in Figure 1 with higher frequencies.

Negrillo (2019) asserted that food is one of the defining characteristics of culture. For the Cebuanos, food is a concrete expression of love and concern for one another. Since it is provided as a sign of hospitality and respect, no gathering is complete without food on the table. Lechon, a staple in every celebration in Cuba, Puerto Rico, and other Spanish-speaking countries (Romulo, 2012), is a cuisine most frequently served during *kumbira*. The other dish is *pancit*, a Chinese noodle dish adopted by Filipinos (Goody & Drago, 2010).

With *pancit* comes the notion that long noodles extend life. Chicken is another essential food for the *kumbira*. In several establishments, chicken is promoted alongside endless quantities of rice, sometimes known as "uli-rice". Families are more likely to order chicken when chains like Jollibee and *Mang Inasal* (popular food chains in the

Philippines) actively sell pictures of a chicken with joyful individuals. In addition to being a top-rated protein source used in many Filipino dishes (Goody & Drago, 2010), chicken symbolizes tight family relationships.

Moreover, *kumbira* offered guests various desserts, from cake to gulaman. According to Zaman (2016), Dawn Jackson Blatner, a registered dietitian and nutritionist, suggested that consuming dessert after a healthy meal can help stabilize blood sugar from the sweets by utilizing the nutrients in the meal. From a psychological perspective, desserts after a meal are recommended to consume. When dessert is "attached," it symbolizes the end of the meal, reducing the possibility that it will lead to a flurry of mindless munching. In addition to presenting sweets, vegetable-based dishes must also be prepared. According to Howell (1995), eating meat with a healthy complement of vegetables can aid digestion. Fruits and vegetables that contain dietary fiber in one's diet alongside meat consumption have a favorable impact on the state of the gut. Table 3 presents the practices of *kumbira* under the theme-*kumbira* is a meal celebration.

#### *Theme 3. Kumbira is a meal celebration.*

The actual *kumbira* is just as important as its preparation. It is essential to pay careful attention to the details during the actual event (Hill, n.d.). The venue's ambiance can be enhanced by setting it up properly with the right decorations to create a welcoming atmosphere for the guests. The banquet table should be arranged in an appealing manner that considers the flow of dishes accessible for the guests. Also, it is crucial to welcome guests as they arrive. Once the guests are settled, ensure that the food served meets their expectations with high quality that satisfies their appetites (Hwang, 2010). Water, drinks, and desserts are also served during the meal celebration.

#### *Theme 4. Kumbira is an extension of care and comfort*

After the *kumbira*, carrying out some important tasks is vital to ensure its successful celebration. Firstly, it is necessary to thank the guests for attending and participating in the event. Expressing gratitude toward them will go a long way in fostering a positive and lasting impression (Prakash et al., 1991). As a token of appreciation and hospitality, offering them food to take home for their relatives is a kind gesture that can add to the event's overall success. A successful and memorable *kumbira* can be executed by prioritizing these essential elements and satisfying all of them. Secondly, cleaning up the venue is crucial in maintaining a professional and organized image. The venue

should be restored to its original state or better, and all equipment and materials should be properly stored or disposed of. Lastly, it is customary to provide food and monetary compensation to the service crew as a gesture of appreciation for their hard work and dedication. This ensures that they feel valued and respected, and it can motivate them to perform even better in future events. A successful kumbira may have a satisfactory and memorable conclusion by carrying out these essential tasks with care and attention. Indeed, hosting a kumbira entails a comprehensive approach to anticipate and manage potential challenges before, during, and after the event.

