

---

## RESEARCH ARTICLE

### Socio-Cultural Context of Aklanon's House Construction

Victoria A. Gepty

Aklan State University, Philippines

Corresponding Author: Victoria A. Gepty, E-mail: [Alwisjaaf@ui.ac.id](mailto:Alwisjaaf@ui.ac.id)

---

#### ABSTRACT

The research delved on the Socio – Cultural significance of Aklanon House Construction. Details were kept into consideration and importance such as the construction site, shape of the building, the arrangement of rooms and the position of all structures for house truly influence life's direction, living and fortune. Through the utilization of qualitative research design specifically narrative inquiry, experiences and cultural beliefs of house builder and constructors can be recognize and be appreciated. The research was conducted at Libacao, in the Southern part of Aklan and considered as one of the oldest towns. Participants were house owners, carpenters, an engineer and an architect. Results revealed that beliefs were attached before, during and house construction. Along with the beliefs and practices, the impact of house construction were household good fortune, feeling of blissfulness, success, harmony, optimism and good life.

#### KEYWORDS

*Socio – Cultural Context; Aklanon's House Construction*

#### ARTICLE INFORMATION

ACCEPTED: 19 March 2025

PUBLISHED: 06 April 2025

DOI: 10.32996/jhsss.2025.7.4.2

---

#### I. Introduction

In the Filipino life and culture, beliefs will be manifested in ways and thoughts, such as in the house construction. The house construction is a step-by-step process in building a house. Each step is a procedure that age – old guides the worker to build a foundation in line with a strong belief that resulted to a sound planning process. Details should be kept into consideration and importance such as the construction site, shape of the building, the arrangement of rooms and the position of all structures inside the house. Thereby the house owner will plan as to be assured and undisturbed of what lies ahead in the future of his family and possession. The beliefs that go with house construction is being handed down from generation to generation. The reminders and guidance of elderly is believed and revered by Filipino people. These are wisdom tested by time and experiences. Most of the younger Filipinos says "*wala naman mawawala pag sinunud ito*" (nothing will change or matter if we follow it). Believing that, strong beliefs connote prosperity and avoidance to misfortune.

The abode is one of the most important possessions one has since it is in the lifetime of a person, he/she will dwell on it. Everyday life in the establish abode can truly influence life's direction, living and fortune.

Aklan, as a province and a place where nature abounds, is influenced mostly of the community's belief. *Aklanon* has a closely netted clan, a traditionally influenced lifestyle, and culturally anchored belief that can be a testimonial in their house building. The house construction confined to *Aklanon* is peculiar of their own, can be considered as contributory to their wellbeing and prosperity. The superstitious belief and rites being done is observed and followed by owner and builders. The suggestions and teachings of the elders are usually considered by the younger generation though these millennials are modern and updated yet they never can detach to old Filipino values. A strong opposition from the older generation once the construction is not inline and a tune to their "*kinagisnan na kultura*" (that one was born into its culture).

There is no found document existing pertaining to the Traditional *Aklanon* House Construction, thus readers and the author will be able to acquire new information and knowledge on such. Furthermore, it will highlight the peculiar belief that can

**Copyright:** © 2025 the Author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC-BY) 4.0 license (<https://creativecommons.org/licenses/by/4.0/>). Published by Al-Kindi Centre for Research and Development, London, United Kingdom.

only be found at Libacao, Aklan. The results of this study will serve as a reference and guide to carpenters, architects and engineers in building a house. And the research will document findings that serve as a cultural heritage of the *Aklanon* from the past for the benefit of the present and future generations.

This study aims to fill the gaps on the ancestral rooting of cultural knowledge regarding the traditional house construction, the preservation of it, its chronicled data be acclaimed, identifying one's cultural heritage and its connection to the wellbeing of the Filipinos.

