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<https://doi.org/10.47526/2021-4/2664-0686.20>**NOR-AIN MAGANGCONG H. ESMAIL***College of Social Sciences and Humanities, Mindanao State University  
(Philippines, Marawi), e-mail: noresmail@msumain.edu.ph***FAMILISM AND RELIGIOSITY AS PREDICTORS OF RESILIENCE  
AMONG MERANAOS**

**Abstract.** This study examined the extent to which familism, its three dimensions namely, familial obligations, familial referent, and familial support, and religiosity influence the resilience of Meranaos. The research sample comprised 200 Meranao college students aged between 18 and 25 years who were drawn by simple random sampling from Mindanao State University. The familism subscale of Mexican American Cultural Values, Connor-Davidson Resilience Scale and Religiosity and Spirituality Scale for Youth were used to measure the variables of the study. Multiple regression was utilized to test the hypotheses of the study. Five hypotheses were formulated to determine if familism, familial support, familial obligations, familial referent, and religiosity significantly predict resilience among Meranaos. There were two models derived from the multiple regression analysis. In model 1, familial referent and religiosity emerged as significant predictors of resilience. In model 2 on the other hand, familism as a whole and religiosity are significant predictors of resilience. Findings from the study empirically established that familism and religiosity increased the likelihood of resilience. It is also inferred from the study that among the subdimensions of familism, familial referent has significant contribution to the resilience of the person. It is concluded then, that strong feelings of attachment, reciprocity, and devotion of individual family members to their family and the strong identification to the familial values, obligations, and responsibilities as well as the person's beliefs and practices related to his religious affiliation or to God are significant factors of resilience, an individual's capacity to bounce back from an extremely stressful adversity such as war.

**Keywords:** Familism, Familial Support, Familial Obligation, Familial Referent, Religiosity, Resilience.

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**Аңдатпа.** Бұл мақалада отбасылық өмірдің дәрежесі, оның үш аспектісі, атап айтқанда, отбасылық міндеттемелер, отбасылық референт және отбасылық қолдау, сондай-ақ діндарлық маранао халқының тұрақтылығына әсер ететіні сөз болады. Зерттеуге 18–25 жас

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аралығындағы Маранао колледжінің 200 студенті қатысты, олар Минданао мемлекеттік университетінен қарапайым кездейсоқ іріктеу арқылы таңдалды. Зерттеу айнымалыларын өлшеу үшін Мексика-Америка мәдени құндылықтарының отбасылық құндылықтар шкаласы, Коннор-Дэвидсонның тұрақтылық шкаласы және жастар үшін діндарлық пен руханият шкаласы қолданылды. Зерттеу гипотезаларын тексеру үшін бірнеше регрессия қолданылды. Отбасылық, отбасылық қолдау, отбасылық міндеттемелер, отбасылық референт және діндарлық маранао арасында тұрақтылықты болжайтындығын анықтау үшін бес болжам жасалды. Бірнеше регрессиялық талдау нәтижесінде екі модель алынды. 1-модельде отбасылық референт пен діндарлық тұрақтылықтың маңызды болжамдары болды. Екінші жағынан, 2-модельде жалпы отбасылық және діндарлық тұрақтылықтың маңызды факторлары болып табылады. Зерттеу нәтижелері отбасылық және діндарлық өмір сүру ықтималдығын арттыратындығын эмпирикалық түрде көрсетті. Зерттеуден сонымен қатар, отбасылық өлшемдердің арасында отбасылық референт жеке тұлғаның тұрақтылығына айтарлықтай үлес қосады. Осылайша, отбасының жеке мүшелерінің отбасына деген сүйіспеншілік, өзара түсіністік пен адалдықтың күшті сезімдері және отбасылық құндылықтармен, міндеттемелермен және жауапкершіліктермен, сондай-ақ адамның діни көзқарасымен немесе Құдаймен байланысты нанымдары мен тәжірибелерімен күшті сәйкестендіру тұрақтылықтың маңызды факторлары, адамның соғыс сияқты төтенше күйзелістерден қалпына келу қабілеті болып табылады.

**Кілт сөздер:** отбасылық, отбасылық қолдау, отбасылық міндеттемелер, отбасылық референт, діндарлық, өміршеңдік.

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### **Семейственность и религиозность как факторы устойчивости народа маранао**

