



EDEL DANCE: A HEALING RITUAL OF TAGAKAULO TRIBE OF BARANGAY DATU DANWATA IN MALITA, DAVAO OCCIDENTAL

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ABSTRACT

For millennia, faith healing has been practiced in many nations to prevent, diagnose, and treat health issues (Peprah, P., et al., 2019). Faith healing is the concept that by having faith, one may be healed. Prayer or supernatural intervention are generally used to accomplish this. The goal of this research is to learn more about "Edel Dance: A Healing Ritual of the Tagakaulo Tribe in Barangay Datu Danwata, Malita, Davao Occidental, Philippines." Storytelling, focus group discussions, observations, and in-depth interviews are all used by the researcher. Families that took part in the Edel Dance enjoyed spiritual, bodily, and emotional healing, especially when a sibling died. Their God, who created humanity and the cosmos, was tied to this concept. As a result, traditional methods of thinking and doing things have been preserved and continue to be practiced today. The Tagakaulo Tribe has traditionally resided in the provinces of Davao Del Sur and Sarangani, particularly in the towns of Malalag, Lais, and Talaguton Rivers, Santa Maria, Davao Occidental, and Malita and Malungon, Sarangani. The Tagakaulo tribe traveled south of Mt. Apo from the Davao Gulf's western beaches a long time ago. There are around 71,356 native speakers in the country (2000, SIL International). Tagakaulo is connected to the Mandaya, Kalagan, and Kamayo dialects and belongs to the Austronesian and Malayo-Polynesian language families. Tagakaulo means "headwater dwellers" (olo sa tubig) or "headwater dwellers" (olo sa tubig) or "headwater dwellers" (olo sa tubig) or "headwater dwellers" (olo sa tubig). Lowland, coastal, riverine, valley, mountain, highland, and plain habitats were all present. Their main sources of income were agriculture, fishing, and paid labor, and they lived completely sedentary lives. Primogeniture runs across each upland river valley or highland plain (right of succession belonging to the firstborn child). The datu, who is in charge of civic and labor obligations, is a significant person in their culture; a powerful datu may be captured or purchased. Each datu is the self-governing chief of a region. The Tagakaulo tribe's lifestyle is influenced by religious beliefs, ceremonies, and customs. They are touched by supernatural phenomena because they think ghosts are also part of the community. Their religious views represent their relationship with the divine realm, which has an impact on how they should act, behave, and interact with the unseen world. As a result, traditional belief systems and rituals have survived and continue to be practiced today. All aspects of our life are influenced by cultural belief systems and customs. As a result, in order to preserve these notions and traditions, research that is in tune with other cultures' beliefs and practices should be promoted. Furthermore, studies like these will aid in the spread of understanding as well as acceptance and respect for diverse faiths' views, practices, and faith.

KEYWORDS: Edel Dance, healing, Tagakaulo Tribe, Faith healing

INTRODUCTION

Faith healing has been used in many countries for millennia in the prevention, diagnosis, and treatment of health problems (Peprah, P., et al., 2019). Faith healing is a belief that someone can be healed by having faith. This is usually accomplished through prayer or divine intervention. Today, faith healing can have positive effects on our bodies and brains. However, it has the potential to become a self-fulfilling prophesy. A self-fulfilling prophesy is a belief that something will happen or has already happened because we believe it will

happen (Stack, C., 2018). Faith healers believed that by praying or doing other rituals that invoked a divine presence and power, they might bring an illness or crippling bodily condition to an end (Sharma, D., et al., 2020). Because it is mentioned several times in the New Testament that Jesus cured people by the power of touch, also known as faith healing, the majority of believers are Christians.

In the Philippines, research on Filipino Christians' religious practices and beliefs, notably faith healing, has been minimal. Many people are against faith



healing since it often leads to individuals avoiding medical care, while others feel it is useful and that religious people who practice it should be recognized and accepted. Most Christians in the Philippines use faith-based techniques to deal with life's challenges, including health concerns. Religious activities such as faith healing, as well as begging God's guidance, direction, and miracles, are widespread among Filipino Christians due to their strong religious convictions (Lagman, R., et al., 2015). In the area, faith healing is still practiced, especially among the elderly. Many of them feel that their strong religious convictions will aid them in overcoming their physical ailments. They used Edel Dance, a Tagakaulo Tribe traditional dance from the Barangay of Datu Danwata, to perform healing rituals at one of the barangays in Malita, Davao Occidental. As a result, the purpose of this study was to look into and explain the tribe's faith healing procedures, as well as how they are kept alive.

The purpose of this study was to discover their healing rituals and belief systems, as well as to observe, investigate, gather insights, and finally discuss Tagakaulo faith healing practices and belief systems in Barangay Datu Danwata, Malita, Davao Occidental. This research drew on historical data and combined it with in-depth interviews with Tagakaulo tribal elders. It should be mentioned that Tagakaulo tribes can be located in Davao del Sur, Davao Occidental, and South Cotabato, hence their customs may differ.

METHODOLOGY

Research Instrument

A researcher-created interview guide was employed as the research instrument in this study. According to DBM and San Jose, the interview guide is utilized as an instrument to 'dig information' that is pertinent to the research. The interview guide questions in this study were based on the research questions.

Research Design

This research drew on historical data and combined it with in-depth interviews with Tagakaulo tribal elders. It should be mentioned that Tagakaulo tribes can be located in Davao del Sur, Davao Occidental, and South Cotabato, hence their customs may differ.

