



VALUE SYSTEM AND CULTURAL DIVERSITY OF RADIO SOAP OPERA LISTENERS

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Abstract:

One of the pastimes of mountain people in the barangays of Cebu City is listening to radio drama. This became revolved on their daily lives across generations since it depicts and mirrors their everyday living aside from the advent of modern technology. The researcher is challenged to conduct this study in order to find out how culture is diverse in relation with their attitudes and value system. Hence, this study sought to determine the respondents' profile along the following core values: Life Sustenance, Human Dignity, Social Responsibility, Spirituality, and Nationalism. The findings revealed majority of the listeners are from age bracket of 10 to 19, females, married, secondary students, and Catholic Christians. The radio soap operas listened to portray the values of self-reliance, and goal orientation. They were also encouraged to nurture the sense of responsible citizenship, social justice, and concern for others. Based on the findings, it can be concluded that the listeners' choice of radio soap opera depends on their availability of time, likes and dislikes, attitudinal and valuing emotions. Their demographic profile tends to influence their attitudes and value system on different levels of desirability with human dignity having the most influence

Keywords: Attitudes, cultural diversity, radio soap opera, value system

1. INTRODUCTION

Interaction of people among different backgrounds shows an increasing trend of globalization from diverse beliefs and backgrounds than ever before. The advent of technology and its subsequent popular explosion into the world's culture, radio soap opera became a creation that involved all aspects of the media even if it is broadcasted live in the mind of one person. Presented as entertainment, the whole mind, soul, and body are mirrored on what is dramatized from the different radio networks. Radio still plays a vital role in today's world. Radio is more than just announcers, news and songs. Radio is about companionship and the emotional connection with the listener (Gibraltar Regulatory Authority, n.d.). As a valuable medium of the masses, Collins Dictionary defines value system as the set of values according to which people, a society, or organizations regulate their behavior. According to UNESCO (2017), the most dynamic and engaging a medium in the 21st century is listening to radio due to offering new ways to interact and participate. This powerful communication tool and low-cost medium can reach the widest audience, including remote communities and vulnerable people such as the illiterate, the disabled, women, youth and the poor. Furthermore, it offers the communities a platform to intervene in public debate, irrespective of their educational level, provides an opportunity to participate in policy and decision-making processes, and protect and promote the diversity of cultural expression.

Through the years, radio stations in operate under tight margins; therefore any adverse policy change will affect stations' ability to stay in business. In addition to serving as the lifeblood of emergency communication, they also provide jobs and play a day-to-day role in the lives their communities. There is every reason to support radio stations' continued existence rather than put them in jeopardy, especially in the wake of a recession and natural disasters (PSC Online, 2011). As a matter of fact, radio stations play a critical role and form part of the critical communication channels that are used to consume information. Looking back to evolution, communication is one of the key ingredients that fueled development. Through critical thinking, and exchange of information, men built societies, improved standards of living, and even now as communication are facilitating the next invention. Considering its other benefits, it brings everyone together, both the young, old, poor, and rich. Everyone can share their opinions, and through that create understanding and tolerance among communities and individuals. Radio is one of the top places that people learn and get rid of ignorance. While not all radios are an education center, some of them make an effort to educate, especially on matters concerning society as a whole. Back to radio, people might be wondering why it holds any significance, well if there have any doubts and hope to put them to rest by taking a look

at the role it plays in modern society. It plays a key role in socializing and helps people find happiness, especially during hard times. By playing music, and talking about interesting topics, radios provide high-quality entertainment that is free of charge and fulfilling to the listeners. The radio industry provides a lot of employment, helping people grow their careers and live a comfortable life. To ensure that people are useful members of society, it is crucial to avail jobs, and give them an opportunity to do their part in development. It is for this reason that radio is important, as it employs a lot of people (WR Media, n.d.).

This is one of the revolving factors on how a Filipino value system be rediscovered according to the genre of running radio drama. To recall, this is well-defined by the way of people live their life as an influence of one's culture. It is the set of values or the value system that a majority of the Filipinos have historically held important in their lives consisting their own unique assemblage of consistent ideologies, moral code, ethical principles, etiquette and cultural and personal values that are promoted by their society (Capule, 2015). According to Ralph (1990), without a value system a people loses its sense of shared coherence and shared direction. Thus a value system has a conservative element in the sense that it sustains through time what a culture considers as the way things should be. As a general description, the distinct value system of Filipinos is rooted primarily in personal alliance systems, especially those based in kinship, obligation, friendship, religion, and commercial relationships (Definitions.net).