**Аннотация.** В этой статье изучалась степень, в которой семейственность, ее три аспекта, а именно семейные обязательства, семейный референт и семейная поддержка, а также религиозность влияют на устойчивость народа маранао. Исследовательская выборка состояла из 200 студентов колледжа Маранао в возрасте от 18 до 25 лет, которые были отобраны путем простой случайной выборки из Государственного университета Минданао. Для измерения переменных исследования использовались шкала семейных ценностей мексиканско-американских культурных ценностей, шкала устойчивости Коннора-Дэвидсона и шкала религиозности и духовности для молодежи. Для проверки гипотез исследования использовалась множественная регрессия. Были сформулированы пять гипотез, чтобы определить, в значительной ли степени семейственность, семейная поддержка, семейные обязательства, семейный референт и религиозность предсказывают устойчивость среди маранао. В результате множественного регрессионного анализа были получены две модели. В модели 1 семейный референт и религиозность оказались значимыми предикторами устойчивости. С другой стороны, в модели 2 семейственность в целом и религиозность являются значимыми факторами устойчивости. Результаты исследования эмпирически показали, что семейственность и религиозность повышают вероятность жизнестойкости. Из исследования также следует, что среди субизмерений семейственности семейный референт вносит значительный вклад в устойчивость личности. Таким образом, делается вывод о том, что сильные чувства привязанности, взаимности и преданности отдельных членов семьи своей семье и сильная идентификация с семейными ценностями, обязательствами и ответственностью, а также убеждениями и практиками человека, связанными с его

религиозной принадлежностью или с Богом, являются важными факторами устойчивости, способностью человека оправляться от чрезвычайно стрессовых невзгод, таких как война.

**Ключевые слова:** семейственность, семейная поддержка, семейные обязательства, семейный референт, религиозность, жизнестойкость.

### Introduction

Strong family ties, religiosity, and resilience are among the most popular characteristics of Filipinos (Jujanester, 2021; Goyal, 2019; Ang & Diaz, 2013). However, these close ties, strong value and protection for each other, faith to Almighty God, and most importantly the ability to bounce back from stressful situations are put into test when disaster happens. An example of this disaster is the armed conflict that broke between the Philippine government security forces and affiliated militants of the Islamic State of Iraq and the Levant (ISIL), including the Maute and Abu Sayyaf Salafi jihadist groups in Marawi City on the 23rd of May 2017. The battle also known as the Marawi Siege became the longest urban battle in the modern history of the Philippines which resulted to the displacement of nearly half a million individuals and the death of more than 1, 100 militants, civilians and soldiers (France-Presse, 2017). Although the Marawi Siege is over, it is important to note that to date, there are still villages in Marawi (also known as the main battle areas or ground zero) that remained close to the residents because of total devastation preventing the residents from going home.

Because Marawi siege is considered as the most traumatic and violent event that has ever occurred in Marawi City and in the Meranao community, the study aimed to identify factors that may have helped Meranaos to cope from the traumatic event and from the stressful life conditions in the aftermath of war. Meranaos are among the Muslim tribal groups in the Philippines. Previous researches suggest that religiosity (Schulster et al., 2001, as cited by Van Hook, 2013; Javanmard, 2013; Hernandez, 2011) and family-related values such as familism (Hechanova et al., 2015; Rodas, Romero & Shramko, n.d.; Torres, 2016; Baron, Eisman, Scuello, Veyzer, & Liberman, 1996, cited in Hamlin-Glover, 2009; Arpentieva et al., 2021) are among the factors that promote resilience or the capacity to cope with life's adversities and setbacks.

Studies on family-related values such as familism or the centrality of the family and family relationships to a person (Sabogal, Mari'n, Otero-Sabogal, Mari'n BV & Perez-Stable, 1987; Mucchi-Faina, Pacilli & Verma, 2010; Diaz & Bui, 2016; Kuhlberg, Pen'a & Zayas, 2010; Knight, Gonzalez, Saenz, Bonds, Germán, Deardorff, & Updegraff, 2010) have been consistently growing. Although the construct is commonly hypothesized to be only true among Latino ethnic groups because of their collectivistic orientation and the importance they placed on their families (Sabogal et al., 1987; Romero, 1999), growing empirical findings show that the construct is applicable to other cultures as well (Mucchi-Faina, Pacilli & Verma, 2010; Coohy, 2001; Fuligni, Yip & Tseng, 2002; Lau, 1981; Lacar, 1995; Yeung & Fung, 2007; Schwartz, 2007).

In a study conducted by Sabogal and his colleagues (1987) which was later confirmed by Losada, Knight, Márquez-González, Montorio, Etxeberria & Peñacoba, (2008), they were able to establish through exploratory factor analysis that familism has three distinct dimensions namely: (a) familial obligations, which is defined as the perception that family members are responsible to provide material and economic support to the family, (b) familial support, which refers to the belief that family members are reliable sources of help in times of need, and that family members are expected to be close and united and (c) familial referent, which is the perceived importance that family values and rules and that family members' behaviors should meet expectations of the family.

To date, most studies on familism were conducted in Mexico and other Latin countries because of their collectivistic orientation and greater importance they placed on their families, hence, it is not yet robustly established whether findings from foreign studies are generalizable to

Filipinos and more specifically to Meranaos who are also known for being collective and being family oriented. In addition, majority of the previous studies conducted on familism in relation to resilience has focused on only a singular dimension of familism which is the familial support while the other dimensions identified by Sabogal et al. (1987) and Knight et al. (2010) such as familial obligations and familial referent were seldom considered. Thus, this present study attempted to explore familism by considering other dimensions of familism and how these relate to the resilience of a person.

