



Revitalizing the Culture of *Pinnapigas* in Tubo, Abra

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Abstract

Pinnapigas is a custom in which the residents of Tubo, Abra participate in a shared traditional meal. The study explores the cultural importance of *pinnapigas* in Tubo, Abra, identifies the factors contributing to the decline of *pinnapigas*, and proposes interventions for their preservation. The study employed a qualitative design, conducting interviews with residents of Tubo, Abra, using purposive sampling. The researcher finds out that *pinnapigas* symbolize values of generosity, interconnectedness among the community, and cultural identity. However, some factors impacted the decline of such practice, such as modernization, urbanization, changing lifestyles, technological advancements, and migration. The study concludes that the active involvement of younger generations through workshops and community dialogues is significant for preserving *pinnapigas*, assuring their continuity for future generations. In addition, this research is relevant to the Sustainable Development Goals (SDGs) of SDG 2: Zero Hunger in promoting traditional food practices through preservation of knowledge in cultural food resources, also the SDG 4 on Quality Education in handing down knowledge and skills that provide educational opportunities for the younger generation to learn about their heritage.

Introduction

Culture encompasses various aspects of life, including beliefs, rituals, social customs, and artistic expressions. Luft (2020) argued that, situations and relationships significantly influence moral judgments, highlighting the need to connect culture in thinking about actions to culture in thinking about people. One of the cultures of the people in Tubo that is an integral part of their identity is *pinnapigas*. This culture is an act of sharing food where spontaneous and heartfelt gestures of goodwill share portions of their meals or harvest with those around them.

Wang et. al., (2021) asserted that, food sharing positively influences interpersonal relationships, leading to increased intimacy and trust, influencing food choices across cultures. Sharing manifests a strong sense of community and interconnectedness among the people of Tubo, Abra. Nevertheless, this culture elaborates generosity and the belief that sharing food brings happiness and strengthens the relationship between people. This is a tangible expression of care and connection. Offering food to others is not merely about filling stomachs but also about nurturing relationships. Wang, et. al., (2021) posited that, food sharing positively influence



relationship, leading to increased intimacy and trust, influencing food choices across cultures. This act of giving and this belief will transform ordinary experiences into extraordinary experiences, reminding everyone that the greatest feasts are those enjoyed together.

Pinnapigas is a Tinggian term that encapsulates the spirit of communal sharing, particularly of food. It reflects a deep cultural value of interconnectedness within the people of Tubo. According to the Province of Abra (2024), *pinnapigas* is a traditional practice passed down through generations in Tubo, Abra.”

Pinnapigas is an important expression that shows their connection to their ancestor and environment. By engaging in *pinnapigas*, the people of Tubo strengthen their community bonds and preserve their cultural identity. In sharing resources, knowledge, and experiences, the community will foster a sense of togetherness and support for one another. These simple acts create a network of support where everyone feels valued and cared for. Sharing knowledge means everyone learns and grows together, while sharing experiences helps us understand each other better. The spirit of sharing creates a place where everyone feels they belong, a place where people lift each other, and a place where the community succeeds. Suhardita et al. (2024) asserted that, sharing behavior strengthens social relationships, increases understanding, and builds trust and support among community members, improving their ability to face social and economic challenges.

The participants of this study were residents of Tubo, Abra. The researcher chose the residents in Tubo, Abra, because they are the primary bearers of the local cultural heritage and possess firsthand knowledge of traditional *pinnapigas*. The study focused on Tubo, Abra not only because the researcher was already familiar with the area, which provided easy accessibility and knowledge of local resources but also due to the cultural significance of the place itself. It was the ideal location because the tradition of *Pinnapigas* is widely and actively practiced there, making it a strong center for the custom. Furthermore, Tubo is sometimes considered the originating or primary center for the practice, offering a rich and authentic context for research. This combination of the researcher's personal connection and the location's deep cultural relevance made Tubo, Abra the most enriching choice for the study's setting.

The study analyzed three core research goals: describing the practice of *Pinnapigas*, understanding the reasons for its decline along: urbanization, lifestyle, modern technology and migration, and proposing preservation actions on *Pinnapigas*.