Several studies the role of radio such as the study of Al-hassan, Andani, & Abdul-Malik (2011) who established that Simli Radio has worked to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. The station has been an appropriate medium that has facilitated an interface between duty bearers and rights holders. Another significant thing, while it can feel like moving toward immersive forms of storytelling with the advent of virtual reality, there is a beautiful simplicity, almost a purity, to radio dramas. They are not overly complicated—they tell a story in a clear, straightforward way. There is a wonderful intimacy to listening to someone act right in your ear, like a stranger telling you a secret. It is captivating in a way other forms cannot be. And it can take the story with anywhere while keeping the eyes up (Cabral, 2017).

In the classroom setting, the adaptable radio drama activities promote students' collaboration in a low-stress environment that encourages speaking and integrates reading, writing, and listening skills as well (Maiullo, 2018). The effect of a radio program when it is transmitted to public outlets has no evidence supporting the individual mechanism; the social channel increased rejection of violence against women, support for gender equality, and unexpectedly, increased pessimism regarding the future decline of violence (Arias, 2016). The project of Hargreaves & Rolt (2005) developed it with the main objective of the course is for the participants to understand the principles of good entertainment-education and to develop skills in writing serial radio drama. They affirmed that implementation of what is learnt will help reduce the likelihood of violent conflict and ultimately build capacity for peace for radio is a very powerful form of communication that motivates while entertaining, creates bonds among community members, and sets a social agenda, while telling a story people want to hear.

Those afore mentioned influences of radio could also be prevalent on the different sides of value orientations in the field of cultural education respectively as far as radio's influence the listeners' attitudes and values. According to Valerian as cited in Botalova et al. (2016), value orientations, along with beliefs, attitudes and principles characterize the orientation of the person, including the pedagogical orientation, and therefore have an impact on human behavior. As far as the manner of listening to radio soap opera, listening is a social and contextual act. The communication partner can only judge the listening qualities by the situational listening behaviors. This means that effective listening must also be seen as the listener's adaptability to that context and points out that it is important to respond in a manner that will facilitate shared meanings, contribute to accomplishing tasks, and develop satisfying relationships (Adelmann, 2012). In a broad sense, people grow up immersed in various cultures all at once—family, country, region, sexual orientation, religion, socioeconomic class, etc.—and sometimes the specifics of those cultures seem to be hard-wired into thinking and the ways in which communication takes place (Lumen Boundless Communications, n.d.)

Radio as a form of mass media shows importance according to the findings of Florescu (2014) That information presented accessibly, nicely attracts the child or the youth and stimulates it intellectually and affectively and a convergent action school-mass-media focalized on the student can be extremely effective in the formation of necessary aptitudes in the modern society, but it has to be extremely efficient in aptitude formation necessary to the modern society, because it has to be used correctly because family, school and mass-media model behavior. In addition, radio's cultural influence was very strong, without the constant bombardment of visuals and advertising the power that these spoken words held were stronger than ever. There was no competition with television or other media forms. Much like television, and other forms of entertainment it represented the views and values of the era. In a sense, radio broadcasting (or narrating) was similar in some regards to oral cultures, where the word held much power. "Moreover, skilled oral narrators deliberately vary their traditional narratives because part of their skill is their ability to adjust to new audiences and new situations (Ong as cited in Berljawsky, 2009)."

Another phenomenal claim was posited by Tyler as cited in Stefanyshyn & Kendell (2012) radio broadcasting is one of the greatest educational tools which has ever been placed at the disposal of civilized man. It is an instantaneous, universal means of communication. It is not a new art, but is a means of multiplying the efficiency of oral communication just as the printing press multiplied the effectiveness of the written word. In addition to that, it

has certain decided advantages over the printed page which it in part supplants and in part supplements". Moreover, the radio and the television, in their vast arrays of

Features and widen the horizons, visions, perceptions, articulation, reasoning and world-view of the child. They educate, inform, entertain, publicize, socialize, communicate and liberate individuals including children from pettiness and shortsightedness. Children could also learn good manners and etiquettes like respect for elders and authority through listening to radio or watching television programmer. Thus, through their variety exhibitions and shows, the radio and the television inculcate in a child the good habits of accommodation, tolerance and open-mindedness (Nwankwor, 2010).

