
MUSLIMS' ADAPTIVE COPING STRATEGY THEORY IN SURVIVING A CATHOLIC UNIVERSITY

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ABSTRACT

One of Maslow's' Hierarchy of needs is the sense of belongingness. Since Muslim students are now studying in Catholic Universities, then the need to belong should be taken into consideration. Hence, this study focused on the experiences of purposively chosen Muslim students studying in the University of San Carlos South Campus, a Catholic University administered and managed by the Society of the Divine Word (SVD). Highlights and challenges of the Muslim students and their coping mechanisms were studied and their academic, spiritual and social needs were determined as well. Using Colaizzi's method, ten (10) theoretical themes were identified from the participants' significant statements. A systematic methodology using grounded theory was used to construct a theory based from the analysis of the data. In the final inquiry, it was found out that adaptive coping strategies such as strong parental support and influence backed by meeting students' psychological and social needs and understanding one's culture made these Muslim students cope up and survive in a dominantly Catholic University.

Keywords: Grounded theory, Colaizzi, Muslims, Catholic University

INTRODUCTION

According to the report done by Bill Chapell [1], "*As of 2010, Christianity is so far the world's largest religion, with an estimated 2.2 billion adherents, nearly a third (31 percent) of all 6.9 billion people on Earth. Islam was second, with 1.6 billion adherents, or 23 percent of the global population.*"

In the Philippines, approximately out of the 103, 731,648 Filipinos living in the Philippines, 81% of which are Roman Catholics, 11% are from other Christian denominations and about 5.6% are

Muslims mostly based from the southwest area of the country. Out of this 5.6% Muslims, a portion have migrated to urban centers of Manila and Cebu based on the 2012 report for United States Department of State. [2]-[3]

This migration had caused religious diversities to expand especially in America when immigration law changed the geographical map of our immigrant pipeline from Europe to Asia, Africa, and the Middle East in the 1960s. [4]. The Institute of International Education of 2011 [5] expected that the number of Muslim students entering colleges in the U.S. is expected to swell in the coming years because of the demographic change of immigration patterns that affected the population of students.

In a Catholic University of Dayton, Ohio for example as cited by Pena [6] , Muslim students are thriving to enroll and their numbers are growing exponentially every year. While this enrollment of foreign students continue to increase in any places of the globe, so grows the diversity of language, culture and religion. However, based from previous literature and studies, only gender, race, cultural and socioeconomic differences on college campuses were considered, [7] [8] [9] **religion has not gathered much attention.** [10] [11] [12]

Muslims in dominantly-Catholic Philippines for instance, although the Philippine government values academic freedom, but still opportunities for them to grow in many aspects were short-changed due to the fact that, "*Under our constitution, state schools are not allowed to teach religion.*" [13]. Although, initiatives were taken in by the government and the Muslim community in educating almost the 6 million Muslims in the country. There were estimated 2,000 madrasah systems (religious schools) in the Philippines and more than half are found in the southern island of Mindanao according to Reuters. Forty-percent (40%) of these madrasahs are accredited by the Department of Education. "*Only eight percent of these madrasahs are under the control of the government,*" said Ricardo Blancaflor, defense undersecretary and former director of an anti-terrorism task force. He further stated that, "*We don't want our madrasahs to become factories for terrorists.*" [14]

Hence, as much as possible the government through the Department of Education and the Muslim community work hand-hand in order to plant the seed of tolerance and understanding, and to teach them the basics. A Muslim educator and an undersecretary at the Education Department once said, "*We don't really want our Muslim children to become virtual strangers in their own country, but, at the same time, we don't want them to grow ignorant of their culture and religion.*" As a solution, a Muslim teacher trained at the Education Department once said that, "*We're teaching only the basic to help them understand the language of the Qur'an.*" [14]

As they learn the basics, Villa [15] in his article stated that after meeting the first 2 stages - physiological and safety, Maslow's hierarchy of needs - the need to belong which supposedly the third was restructured and was placed ahead of self-esteem before reaching the highest level – self-actualization. This means that the need for belongingness is given more weight compared to the need of self-worth. As Maslow [16] explained,

*“If both the physiological and the safety needs are fairly well gratified, there will emerge the love and affection and belongingness needs.... Now the person will feel keenly, as never before, the absence of friends, or a sweetheart, or a wife, or children. He will hunger for affectionate relations with people in general, namely, for a place in his group or family, and **he will strive with great intensity to achieve this goal....he will feel sharply the pangs of loneliness, of ostracism, of rejection of friendlessness, of rootlessness.**” [16]*

Indeed, as these students continue their quest for knowledge in any part of the globe, **little literature** is known that tackle on their qualitative experiences that focuses on their needs most specifically on their need to belong if placed in a different place with new culture, new people and new experiences. This prompted the researcher to explore and interpret Muslims' experiences and eventually develop a new theory that would help the community, the nation and the world at large in understanding these people who belong to the minority.