## **II. Statement of the Problem**

The research would like to explore the Socio – Cultural Context of Traditional *Aklanon's* House Construction. Specifically, this study would find meaning on;

1. What are the phases and the socio-cultural belief of Traditional *Aklanon's* House Construction in term of;
  - a. Before House Construction: The site/Location choice and laying the foundation.
  - b. During House Construction: Placement of elements in the house and planning of house details.
  - c. After House Construction: Moving in the newly built house.
2. What is the impact of socio – cultural belief of traditional *Aklanon* house construction?

## **III. Significance of the Study**

As change evolves with time, so with the designs and building of architectural works. the study is on cultural preservation, this is to maintain cultural heritage from the past for the benefit of the present and future generation.

In addition, documenting the cultural beliefs and traditions in house construction is one way or another the researcher can value the Filipino heritage and enlighten the readers on the peculiar and distinct Filipino mechanism in putting up a house. Through this, one's identity on cultural heritage is established.

## **IV. Expected Output**

The expected output will be to supplement knowledge on Filipino traditional house construction by establishing reading material and modules that highlights on the cultural beliefs and tradition in Filipino house construction, particularly that of local *Aklanon* culture. Furthermore, production of educational materials can be a baseline of reference and usage in documenting traditional *Aklanon's* ideas for house owners, builders, and makers.

The research could be integrated in subjects/courses for additional knowledge such in course such as Education, Engineering, Architecture, Drafting, and the like. The awareness of cultural information is a gem for every Filipino in embracing and appreciating their very own.

The Filipino house design serves as an artifact reflecting the distinct and peculiar illustration of Filipino innovative ideas that conforms to the climate and weather the Philippines has.

It will give significance of cultural heritage among traditional/present - day house builders and constructors, thereby carrying along cultural knowledge.

## **V. Review of the Related Literature**

Chapter two will focus on the following discussion: (1) The Filipino House Construction on its socio – cultural aspect, (2) Before House Construction – Its Site Location and Laying of the Foundation, (3) During House Construction - Placement of Elements & Planning of House Details, (4) After House Construction – Moving in the newly built house, and (5) The Synthesis

### **Filipino House Construction on its Socio – Cultural Aspect**

Each nation is anchored upon its beliefs, customs, traditions, and practices.

Beliefs is the feeling of being certain that something exists or is true customs is a way of behaving or a belief that has been established for a long time. Traditions is a belief, principle, or way of acting that people in particular society or group have continued follow for a long time, or all of these beliefs, etc. in a particular society or group. And practices are action rather than thought or ideas. (<https://dictionary.cambridge.org>)

According to Philippine Property.net (2019), part of the daily living of the Filipino is the ancient beliefs that proper building of homes translates to good luck and to avoid misfortune. Even in this modern age where rational thinking dominates, beliefs rooted in cultural history continue to pervade. And for every attempt to dismiss them as old-fashioned and archaic, the common defense will always prevail: *wala namang mawawala kung susubukan natin*. It would be an adage to always consult the elderly. While nothing in life guarantees prosperity, it wouldn't hurt to follow the beliefs and practices in honoring the Filipino tradition.

Aklanon's are ethnolinguistic group. Their culture and beliefs is manifested on their everyday living. With the rich culture Aklanon's have, it reflects on their dance (*Pahid sa Parapayao*), artifacts (*talibong*), cuisine (*Inumoe* – fermented rice), language (*Akeanon*), and festivals (*Kalig – uyon*) (<https://sites.google.com>).

Cultural practices are still practice even in today's world where innovation and technology thrive. A few of those practices found in the Indigenous Community of Libacao are *Hongaw* (arranged family marriage with ethnic marriage ceremony), *Bas – ing* (conflict settlement among warring families), and *Dupli* (multiple marriages).

The peculiar practices of life and living does not only apply to conflict settlements, and marriage arrangement and type, but it also exists on the house construction.

### **Before House Construction:**

#### **Site/Location Choice and Laying the Foundation**

The site or location is the foremost choice in choosing a place to live in. According to the Filipino Homes Construction beliefs (1993), it would be best to buy a lot with square shape for it will usher a well – balance and harmonious home. Other shapes such as trapezoidal is choice to be considered as well for it ushers great wealth, while the purse – shaped lots with a small frontage and a wider backyard since this will naturally collect money and fortune. On the other hand, triangular lots are discouraged for it invites accidents and conflicts. The dead end lots are discourage due to it causes financial misfortune or death in the family.