**Table 3.** The Practices of *Kumbira*

Significant Statements	Process Codes	Formulated Meaning	Emerging Themes
<p><i>“It is being celebrated lead by the prayer as a symbol of thanksgiving for the graces received from the lord God. A mass is to be held, and prayers to the saint have been devoted. Next comes serving food for the guests, relatives, and close friends to celebrate the fiesta in its town. Then there will be entertainment such as a song and dance contest.” - R3</i></p>	<p>Religious</p> <p>Gastronomic</p> <p>Social</p>	<p><i>Kumbira</i> is a food celebration of thanksgiving by guests, relatives, and friends.</p>	<p><i>Kumbira</i> preparations as an expression of gratitude celebrated with entertainment, and nurtured with cultural beliefs and traditions.</p>
<p><i>“The design should have a theme depending on the year it is celebrated. For 25 years, it has been Silver, and for 50 years, it has been gold. Sometimes, I base the theme of my birthday celebration on the color of the year.” - R4</i></p>	<p>Cultural</p>	<p><i>Kumbira</i> matches the theme and occasion.</p>	
<p><i>“I lead in planning my wedding, which is not too extravagant but just right for me. Planning the feast for my wedding is not easy. To control the amount of food served, I assign someone to serve it, almost like catering, even though it is not.” - R7</i></p>	<p>Social</p> <p>Economic</p>	<p>A personalized control in organizing a <i>kumbira</i> with close relatives</p>	

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<p><i>“The pork is divided into different dishes. We also have this ritual when stabbing a pig; the knife is buried in the ground so that the food prepared will not go in vain and people will love it. Then, the guests were divided into two groups. VIPs and the ordinary guests or the people who just passed by” - R9</i></p>	Economic	
<p><i>“Also, the guests' tables are different; some for important people like politicians and wealthy individuals, and some for our close friends and family.” - R5</i></p>	Cultural	Kumbira's beliefs in food preparation and guest invitation
	Social	

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*Kumbira* is a cultural practice that involves significant effort and planning, serving as a means of expressing gratitude and providing entertainment for families and friends. The celebration requires extensive logistical and financial preparations, including conceptualizing decorations, supervising food and table assignments, and observing superstitions.

*Theme 5. Kumbira preparations as an expression of gratitude*

According to Fernández-Armesto (2002), food and drink are essential to many celebrations and social rituals. In many cultures worldwide, sharing food at celebrations is seen as a way of expressing gratitude and thanksgiving for the blessing received. Similarly, delivering food and beverages in a social situation (Goody, 1982) is a manner of displaying acceptance and friendliness.

During *kumbira*, food expresses gratitude and thanksgiving for blessings received, with special foods prepared for the celebrant. Despite the challenges associated with hosting a *kumbira*, the celebration allows people to embody the essence of a true community (Nataño, 2020). However, as described by Orquiza (2020), the culture of Cebuano banquet preparation is elaborate and expensive, requiring intricate decorations and planning. As R6 mentions, *“Before the celebration, our family will prepare the money to spend for the species; then we will raise a pig to have a lechon and meat for the other dish. We will also look for people who cook and prepare the dishes.”* Regardless of the cost and effort involved in organizing a *kumbira*, the culture of celebrating through food as an expression of gratitude remains an important aspect of Cebuano tradition.

*Theme 6. Kumbira is celebrated with entertainment*

*Kumbira* provides food to guests, entertainment, and social connections. According to Belasco and Scranton (2014), preparing, presenting, and sharing meals with others might satisfy the craving for novelty and pleasure. Furthermore, *kumbira* exemplifies the entertainment aspect of food. The celebration includes savory dishes and a stage for storytelling and socializing. People gather at *kumbira* to share traditions and experiences, not just a love of food. In addition, the presence of karaoke in *kumbira* makes the event more entertaining (Patrick, 2023). *Kumbira* is also a time to belt out Cebuanos' favorite songs. Certainly, *kumbira* is a celebration of Filipino culture and society, highlighting the value of the celebration as a source of entertainment.

*Theme 7. Kumbira is nurtured with cultural beliefs and traditions*

Filipinos have a deep belief in superstitions that have been passed down across successive generations. These beliefs become ingrained in Filipino culture and are frequently observed at celebrations, notably those involving food. Superstitions have been an integral part of *kumbira*. As noted by R7, “On every birthday of mine, they always draw blood from a chicken to draw a cross sign on my forehead.” This is a benediction or a wish for the individual who has just celebrated another year of life to live in good health and prosperity (Filipino et al. in My Memory, 2021). Furthermore, offering pancit is a mainstay at many key milestones, most notably on birthdays, because it is an edible indicator of long life (Pepper. ph, 2022). Overall, the Cebuano culture of *kumbira* involves several practices to ensure its success.