In terms of religiosity, empirical research has backed the idea that religion serves a pivotal role in the lives of many when dealing with life's difficulties (Hamlin-Glover, 2009). Religiosity is a term that is often associated with rituals and overt practice that are believed to be key elements of the construct religion (Zenevicz, Moriguchi, Madureira, 2013). Researchers have not achieved an agreement in regards to meanings of religiosity (Hamlin-Glover, 2009; Mosqueiron, Sica da Rocha and Fleck, 2015; Reis and Menezes, 2017). Many characterize religiosity as both beliefs and practices relating to an organized religious affiliation or a specified divine power (e.g., Pargament, 1997; Shafranske&Malony, 1990, cited in Hernandez, 2011).

Research today is taking a significant move in understanding the important role or function of religiosity. Quite a number of studies have shown the positive influence of religiosity/spirituality on cancer patients; mentally ill patients; family well-being; quality of life; survivors of domestic violence (cited in Hamlin-Glover, 2009); and resilience in academic students (Javanmard, 2013). In addition, religiosity was found to be associated with less suicide attempts and a protective factor for major depression (Mosqueiron, Sica da Rocha & Fleck, 2015). Moreover, religiosity has been recognized as an asset in the survival of critical life events such as cancer, war, and hurricane disasters (Baron, Eisman, Scuello, Veyzer, & Liberman, 1996, cited in Hamlin-Glover, 2009). While research on religiosity as it relates to resilience has increased, little has been known among the Meranao families. The present study is interested in examining the role of religiosity to the resilience of Meranao war victims.

In summary, this present investigation sought to explore familism, religiosity, and resilience among Meranao college students. Specifically, this research hypothesizes that familism, its three dimensions (familial support, familial obligations and familial referent), and religiosity predict resilience.

### **Research methods**

This section presents the methodological approaches that were employed in this study.

#### *Research Design*

This study employed a quantitative research design to examine the predictive relationship among familism, religiosity and resilience. More precisely, it examined the extent to which familism and its three dimensions namely, familial obligations, familial referent, and familial support, and religiosity influence the resilience of the respondents of the study.

#### *Participants and Data Collection Process*

The participants of this study were the Meranao College students enrolled in Mindanao State University-Marawi whose age ranges from 18 and 25 years and were having their classes inside the campus while the Marawi Siege was on-going. Selection of Meranao college students who were exposed to the Marawi Siege as the target participants of this present research is deemed necessary since the study focused on examining resilience among war victims after a community-wide armed conflict and Marawi siege is considered as the most traumatic and violent event that has ever occurred in Marawi City and in the Meranao community. In order to determine if the target participants- Meranao college students were exposed to the Marawi war, the enroll module of the university was used to find out whether they were enrolled during the time that the Marawi Siege broke out. In addition, they were also asked verbally whether they were (1) enrolled and were (2) having on-going classes inside the campus when the battle between the government troops and the

terrorists in the downtown area broke out. Those who satisfy these two criteria were included in the final list of respondents. After identifying the names of the participants via Simple Random sampling, their teachers were personally approached by the researcher to ask permission to invite students selected from the raffle draw and were qualified based on the inclusion criteria set by the researcher. When permission was granted, researcher went to the classrooms of the selected students to explain to them the nature of the study and to ask for their voluntary participation. Schedules of the administration of the questionnaires were also presented to them so that they can choose their most convenient schedule. Overall, the sample consisted of 200 Meranao college students. This sample size of 200 was determined based on Comfrey and Lee's (cited in Osborne & Costello, 2004) suggestion on the sufficient number of respondents, for studies that involve regression.

This study was carried out in accordance with the ethics of the university where the research took place. Participants were informed about the nature of the study as well as their respective rights and roles as participants through an informed consent that were distributed to them before the administration of the questionnaires.

#### *Research Instruments*

Data in this study were taken from the participants' answers on the three self-report measures, the Mexican American Cultural Values Scale, Religiosity and Spirituality Scale for Youth, and the Connor-Davidson Resilience Scale. The three self-report measures were made available by the authors in the internet for free and open access. Thus, permission to use the three scales is not necessary. There was a statement in the websites where the scales were taken that says that the information found on the website is free and open for public access.