A T – dead end junction or *Tumbok* lots are avoided as well for they are considered as bad luck ([www.philstar.com](http://www.philstar.com))

Nature can be significant to site option; presence of black ants brings along good luck to lot buyer yet the presence of mansanitas/aratilis tree will anticipate daughters to be pregnant out of wedlock in the future.

As to the beliefs of Kapampangan (Philippine Daily Inquirer, 2019), one should be wary of houses or lots being sold from prices that are too good to be true. Chances are, these places have witnessed harrowing incidents in the past and can bring misfortune. Another thing to consider, new houses should not be built over the ruins of old ones because new structures will have short life spans.

As to the laying of foundation, Filipino Homes Construction beliefs (1993) mentioned, embedding loose coins and religious medallions inside the foundation can bring good luck. The blood of a pig or chicken smeared on the foundation of the house can prevent bad spirits from wreaking havoc on the home. To add more, the house builder should wait until the full moon before pouring the foundation concrete as lunar cycles are auspicious and essential in housebuilding. This is affirmed by Esquire Magazine ([www.esquiremag.ph](http://www.esquiremag.ph)), whereby it is believed that by pouring concrete or cement just before or during a full moon will bring luck to the home and speed up the construction process.

In positioning the post, it is best to turn it in a clockwise position as they're erected and fixed to the ground for it makes a house resilient to typhoons. And most especially, it is preferable to bury or place an old coin in the doorsteps for it will have ample brightness in the house in food preparation and good fortune and happiness into a financially – blessed dwelling place.

#### **Elements of Feng Shui**

Feng Shui is an Ancient practiced originated from China that deals with the balance and harmony with nature means "wind" (feng) and "water" (shui) (Castronuevo, et al, 2020)

According to Feng Shui, all things are governed by unseen forces called qi or chi and categorized into good (luck) and bad (unluck) kinds where believers apply the Feng Shui practices to attract good and ward off the bad (Field 2001). It contains five

basic elements describing the substances in the world. These are wood, fire, earth, metal and water and determined by people for space organizing from which every space in the house represent an element in Feng Shui (Zhen and Bahauddin 2017). Energy forces called chi, one fundamental principle in Feng Shui energy inside the body of every person and present on building and structures. Chi is universal and applies from every object that comes from existence.

Feng Shui is primarily a Chinese belief, many local and foreign property owners adhere to its supposed harmonizing principles. Feng Shui is the study of invisible forces that forms, energizes, and disrupts all living things, also referred to as *Qi* energy. Some may find studying the art complex or even expensive because when it comes to Feng Shui, everything matters ([www.pinoybuilders.ph](http://www.pinoybuilders.ph)).

Another highlight of Filipino culture before moving inside the house is the *padugo*. This a bloodletting ritual that involves an animal (usually a chicken) on the designated area for construction. It is believed that the ritual will bless those associated with the structure with luck or drive away evil forces. Numerous versions of the ceremony call for different kinds of sacrifices and actions, but the overall expected outcome remains the same ([www.pinoybuilders.ph](http://www.pinoybuilders.ph)).

According to Talbo (2018) in her research on Ilokano beliefs and practices during house construction and house blessing, shedding chicken blood and placing coins in all columns or posts can make the post stronger and can attract good fortune for the family.

The blood spilling can protect the workers at site during house construction as well. Somehow, Filipinos are animist, believing in deity living in the nature and they are co-existing with human. To appease with these entities, house owner pour wine down the footing of excavations so to displace them during construction ([www.esquiremag.ph](http://www.esquiremag.ph)).