**Table 4.** *Important Roles of Food in Kumbira*

Significant Statements	Process Codes	Formulated Meaning	Emerging Themes
<i>“The food is the main focus. It plays a significant role in the celebration because Cebuanos eat a lot. Many people think that food is a source of happiness.” - R1</i>	Psychological, gastronomic craving	Eating is a source of happiness.	Food brings enjoyment.

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<p><i>“It is essential. It will not be kumbira without food. Food entertains your guests, and without good taste, your guests will be disappointed.” - R7</i></p> <p><i>“If there is no food, there is no kumbira.” - R9</i></p>	<p>Psychological, food taste pleases guests</p>	<p>Binding guests together</p>	<p>Food brings people together.</p>
<p><i>“This is important to the Cebuanos because this is the tradition and it is also a way of giving thanks for the graces received and also to the people who attended the celebration.” - R3</i></p> <p><i>“We prepare food as an offering to our patrons; we also share it with people through kumbira.” - R6</i></p>	<p>Cultural, reciprocation of a received blessing</p>	<p>Food is a way of gratitude to the Lord to reciprocate His blessings.</p>	<p>Food is a thanksgiving to God’s blessings.</p>

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As presented in Table 4, the essential role of food in *kumbira* is that it brings enjoyment to everyone, considering that celebration commonly revolves around food. Moreover, *kumbira* is a celebration to offer and thank the Lord.

#### *Theme 8. Food brings enjoyment*

Many people find food pleasurable in terms of taste, scent, and appearance. According to Belasco and Scranton (2014), making and presenting food can be enjoyable, while having meals with others can build social connection and engagement. Food can also be used to discover new cuisines and cultural practices. Studies have been carried out to examine the correlation between food and pleasure, with particular emphasis on the psychological and emotional benefits associated with consumption. For example, Cardello et al. (2007) discovered that people who identify food with pleasure have higher life satisfaction and overall well-being. Food's sensory experience can also trigger the brain's reward system, resulting in emotions of contentment and fulfillment. These findings show that eating may be a potent source of pleasure, delivering both physical and psychological satisfaction.

#### *Theme 9. Food brings people together*

According to Peneva (2020), food has shaped people’s lives, which is why it is stressed that food plays an essential role in *kumbira*. Along

with the food, the companionship of those they are with and the priceless memories they share enhance the occasion's uniqueness. As shown at birthday celebrations, weddings, or fiestas, food transcends lifestyle differences to unite people from other cultures, friends, and even entire families. As expressed by R2, *“The food is the center of the occasion. Food brings people together. It is one of the most important symbols of the occasion, and it gives happiness to everyone.”* Moreover, Vedantam (2017) claimed that sharing the same food can create a sense of connection between individuals, as it implies that they consume the same substance. This can lead to feelings of closeness and cooperation.

#### *Theme 10. Food is a thanksgiving to God's blessing*

As a devout country, food has been an essential aspect of Filipino fiestas, symbolizing gratitude and thanksgiving to the saints for their blessings and protection (Scroope, 2017). People prepare various foods and delicacies to offer at the church or in their homes on the saint's feast day. Doors were opened for a reunion because every community resident was a friend or relative (Lizares, 2016). This custom is firmly ingrained in Cebuano culture and emphasizes the significance of food as a means of expressing thanks and creating social interaction. Indeed, *kumbira* unites and fosters culture, history, familial ties, and friendship. It also helps people make acquaintances who become friends.

#### 4.2 Challenges of Kumbira

Table 5 presents significant statements and emerging themes regarding the challenges faced by respondents in hosting a *kumbira*.