In recent times, the practice of *pinnapigas* has faced the threat of being forgotten. Suhardita (2024) argued that, “sharing behavior strengthens empathy and solidarity within communities, fostering a cooperative environment and better coping with social and economic challenges.” Yet, several factors influenced the decline of *pinnapigas* such as, modernization, urbanization, and lifestyles. As younger generations become open to modern technologies, the traditional practices and values associated with *pinnapigas* may seem meaningless. Time changes how we see things. Modern life pulls us away from the old ways. Many young people do not see the point of the practice *pinnapigas*. They find new things like online games more exciting and the old ways and sharing seem less important. Losing these practices means losing a part of who we are.

This study aims to understand the traditional practice of *pinnapigas*. By understanding the complexity of traditional practices, the researcher aims to highlight their importance in preserving the cultural heritage of the people of Tubo, Abra, particularly the practice of *pinnapigas*. It seeks to understand how the sharing of food is an important aspect of *pinnapigas* that fosters a sense of belongingness and shared values within the community. In studying the cultural significance of *pinnapigas*, the researcher will then shed light on their role in preserving the traditional practices of the people of Tubo, Abra. The researcher also wants to examine the factors that influence the decline of *pinnapigas*. By identifying these factors, the researcher will have a better apprehension of the challenges faced by *pinnapigas*. This knowledge could be used to create strategies for preserving *pinnapigas* and ensuring their continuity for future generations.

Methodology

The research on revitalizing the culture of *pinnapigas* in Tubo, Abra, was based on Vygotsky's sociocultural theory. These provide valuable insights into how cultural practices like *pinnapigas* are transmitted and shaped within a specific



social context. It is passed down through social interaction between elders who act as more knowledgeable than the younger generation. In the municipality of Tubo, Abra, *pinnapigas* is more than just a food, it is a cultural tool that carries the history and identity of the community. So much so, this theory allows the researcher to capture the real-life reasons for the decline of *pinnapigas* culture. Gathering information through interviews and observations with the community members provide the researcher a data of their lived experiences. With this theory it will emphasized the role of social interaction, shared meanings, and cultural capital in shaping individual and collective behavior. Venkatesan (2024) posited that, cultural socialization positively influences the development of prosocial behavior and performance in young adults.

Bronfenbrenner's ecological systems theory could be used to analyze the various environmental factors that influence the decline of *pinnapigas*, such as modernization, urbanization, and changing lifestyles. This theory suggests that a person's life is shaped by different circles of influence, from their family to the laws of the community. These circle of influence might affect the way the elders keep the tradition alive. The family and neighbors who perform the culture keep the practice alive and if they no longer value it, the practice fades. Culture might view old rituals as outdated. Time and modern technology might have changed the priorities of the younger generation. Erkan et al. (2022) argued that, the reciprocal interaction between humans and the environment, emphasize the importance of ecological perspectives on human behavior. This framework would help understand how broader societal changes impact local cultural practices.

Moreover, the researcher had a guided conversations to ask "what" had happened and "why" the tradition was disappearing. To make sure the information is accurate, the researcher used thematic analysis to group the answers into main ideas, helping to clearly show the cultural importance of *pinnapigas* and the barriers to keeping it alive.

Social Capital Theory is also a great help in this research. Chen and Li (2024) posited in their study that, Social Capital Theory is influenced by interactions with content and humans, leading to a sense of belonging. In Tubo, Abra, *pinnapigas* is not just a cultural practice but is a way to

build social capital because it brings neighbors and relatives together to support one another. When people participate in this practice they strengthen their closeness and community connections. As such the researcher uses this theory to ask who participates and how those relationships have changed. To do this the researcher observed the community gatherings and interviewed residents to see if the decline of *pinnapigas* has made the community feel less connected. In this way the researcher would shed light on the broader social consequences of the decline of *pinnapigas* and potentially offer insights into how to improve cultural practices that contribute to a strong and united community.