## **During House Construction**

### **Placement of Elements in the House**

The orientation of Filipino homes is bases at times to Chinese geometric system to invite prosperity and discourage bad luck. To mention a few, the house should face the rising sun (East) to encourage sunshine through the front door, this will bring warmth and prosperity. When the house faces West, it can bring financial difficulties, quarrels, or immediate death to its residents. Somehow, surroundings must be airy for good ventilation and sufficient lighting to create *aliwalas* effect. Its opposite, *kulob* is thought to be the presence of unwanted entities. One must avoid sunken areas such as the basement and depressed floor areas as they believed to collect bad energy and invite malevolent entities to linger inside the house (Philippine property, 1993).

Furthermore, as discussed in the Philippine Property (1993), before bringing over other things in the house, bring over salt, rice, and coins to symbolize the continuous entry of blessings in the house. There is a special order on which item should be brought in ahead of the others: salt, vinegar, soy sauce, uncooked rice, sugar, a glass of water, and coins. Each should fill a container regardless of size.

Doing so will ensure the home would never run out of provisions.

Filipinos are familiar with legends of spirits and entities living in the land. That's why some have taken to pouring expensive wine down the footing of excavations to appease any entities living within or that will be displaced during construction ([www.esquiremag.ph](http://www.esquiremag.ph)).

### **Planning the House Details**

#### **Doors**

Research on door placement is the following;

Bedroom doors should never face each other or the stairway. Neither doors should not open towards the foot of the bed nor a headboard rest against a window opening to ensure long life. When sleeping position is at any large openings this will invite an early death (<https://www.esquiremag.ph>).

It's better for house front to face East to encourage sunshine through the front door. This will bring prosperity to the home. While the house facing the West can bring financial difficulties, quarrels and death to its residents. One material to be avoided as well is when placing mirror across the main door since it stops the good luck in entering the home (<https://business.inquirer.net>).

To note as well on doors is not to face each other in preventing easy flow of luck through the house (<https://business.inquirer.net>).

### **Stairs**

With regards to the stair's construction and placement, the Philippine – property.net mentioned steps on a staircase should not count in a multiple of three (3,6, 9, etc.). An ominous well-known legend among house owners and builders believes that it takes the pattern of "*oro, plata, mata*" (translated to gold, silver, death). When climbing the staircase, the final step should not match to "*mata*" for this signifies death.

Meanwhile, It is believed that stairs should always turn to the right, as this direction denoted the moral path. A flight of stairs turning to the left might cause infidelity in a marriage.

Based on Castronuevo R., et al (2020) results and finding regarding a comprehension of Filipino Feng Shui beliefs and its relevance to Philippine construction;

1. Doors are not supposed to face each other.
2. Main door should not face any electrical post or dead trees.
3. Stairs must not face any door.
4. Stairs steps should not be divisible by four.
5. Water closet should not face the toilet door.
6. Eating area should not be located below toilets.
7. Round – shaped columns for the exposed columns.
8. Columns must not face doors or windows directly.
9. Even number of columns is preferred but nor divisible by four.
10. Foundation should be planted with silver coin.
11. Master's bedroom must occupy the highest elevation of the house.
12. No toilet in the center of the house.
13. Mouth of the faucet should face inward.
14. No mirrors facing the bed.
15. Round dining table over rectangular one.
16. Main door of the house does not face the gate of neighbor's house.
17. No beams or heavy objects above the bed.
18. Bed should not rest on a wall that has water closet on the other side.
19. Headboard should rest against the wall.

### **After House Construction**

#### **Moving in the newly built house.**

As per research of Talbo (2018), she stated that Ilocanos have a house blessing after the house is newly constructed. *Ilocano's* believed that the moment the priest blesses the house, the head of the family is carrying a crucifix or a rosary ready to be placed in the altar of the house and the other members of the family are also showering rice, coins and holy water to attract prosperity.

Furthermore, pots of rice, salt, water and cotton are being placed in the four corners of the newly constructed house. By doing these, it ensures the owners would have enough, if not too much, of their basic needs. The household will not be hard up as they search for living as the cotton is light.

It was believed by Ilokano also (Talbo, 2018) to have mongo or strong beans for these seeds are believed to be contributory for the prosperity of the household occupants, since these types of seeds would puff and are to foster and have better health.