**Table 5.** Challenges of *Kumbira*

Significant Statements	Process Codes	Formulated Meaning	Emerging Themes
<i>“One of the challenges is managing the guests; you must greet and accommodate each one. It is not just about gathering them all in one place; you must attend to everyone's needs. Another challenge is the preparation, it can be very stressful, especially if you are the only one doing the planning, but I always ask my children to</i>	<p>Problem on how to accommodate</p> <p>Problems in attending to one's needs</p> <p>Stress in the preparation</p>	<p>Challenges in accommodating the guests and their needs, and stress in the preparation</p>	<p>Challenges to Guest Accommodation</p>

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<i>help me. Teamwork is essential.”- R4</i>			
<i>“There are many things to worry about, the garbage, and loitering of dogs in the event.” - R2</i>	Problem on garbage disposal Pet loitering	Worries about garbage disposal and pet loitering	Waste Management after the <i>kumbira</i>
<i>“The challenge I experienced during the celebration was that guests started fighting because they were drunk.” - R3</i>	Tension brought by intoxication	Unexpected tension of fighting because of intoxication.	Unforeseen tension during the <i>kumbira</i>
<i>“Planning is tough. There are so many choices of the food to be served, how to control the food so it does not run out, and so many other challenges.”- R5</i>	Uncontrolled guests invited Insufficient foods	Insufficiency of foods brought by uncontrolled guests	
<i>“It is really about money. Because if you do not have money, your options are limited. However, if you have nothing, you just have to accept it. You do not have to invite too many people, only those who are important in your life.” - R7</i>	Financial challenges to limit the guests	Limiting the guests based on the limited budget	Limited financial resources, uncontrolled guests, lack of space, and pieces of furniture
<i>“Because of the lack of tables and chairs, other guests are now sitting on the rock.”- R8</i>	Not enough furniture to sit on	Small space Lack of furniture	

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The celebration of *Kumbira*, although a cherished part of Filipino culture, is challenging. Some of the challenges are limited financial resources, lack of necessary equipment and utensils, guest accommodation, waste management, and other unforeseen incidents that may occur during the celebration.

#### *Theme 11. Guest Accommodation*

Hosting a *kumbira* can be a stressful experience, requiring significant

effort and attention to detail (Zarkada et al., 2018). Finkle (2021) claims hosting a banquet can be overwhelming, especially when the host is responsible for guest accommodation, food, and entertainment. Despite understanding the importance of preparation, hosts may still feel overwhelmed by the numerous tasks required to host a successful event. Also, hosting can be challenging (Donnelly, 2021); R1 mentioned, *“It is hard for me to entertain all the guests because I am so busy.”* He also said that he can find himself avoiding some guests.

One crucial factor that hosts should consider when accommodating guests is the venue's size. The venue size should be appropriate for the number of guests to avoid overcrowding, which can make them uncomfortable and negatively affect their overall experience. The number of guests, on the other hand, is likely to have a more significant influence on the budget than anything else (Forrest, 2017); hence, deciding the correct number of guests is a crucial component of managing a *kumbira*. Additionally, hosts should consider keeping them engaged and creating a lively atmosphere.

#### *Theme 12. Waste Management after the Kumbira*

One of the challenges that come with holding a *kumbira* is the disposal of garbage. After the festivities, the event venue can be left with significant waste, including excess food, disposable plates and utensils, and other items used for the event (Julie, 2021). Disposing of this waste can be tedious and demanding, particularly for the hosts, who may already be exhausted from organizing the event. In some cases, trash bags are left outside where stray dogs can scavenge for food, causing the area to become untidy and unsanitary.

To address the problem of waste management after the *kumbira*, it is crucial to develop a well-planned strategy that ensures proper waste disposal (Dhir et al., 2020). This includes providing ample garbage bins in strategic locations, assigning a designated person to collect the garbage periodically, and ensuring that the waste is disposed of properly. Doing so keeps the environment clean, and the guest's health is preserved (Kfourri et al., 2021). Moreover, proper waste management practices should be part of the event's planning and communicated to the attendees to ensure cooperation.