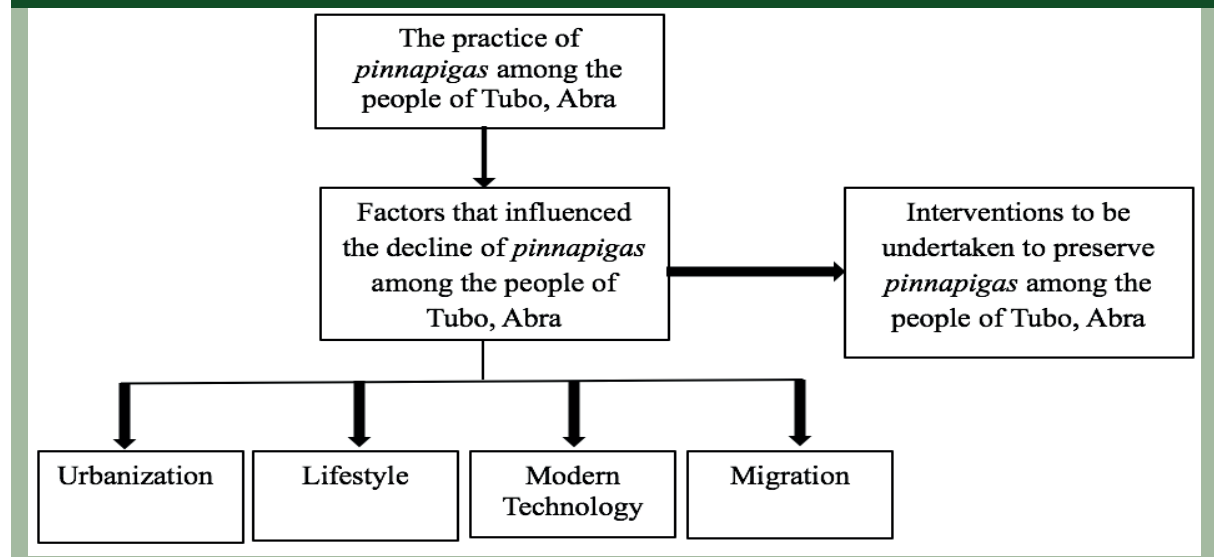
On the conceptual framework (Figure 1), the study consists of the practice of the *pinnapigas* among the people of Tubo, Abra. It was the core focus that the researcher used to understand the other potential changes. This is the starting point of the study, in which the element being examined will not be directly changed by other factors within the scope of this study.

The factors that influenced the decline of *pinnapigas* among the people of Tubo, Abra, along: Urbanization, Lifestyle, Modern Technology, and Migration represent the effects or outcomes that the researcher is measuring. The researcher is trying to see how these factors have changed or been affected because of the changes in the *pinnapigas* practice.

The intervention to preserve *pinnapigas* culture among the people of Tubo, Abra were based on the study's findings and the respondents' suggestions on how to preserve and strengthen their practice of *pinnapigas*.

The study involved seven informants who were residents of Tubo, Abra and lived in the municipality for a minimum of 12 consecutive months to ensure the familiarity of the context. Also, must be within the bracket of 18-60 years of age in order to have a more experiential perspective and maturity in the culture *pinnapigas*. So much so, to make sure the study was solid, the researcher looked for the point where no new information was being shared. After talking to seven informants and noticed that the same ideas kept coming up and was not hearing any new stories or insights it signaled that the data collection had captured a complete and stable range of experiences. This consistency from the seven



Figure 1*Conceptual Framework of the Study*

informants confirms that the findings were well-supported and that the sample size was sufficient to answer the research questions deeply.

Also, the purposive sampling was employed in this research. Meaning the researcher specifically choose them because they possessed detailed first-hand knowledge of the cultural practice of *Pinnapigas*. To be eligible for the study, participants needed to meet two main requirements: they had to be residents and they had to be familiar with the practice of *Pinnapigas*. Anyone who did not meet these standards or a resident who was unaware of the practice was not included. In addition, the study looked for participants who were not just residents but people who could be called experts in *Pinnapigas* specifically the elders who were long-time practitioners of the shared meal tradition. These elders were recognized as a *panglakayen* in the community and they must possess deep knowledge of Indigenous Knowledge Systems and Practices such as traditional rituals and customary laws. These people had to have a detailed and hands-on knowledge of the tradition. They knew its deep cultural meaning, the exact steps involved in preparing and sharing the meal and how the practice strengthened the community life in Tubo, Abra. Their profile was that of trusted and active knowledge-holders who could explain the practice inside and out.