Does radio drama on the road of extinction? Some studies suggest that the content of the broadcasting channel must be balanced like, social, cultural, entertainment, advertisement informative and educational programs should be included in the contents of FM Radios. FM stations should give focus to the local issues of the area and try to develop the society rather than playing a destructive role in society (Khan & Pembecioğlu, 2015). Additional research into soaps as a source of hidden persuasions is needed on the part of advertising academics to address such issues as the reaction of viewers to product placements, the influence of characters on audiences in other cultures and subcultures, and the potential of characters as positive influences (Stern & Russell, 2007). Modern popular culture is unthinkable without the early influence of radio. Entire genres of music that are now taken for granted, such as country and rock, owe their popularity and even existence to early radio programs that publicized new forms (<https://tinyurl.com/apa282vk>).

As an agent of change, the researcher as a social studies educator conducted this study in order to explore the value system and cultural diversity of radio soap opera listeners along the following aspects: life sustenance, human dignity, social responsibility, spirituality, and nationalism.

The current investigation is also anchored by four constructs namely: (1) the vision of the Department of Education (2013) mandating 'We dream of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential and contribute meaningfully to building the nation' with emphasis of being *Maka-Diyos* (Godly), *Maka-tao* (humane), *Maka-kalikasan* (nature oriented) and *Maka-bansa* (nationalism); (2) Article XIII of the 1987 Philippine Constitution-Section 1 stipulates that the congress shall give highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic, and political inequalities, and remove cultural inequities by equitably diffusing wealth and political power for the common good (De Leon, 1997). (3) Kapwa (*fellow*) Theory of Virgilio Enriquez stating that 'the study of values is a very effective way of unpacking the influences of culture on one's behavior, thought, and affect. At the same time, values can be and have been linked to very important social issues in the Philippines — leadership, national identity, influences of socialization agents, etc. (Clemente et al. 2008); and (4) Listening in Language Comprehension which is not a passive process of simply receiving the incoming data; it creates meaning in a multilevel and interactive way. According to Anderson (1985), there are three stages of listening comprehension: perceptual processing, analyzing, and utilization. First, listeners use her linguistic knowledge to recognize the meaningful units in the flow, and then store these units in short-term memory, and finally match the units with their extant knowledge to accomplish comprehension. Beginners will pay more attention to linguistic details, while for listeners with higher language proficiency, the processes gradually become simultaneous and automatic and they will put more effort in the comprehension of the context (Gu, 2018).

2.PURPOSES OF THE RESEARCH

The study aimed to investigate the value system and diverse culture of radio soap opera listeners in contributing to the development of Cebuano culture. Specifically, it sought to (a) determine the demographic profile of the radio soap opera listeners (b) explore the type of radio soap operas listened to along the core values and (3) examine if the demographic factors tend to influence the respondents' value system. Results of this study are deemed beneficial to the people in the academe-teachers, students, administrators, radio stations, and the community. Education leaders may use the result of this study to forge decision-making initiatives, policies and programs necessary to specifically address the training needs of values education and social teachers in the field with respect to pedagogy consistent to the mandate of the Department of Education consistent to the underpinning theory of the present curriculum.

3.RESEARCH DESIGN

The study used the normative-descriptive method. A purposive sampling design identified the participating mountain barangays of Sirao and Guba, North District of Cebu City, Cebu where the researcher was assigned. The two mountain schools were also considered based on student population and number of radio drama listeners who used their times as part of daily chores in life.

4.PARTICIPANTS

Two hundred (200) participants out of the total 8,334 residents participated in the survey. The target was to have a 100% sample as respondents who really listened to radio soap opera produced by three radio stations in Cebu city namely: Radio Mindanao Network, Radio Global Media Arts, and Bombo Radyo Philippines.

5. INSTRUMENTS

In this study, the instruments used were the following: (1) questionnaire for the demographic profile of radio soap opera listeners comprising their age, gender, civil status, educational background, occupation, and religion (2) checklist of the type of running radio soap opera produced by the radio stations (3) core values questionnaire containing seventy-five item questionnaire divided into five parts that measure the value system on Part I- Life Sustenance, Part II- Human Dignity, Part II- Social Responsibility, Part IV- Spirituality and Part V- Nationalism.