The Mexican American Cultural Values Scale (MACVS; Knight, Gonzalez, Saenz, Bonds, Germán, Deardorff & Updegraff, 2010) was used in the study to measure the three dimensions of familism among the target participants. This scale is a 50-item measure of several cultural constructs (familism, respect, religion traditional gender roles, competition and personal achievement, independence and self-reliance and material success). It is available in both English and Spanish. For the present study, familism subscale was used. This subscale is further divided into three subscales: Familial Support (items 1, 4, 7, 9, 12 and 15), Familial Obligations (items 2, 5, 8, 10 and 13) and Familial Referent (items 3, 6, 11, 14, and 16). Sample items include: "It is important for family members to show their love and affection to one another" (Familial Support); "Children should be taught that it is their duty to care for their parents when their parents get old" (Familial Obligations); and "It is important to work hard and do one's best because this work reflects on the family" (Familial Referent). Items are measured in a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). In terms of scoring, scores on each subscale are added. Higher scores indicate strong endorsement of the dimension (familial support, familial obligation and familial referent), whereas low scores indicate poor endorsement of the dimension. To get the overall familism score, scores from the three familism subscales were added with higher scores indicating higher familism values. An overall reliability score of 0.897 was obtained in the pilot study and in the present study with 200 respondents a Cronbach's alpha of 0.770 was obtained.

Religiosity was measured using the Religiosity and Spirituality Scale for youth (Hernandez, 2011). The measure was developed specifically for use with children and adolescents and was developed using a sample of youth of various ages and developmental levels. The measure was produced particularly for use with youth and was created utilizing a sample of youth of different ages and formative levels. Development of the scale is significant in that parents and youth from different groups were able to contribute to the generation of items. It is made sure that the items were formatively suitable for youth in both wording and substance. Further, the comprehension level was lower than that of two of the three generally utilized grown-up religiosity measures assessed in this investigation (i.e., the SWB and STS). The scale is a 37-item, to which the takers respond according to the degree to which they participate in or agree with each item. Items were

rated on a 4-point scale, ranging from 0="never" to 3="almost always. An example on an item is "When something bad happens, I know God is trying to make me stronger" (Hernandez, 2011). The total score of the scale is achieved by summing the respondent's ratings to the multiple items on the scale, with higher scores reflecting higher religiosity. This scale likewise showed sound psychometric properties, with a Cronbach's alpha coefficient of 0.870.

To measure the resilience among the target participants, the Connor-Davidson Resilience Scale by Connor, K. and Davidson J. (2003) was utilized. The scale consists of 25 items, to which the participants answer according to the extent to which they agree with each item as it applied to them over the previous month. Each item is rated on a five-point Likert Scale ranging from 0(not true at all) to 4 (true nearly all the time). An example on an item is "I have at least one close and secure relationship that helps me when I'm stressed". The total score was achieved by summing all responses, and ranges from 0 to 100, with higher scores reflecting greater resilience. Pilot testing of the scale also showed that the scale has high reliability ( $\alpha = 0.871$ ) and in the present study reliability score increased to 0.911.

Items from the three scales (MACVS, RaSSY and CR-RISC) were translated into Filipino for better comprehension. English versions of the scales were given to a Filipino language specialist from the Department of Filipino and Other Languages of Mindanao State University – Marawi Campus to translate them to Filipino.

#### *Data Analysis*

The data gathered from this study were subjected to statistical analysis. Univariate descriptive statistics was utilized to address research questions pertaining to the respondents' levels of resilience, familism, familial support, familial obligations, familial referent, and religiosity. In addition, for a preliminary investigation of the relationships among the research variables, Pearson's correlation was employed.

For the main analysis of the data gathered from the respondents, multiple or multivariate regression was employed. It was employed since the aim of the present study is to examine the predictive relationship among four predictor variables (familism, familial support, familial obligations, familial referent and religiosity) and one criterion variable (resilience). Sron, Coups, & Aron, E., (2013) defined multiple regression as the procedure for predicting scores on a criterion variable from scores on two or more predictor variables. Further, Multiple Regression addressed research questions 5 to 7. Accordingly, five hypotheses were formulated to determine if familism, familial support, familial obligations, familial referent, and religiosity significantly predict resilience among Meranaos.

### **Results and Discussion**

This chapter comprises the presentation, analysis and interpretation of the findings resulting from this study.

#### *Univariate Descriptive Statistics*

The demographic characteristics of the respondents are presented in Table 1. As shown in the table below, more than half of the respondents (65.5%) were 18 to 20 years old, while some were 21 to 23 years old (31%) and very few were 24 to 26 (3.5 %). In terms of the sex of the respondents, majority (74%) of them were females whereas 26% were males.

**Table 1 – Demographic Characteristics of the Respondents**

Characteristics	Frequency	Percentage	Mean ( <i>M</i> )	<i>SD</i>
Age (in years)			20.18	1.447
18 – 20	131	65.5		
21 – 23	62	31.0		
24 – 25	7	3.5		
Sex			N/A	N/A
Male	52	26.0		
Female	148	74.0		

Note: *SD* = Standard Deviation

The summary of the descriptive statistics for familism and its three dimensions are displayed in Table 2 below.