The research was carried out at Tubo, Abra. The municipality of Tubo originated from a single tribe known as the Maeng Tribe. The Maeng people came from a brother and sister couple named May-eng and Mayang, who survived a great universal flood that destroyed all communities, fields, and most living creatures. Many years passed, and the offspring of May-eng and Mayang multiplied and scattered in search of livelihood. As the descendants of May-eng and Mayang dispersed, they developed distinct cultural practices and traditions, shaping the unique identity of the Maeng people (Province of Abra, 2024).

The research utilized a qualitative method specifically a qualitative descriptive design to capture the experiences of the participants. It seeks to understand the behaviors, beliefs, and attitudes of the respondents. Qualitative description is particularly effective for this study as it provides a comprehensive, straightforward summary of events in the everyday terms of the participants (Colorafi & Evans, 2016). This design is justified because it allows researchers to remain close to the data, facilitating a low-inference interpretation that accurately reflects the subjective experiences and behaviors of the individuals involved (Doyle et al., 2019). To gather data, the researcher used a semi-structured interview. This is a tool for gathering information, perspectives, and experiences. It allows the



researcher to ask follow-up questions and gain insights that may not be readily available through other methods. The researcher employed purposive sampling to determine the respondents residing in the Municipality of Tubo, Abra. In the data collection, the researcher secured permission from the office of the Municipal Mayor of Tubo, Abra, and obtained consent from the respondents for the interview. For the data analysis, the researcher used inductive thematic analysis which involves coding, theme development and validation. Hence, manual coding was employed in data analysis.

This study adhered to the ethical standards for protecting the personal information gathered from the respondents under the Republic Act 10173 series of 2012, also known as the Data Privacy Act of 2012. Actual permission was asked for from all those involved in the study. Confidentiality of responses was observed strictly. The anonymity of the respondents is, likewise, carried out, keeping their privacy secure. The respondents had the right to refuse to answer any question they felt uncomfortable with, withdraw from the study at any stage if they wished, or refuse participation. Any risk elements were eliminated, ensuring safety was consistent over time, and confirming that the study did not harm the participant's well-being and certified proper use of information. The information gathered was treated with the utmost confidentiality and was only used for this study.

Declaration of Generative AI and AI-Assisted Technologies

During the preparation of this manuscript, the researcher used AI-assisted tools, specifically Grammarly, Gemini, and Consensus, to support grammar checking, language refinement, clarification of ideas, and identification of relevant scholarly literature. These tools were used only to assist in improving the presentation and organization of the manuscript and did not replace the researcher's critical analysis, interpretation of findings, or authorship. All interpretations, conclusions, and final writing decisions remained the sole responsibility of the researcher, who carefully reviewed and approved the final version of the manuscript before submission.

Results and Discussion

The Practice of *Pinnapigas* Among the Maeng People of Tubo, Abra

Pinnapigas, is a cultural practice of the Maeng people. It is not just a tradition but also an expression of community values. The sharing of food with neighbors and community members shows the spirit of generosity and strong social bonds. This practice will strengthen the unity and cooperation as well as the well-being of individuals. *Pinnapigas* is a living testament of the Maeng people's commitment to sharing and caring that will strengthen their society.

As highlighted by informant 5: "*Natibker nan panagkakadwa mi sina ugaw mi gapu sina ay practice mi. Na pinnapigas ket inubra na chakami ay kalig minkakabsat na panag-ituring mi Tunggal esang. Noh anuman na kanen mi ket ipapigas mi as kakaauruba mi ay naid uuwayen mi ay kasukat na*" (There is a strong bond here in our community because of this practice. *Pinnapigas* made us brothers and sisters. What we eat, we share willfully).