#### *Theme 13. Other unforeseen tensions during the Kumbira*

Unexpected conflicts may arise during a *kumbira*, especially when some attendees become intoxicated. According to Beck and Heinz (2013), alcohol can interfere with cognitive control processes, leading to a distorted perception of reality and, in some cases, violent behavior. Some event-related issues may not be foreseen, but having a

comprehensive understanding of the common challenges encountered during a *kumbira* is a wise strategy to prepare for these obstacles (Scotti, 2020). As per R9, “*As a host, you should be ready.*”

Additionally, having a clear plan for handling potential conflicts, such as designating a specific person or team to handle such situations, can help prevent and manage conflicts. Moreover, offering non-alcoholic drinks or limiting alcohol consumption may help reduce the likelihood of violent behavior during the event. The host may include inviting guests to come on appropriate time schedules such that binge drinker guests will arrive in the evening so as not to disturb other important guests in the celebration during the day time. It is essential to prioritize the safety and well-being of all attendees and ensure that everyone can enjoy the *kumbira* without any harm or disruptions.

*Theme 14. Limited financial resources, uncontrolled guests, lack of space, and pieces of furniture*

Organizing a *kumbira* can be both physically and emotionally draining for the host. As Singh (*undated*) notes, hosts often spend significant energy and resources to ensure the event runs smoothly. Moreover, it is revealed that *kumbira* hosts were exhausted in planning the celebration and faced other obstacles, such as a limited budget and unavailability of personal equipment, lack of space, and limited furniture.

To finance the *kumbira*, hosts must ensure they have the funds to cover expenses. These challenges require careful planning and budgeting to avoid overspending (Lau & Hui, 2010). After the finances are settled, the host must make plans for any necessary equipment that will be utilized. When borrowing is not an option, renting the necessary equipment is usually more cost-effective because it will only be used for that specific event. Despite these challenges, hosts of *kumbira* remain committed to the celebration and work tirelessly to create an event that brings people together in gratitude and celebration.

*4.3 What was Kumbira Before, and What is it Now?*

**Table 6.** The Difference Between *Kumbira* Before and Now

Before	Now
Conventional Dishes	Foreign cuisines and presence of catering service
Affordable ingredients	Costly ingredients
Everyone came together	Limited people are coming due to COVID-19
A direct celebration	A lavish and catered celebration
Guests are relatives.	Guests are friends

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People offer services for free

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Hiring of servicemen

Regardless of time, food plays a crucial role in creating a sense of togetherness during *kumbira*. Table 6 presents a comparison of *kumbira* from the past to the present. The affordability of traditional dishes and the generosity of guests contributing food and services were emphasized in the past. As described by R2, *“It is far different from the past when shopping was so affordable. Unlike today, things are so expensive that you must worry about the bill amount.”*

According to Green et al. (2013), food prices primarily affect the food selection patterns of hosts in a banquet. When prices of ingredients go up, one may adjust his budget by choosing lesser-priced food on the menu. However, this may not significantly affect those with a higher budget.

Meanwhile, nowadays, a more extravagant affair featuring foreign cuisine is provided by a catering service and the added expense of hiring servicemen to ensure the event's success. As affirmed by R1, *“In the past, the dishes were made at home, and the food was pure Filipino style; these days, banquets are mixed with a lot of international foods. Moreover, catering services are very famous nowadays, and celebrations happen in different places.”*

Rasa (2018) said that hosts prefer catering services due to the personalized and creative events they offer, thus making this service the most successful venture in the food industry. She also added that the trend includes incorporating international cuisines into the menu.

Guests also differ as most relatives attended in the past, while they center around friends today. Additionally, the COVID-19 restrictions affect the guest list. This is in line with the statements of R1 and R3, respectively,

*“The kumbira in the past was fun because the relatives would go, but now it is still fun, but most of the guests are friends of our son or daughter.”*

*“The banquet in the past was more beautiful than today, where you can do everything you want and feel the happy vibes of a celebration. Unlike today, there is entertainment, but only limited people can participate because due to COVID-19, many health protocols should be followed.”*

In summary, the generated themes showed the significance of communal spirit and food in facilitating social gatherings while highlighting the approaches one can take to host a *kumbira*.