To consider as well the Ilocanos not going out of the house for first hour or day nor never shout while at home for this make the good spirits leave them.

## **Synthesis**

To encapsulate the references on the socio – cultural beliefs of Filipino in-house construction, it has been influenced by Spanish conquistadores and by the forefathers. Modernity and technology though influence the design and materials used for house building yet the beliefs that holds on to Filipino still lingers on. The weigh of cultural beliefs and the influence of society has its conclusive opinion and how should it be done. Household believe and follow the tradition, cultural beliefs and practices so as to be optimistic, believing in prosperity, inviting good luck, and conquering life’s challenges.

## **VI. Methodology**

### **Research Method**

A qualitative research approach was employed to acquire qualitative data (Cropley, 2015). The researcher believes that it is best suited to the study as it gathers the participants' experiences, perceptions, and behavior. It gives the participants the ability to tell their story and provide the answers to the question of how, why, or what they were thinking, feeling, and experiencing. (Tenny, Brannan, Brannan, et al.,2020) At the same time, encouraging the researcher to have a better understanding of what she sees and hears as well as to provide new insights into the problem.

Through the utilization of qualitative research design specifically narrative inquiry experiences and cultural beliefs of house builder and constructors can be recognize and be appreciated.

### **Locale of the Study**

Libacao is a landlock municipality located at the Southern part of Aklan province. The locale of the study will be chosen since cultural beliefs still thrives on their everyday living. Aside from this, municipality of Libacao is one of the oldest towns in Aklan thereby traditions and culture are still handed down from generation to generation.

### **Participants**

There are eight (3 house owners, 3 carpenters, 1 engineer and 1 architect) participants who are exclusively Libacaonon. The participants will be chosen by referral. They must be a resident of Libacao, Aklan, experienced house construction/house planning, had integrated socio – cultural beliefs in the process of house building, and an elderly resident or house construction worker.

<b>Pseudo Name</b>	<b>Nature of Work</b>	<b>Number of Years</b>
Amihan	House Owner	45
Banoy	House Owner	51
Dalisay	House Owner	48
Diwa	Carpenter	20
Esteban	Carpenter	27
Lakan	Carpenter	30
Matangol	Engineer	16
Sinag	Architect	18

### **Research Instrument**

The researcher will utilize the interview, observation, life history and oral history to extract details from the participants in the process of house construction.

Interview guide is divided into 3 parts comprising the following;

Part 1: Before Construction: The site/Location choice and laying the foundation.

Part 2: During Construction: Placement of elements in the house and planning of house details.

Part 3: After Construction: Moving in the newly built house.

The secondary sources such as the blueprint of house, pictures and landmarks/house marks will be considered as evidence of the socio – cultural beliefs of traditional *Akanon*'s house building.

### **Data Gathering Procedure**

Letters will be given to the probable participants of the study. The research purpose will be personally explained to the participants and upon their acceptance, the letter of consent will be given as well to them. Inclusion of the letter of consent is the rights for withdrawal during the research process.

Interview schedule will be set for the convenience of the participants. Along with it is the observation of site/location of house construction and house structure.

Series of interviews and observations will be done for in depth gathering of information/data needed for the research.

### **Data Analysis**

In analyzing qualitative data for narrative inquiry approach there are five steps follow (Butina, Michelle 2022);

Step 1: Organization and preparation of the data.

During the organization and preparation of the data stage, this begins with transcribing audio tapes immediately or shortly after the interview. When transcribing data, any rudimentary patterns or themes will be noted in the transcription margins.

Step 2: Obtaining a general sense of the information.

Participants will be given a pseudo name to hide their identity. When transcribing, the researcher will determine the important data needed in the research while non – narrative lines (like casual conversation) will be deleted.

Step 3: The coding process.

Qualitative data analysis software will be used like the Nvivo will be utilized in for sorting and defining. This is to identify the recurring words, ideas and patterns generated from the data. Then there would be a development of corresponding codes.

Step 4: Categories or themes.

Categories should reflect the themes that became apparent from the data and this will represent the major findings in the study.