This tradition often involves sharing home-cooked meals, such as local delicacies and other local specialties. Additionally, *pinnapigas* can be seen through the lens of social capital theory. As Putman (1995) asserted, this theory features social life-networks, norms, and trust that enable participants to act together more effectively to pursue shared objectives. Through sharing food and engaging in acts of kindness, the people in Tubo, Abra, are investing in their social capital. This investment will strengthen community bonds, foster trust, and create a sense of belonging. *Pinnapigas* elaborates that simple acts of generosity can contribute to the overall well-being and resilience of the people in Tubo, Abra. These simple acts of giving build strong community ties and create a feeling of togetherness. However, Kumar et al. (2021) argued that, random acts of kindness increase happiness in both givers and receivers but givers often underestimates the positive impact on recipients, potentially hindering more frequent prosocial actions. People who do kind things often misjudge how much their actions are appreciated. Givers tend to worry about too much about whether their gestures is



right of it might be awkward. Because of this they forget that the simple act of reaching out and being helpful is what actually matters.

The exact origin of *pinnapigas* is difficult to trace since it is an ingrained cultural practice among the people of Tubo, Abra that has been shared through generations.

As indicated by informant 7: "*Nafayagen chanina ay ugalimin, natawid payang ichi kin chad inmun una ay kapututan, chak ammo noh kas ano ay ninrugi ngem as chimmakkelak ket wad chaninan ay ug ugalin. Insuron chanina nagannak ko ket nailak ay amay nan epekto na siya ay intultuloy ko chanina ay ugali ket insurok metlang kin chanina anak ko tapno itultuloy cha latta naey ay amay ay ugali*" (This has been a long practice; we inherited it from our ancestors. I don't know how it started, but when I grew up, I already had this habit. My parents taught me this practice, and I saw it had a good effect, so I continued this habit and taught it to my children to continue this good habit).

Historically, communities in Tubo, Abra were land cultivators, with families relying on farming and fishing for sustenance. Sharing food during harvest time or on occasions is a common practice that strengthens social bonds. This traditional sharing is being extended beyond the family members, such as neighbors and friends, to foster the culture of generosity and cooperation.

Although some customs and rituals associated with *pinnapigas* may have been developed over time, the value of sharing and caring remains a central identity of the people in Tubo, Abra. It's a testament to the resilience and resourcefulness of the people in Tubo, Abra, who have found ways to support each other through prosperous and challenging times.

In addition, in the process of *pinnapigas*, the family prepares a dish or meal such as *fafoy* (*Naluto iti lauya*), *palileng* (cooked in *sinigang* or *paksiw*), often a local delicacy or a hearty meal like *kinnabbuyon* (*bilobilo*) and *lubi-lubi* sweet delicacies. The essence of *pinnapigas* lies in the preparation of the shared food. Families often prepare local delicacies, showcasing their food heritage and generosity. The way they presented the food for sharing in *pinnapigas* reflects the simplicity and practicality of the culture in Tubo, Abra. The food

is mostly placed in simple bowls or wrapped in leaves, such as banana leaves. This traditional method will preserve the food's freshness and flavor.

The family shares the prepared food with their neighbors and community members. Sharing the prepared food is the essence of *pinnapigas*. The family personally delivers the food to their neighbors' homes, often accompanied by warm greetings and well-wishes. As stated by informant 3: "*Uwad ifaon mi ay isang ay miyembro chi pamilya tapno iyey na nan makan ay ited mi as kakaurruba. Naey ket tapno maipaila mi nan panagkakadwa kin panag-es-esang kas esang ay umili*" (We send someone in our family members to go and give the food to share with the neighbor. This is to show our unity and solidarity in our community). This act of sharing will further deepen a good relationship within the community and strengthen social bonds. This is being highlighted in the sociocultural theory of Vygotsky, social interaction and shared meanings will shape individuals' behavior. In other words, sharing food with others will not only shape individuals' behavior but also contribute to the well-being of their community. Nonetheless, Gavrillets et al. (2024) argued that, social norm can improve individual and group well-being, but can also persist through conformity, preference falsification and pluralistic ignorance and can be susceptible to manipulation and network structure influences. Meaning people often follow social norms because they want to fit in. Some people even hide their true feelings and pretend to agree with a norm just to avoid being judged.