6. DATA COLLECTION AND ANALYSIS

Data were gathered with the use of questionnaire which was personally distributed by the researcher through the respective school principals of Sirao Integrated School and Guba National High School. The administration of the questionnaire was done only upon the approval of the researcher’s letter requesting permission from the schools division superintendent for him to administer the questionnaire. Likewise, the residents of the respective two mountain barangays upon the approval of the barangay chairmen were sought.

7. RESULTS AND DISCUSSION

Results of data analysis and discussion are presented in this section according to the sequence of the objectives in the study.

Table 1 shows the demographic profile of the respondents of the study. In general, majority of radio soap opera listeners are in the adolescence group with ages ranging from 10 to 19 years old (41.5%). Most of these group spent their times listening to running episodes suited to their tastes especially after school classes when they got home and tuned in during late afternoon until evening time. Since the gender profile is predominantly females (61%), it is a woman’s world in so far as radio soap opera is considered and that they were much entertained with the series of the stories because of the emotion of each character since they could deeply imagine while doing house hold chores. It could be pictured out also that family plays an important role since majority of the respondents are married listeners (48.5%). This means that couples were conveyed as great characters on different responsibilities such as caring and guiding their children during ups and downs of life. When it comes to educational background, the profile revealed that most of them are high school level (34%) whose roles and status in the family are felt and that they are engaged in those episodes especially modern expressions and other stories about teen agers’ love affairs, betrayal, and sworn promises. These respondents are mostly dependent or not still employed (38%). Finally, the last profile shows that radio soap opera listeners are predominantly Roman Catholics (95.5%). This indicates that some themes of the radio drama exerts significant influence on shaping the basics of religious beliefs as this could entertains the sense of spirituality and establishing personal relationship with the creator with the intervention of saints and other mythological narrative stories for these radio program.

Based on the findings of the respondents’ profile, it is consistent to state the relevance according to WR Media (n.d.) on the benefits it brings everyone together, both the young, old, poor, and rich. Everyone can share their opinions, and through that create understanding and tolerance among communities and individuals. Radio is one of the top places that people learn and get rid of ignorance. While not all radios are an education center, some of them make an effort to educate, especially on matters concerning society as a whole. Likewise, the trend matches with the assertion of Capule (2015) on giving emphasis with the lessons learned from listening to radio soap opera in relation to value system that a majority of the Filipinos have historically held important in their lives consisting their own unique assemblage of consistent ideologies, moral code, ethical principles, etiquette and cultural and personal values that are promoted by their society.

Table 1. Demographic Profile of the Radio Soap Opera Listeners

Personal Information (N= 200)	F (%)
Age Range	
60 above	14 (7)
50-59	17 (8.5)
40-49	29 (14.5)
30-39	25 (12.5)
20-29	32 (16)
10-19	83 (41.5)
Gender	
Male	78 (39)
Female	122 (61)
Civil Status	
Single	94 (47)
Married	97 (48.5)
Widow/Widower	8 (4)
Separated	1 (0.5)
Educational Background	
College Graduate	10 (5)
College Level	15 (7.5)

Vocational	1 (0.5)
High School Graduate	39 (19.5)
High School Level	68 (34)
Elementary Graduate	21 (10.5)
Elementary Level	42 (21)
Others/No Education	4 (2)
Occupation	
Employed	16 (8)
Unemployed	61 (30.5)
Self-employed	46 (23)
Student	76 (38)
Out of School Youth	1 (0.5)
Religion	
Roman Catholic	191 (95.5)
Jehovah’s Witness	2 (1)
Protestant	4 (2)
Bible Baptist	3 (1.50)

The type of radio soap operas listened to are presented in Table 2 by percentage and rank according to the core value along life sustenance. It can be gleaned from the table that Mga Asoy ni Teban ug Golyat (*Stories of Teban and Golyat*) ranked first (48.10%) for the respondents. This would mean that they considered drama as the item that gave them the highest value in life sustenance. Aside from that, the stories of Teban and Golyat was the most popular entertainment presented across the Visayan regions mostly during several fiesta of many barangays who are speaking Cebuano language due to their witty talents, products endorsed from advertisements and funny type of encouraging people to live with simplicity and resiliency amidst hardships of life One of the respondent’s statements is cited as follows:

“I have no other pastimes, because my job is only through making barbecue sticks. And so I just like to listen to radio dramas together with my friends here until we start to eat our snacks”.