OBJECTIVES

Hence, this study aims to generate a theory based on Muslims' experiences in a Catholic University. This study specifically wanted to (a) determine the highlights, challenges and their coping mechanisms that made them survive in their University life; (b) suggest ways on how the administration and personnel can help these Muslim students enhance their academic and social integration in the campus.

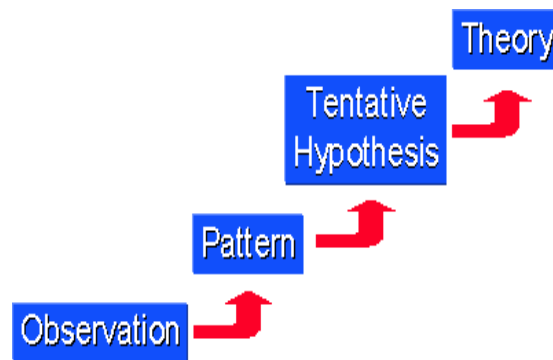
This is done in order to listen to the voices of the minorities and to unearth the administration, teaching personnel and staff regarding their needs so as to make ways that will lead to a more improved and safe environment and satisfied clientele. Further, this study might help in addressing knowledge gap and generating new knowledge that is beneficial to the USC community and to the whole country at large especially Catholic schools who have Muslim students.

METHODS

A systematic methodology of grounded theory applying Glasserian approach [17] (1978) is used to construct a theory based on the analysis of the data. The process of Colaizzi's [18] descriptive

phenomenological data analysis was used to provide support in extracting, organizing and analyzing the narrative dataset in order to reach a theory. Phenomenological research such as extracting themes from the significant statements and formulated meanings do not develop a theory but only provide insights into reality and brings closer to the living world.

Since this study is inductive in nature, it analyzes specific observations to broader generalizations and theories. This “*bottom up*” approach detects patterns and regularities, formulates some tentative hypothesis that are used to explore and eventually end up generating conclusions or theories.

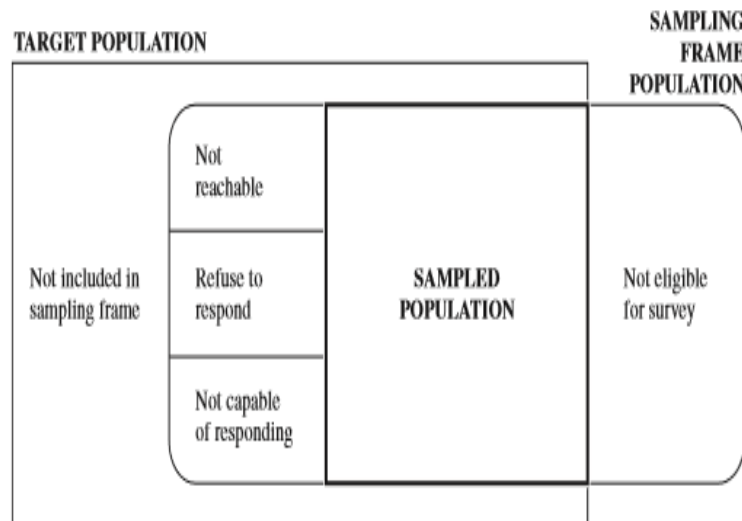


Source: Glasser (1978)

Figure 1. Logical Framework for the Inductive Approach to Theory Development

Environment. This study was conducted in the University of San Carlos, Basic Education Department – South Campus, Cebu City, Philippines. This level III PAASCU accredited institution is a research and Catholic University administered and managed by the Society of the Divine Word (SVD) since 1935.

Sampling. According to Lohr [19], a sample can be considered good if it is a representative of the total population and its characteristic of interest in the population can be estimated from the sample with a known degree of accuracy. Figure 2 then details the sampling frame of the study.