Moreover, the sharing of a meal can be understood through the lens of Social Exchange Theory. As Barbalet (2017) asserted in his study, social exchange theory suggests that individuals in social situations choose behaviors that maximize their likelihood of meeting their self-interests in those situations. In the context of *pinnapigas*, food sharing can be seen as a form of social exchange. Through sharing meals, individuals exchange food, social capital, emotional support, and a sense of belonging. Veen (2019) posited that, meal-sharing platforms foster community relations and socialize the economy by fostering real connections and addressing local community problems. Yet, Wooley et al. (2023) argued that, while sharing meal can connect people but inability to share can be isolating and navigating conflicting preference can be



challenging. Sharing a meal makes good relations but it can also make people feel left out. If someone cannot join because of their schedule or health they might feel lonely while others have fun. Instead of bringing everyone together these differences can sometimes make people feel like they are a problem or that they do not really belong in the group.

The shared meal becomes a symbolic act that reinforces the interconnectedness of individuals within a community. As people share food, they create intimacy and understanding, which leads to stronger relationships and greater cooperation.

Factors Influencing Decline of *Pinnapigas*

Pinnapigas, is a traditional practice that is being cherished among the people of Tubo, Abra; however is facing a decline in recent years. Several factors have contributed to this traditional practice, such as urbanization, lifestyle, modern technologies, and migration. The ecological systems theory of Bronfenbrenner will help to analyze the environmental factors that influence the decline of *pinnapigas*. To understand these factors, one can appreciate the challenges faced by this cultural heritage and work towards its preservation.

Migration

The migration of people from rural areas to urban areas is an important aspect in the decline of *pinnapigas*. As people seek and look for better education and employment opportunities in cities, people often go away from their customs and practices, like the practice of *pinnapigas*.

As mentioned by informant 5, “*Noh umey cha as safali ay lugar chanina kakailyan mi ket malipatan cha chanina ug-ugali mi. Mas nangnangruna payen nan maad-achal cha as sabali ay lugar kaysa sa nakaugalian cha, Kas kuma panagpaigas. Kalig naid naiyachal kin chaicha panggep as kultura mi*” (If members of our community go somewhere else, they tend to forget their old practices. They prefer doing the practice that they learned in the place where they go than what they were used to doing. Like the *pinnapigas*, I observed that when they go home to our place, they don't know any more how to value the practice of *pinnapigas*. It seems that they did not learn anything about our culture).

This practice is slowly fading away as people prioritize societal advancements. The decline of *pinnapigas* is a disappointment that reflects on societal change, where traditional values are often sacrificed for the benefits of modern urban culture. This can lead to a loss of cultural knowledge and skills, as well as a weakening of the social bonds that support tradition. But McGrath and Brennan (2020) argued that, creative cultural practices based on tradition can generate community interaction, retain and communicate collective knowledge and positively impact community and social well-being.

However, the migration of people can disrupt the cultural inheritance of cultural knowledge. Rapoport et al. (2020) agreed that, migrants contribute to cultural convergence by disseminating cultural values and norm from countries rather than being a threat to host country culture. When these people leave their homes, they take a piece of their culture with them, but they also leave a gap behind. This migration can make it difficult for cultural practices to be passed from older generations to younger ones. Stories and practices that were once shared within families and communities may begin to fade. If young people are not around to learn these things, they cannot carry them forward. This can lead to the disappearance of important cultural practices such as the *pinnapigas*. Moreover, the older generations, who are often the primary bearers of traditional practices like *pinnapigas*, may have fewer opportunities to share their knowledge with the younger generations. This can accelerate the decline of the tradition as it becomes increasingly difficult to maintain and pass on.

Urbanization

The process of increasing urban population and expanding urban areas has significantly impacted traditional practices like *pinnapigas*. As people migrate to urban areas in search of better opportunities, they often adopt urban lifestyles that are less reliant on community-based practices.

As highlighted by informant 4: “*Achu nan kakailyan mi ay um-umey as city tapno umey cha minfasa kin mintrabaho ket makalipat cha as kaugalian ay pinnapigas. Chaninchi nakaugalian cha ad city ket siya metten nan ipakat cha sina ugaw mi nu minfakasyon cha. Achu metten nan kabarbaro ay ugali ay umey*”



cha isursuro kinchanina kakadwa mi ay siya nan makagapu as pannakalipat cha kin chanina ugali ay pinnapigas" (Many of our community members who go to study and work in urban places forget their usual practice of *pinnapigas*. During their vacations, they often bring their workplace habits and practices to our communities. The new habits and practices they're introducing have triggered our colleagues, making them forget about *pinnapigas*).