The respondent’s claim implies further that the craft of sculpting barbecue sticks made of bamboo helped him in providing the lifer sustaining needs as influenced by listening to radio drama. On the other hand, Gabayan sa Kaayuhan (Guide to Wellness) placed at the last rank (3.82%).

Table 2: Title and Type of Radio Soap Operas Listened along Life Sustenance

Title	Type of Radio Soap Opera	F (%)	Rank
Mga Asoy ni Teban ug Golyat (<i>Stories of Teban and Golyat</i>)	Fantasy, comedy about self-reliance	63 (48.10)	1
One More Try	Love story, heavy drama about goal orientation	45 (34.35)	2
Matag Tulo sa Luha (<i>Every Drop of Tears</i>)	Heavy drama about self-reliance	9 (6.87)	3.5
Alang Kanimong Kapuso (<i>For You Lovely Heart</i>)	True to life story about work ethics and creativity	9 (6.87)	3.5
Gabayan sa Kaayuhan (Guide to Wellness)	True to life story about health and respect for life	5 (3.82)	5
Total		131 (100)	

The data suggest that health is one of the concerns among the listeners of radio soap opera. The study of Gu (2018) aligns with this even if it is on the least item since they paid more attention to linguistic details, processes it gradually which became simultaneous and automatic and they put more effort in the comprehension of the context.

As shown in Table 3, the radio drama entitled Kini ang Akong Suliranin (*This is My Problem*) is in the first rank (24.62%) out of eleven running programs.

Table 3: Title and Type of Radio Soap Operas Listened along Human Dignity

Title	Type of Radio Soap Opera	F (%)	Rank
Kini ang Akong Suliranin (<i>This is My Problem</i>)	Daily true to life story about respect for human rights and health	131 (24.62)	1
Kung Ako Ang Pasultion (<i>If I Were to Say</i>)	Comedy/serial letter sending about freedom and aesthetic values	124 (23.31)	2
What’s the Style	Fantasy, comedy/serial about self-discipline and self-worth	91 (17.11)	3
Pangkuy ug si Estoy (<i>Pangkuy and Estoy</i>)	Comedy/ serial about temperance and self-esteem	68 (12.78)	4

Diskarte Pre <i>(Strategic Buddy)</i>	Serial/comedy about self-worth and integrity	45 (8.46)	5
<i>The Ugly, The Uglier, The Ugliest</i>	Comedy drama about aesthetic values and freedom	38 (7.14)	6
Kasingkasing Samaran <i>(Wounded Heart)</i>	Heavy drama about freedom and self-worth	12 (2.26)	7
Ugat ng Kahapon <i>(Root from Yesterday)</i>	Heavy drama about integrity and respect for human rights	8 (1.50)	8
Ang Pikoy Ni Tikoy <i>(The Pet of Tikoy)</i>	Comedy series about integrity and respect for human rights	7 (1.32)	9
Olivia	Heavy drama about self-worth and respect for human rights	5 (0.94)	10
Mapaglarong Tadhana <i>(Playful Fate)</i>	Heavy drama series on freedom	3 (0.56)	11
Total		532 (100)	

This type of letter sending episode depicts the Cebuano local culture since the anchors of this program are duly expert in the field of health and legal matters. Since they are well entertained through listening, an additional know-how could be grasped out of the scenes depicted. These experiences and stories can be understood through anchoring the claim of the Gibraltar Regulatory Authority (n.d.) on the whole mind, soul, and body are mirrored on what is dramatized from the different radio networks. Radio still plays a vital role in today’s world. Radio is more than just announcers, news and songs. Radio is about companionship and the emotional connection with the listener. On the other hand, ranked least (0.56%) is the Mapaglarong Tadhana (*Playful Fate*). In contrast with the rest of the running drama, this is not so patronized or listened to since the language is purely Tagalog and not that accustomed spoken by the Cebuano listeners.

Based on the findings there is a degree of choosing and agreeing the type of radio dramas based on the language spoken as well as the acceptance of fate across the genre revolving opinions, physical appearance, domesticating animals, valuing friendship, and reminiscing wholesome memories from the past. Likewise, an understanding for every human and the need for developing human dignity along its sub-values such as self-esteem, individual identity, freedom and interest in the artistic episode of life and self-actualization is emphasized. In general, they have high regard of giving respect for human rights and freedom from manipulation and exploitation. A respondent stated this way:

"There are lots of learning that we can reap in terms of physical, medical, psychological, especially on legal aspects from the letter senders. In fact, I laughed with those legal advices when I did not know even if I am already a seasoned professional. This is a big help for those having lesser knowledge which can be shared to them".