**Table 2 – Summary of Descriptive Statistics for Familism and Its Three Dimensions**

Variables	Mean ( <i>M</i> )	Standard Deviation ( <i>SD</i> )	Interpretation
Familism	75.16	4.28	Very High
Familial Support	28.61	1.68	Very High
Familial Referent	22.88	1.95	Very High
Familial Obligation	23.67	1.54	Very High

Results showed that the average familism score for Meranao college students was 75.16 (*SD* = 4.28) and this indicates that their level of familism was relatively very high. The results imply that respondents strongly feel attachment, reciprocity, and devotion to their family, and they strongly identify with their familial values, obligations and responsibilities. This result is consistent with previous researches suggesting that familism is commonly high among individuals who have a collectivist cultural background (Mucchi-Faina, Pacilli & Verma, 2010; Coohy, 2001; Fuligni, Yip & Tseng, 2002; Lau, 1981; Lacar, 1995; Yeung & Fung, 2007; Schwartz, 2007; Sabogal et al., 1987; and Romero, 1999) and Meranao families are known for being very closely knitted and for giving prime importance to their familial values, traditions, relationships, obligations, and responsibilities.

In terms of the three dimensions of familism (familial support, familial obligations, and familial referent), results suggest that among the three dimensions, familial obligation, 23.67 (*SD* = 1.54) appears to be relatively very high among the Meranao respondents. This result may be explained by the well-known practice of *Awidan* (social obligation) among Meranaos. *Awidan* refers to the mutual obligation of family member to help one another. This practice is reflected by the strong agreement of the respondents to items in the questionnaire that speaks about the obligation of the children to take care of their parents when they get old, the duty to take care of and be role models to younger siblings and the perceived obligation to share someone’s home to relatives who need a place to stay. The item that specifically talks about the obligation to share one’s home to relatives who are in need of place to stay is very much relevant to the context of the

respondents. According to the record of the Department of Social Welfare and Development (DSWD), during the earlier part of the Marawi Siege, only 5% of the total number of evacuees are catered in the evacuation centers while 95% resorted in migrating to nearby cities and municipalities and stay in their relatives' houses (Bejo, 2017).

Table 3 shows the respondents' level of religiosity. As shown in the table below, the average religiosity score for Meranao respondents was 83.87 (SD = 12.95) and this may indicate that their religiosity is relatively high.

**Table 3 – Summary of Descriptive Statistics for Religiosity**

<b>Variables</b>	<b>Mean (<i>M</i>)</b>	<b>Standard Deviation (<i>SD</i>)</b>	<b>Interpretation</b>
Religiosity	83.87	12.95	High Religiosity

The items in the religiosity scale that were highly endorsed by the respondents of the study clearly indicate the centrality or importance of God to the respondents. Based on the top-rated items, results indicate that: the respondents derive comfort from their faith to God; they believe that God will not give them something that is beyond their capability; they always ask for God's help in times of need; and praying gives them strength when they are upset. As such, it is clear that the respondents have strong faith and are optimistic that God will not leave them and will never give them something that is more than what they can handle. These strong faith and optimism among the respondents may help the respondents deal with the challenges that are brought to them by the Marawi Siege.

With regard to the level of resilience among the respondents, it can be seen from the data in Table 4 that the average score of respondents for resilience is 77.14 (SD = 10.72) which may be interpreted as relatively high. This result may suggest that the Meranao respondents of the study were relatively highly resilient.

**Table 4 – Summary of Descriptive Statistics for Resilience**

<b>Variables</b>	<b>Mean</b>	<b>Standard Deviation</b>	<b>Interpretation</b>
Resilience	77.14	10.72	High Resilience

Based on the items in the resilience scale that were highly agreed by the respondents, indicators of high resilience among the respondents are: their strong faith to God; optimistic thinking that everything happens for a reason; clear sense of purpose in life; confidence in their ability to achieve goals in life; confidence in their ability to bounce from life's difficulties; and sense of hope. It is worthy to note that the respondents' strong faith to God ranked as the top most indicator of resilience among the respondents. This clearly indicates that religiosity among the respondents or their strong faith helps them cope from the stressful experiences they had from the Marawi Siege.

*Bivariate Analysis*

Before conducting the main statistical analysis (multiple regression) for the present study, a preliminary investigation of the relationships among the research variables was conducted using Pearson's correlation. Pearson's correlation was conducted to check if the Independent variables



are related to the dependent variable and if the Independent variables are related to each other. Pallant (2010) pointed out that multicollinearity exists when the independent variables are highly correlated ( $r = .9$  and above). Multiple regression analysis should be free from multicollinearity between variables for it can cause problems, such as a decrease in the unique variance accounted for by an independent variable (Hair et al., 2010) and generating extremely large standard errors (Osborne, 2015; Tabachnick & Fidell, 2013). Based on the results of the Pearson’s correlations shown in Table 5, correlations between the independent variables are all below 0.9 indicating absence of multicollinearity. Therefore, all independent variables are safe to be included in the multiple regression model.

As shown in Table 5 below, all values for all variables are less than .01 indicating that all variables of the present study are significantly associated with each other. More specifically, familism was significantly associated with each of its dimension: familial support, familial obligations and familial referent ( $r = .793, p = <.01; r = .807, p = <.01; r = .873, p = <.01$ ), respectively.