Source: Lohr (2010)

Figure 2. Target and Sampling Frame Population

A *target population* is the complete collection of observations or participants to be included in the study; while a *sampling frame* is a list or map of sampling units in the population from which a sample may be selected; *sampling units* are the units that can be selected for a sample; *sampled population* is the collection of all possible observation units that might have been chosen in a sample, or simply, it is the population from which a sample was taken. Lastly, *observation units* are the object on which the measurement is taken. This is the element or the basic unit of observation.

In this study, the target population were all the Muslims students studying in the University; the sampling frame consists of all the Muslims students listed or enrolled in the Basic Education Department and were seen by the researcher; the sampling unit were the Muslims students in the Basic Education Department – South campus (BED-SC) who received a text message or who were called by the researcher; and lastly the observation units were the students in the Junior and Senior High School of BED-SC who responded to the text messages and actively participated in the interview and focus group discussions.

Observation units or the participants in the study were selected through purposive and snowballing sampling technique. Since this study chose the units of sample base on personal judgement or according to purpose rather than random selection using probabilistic methods, then this research study is subject to measurement error or selection bias. In order to minimize

biases, triangulation, bracketing and member checking approaches were applied. Data saturation served as basis of decision making in the analysis of data.

Participants. The ten (10) purposively chosen Junior and Senior High School Muslim students who are currently studying in the University were taken as the sample of the study. Sixty percent (60%) of them are females and forty percent (40%) are males. They come from different levels except from grade seven and eight due to some reasons during the survey.

Table 1. The participants of the study

Participant	Gender	Age	Grade
P1	M	15	9
P2	M	15	9
P3	M	16	10
P4	M	16	10
P5	F	15	9
P6	F	15	9
P7	F	16	10
P8	F	17	11
P9	F	17	11
P10	F	17	11

Instrument. The study instrument consists of two parts – demographic information and an interview guide. The guide was constructed in English and was later on translated to Cebuano in the course of the data gathering, but before the making of the final list of guide questions, qualitative books were consulted on how to develop interview guide questions. To further validate the guide, content experts such as a State University Professor and a Social Studies Junior High School teacher were consulted. Suggestions were then taken into consideration. These guide questions were then pretested to one Muslim student who was under the researcher’s class.

Data Gathering Procedures

Ethics. To establish proper ethics, a letter of intent was written addressed to the administration asking them for the approval of this research survey. All students were also handled carefully before they were told to participate especially that the study contains some sensitive issues. They were informed properly regarding the purpose of the study and the researcher made it a point that they understand the ultimate goal of the study. They were told to ask permission too from their parents on whether they be allowed to participate in the survey.

Data collection. In order to gather data, one-on-one interview, focused group discussions (FGD) and note-taking and observations were conducted to the participants using the pre-prepared interview guide. Participants were encouraged to talk freely and tell their stories using their own words. The interview and the focused group discussions lasted for 45 minutes and about an hour respectively. Collected data were then recorded and stored in the researcher's cellular phone. It was noticed that during the recording processes, some participants were comfortable and some were reluctant to express their feelings upon knowing that they were being recorded. Since the researcher believed that recording through a storage medium is the best way to capture a complete verbal record, then the researcher carefully explained again the purpose of the recording and ensure that they have gained confidence so as to minimize any undesirable effects of having the interview recorded. Additional information and follow-up discussions were also done using social media approaches such as Facebook and messenger. Data saturation were determined by the main researcher and in harmony with the Social Studies teacher. Finally, transcripts were double-checked by a State University Professor who has an experience in qualitative and grounded theory researches.

Data Analysis

The analysis of data in this study was anchored on Colaizzi's process for phenomenological data analysis as cited by Sanders [20]-[21] in Shosha [22]. These were the following: (a) each transcripts were read and re-read to obtain a general sense about the whole content; (b) significant statements that pertain to the phenomenon under study were extracted in each transcript and recorded in a separate sheet noting their pages and line numbers; (c) meanings were formulated from these significant statements; (d) formulated meanings were sorted into categories, clusters of themes and themes; (e) the findings were integrated into an exhaustive description of the phenomenon under study; and lastly (f) results were validated through showing it to the research participants to compare the researcher's descriptive results with their experiences. Based on these themes, the process of generating a theory through hypothesis and proposition formulations were done in order to arrive with a grounded theory.