Table 4 presents the value of social responsibility wherein first in the rank among radio soap operas listened to entitled Police Report (25.90%) and a tie of rank (6.5%) for Text Pal and Engkwentro (*Encounter*) with a general theme of social justice and suspense drama. This goes to show that the roles of police officers are credible on enhancing the trust of people towards the government service along different crimes and establishing penalties for law breakers in the society. Every encountered problem of people from different walks of life can also be a greater influence for Cebuano people even on different folks and fantastic programs that suit the taste of the listeners’ likes such as half vampire and super heroes with the characters of government officers from different agencies.

Table 4: Title and Type of Radio Soap Operas Listened along Social Responsibility

Title	Type of Radio Soap Opera	F (%)	Rank
<i>Police Report</i>	True to life story about social justice and concern for others	65 (25.90)	1
Manananggal In the City <i>(Vampire like In the City)</i>	Comedy fantasy/serial about concern for others	62 (24.70)	2
<i>Chat mate</i>	Suspense drama about social justice	52 (20.72)	3
Si Darna Ug Si King <i>(Darna and King)</i>	Comedy fantasy drama series about concern for others and conservation	48 (19.12)	4
<i>Senior Inspector Bravo Salvacion</i>	Suspense drama about responsible citizenship and concern for others	10 (3.98)	5
<i>Text pal</i>	Suspense drama about concern for others	7 (2.79)	6.5
Engkwentro <i>(Encounter)</i>	Suspense drama about responsible citizenship	7 (2.79)	6.5
Total		251 (100)	

Since the programs are within the context of the Cebuano culture, the fundamental idea that is aligned with the study of Berjasky (2009) adhering that skilled oral narrators deliberately vary their traditional narratives because part of their skill is their ability to adjust to new audiences and new situations. The listeners could generate solutions to their problems the moment they could understand the context of the different radio soap operas under the value of social responsibility. According to one of the respondents who commented about the first in rank radio drama:

"I am fond of listening to radio soap opera regarding police report. I can get exact information. We could also know the happenings of our society today because this police report does not only an opinion of the producer because it did really happen".

Table 5 gives the title of radio soap operas related to the value of spirituality. The listeners revealed that Handuman sa Usa ka Awit (*Memory on the Song*) is the most listened which raked first (39.48%) which talk's about daily true to life story sent by fanatic audiences usually played in the afternoon time. Each theme song has a deep meaning for every character and touched the emotions of listeners' personality. According to WR Media (n.d.) it plays a key role in socializing and helps people find happiness, especially during hard times. By playing music, and talking about interesting topics, radios provide high-quality entertainment that is free of charge and fulfilling to the listeners.

Table 5: Title and Type of Radio Soap Operas Listened along Spirituality

Title	Type of Radio Soap Opera	F (%)	Rank
Handumana Sa Usa Ka Awit (<i>Memory on the Song</i>)	Daily true life story letter sending about love	137 (39.48)	1
Koran ug Bibliya (<i>Quran and Bible</i>)	Action drama/religious about hope and faith	69 (19.88)	2
Inosente (<i>Innocent</i>)	Religion related story about faith, love and peace	64 (18.44)	3
Ikatulong Mata ni Angelica (<i>Third Eye of Angelica</i>)	Fantasy drama about love and hope	44 (12.68)	4
Usa ka Gugma, Managlahi ang Kalibutan (<i>One Love, Different World</i>)	Suspense drama series about love, peace and hope	13 (3.75)	5
<i>I Love You BF</i>	True to life letter sending drama about love, hope and peace	8 (2.31)	6
<i>From Susan with Love</i>	Heavy drama about love and hope	7 (2.02)	7
Mantaga sa Lamak (<i>Creature in the Cave</i>)	Fantasy drama about love, hope and peace	5 (1.44)	8
Total		347 (100)	