#### 4.4 The Application of Kumbira to a KMJT in the Teaching and Learning Process



**Figure 2.** The 6Ps of the Kumbira Model of Joyful Teaching

Educators can use the *Kumbira* Model of Joyful Teaching to enhance their classroom from an uninspiring, unstimulating setup to an engaging, motivating, and joyful learning environment. The core philosophy of KMJT centers around the 6Ps [*Paglaraw*, *Pag-imbatar*, *Pagdigamo*, *Pagpangaon*, *Pag-abi-abi*, and *Paghiayon*], which is based on Backward Design (Wiggins & McTighe, 2005) and the theory of Operant Conditioning (Skinner, 1953) emphasizing the importance of thorough planning and ensuring students that they will be provided with a reward if they will actively participate. The teaching model also incorporates Piaget's Constructivist Learning Theory, which emphasizes active participation in the learning process, and Gagne's Experiential Learning Theory, which emphasizes hands-on experiences. Furthermore, Kolb's (1984) Social Learning Theory improves students' self-esteem and learning motivation by providing detailed and relevant feedback.

The first P (*Paglaraw*) and second P (*Pag-imbatar*) are the initiations phase of this teaching model; this involves planning, stimulating curiosity, and encouraging students to participate in the learning process by reinforcing the use of rewards (Smeyers & Burbules, 2006). *Paglaraw* and *Pag-imbatar* are critical in teaching-learning because they establish the tone for the rest of the students' learning experiences. To continue the progress of knowledge, the third P (*Pagdigamo*) and the fourth P (*Pagpangaon*) of KMJT are critical in the development of the content of the lesson; teachers have a vital role in facilitating this phase of the

learning process. The fifth P (*Pag-abi-abi*) and the last P (*Paghiayon*) are the culmination phase of the learning process. At this point, the learners' mastery of the lesson is assessed, and feedback is given. According to Morris et al. (2021), this step is critical in the teaching and learning process as it determines the success of the strategies employed and whether or not the learning goals have been achieved.

Applying KMJT can transform traditional classroom settings into dynamic and student-centered learning environments. By implementing the 6Ps and adapting them to suit particular contexts, educators can create innovative and stimulating learning experiences for their students, ultimately enhancing learning outcomes and fostering critical thinking, collaboration, creativity, and joy. Consequently, KMJT's implementation, as outlined in Table 7, can be instrumental in the education sector's progress toward more effective and engaging teaching and learning approaches.

**Table 7.** The *Kumbira* Model of Joyful Teaching (KMJT)

Steps in <i>Kumbira</i>	Description	Teaching Implications	Anchored Learning Theories	Classroom Applications
1. <i>Paglaraw</i> (Planning)	This involves selecting a venue, setting a budget, and choosing the food.	When the teacher prepares the instructional process, the teacher plans the instructional objectives, teaching strategies, resources, and classroom design while considering the student's needs and characteristics.	Based on Grant Wiggins and Jay McTighe's Backward Design methodology. The Backward Design model is a planning framework that emphasizes the need, to begin with, the end goals or objectives of education and then work backward to discover the best way to reach those goals. This paradigm emphasizes the significance of rigorous planning and preparation to provide students with successful and meaningful learning experiences (Wiggins & McTighe, 2005).	Before commencing any class, a teacher may create a comprehensive lesson plan aligned with the curriculum guide and the learning standards to ensure effective teaching. This plan should describe the essential topics, materials, and resources for learning.

2. <i>Pag-imbatar</i> (Inviting)	This entails inviting or requesting individuals to attend or join the <i>kumbira</i> . It can also indicate to present an opportunity or make a kind or welcoming gesture.	At this point, the teacher piques the students' interest and motivates them to learn. The teacher aims to captivate and inspire students to pay attention and actively participate in the class.	This is based on the principle of Operant Conditioning, as postulated by B.F. Skinner. This theory suggests that if students are positively reinforced for participating in class, they will be more likely to continue participating and engaging in the learning process (Skinner,1953).	Before the discussion, the teacher may excite students by telling them they would receive a reward or reinforcement if they participated in class.
3. <i>Pagdigamo</i> (Cooking)	Involves combining ingredients and using various methods. Additionally, cooking can serve as a means of social interaction and creative expression.	The teacher will ask students to contribute their opinions and ideas on the subject. This is accomplished by putting the students into groups and enticing them to collaborate and develop ideas. The teacher can utilize the concepts generated throughout the brainstorming session to strengthen the lecture and encourage the learners' critical thinking and creativity. This method fosters active engagement, teamwork, and a	The foundation for this is Jean Piaget's Constructivist Learning Theory. According to this notion, learners enhance their understanding by actively engaging in learning. The teacher's responsibility is to establish a learning environment that encourages and supports this process (McLeod, 2023).	The teacher may ask students questions that connect the topic to real-life experiences. By doing so, teachers can raise student interest and participation in the learning process.