RESULTS

Using hermeneutic techniques or interpretive analysis of transcripts, significant meanings in each verbatim statements were identified, carefully analyzed and formulated into an overall pattern of themes. The following were the **ten (10) emergent theoretical themes** identified:

Theme 1: *"My mother like this school because it's a prestigious and standard school"*: Parents value quality education

Theme 2: *“You are a Muslim and you will remain a Muslim”*: Strong Parental Influence

Theme 3: *“I tried to fit to avoid the feeling of being a ‘swan among the ducks’”*: Feeling rejected.

Theme 4: *“I will camouflaged like a chameleon in the dessert just to cope up.”*: Following all activities

Theme 5: *“I feel guilty and I need to understand more my religion (Islam).”*: Thirsty for knowledge of one’s own culture

Theme 6: *“I choose not to wear hijab to be accepted: Need to belong*

Theme 7: *“I’m used to it.”* Bringing Catholic practices at home.

Theme 8: *“I felt safe and secure, happy and proud sharing my religion to others.”* Self-esteem and self-efficacy

Theme 9: *“I began to dig deep into my religion.”* Understanding beyond the two religion.

Theme 10: *“I began to value more my religion and our prayers.”*: Surprised added value.

DISCUSSIONS

As a support to the themes, significant statements and formulated meanings are discussed below.

Theme 1: *“My mother like this school because it’s a prestigious school and standard school”*: Parents paid high regard to quality education.

“My parents’ main reason ma’am is that the school offers a standard quality of education even if it’s a Catholic school. The ultimate focus is for us to finish schooling and eventually graduate.”(p.1-10).

“I like the school because it disciplines us and it give us advance lessons unlike in my previous school. The teachers teach well too.” (p.7)

“My parents do not care about religion. They cared about the standard of education offered by the school.”(p3-39)

Indeed, it's clear that Muslim parents were after in the standards of excellence of the school. They paid high regard to a Catholic school because they believe that it provides proper discipline and quality instruction.

Theme 2: *"You are a Muslim and you will remain a Muslim"*: Strong Parental Influence: Parents give a strong parental orientation at an early age.

"Since childhood, they introduced to us what to do and not to do, what to eat and not to eat. They trust us."

"There were many times that I got scolded by my parents (mother) at home because they've heard me singing Catholic songs and uttering Catholic prayers. I told me that it's part of my CLF (Catholic Life Formation) subject. Later, she will understand but still reminds me that even if I utter Catholic prayers, I should remember that it doesn't change anything. I am still a Muslim and will remain a Muslim."(p4-10)

Without these strong parental reminders and orientation, the students might hardly cope up with the difference of religion and culture. Since parents constantly orient, monitor and remind them of their identity as Muslims since childhood then surely these students grew up with parents' trust and that's the reason why they live up to their parents expectations.

Theme 3. *"I tried to fit to avoid the feeling of being a 'swan among the ducks'"*: Feeling alone, different and rejected. Need to adjust.

Muslims students presented varied experiences and feelings of trying to fit in in the new learning environment. There were times when they have to remind themselves of their identity and to obey their parents and adjust were the best ways to cope up.

"If I feel rejected, I'll just remind myself that I am already in a Catholic university. All I have to do is just to adjust and follow. I tried to fit in." (p.1-10)

"Sometimes I can feel that I'm different especially when others kept on looking at me in school. It's awkward because you see, I'm the only person wearing a scarf here. I am the only 'swan among the ducks'. I'm really different. I feel shy. But, I would ask myself on why I'll feel shy when I am a Muslim. I was born a Muslim. So, all I'll have to do is to fit in." (p.7)

"Before I feel out of place especially during masses and prayers in the classroom or in singing catholic songs. I feel shy before. I escape praying. I'm afraid of my new classmates and I'm afraid to get in the classroom. But I was never afraid of my religion and that I am Muslim."(p3-8)

Since the environment is new to them, feeling out of place, being different and afraid of being rejected add up to their stressful experience aside from their performance in academics especially in CLF subject.

“I felt out of place in CLF class. I can’t relate to what they are saying that’s why, I don’t understand. As a result, I get low scores. I really need to adjust to get good scores.”

Theme 4: *“I will camouflaged like a chameleon in the dessert just to cope up.”*: Follow all activities, just keep quiet and memorize Catholic prayers.

Part of the coping strategy that these students used in order to survive in a different religious environment was to keep quiet and follow all the activities given to them even if doing some of those were against their will and religion like attending masses, memorizing Catholic prayers and mass songs.