Step 5: Interpretation of the data.

The final stage is the interpretation of the data, this is making meaning of the data.

## **VII. Findings**

The socio – cultural context of *Aklanon* House Construction more particular of the *Libacaanon* (people living in the municipality of Libacao) was peculiar on its beliefs and practices.

### **Before Constructing the House**

#### **The “Pasi” Culture.**

The belief and practices that *Libacaanon* (people living in the Municipality of Libacao) at Aklan was rooted on the “Pasi” (grain) culture. The *pasi* is the grain of rice being place upon the post foundation of the house and this must be covered by the coconut shell. The number of “*pasi*” (rice grain) placed on each ground for the post represent the number of persons living in the resident. Like when there are 5 members of the household, there will be 5 “*pasi*” (rice grain) to be placed on it. The exact number of *pasi* (rice grain) placed in each house post should not be lessen or be missing for the *Libacaanon* (people living at Libacao) believes that it will bring bad omen. As testified by one participant of his personal experience of the lost grain. The brother of his friend had that “*pasi*” (rice grain) practice and it happened that the coconut shell cracked and one buried “*pasi*” (rice grain) was lost. This resulted in an accident and death of a family member as they believed.

The buried *pasi* (rice grain) must be checked upon the day after it was buried on the ground. The rice grain must be intact and complete. When the rice grains were indeed intact and complete it signifies that the place is a good ground to construct a house and it can bring good tidings to the house dwellers. But when the buried rice grains were broken due to eating of ants or insects and it was not complete because rats consume it, this means that the site is not appropriate place to live in and it can bring bad luck to the family.

Furthermore, the post to be placed must be matured, strong and sturdy for it represent the stability of the family.

On the other hand, another participant had his own way of placing the *pasi* (rice grain). He stated that;

Example, in a 100 sq meter lot. The owner must find the centermost of the lot where the house must be built upon and this must be marked. This practice of "*pasi*" (rice grain) can determine if the house and its area doesn't deviate to the traditional knowledge or ways.

The "*pasi*" (rice grain) belief is the clearing of the land before the house construction.

### **The Coin and Consecrated Palm Culture**

Coins and consecrated palm leaf can replace the "*pasi*" (rice grain) buried on the site post to bring good fortune and tranquility.

### **The Almanac**

Aside from the "*pasi*" (rice grain) culture where *Libacaonon* (people living in the Municipality of Libacao) based their belief in starting an abode, *Libacaonon* (people living in Libacao) also believed on the Almanac. The Almanac is a reference of the Filipinos on when will be (the month of the lunar calendar) the best time to construct a house. It is written in "*Ilonggo*" (language of people from Panay Island in the Philippines), and contains biblical readings, historical events, dates of religious fiesta, dates for holiday, prayers and most especially readings on "*bakunawa*" The "*bakunawa*" is a serpent – like dragon in the Philippine mythology which is believed to cause eclipses, earthquakes, rains and wind. The movement of *Bakunawa* served a geometric calendar system for ancient Filipino (<http://www.google.com>).

The direction of the head and the tail of "*bakunawa*" signifies the good and bad month in building the house. There are months good for house building for it gives prosperity, wealth & good health, while there would be bad months that harms and causes death to the residents.

It was foretold by participant 3 that;

*"The Almanac can describe on what month would be the best time to construct a house. This is the belief of Filipinos. It is stated in the Almanac that once you follow its direction, the house owner and its occupants will be protected from sickness."*

The Almanac can describe the kind of house on the month it will be built upon based on the direction of the *Bakunawa*. There are houses such as house of prosperity, companion, death, jealousy, hardship, life, wealth, inheritance, acquiring and extending help, hardship, sickness, wedding, fear, justice, empathy and faith.

### **The Plate Breaking**

Another cultural belief is the breaking of the plate. The implication of the owner needing to break a plate is the buying off the portion of the land from the spiritual entities living in such place.