**Table 5 – Correlations between familism, familial support, familial obligations, familial referent, religiosity and resilience**

Variables	Resilience	Familism	Familial support	Familial obligations	Familial referent
Familism	.398**	—			
Familial support	.313**	.793**	—		
Familial obligations	.305**	.807**	.451**	—	
Familial referent	.363**	.873**	.520**	.592*	—
Religiosity	.410**	.439**	.317**	.429**	.349**

\*\* Correlation is significant at the 0.01 level (2-tailed).

Moreover, all dimensions that comprise familism were all significantly related with each other. Furthermore, familism and all of its dimensions namely, familial support, familial obligations and familial referent were all correlated with religiosity ( $r = .439, p = <.01; r = .317, p = <.01; r = .429, p = <.01; r = .349, p = <.01$ ), respectively. In terms of the criterion variable of this study which is resilience, results also show that religiosity, familism, familial support, familial obligations and familial referent were all significantly related with resilience ( $r = .410, p = <.01; r = .398, p = <.01; r = .313, p = <.01; r = .305, p = <.01; r = .363, p = <.01$ ), respectively. It is important to note that values for all variables are positive which suggest that as the level of one variable increases, the other variable also increases.

For example, as can be seen in Table 5, as the level of familism increases, level of resilience also increases,  $r = .398, p = \leq .01$ . This is true to all other variables. However, it is important to note that religiosity has the strongest relationship with resilience as compared to all other independent variables (familism, familial support, familial obligations, and familial referent),  $r = .410, p = \leq .01$ . Using the guidelines of Cohen (1988, pp. 79–81) in interpreting strength of relationship between variables, a correlation coefficient of .410 indicates medium or moderate relationship. This suggests

that religiosity was moderately positively associated with resilience, with high levels of religiosity associated with high levels of resilience. This result further implies that among the predictor variables, religiosity has the highest potential to become predictor of resilience among the respondents of the study.

Moreover, it is worthy to note that, among the three dimensions of familism, familial referent has the strongest relationship as compared to the other dimensions,  $r = .363$ ,  $p = < .01$ . This suggests medium or moderate positive relationship between familial referent and resilience which may imply high probability of familial referent to become predictor of resilience.

*Regression Analysis*

For the main analysis of the results of the study, there were two models that were produced. In model 1, all predictor variables (familism, familial support, familial obligations, familial referent, and religiosity) were entered in the regression analysis. However, due to singularity issue that was pointed out by Pallant (2010), SPSS output automatically excluded familism from the first model of regression analysis. According to Pallant (2010), multiple regression is sensitive to singularity which occurs when a predictor variable is just a combination of other independent variables. In the present study, the variable familism was actually a combination of familial support, familial obligations, and familial referent. As such, the first model consisted only of familial support, familial obligations, familial referent, and religiosity as predictor variables. To address this issue on singularity, only familism and religiosity were entered as independent variables in the second model. Familism was entered separately from its subdimensions.

**Model 1**

**Table 6 – Summary of the Multiple Regression Analysis for Model 1**

	B	SEB	P
Constant	9.663	12.907	0.455
Familial support	0.111	0.482	0.142
Familial obligations	0.012	0.575	0.889
Familial referent	0.193	0.460	0.022
Religiosity	0.302	0.058	0.000

*Note.* R=0.482; R<sup>2</sup>=0.232, F (4, 195) = 14.736, sig.=0.05

Table 6 shows the summary of the multiple regression analysis for model 1. In this particular model, familism was excluded as one of the predictor variables because of singularity issue that was explained earlier in this paper. Model 1 consisted only of familial support, familial obligations, familial referent, and religiosity as predictor variables. Results of regression analysis in Model 1 indicated that the four predictor variables explained 23.2% of the variance ( $R^2 = 0.232$ ,  $F(4, 195) = 14.736$ ,  $p < .05$ ). This indicates that the remaining 76.8% can be due to other factors. Previous researches suggest that effective emotion regulation skills, adequate self-awareness, capacity to be optimistic about one's future (Southwick, Bonanno, Masten, Panter-Brick, & Yehuda, 2014), internal locus of control, self-esteem, self-efficacy, autonomy (Garmezy, 1974, as cited in Wong & Wong, 2011), high intelligence, an easygoing temperament (Fergusson & Horwood, 2003; Masten & Powell, 2003, as cited Betancourt & Khan, 2008), strong minority status (Sanders, Munford & Boden, 2017), neighborhood quality (Afifi & MacMillan, 2011, as cited Sanders et al., 2017), sense of belonging (Marsiglia, Booth, Baldwin & Ayers, 2013) and education (Sanders, Munford & Thimasarn-Anwar, 2016; Savolainen et al., 2011; Zolkoski & Bullock, 2012; Samel, Sondergeld, Fischer & Patterson, 2011, as cited in Sanders et al., 2017) are some of the factors that are found to be important in the promotion of resilience. Other factors such as gender, civil status,

and socio-economic status may also play significant role in the ability of the person to bounce from stressful experiences.