		deeper comprehension of the subject by stimulating a dynamic and inclusive learning environment.		
4. <i>Pagpangaon</i> (Eating)	This is when guests serve and enjoy food. It is the time when guests savor the flavors of each course.	During this learning phase, the teacher introduces the lesson's material to the students using lectures, discussions, demonstrations, and multimedia presentations to help them grasp it better.	Based on Robert Gagne's Theory of Instruction's fourth phase (Present the content), the instructor communicates new knowledge clearly and in an ordered manner (DeBell, 2019).	At this time, the teacher will use the instructional materials that have been prepared to start the discussion formally.
5. <i>Pag-abi-abi</i> (Entertaining)	This brings delight to the visitors by conversing with them, and ensuring that their needs are addressed. The purpose of entertaining the guests is to create a pleasant and enjoyable atmosphere that facilitates relaxation, socialization, and	In order to encourage active participation, and aid students in remembering the class's content, the teacher incorporates joyful and engaging activities into the lesson at this point.	David Kolb's Experiential Learning Theory (ELT) is the foundation for this stage of learning. ELT emphasizes the importance of hands-on experiences in creating a more engaging and practical learning experience by integrating students into activities that are fun and relevant to their interests and needs (Kolb,1984).	After the discussion, the teacher will give activities to ensure students' retention of the topic. These activities will cater to different learning styles, including games, role-playing exercises, group discussions, and other interactive techniques.

entertainment for the guests.

6. <i>Paghiayon</i> (Acknowledging)	This includes acknowledging the visitors' presence, recognizing their role in the <i>kumbira's</i> success, and giving them a sense of worth and appreciation.	The teacher expresses gratitude to the students at this point for their enthusiastic involvement in class. This is a crucial step in the teaching-learning process because it motivates students to keep up their active class participation and helps to reinforce good behavior. The teacher acknowledges the students' efforts and contributions to the lesson by expressing gratitude to them.	This stage is based on Albert Bandura's proposed Social Learning Theory. According to this theory, teachers can encourage learning by offering detailed, quick, and relevant feedback on students' performance. Teachers can enhance students' self-esteem and learning motivation by recognizing their efforts (Bandura & Walters, 1977).	The teacher will assess students' performance and provide personalized feedback, ultimately assisting them in reaching their full potential.
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## 5. Conclusion and Recommendations

*Kumbira* is a celebration of food and a demonstration of gratitude to God during a fiesta celebration. The festivities are enriched by cultural beliefs and traditions deeply ingrained in Cebuano society. Additionally, the sensory experience of food can activate the brain's reward system, eliciting feelings of pleasure and satisfaction, making food a potent source of enjoyment in *kumbira*. Despite limited financial resources, inadequate resources, and challenges with guest accommodation, waste

management, and unforeseen tensions, guests are treated with utmost hospitality during the celebration.

Nonetheless, *kumbira* remains a treasured aspect of the Cebuano culture, showcasing the enduring significance of food as a conduit for celebration, thanksgiving, and cultural expression.

Moreover, as the basis for KMJT, the Cebuano banquet has the potential to transform traditional classrooms into dynamic, student-centered settings that promote effective learning outcomes. To capitalize on this potential, the study recommends that the education sector offer seminars on using KMJT in basic education to promote students' critical thinking, teamwork, creativity, and joy. Furthermore, the study suggests that the local government give free cooking seminars for traditional Filipino cuisines to introduce younger generations to authentic Filipino dishes, hence supporting the preservation of traditional Filipino cuisines. Finally, the study recommends additional research to evaluate KMJT's usefulness in enhancing teaching and learning methods, emphasizing its potential to foster innovation and effectiveness in the education sector.

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