### **The "*Daga*" (Animal Sacrifice)**

Animal sacrifice especially the rooster is a prevalent practice by Libacao folks to steer clear of the evil during house construction. The animal blood will be poured into each post. Though some Catholic believers doesn't follow such acts, but still local folks continue the tradition in which they are accustomed to.

The bloodletting ritual believed to bless the structure and drive away evil forces based on Pinoy builders ([www.pinoybuilders.ph](http://www.pinoybuilders.ph)).

### **Candle Lighting**

As to the religious belief, lighting a candle serves to connect with God and in praying it can annihilate evil spirits who dwell on the place before the construction begins.

### **Local Shaman or Quack Doctor's Consultancy**

It was noted as well during the interview that some local folks still consult their place to local shaman. They hold on to the adage that the space must be cleared of unseen entities before establishing their home. By inviting the local shaman to inspect and offer rites to unseen deities, this can appease the natural spirits.

### **During House Construction**

Each part of the house has its significance to the life of the dwellers. Thus, preparation, planning and building must be of importance.

#### **Main Door**

The main door of the newly constructed house must face the Eastern part where the sun rises. As claimed by the Philippine Property (1993), the house should face the rising sun (East) to encourage sunshine through the front door, this will bring warmth and prosperity. While the front door faces the West, it can bring financial difficulties, quarrels, or immediate death to its residents.

#### **Window**

The windows must not face each other for it is believed to stall blessings. The blessing that comes in to one window can go through to another window, thus graces come in and out of the house.

#### **Stairs**

The number of steps a stair must have been important to house builders and dwellers. The steps must be odd in number and refraining from even ones. Or the number of steps must be counted off by "*oro, plata, mata*" or the gold, silver, and death. The last plight of the step must not fall to *mata* for it signifies death in the family. Thus, *Licacaonon* (people residing in Libacao) are too particular with the stair plans.

### **After House Construction/Dwelling**

Moving in is the highlighted event in house building. Traditional practices were followed to bring good tidings and prosperity to the dwellers and home austerity for the building.

#### **The Time**

The time of transfer to the newly constructed house must fall during full moon. In the first three nights, *Libacaonon* (people living in the Municipality of Libacao) believes that people sleeping on such house must be increase per day. For them, it is not good at all when the house occupants decrease its number within the 3 days inclusion.

For others, it was during the full moon that the house construction should start. This is affirmed by Esquire Magazine ([www.esquiremag.ph](http://www.esquiremag.ph)), whereby it is believed that by pouring concrete or cement just before or during a full moon will bring luck to the home and speed up the construction process.

#### **The Elements**

On the moment the family enters the abode, the articles to bring along are the rice, water, and fire.

For some, the food is a necessity to bring along during transferring. The rice, salt and water were the foremost necessity of the dweller thus these should enter the house first.

This belief on bringing first the elements conforms with the study of Philippine Property (1993), which holds that it could provide continuous entry of blessings in the house. Owners of the house will be ensured that the home would never run out of provision.

#### **The Anointings**

The sanctity of the place makes the dwelling sanctuary free from evil mishap. It's the practice of people in Libacao to invite a priest or a pastor to bless the location. Philippines and its people have its religious foundation on Catholicism. With this kind of religious footing, almost all events in life must be a tune with sacredness and divinity of God.

The sprinkling of the holy water believes by *Libacaonon* (people living in the Municipality of Libacao) to ward off evil.

#### **Flower on the Entrance Porch of the House**

Flower symbolizes peace and camaraderie. By placing the flower at the entrance porch of the newly constructed house, the first entrance of the dwellers will find unity and calmness surrounding their abode.

#### **Implication to the Beliefs and Practices of House Construction**

1. Following the beliefs will easily bring good fortune and inviting promising future. Though religious traditions still reflect the Aklanons faith with house blessings and altars being the center of furnishing their home and the success of their family.
2. When following belief and practices in building the house, the house members will have the feeling of blissfulness, life would be in order and absence of untoward feelings.
3. Avoidance and neglect to the local house building beliefs befalls chaos relationship among household members as some *Libacaonon* (people living in Libacao). Money will be substantive to the family when conviction of beliefs shall be followed.
4. Participants manifest good omen when following the ideas and culture of traditional knowledge on house construction. Auspicious can be on members of the family bringing optimistic future and a healthy life.