From the analysis, it was found that only familial referent and religiosity were statistically significant in predicting resilience, with  $\beta = .19, p < .05$  and  $\beta = .30, p < .001$ , respectively. As such, the research hypotheses that familial referent (hypothesis 4) and religiosity (hypothesis 5) significantly predict resilience were supported by the findings of the present study. This suggests that the person’s belief that he/she is behaving in accordance to his/her family values, rules, and behavioral standards may provide him/her resource in his attempt to cope life’s adversities. Furthermore, results of the analysis also suggest that being religious is an important factor that may increase person’s ability to bounce back from stressful situations.

On the contrary, in this particular model, familism, familial support, and familial obligations did not emerge as significant predictors of resilience. Therefore, results did not support the research hypotheses that familism (hypothesis 1), familial support (hypothesis 2) and familial obligations (hypothesis 3) significantly predict resilience.

**Model 2**

**Table 7 – Summary of the Multiple Regression Analysis for Model 2**

	B	SEB	P
Constant	5.936	11.859	0.617
Familism	0.270	0.175	0.000
Religiosity	0.291	0.058	0.000

Note. R=0.477; R2=0.227, F (2, 197) = 28.940, sig.=0.001

For Table 7, it shows the summary of the multiple regression analysis for model 2. After entry of familism and religiosity in the multivariate regression model, the total variance explained by predictor variables was 22.7% ( $R^2 = 0.227, F (2, 197) = 28.940, p < .001$ ). In the regression model, both familism and religiosity were statistically significant in predicting resilience, with  $\beta = .27, p < .001$  and  $\beta = .29, p < .001$ , respectively. Hence, the research hypotheses that familism and religiosity significantly predict resilience were supported by the findings of the present study.

It is noteworthy that from the two regression models, religiosity consistently emerged as significant predictor of resilience. Thus, results of the two regression models support the hypothesis that religiosity significantly predicts resilience (hypothesis 5). This result is consistent with the findings of the study that was conducted by Baguio, Bual, Donque, Peña, Salinguhay and Sebios (2018) among the Marawi Siege survivors who chose to stay in Lapu-Lapu City which revealed that prayer to God (Allah SWT) was the most significant coping mechanism that was mainly used by the survivors. Moreover, in the report that was made by Suson and his colleagues (2018), it was emphasized that identification of the rebuilding of mosques as priority of the Philippine Government gives the war-torn city and its residents hope for recovery. This clearly proves how important it is for the survivors of Marawi Seige, the Meranaos to maintain their faith to Allah SWT through their mosques and how it gives them hope that with their faith to Allah SWT intact, they can survive.

Interestingly, in the second model where familism was entered separately from its subdimensions, it emerged as significant predictor of resilience,  $\beta = .27, p < .001$ . This result is supported by the findings of Baguio et al. (2018) in their study among the Marawi Siege survivors staying in Lapu-Lapu City which suggest that aside from prayer, socialization with significant others such as family and friends help them cope from the negative experiences they had as a result of their exposure to the Marawi Siege. This result is also consistent with the study of Corona and her colleagues (2016) where college students who demonstrate high familism are less likely to show

mental health symptoms. This is specifically relevant to the present study especially that the respondents of the present study were also college students who may be prone to show mental health symptoms because of the traumatic event (Marawi war) they went through.

Relatedly, in the study of Hechanova, Waelde, Docena, Alampay, Alianan, Flores, Ramos & Melgar (2015) where they evaluated effectiveness of their resilience intervention program known as *Katatagan* with the survivors of Super Typhoon Haiyan, they found that identification of strong family sense is commonly cited as protective factor among the Filipino survivors. Accordingly, the survivors rely on the support of their family members, and that their family was often cited as their source of strength. It was also noted in the paper that among Filipinos, the notion of family does not only refer to nuclear family but also to extended family.

In terms of the three dimensions of familism, as shown in Table 6, only familial referent emerged as significant predictor of resilience. It is interesting that familial support did not emerge as significant predictor contrary to what previous studies have established that this dimension is a significant resource of resilience (Resnick, et al., 1997; Salem, et al., 1998; Wills & Cleary, 1996, as cited in Ostaszewski & Zimmerman, 2006; and Marsiglia, Booth, Baldwin & Ayers, 2013).

One possible reason why familial support did not emerge as predictor of resilience is the context of the respondents. All of them including their family and relatives were affected by the Marawi war. Thus, a family member may refrain from seeking support from the family fearing that it may add additional burden to his/her family who are also facing the same circumstance. Instead, a family member is more pressured to show to his/her family that he/she remained strong and can be relied despite what they are going through.