With regards to spirituality, listeners have varying degree of likes as to the genre of a particular radio drama like the least in rank entitled Mantaga sa Lamak (Creature in the Cave) which place at the last rank (1.44%). Based on the lists, radio soap opera listeners apprehended the scenes showing thrill and amazement with the intervention of divine forces according to the written accounts of the holy scriptures, miraculous healing of diseases, gaps between the rich and poor, treasuring friendship, seeking advices, and dramas who gave major character to children with extraordinary powers to pacify troubles and predicting future events. This is confirmed from the study of Anderson (1985) on thee three stages of listening comprehension: perceptual processing, analyzing, and utilization. First, listeners use her linguistic knowledge to recognize the meaningful units in the flow, and then store these units in short-term memory, and finally match the units with their extant knowledge to accomplish comprehension. The data suggests that language portray meanings especially when the receiver could focus on the complete listening prior to its play and the finishing episodes of the drama that are listened to. One of the patrons commented in this manner:

"I love dramas that would mention the status of a married woman who was left by her husband, and hope that I am hoping also that my husband will be back in his family. I like also listening to this type of radio drama especially on taking care of children, great trust to God, and refrain from any temptations from evils."

The type of radio soap operas listened along nationalism is shown in Table 6. Frist in the rank (91.23%) *Grand Mothers' Story of Lapulapu* and the other one (8.77%) entitled *My Revolutionist Grandfather* depict stories characterized by heroism or the love of one's country during Spanish colonization in the Philippines. It can be noticed that the narratives of these radio dramas are delivered by old local artists who could modify their voices into credible oldies accompanied by children as listeners to the stories.

Table 6: Title and Type of Radio Soap Operas Listened along Nationalism

Title	Type of Radio Soap Opera	F (%)	Rank
Asoy ni Lola kang Lapulapu <i>(Grandmother's Story of Lapulapu)</i>	Suspense drama about pride in one's country and commitment	52 (91.23)	1
Ang Lolo kong Katipunero <i>(My Revolutionist Grandfather)</i>	Comedy drama series about taking pride of one's country, loyalty and commitment	5 (8.77)	2
<i>Total</i>		57 (100)	

Based on the findings, the data suggest that empowering the minds of young audiences especially students can be enhanced with the use of radio as a medium of entertainment while learning takes place which takes account of the local history which shape or commemorate the heroic deeds of their ancestors and adds knowledge in Philippine history. This is affirmed by the mandate of the Department of education on its vision in dreaming of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential and contribute meaningfully to building the nation'(DepEd, 2013). Based on one of the respondents from the first rank radio drama said in part"

"I like to listen to this drama because I want to learn lots of poems that are pleasing to be heard as well as funny moments of fighting of characters against the colonizers"

Table 7 presents the ranking of core values based on radio dramas listened to. Among these value systems, human dignity has the highest number of audiences (40.36%) while the value of nationalism ranked least (4.32%).

Table 7: Core Values Ranking based on Radio Soap Operas Listened

Core Values	F (%)	Rank
Human Dignity	532 (40.36%)	1
Spirituality	347 (26.33%)	2
Social Responsibility	251 (19.04%)	3
Life Sustenance	131 (9.94%)	4
Nationalism	57 (4.32%)	5
Total (100%)		1,318

The date determined that the supreme values of all human rights are common features portrayed according to the types of radio soap opera patronized by the respondents. In other words, all aspects of value systems practiced by the inhabitants are well adopted naturally depending on the mores and folkways of the community in a sense that it shares the fruits of social development with special emphasis to such measures that enrich the standard of living of the radio soap opera listeners. The country's basic law of the land confirmed this statement underscoring Article XIII Section 1 wherein the Congress shall give highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic, and political inequalities, and remove cultural inequities by equitably diffusing wealth and political power for the common good. This suggest that the local culture endowed by the majority and long been accepted has proven meaningful since it ignites the spirit of human dignity along with other value of spirituality, social responsibility, life sustenance, and nationalism

Table 8 presents the descriptive revelation on the demographic profile and its influence to the five core values. In this study, dimensions used in different value systems are compared.