The focus is on individual needs and concerns rather than collective community activities. The convenience of modern living, with the availability of food and other resources, reduces the need for traditional practices. Urban living involves a more individualistic approach but less emphasis on sharing and communal activities. This is underlined by Nastoiashcha (2018) in his study that modern life-design practices are becoming more individualistic, subjective, creative, and poly-stylistic, influenced by globalization trends like individualization, virtualization, mobility, and universalization of culture. City life makes people focus so much on themselves. They can live without knowing their neighbors. People often eat alone and do activities by themselves. In cities, people have more choices but fewer connections. Even though many people live close, they might not feel close. Cities offer many things to do, but they can make people feel distant from each other. The culture of *pinnapigas* is being lost to those people living in urban places. It shows that a strong feeling of community is given less importance.

Lifestyle

Modern lifestyles have substantially impacted the practice of *pinnapigas*. As young generations accept urban lifestyles and consumer culture, traditional practices like sharing food and strengthening community bonds become less prevalent.

As mentioned by informant 2: "*Achu nan kakailyan min ay kaykayat chan na mey gumatang as kanen cha kaysa sa min-uto cha ad ab-abong cha, gapu siguro as kinaachu chi am-ammaan chan siya ay achi cha masangun na min-uto, wad na tapi nan ay kaykayat chan na min-uto as instant food pangdarasan. Ket chanina ay ug-ugali en ket siya metten na mangyam-an as ad-ajal kin sursuro kangruaan*

as pinnapigas ay cultura mi" (Some of us prefer to go buy food rather than to cook at home. Maybe it's because they're so busy that they don't have time to cook anymore. Others prefer to cook instant foods because it is the fastest way to do so. These habits or practices are also the ones that ruin the lessons being taught from us, mainly in the culture of *pinnapigas*).

The rise of consumers has led to a change in social interactions, with people spending more time on individual pursuits. Bauer et al. (2012) argued that, in their study that viewing desirable consumer goods increases materialistic concerns, negative affect, and reduces social involvement. Indeed, the comfort of modern living, with readily available food and limited time for social interactions, has reduced the communal spirit of *pinnapigas*. With readily available food and fast-food chains, there is less reliance on sharing and cooperation within the community. People are less likely to share homegrown produce or cooked meals with neighbors, as they can easily buy what they need. Sharing food used to be a way to connect with others. Now, people might not know their neighbors well enough to share. This change can make people feel less connected to their community. Even small acts, like sharing a meal, can create a sense of belonging, but with the lifestyle in cities, these acts happen less often.

Modern Technologies

The increase in digital devices and social media has altered social interactions, shifting them from physical to virtual spaces. People spend more time engaging with online content and connecting with distant friends and family through social media platforms. Social media platforms have facilitated connections with distant friends and family. This can strengthen long-distance relationships, but it can also lead to a decrease in local community connections.

As highlighted by informant 2: "*Palalo ay panag-usar as cellphone kin panagfuya as tv nan makagapu as pannakamaid nan pinnapigas ay ugali min. Instead koma ay umey cha makiinnistorya kin min-uto cha as makan tapno wad latta minsasanguan kin wad maited as kaarruba nu achu ket achi en tay nakatutok chamet kin chanina ay technology en*" (Too much use of cellphones and



watching television is the cause of the loss of this practice *pinnapigas*. Instead of sharing stories with our neighbor and cooking food to have something to eat and share with our neighbors, it's not happening anymore because they are already focused on these technologies).