Further, this pressure to show strength to the family despite what is happening may shed light as to why among the three dimensions, only familial referent emerged as significant predictor of resilience. According to the definition of familial referent, it is the belief that the expectations of the family such as family values, rules, and behavioral standards are being satisfied by the members (Sabogal, et al., 1987). In the case of Meranaos, one familial value that is strongly observed by the members as they are expected to behave in accordance with their familial values is the *Maratabat*, roughly translated as self-pride according to Prof. Aminoding Limpao of Mindanao State University in an interview with him by Galban (2017).

Prof. Aminoding Limpao further contends that *Maratabat* is part of every Meranao's way of life. *Maratabat* pushes every Meranao to defend every member of his or her clan or preserve the family honor from physical or mental harm. *Maratabat* provides courage in every Meranao knowing that wherever they are and in whatever situation they are in, they are protected by their family and members of their clan. In addition, according to Rasol (2016), with *Maratabat*, once a family member is in trouble, he/she can expect that the whole family (both nuclear and extended) is on his/her side to provide whatever support needed because it is a shame on the family if something bad happens to him/her. This is one of the primary reasons why per record of the Department of Social Welfare and Development, majority of the evacuees are staying in their relatives' houses instead of staying and suffering from evacuation center. In the Meranao culture, it is a blow to the *Maratabat* of the family which is not limited to the nuclear family, if a family or a relative is staying and suffering from the discomfort in an evacuation when in reality a relative has a place where he/she can accommodate such. Moreover, it is also considered as a sign of deviance from the *Awidan* (familial obligation) of the relative who is denying to provide temporary shelter to in need relatives. Hence, it is *Maratabat* and *Awidan* that saved significant number of Meranao families from staying in an evacuation centers.

Social identity theory may also offer explanation why among the three dimensions of familism only familial referent emerged as significant predictor of resilience. According to social identity theory people define their sense of self in terms of their social identities or group memberships (Haslam, Postmes & Haslam, 2009). This suggests that by simply being a member of the family, strongly identifying with them and following what a family member is expected to do

may provide sense of stability, meaning, purpose, and direction that has been shown to have positive implications for an individual's mental health (Haslam, et al., 2009). In the case of Meranaos, because they are closely knitted and are commonly known and best understood through their *Maratabat*, it is not surprising that by simply identifying with their *Maratabat* it helps them cope from an extremely stressful adversity such as war. According to Mansungayan (1999), among Meranaos *Maratabat* functions as some sort of welfare agency and social security system where a person can expect that wherever he or she is and in whatever situation he or she is in, he or she is protected by his or her family and other members of the clan. Thus, with *Maratabat* in mind, it may be powerful enough to help the person cope.

### Conclusion

The main thrust of this study was to examine the contribution of familism and religiosity to resilience, an individual's capacity to bounce back from an extremely stressful adversity such as war. The present research emphasized the relatively high level of familism (consisting of three dimensions namely, familial support, familial obligation and familial referent) and religiosity in Meranao emerging adults.

To a certain extent, results have substantiated the assumptions of the theories used as guide in this study. For example, results of the present study supports the assumption of social identity theory that people define their sense of self in terms of their social identities or group memberships. Results imply that Meranaos define their sense of self in terms of their close relationship with their family and in their strong identification with the Meranao's familial values such as *Maratabat* and *Awidan*. It is apparent that among Meranaos, without their *Maratabat* and their *Awidan* they are nobody. On the other hand, relative to the context of the study, *Maratabat* and *Awidan* served as some sort of welfare agency and social security system that saved significant number of Meranao evacuees from staying in evacuation centers, provides assurance of protection, and a pushing factor that motivates the Meranao students to continue their education despite the risks posed by the Marawi Siege.

Findings clearly suggest that the respondents' strong feelings of attachment to their family, their value of family unity, their performance of their familial obligation which is reflected in their practice of *Awidan* and their strong identification with their familial values such as their *Maratabat* increased the likelihood of their ability to cope from extremely stressful situations. Further, their strong devotion to their faith to God and their performance of their obligatory prayers served as their resource of resilience in times of adversity such as war.

Nevertheless, it is important to note that this study is subject to a few limitations. First, considering that the entire data used in the study were based solely on respondents' self-reports which may be prone to response bias, the use of multiple sources of information would be preferable as it may reduce the effect of subjectivity (Li, Zhang, Liu, & Cao, 2013; as cited in Barra, 2017). It is suggested that future studies should consider multiple informants, such as parents and teachers to provide validation to the reports made by the emerging adults. Secondly, demographic variables such as gender, civil status, and socio-economic status which may have implication to the resilience of the participants were not examined in this study. Further research that aimed to look into the potential roles of such variables in understanding and promoting familism, religiosity and resilience among Meranaos could be explored. Lastly, culture-specific factors other than *Maratabat* and *Awidan* that may also contribute to the respondents' resilience are not explored in this study; thus, future research is recommended for the design of a more culturally appropriate prevention and intervention programs.

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