### **VIII. Conclusion**

A life's direction is determined by one's thinking. In everything, when creating a positive outlook and embracing optimistic perception can bring about good tidings. Aside from the thoughts directed towards good, the sound bases on the cultural beliefs of traditional folks can often lead to a sound and stable beginning of life in a new abode.

The passing down of cultural rituals, beliefs and tradition when starting a habitat can be cultural language artifact that is being handed down along generations of young people. The traditional knowledge imbedding unity, elderly wisdom, cohesion, \_\_\_\_\_ can often lead to a societal power, strength, and courage. It enhances a stronger social knitting against the midst of change and challenges.

Though tales others may see on the traditional notion of house building but the foundation of Filipino culture where people attach themselves weigh heavier than avoiding, neglecting, and later regretting it.

Furthermore, the blending of the ancient, traditional, and Eastern belief of house construction is a product of the building blocks of society. Here, community blend together to produce a peculiar knowledge advent from their own experience which later can protect their members of the community.

The main frontline of the traditional belief in socio cultural house construction is the protection of a family against environment, health or animistic disturbances as others may think. It's the preservation, conservation, and safeguarding the sanctuary of the unit of society. The family being the cornerstone of the society, it would be appropriate that family must be the community's priority, thereby along with it is the shelter that protects its family member.

Having research on the distinct socio – cultural belief of the *Libacaonon* (people living in Libacao), is a historical heirloom in preserving the socio – cultural knowledge of our very own.

### **IX. Recommendations**

Based on the study, recommends are;

1. Enhance cultural knowledge by integrating in the lesson for awareness and understanding thereby creating a sense of pride of our peculiar cultural heritage.
2. Annotating various socio – cultural traditions beliefs for historical preservation.
3. Collaborating research studies and compiling traditional knowledge for future reference.
4. Local folk culture must be integrated along the curriculum of Philippine History for appreciation.
5. Research on the historical and cultural such as this will be presented during international fora in orienting and exchanging local folkloric information.
6. Research on the historical and cultural such as this must be published in the international journal for social and cultural knowledge exchange.
- 7.

**References****Journals**

- Castrotrunuevo, R.B., et al (2020), A Comprehension of Filipino Feng Shui Beliefs and its Relevance to Philippine Construction, International Journal of Civil and Structural Engineering Research. ISSN 2348 – 7607 Vol. 8, Issue 1.
- Field, Stephen L. (2001), "The Truth about Chinese Feng Shui." Scientific American 1 -7.
- Talbo, Wendelyn R. (2018), Ilokano Beliefs and Practices During House Construction and House Blessing, International Journal of Scientific & Engineering Research Volume 9, Issue 10, October-2018 103 ISSN 2229-5518
- Zhen, Cong Kai and Azizi Bahaiddin (2017), "Feng Shui: The Shape of Five Elements of Low Ti Kok Mansion," Planning Malaysia 15(1): 109 -16.

**Books**

- Butina, Michelle (2022), A Narrative Approach to Qualitative Inquiry, CLS Journal Vol 28 No 3
- Cropley, Arthur ( 2015), Introduction to Qualitative Research, DOI: 10.13140/RG.2.1.3095.6888/1
- Tenny, Brannan, Brannan, et al.,(2020), Qualitative Study. StatPearls Publishing, Treasure Island.

**Websites**

- [www.business.inquirer.net](http://www.business.inquirer.net)
- [www.esquiremag.ph](http://www.esquiremag.ph)
- [www.pinoybuilders.ph](http://www.pinoybuilders.ph)
- [www.philstar.com](http://www.philstar.com)
- <https://sites.google.com/site/tagalibacaoako/socio-economic-cultural-and-political-features>

**Magazines**

- Philippine Property (1993)
- Filipino Homes Construction beliefs (1993)

**Newspaper**

- Philippine Daily Inquirer, 2019