Gatti et al. (2024) argued that, neighborhood-related social media positively impacts user's sense of community, responsible togetherness, and perceptions of community resilience through enhancing informal neighboring behaviors and civic engagement. However, people from Tubo, Abra believes that as people become more invested in online social circles, they spend less time nurturing relationships with their neighbors and community members. Duradoni et al. (2024) posited that, higher internet social capital is associated with lower digital life balance, while increase loneliness, fear of missing out and anxiety negatively impact it. It is easy to get caught up in the world of online lives. A person can talk to friends far away and see what everyone is doing, and feel connected. But this means one has already forgotten about the people close by. A person might stay inside instead of going to local events. Talking face-to-face, helping each other out, and just knowing your neighbors can make a big difference. A person needs to find a balance between online and offline worlds. Remember, to establish a strong community, it will start with the people right next door. In addition, these technologies reduce the importance of communal gatherings, which are essential in fostering strong community bonds. The online shopping and food delivery services have reduced the need for people to rely on their neighbors for essential goods and food. This has weakened the sense of interdependence and cooperation that was once the key element of *pinnapigas*. As a result, the traditional practice of sharing food and strengthening community bonds has become less prevalent in the digital age.

Interventions for Preserving *Pinnapigas*

To improve the rich practice and culture of Tubo, Abra, specifically the *pinnapigas*, a comprehensive strategy is needed.

Organizing workshops and training programs to teach younger generations about the history, significance, and practices of *pinnapigas* is a great

help to maintain the practice of *pinnapigas*. These activities help young people to learn about the history and meaning of *pinnapigas*. They also teach the process and skills needed to preserve this culture. By learning these, young people can keep the practice alive and continuous, which will be handed down to future generations. This will ensure that the old culture is not forgotten. Teaching the next generation is like planting seeds for the future and keeping the cultural heritage strong. These programs and training create a space where knowledge and skills can be shared. In this way, the practice of *pinnapigas* continues to be a part of the community. So much so, these programs and training can involve interactive sessions, storytelling, and hands-on cooking demonstrations, showcasing the historical context, cultural significance, and practical aspects of *pinnapigas*. By actively involving young people in the preparation and sharing of meals, these programs can foster a sense of pride, belongingness, and responsibility towards their cultural heritage.

To improve the practice of *pinnapigas* it is essential to foster community engagement, organizing discussions and forums. These gatherings allow for the sharing of ideas and experiences. By talking, everyone can learn better ways to improve and preserve the practice of *pinnapigas*. Open discussions can help solve problems that people face in their cultural practices. Forums can bring younger people to learn from older experts. This assures that the *pinnapigas* practice is being passed on to the next generation. Also, these platforms provide a space for community members to share their knowledge, experiences, and perspectives on *pinnapigas*. By facilitating open dialogue, participants can explore the importance of the historical and cultural tradition, discuss challenges, and conceptualize innovative ways to keep *pinnapigas* alive.



Conclusion

The traditional cultural practice of *Pinnapigas* is an essential way for the people of Tubo, Abra to share food, strengthen their community bonds and express their natural generosity. As such, people of Tubo, Abra is also experiencing a downward trend and it identified factors causing the decline of pinnapigas pointing to modern pressure like urbanization, changing lifestyles and migration. The proposed preservation measures by highlighting the need for younger generation to get involved. It suggested using workshops and community talks to help youth understand the importance of the tradition and take an active role in keeping it alive for the future.

Protecting traditions like *pinnapigas* does more than just saving an old custom but it serves as a powerful tool for both education and community strength. By teaching the youth about these practices we support Sustainable Development Goal 4 (Quality Education) as it provides learners with relevant cultural knowledge and values that cannot be found in a typical textbook. Also, reviving these shared meals contributes to Sustainable Development Goal 11 (Sustainable Cities and Communities) by protecting the world's cultural heritage and making local neighborhoods more inclusive and resilient. When a community works together to pass down its spirit of generosity it ensures that progress and modernization do not come at the cost of losing their unique identity.

Recommendation

To preserve the *pinnapigas* culture in Tubo, Abra, the community must move from simply talking about the tradition to actively practicing it in modern ways. The practice should be adapted to current lifestyles by featuring it in large community events making it a visible and exciting part of modern social life. Community must create learning by doing opportunities where elders and youth prepare and share meals together. This direct interaction allows elders to pass down the deeper meaning of generosity while helping young people build a strong cultural identity. By making pinnapigas a shared hand-on experience rather than just a memory the community ensures this heritage remains a living part of their daily lives.



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