Table 8: Demographic Profile of Radio Soap Opera Listeners and its Influence to their Value System

Demographic Profile	Influence to the Five Core Values
Age	The dominant population of age group 10-19 describes that their pastimes on listening to radio drama are still influenced by their parents since the habit of listening while doing their daily works (i.e. piling harvest of flowers and vegetables and raising domesticated animals) are on the trend which they could associate more. The narratives also shows how hope and faith can be nurtured, going to church while asking personal intentions signify that there is a strong inclination to the value of spirituality among young listeners. The sense of respecting the elderly could also be observed since they were obliged to adhere on the customs handed down from the old generation to the next.
	For gender profile, females are more socially inclined to listening radio soap opera. They gained reliable information that reminds them about proper

Gender	segregation of wastes and bring moral concerns of men who accepted responsibility as a family provider. The data further determines that women who were left at home were prone to listen since they could associate their feelings and experiences as partners and playing several roles in the society where men could show support on their capabilities towards type of jobs in relation to skills and value most the sense of human dignity.
Civil Status	The group of single respondents on listening to radio dramas is the majority. They considered the value of human dignity and social responsibility especially the students who are always with their peers and could relate on some scenes about lovers decision to elope or stow away thinking that they could not yet affords to attend nor provide their basic needs. The data suggests that nurturing the students' responsibility may be enhanced with the guidance of the teachers by integrating values as well as the parents' engagement as far as listening to radio soap opera's program are concerned since there are scenes on responsible parenthood that can be learned from it.
Educational Background	It can be noted that the value of human dignity is the trending core value to the students' in all levels of education except for the vocational level who patronized least on dramas containing the mentioned values. This implies that more of the items were agreed most by the respondents especially on their plans to continue their study to college education since they strongly adhered that this is one of the legacy their parents can be treasured and has been regarded most valuable and gives prestige or pride in the family.
Occupation	For the occupation profile, the students answered most upon counting the frequency with human dignity and social responsibility as their chosen value system that made them accountable in every aspect of life. Such value system has greater influence among the respondents considering the importance of work ethics in any organization. Some items that they help significant were the roles of business managers locally available such as selling foods through peddling, requirements for job hunting, preparation of themselves prior to job interview, and the reactions upon receiving the first salary.
Religion	Most of the participants are Catholics and loved listening to radio soap opera depicting human dignity. The data determines that they are pleased with the value of work with the guidance of saints whom they believed would intervene within their workplace. It is also common on their responses that celebrating festive activities would strengthen the family ties which have been a strong indication of being faithful to their respective parishes and chapel organization since it preserves the local customs of celebration with lots of preparations to be done.

Basically, it is found that when one forces a value system into a multi-dimensional solution, almost regardless of the question asked, one ends up with two quite similar dimensions, the one ranging from modern to traditional, the other relating to individualism versus valuing social categories. This type of local culture is aligned with the study of Ralph (1990) acclaiming that without a value system a people loses its sense of shared coherence and shared direction. Thus a value system has a conservative element in the sense that it sustains through time what a culture considers as the way things should be. Furthermore, as a general description, the distinct value system of Filipinos is rooted primarily in personal alliance systems, especially those based in kinship, obligation, friendship, religion, and commercial relationships (Definitions.net). It implies that knowing one's culture depends on the linguistic and social relationships of the inhabitants regardless of topographical setting of the investigated environment. Likewise, the learners' sides are well influenced with the scenes from series of religious drama due its scope in different aspects of life. As posited by Botalova et al. (2016), value orientations, along with beliefs, attitudes and principles characterize the orientation of the person, including the pedagogical orientation, and therefore have an impact on human behavior

8.CONCLUSIONS AND RECOMMENDATIONS

In the light of the findings made, the following conclusions and recommendations were drawn:

- 1) The respondents' demographic profile represented listeners from young old generations with different gender, religions, occupations, and civil status.
- 2) The listeners' choice of radio soap opera varied depending on their availability likes and dislikes for the different aspects of their lives and environmental influences.
- 3) The demographic profile of the respondents tends to influence their value system on different levels of desirability with human dignity having the most influence.

- 4) The Department of Education through the schools division superintendent may be given a project-based plan integrating the core values to certain topics in social studies subjects.
- 5) The radio stations may be provided with the copies of the respondents' likes and dislikes of the radio dramas aired that would encourage them to produce educational incoming programs.
- 6) The parents play a vital role on nurturing values; they are advised to guide their children as to what type of radio soap opera to be listened to.
- 7) Social Studies teachers are encouraged to identify and define desirable values to be developed and strengthen since majority of the respondents are students.
- 8) A parallel study may be conducted to ascertain the cultural diversity as well as enhance the skills of students in the 21st century.

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