Data Collection

In the collection of information from the participants, the research followed the four steps mentioned by Franca (2021). These steps were asking permission, formulation of research questions, conducting an interview, and analysis of information. Asking for permission. At this stage, the researcher asked permission from the National Commission of Indigenous Peoples (NCIP). Under Philippine law, all studies concerning Indigenous people

(IP) are the concern of this office. The researcher was recommended to the Tagakaulo tribal council by the NCIP. After that, the researchers asked the consent of the Tagakaulo tribal council and the elders regarding the conduct of the study. Before the conduct of formal interviews, the research strictly observed the interview protocols such as confidentiality, withdrawal, and benefits. It was done to address the ethical guidelines. Formulation of research questions: During this second stage, the researcher constructed the interview-guide questions. The interview guides were given by the researcher to the expert validators for face, content, and construct validity. Conduct of interviews At this stage, the researcher conducted the focus group discussions among the 20 selected elderly participants. The average age of the participants was 58 years old. Analysis of information after the interviews, the researcher transcribed the recorded information and submitted it to a data analyst for interpretation.

Research Participants

The research participants were purposively chosen by the Tagakaulo tribal council of Barangay Datu Danwata in Malita, Davao Occidental based on the goal of the study. The council chose 20 elderly people who had first-hand knowledge of the Tagakaulo belief systems and cultures.

RESULTS AND DISCUSSION

The Tagakaulo Tribe: Their traditional domains are in Davao Del Sur and Sarangani Province, specifically in the towns of Malalag, Lais, and Talaguton Rivers; Santa Maria, Davao Occidental; and Malita and Malungon, Sarangani Province. Long ago, the Tagakaulo tribe migrated from the western beaches of the Davao Gulf and south of Mt. Apo. There are about 71,356 native speakers in the country (2000, SIL International). Tagakaulo is connected to the Mandaya, Kalagan, and Kamayo dialects and belongs to the Austronesian and Malayo-Polynesian language families. "Inhabitants of headwaters (olo sa tubig) or headwaters of rivers and streams," Tagakaulo interprets. The lowland, coastal, riverine, valley, mountain, highland, and plain were all part of their diversified habitat. Their way of life was completely sedentary, with agriculture, fishing, and paid work as their primary sources of income. Primogeniture passes down each upland river valley or highland plain (the right of succession belonging to the firstborn child). The datu, who oversees civic and labor obligations, is central to their culture; a prominent datu may be secured, either by capture or purchase. Each datu is the self-governing chief of a territory.



Edel Dance of the Tagakaulo Tribe of Datu Danwata:

The Tagakaulo people of southern Davao execute the Edel, a ceremonial dance. It tells a story about death and vengeance. Three women carrying votive torches enter the dance, mourning the death of a relative. Following them are guys playing the udol, also known as edel, a long wooden melodic instrument. The women express their anguish eloquently by holding spears and banging the udol in an angry rhythm that contrasts with the music's steady tempo. After then, a male priest dances and invokes the spirits to guide the deceased's soul. Finally, two spear-wielding warriors appear and dance madly in a circle before fleeing into the woods, presumably to get revenge by securing their opponents' heads.

The Tagakaulo clan of Barangay Datu Danwata is known for their own variation of the Edel dance. One of the elders mentioned that they would prepare various things for the ritual, such as the "pasapling" – simhot sa mamot (smelling the aroma of a plant or flower) while performing the Edel with udol and a gong. This is done three days after the body of one of their siblings or a family member has been buried. This entails physical, emotional, and spiritual healing for members of the tribe's extended family. It also performs with a great deal of joy and satisfaction. When the ceremonial dance is conducted, there are no painful moments. They believed that the deceased family member had already gone to be with their Creator in paradise.

On the other hand, the intangible culture of indigenous peoples is formed by their religious belief system, which embodies the interconnection of everything in their universe. Their universe is a complex web of activities that span the realms of physical reality and the realms of the unknown. The individual's, community's, and environment's well-being are all influenced by this symbiotic interaction. It is believed that if this bond is broken, individuals will suffer harm, and natural disasters will wreak havoc on the ecosystem. Also, mediums act as a link between the world of the dead and the world of the living by using rituals and ceremonies to heal people and make them feel whole again.

The majority of Tagakaulo shamans' rituals are performed in order to heal illnesses and restore a person's wholeness. From the moment a kid is conceived to the moment he or she dies, the Tagakaulo practice the ceremonies that are specific to an individual's life cycle in order to ensure his or her wellness and good fortune. Some of these rites are also linked to agriculture, peace treaty celebrations, and business deals, including parties and labor.

Recommendations and Implications

The Tagakaulo tribe's lives are influenced by their religious beliefs, ceremonies, and traditions. They are affected by supernatural events because they believe that ghosts are also members of the community. Their religious views express their relationship with the divine realm, which impacts how they should act, how they should behave, and how they should interact with the unseen world. So, these traditional ways of thinking and doing things have been kept and are still done today.

All elements of our life are influenced by cultural belief systems and customs. As a result, studies that are in line with the beliefs and practices of various cultures around the world should be encouraged in order to preserve these ideas and traditions. Furthermore, these types of studies will aid in the dissemination of awareness, as well as inspire acceptance and respect for the views, practices, and faith of many religions.

It is difficult to preserve cultural heritage in this technologically advanced and liberalized world. The Tagakaulo elders' and members' cohesiveness and participation, on the other hand, is the key to resurrecting and spreading their beliefs and traditional practices, not only for tribal members but also for outside groups. Also, educational institutions are the best places to learn about the Tagakaulo tribe's folk traditions and customary beliefs and spread that information.

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