“I choose to keep quiet in class if I can’t understand anything. I chose not to tell and ask the teacher. I just study and memorize for the sake of quizzes.”

“I would rather participate and attend the activities even if some are against my religion because if I will not attend, the more I feel different.”

Theme 5: *“I feel guilty and I need to understand more my religion (Islam).”*: Undergo self-education and self-reflection.

Since most of them grew up in Cebu City, and they rarely visit their homeland (Mindanao) where they can study and learn their Islam religion during summer, and so they felt incomplete, incompetent and guilty if their classmates will ask them regarding their religion. They felt the need to study more and understand more about their religion.

“I am interested to learn about my religion because I felt guilty when I don’t have enough knowledge regarding my religion. I would like to study more so that I can share my religion to them.”(p4-28)

“We grew up here in Cebu. We rarely go to Mindanao during summer where we study that’s why we don’t know much of our religion. (p.9,10,6)

Theme 6: *“I choose not to wear hijab, to ignore indifferent feelings/to be accepted:* Freedom of choice/Hijab/Acceptance

In order to cope up with the feeling of indifference and rejection, Muslim students choose not to wear a head covering (hijab) as directed by their parents in order to belong and to be accepted.

“Not wearing hijab is my parents’ decision. They do not want that I’ll feel different and rejected due to my religion. I want to wear it but maybe when I finish high school.” (p6)

There were students who also believed that the feeling of inferiority and being different is an option. They could always choose to ignore and not let it get in their nerves.

“I don’t have a bad feeling that I’m a Muslim because I know already from the start that I’m a Muslim. This is me. I chose not to be inferior. I chose not to feel different. I know that I’m different but I’m confident on my religion, and my identity that I’m a Muslim. This is me.(p4-23)

“I chose to ignore the feeling when they were shocked after knowing that I’m a Muslim and I’m different. I’m used to it. It’s a matter of getting used to.(p6)

Indeed, being aware of the indifferent feeling lead to getting used to the situation and choosing not to feel inferior, not to feel different and rejected is the only option in order to survive. Sometimes ignoring the feeling of indifference and seeing people getting shocked upon knowing that they are Muslims is a matter of getting used to the idea.

Theme 7: *“I’m used to it.”* Following Catholic practices to avoid rejection were unintentionally carried at home resulting to parents’ admonishment.

“I was used to attend Catholic masses in school that sometimes I sing Catholic songs at home since we have to memorize it or else we get a low scores. When my mother knew that I kept on attending masses, she got shocked because all along she thought that I didn’t attend. I just stayed in the classroom.” (p4-30)

This is what happened to the Muslims students in the Catholic school. They tend to get immersed unconsciously to the practices in school and bring them home. They were used to it because they chose to attend and participate even if it’s not compulsory for them to attend. They just choose to attend to be like others, to be accepted and to get good grades as well.

“I got comfortable with all the activities because of being used to and that sometimes I forgot that it’s for the Catholics. The only practice that I’m confident is that I really didn’t do the sign of the cross.” (p1-10)

If Catholic practices are observed by them unconsciously in front of their parents, then they will be reminded not to follow and be influenced by other religious practices. But because of being

used to do that for a long time, students wouldn't feel guilty anymore for as long as it would not hinder or affect their studies which is their top priority and the reason why they are studying in a standard Catholic University.

Furthermore, if they choose not to participate, they feel more different, rejected and alone.

Theme 8: *"I felt safe and secure, happy and proud sharing my religion to others."* Safety and security. Sense of belongingness. Sense of self-worth.

"What I like most in USC is that I feel that I belong because they respect me and they are open minded. They are not racist. Maybe at first I was adjusting and experience bullying but as I continue to study, I learn that this is a good place because they welcome people with different culture and beliefs."(p2-11)(p3)(p4)

"The people respected me and my religion. I feel safe and secure." (p4-7)

Mostly, Muslim students who were schooled early in a Catholic school and didn't have any experience in other non-Catholic school would usually not feel any indifference anymore since they've got friends and they've blended already and got used to the attitudes of everyone and the culture of the school. This further implies that the more they spend their life in the school, the more they discover more about themselves, their self-worth and their need to belong.

Theme 9: *"I began to dig deep into my religion."* Understanding beyond the two religion.

Students began to understand things related to the difference of their religion when they become mature and by constant reflecting and discovering similarities and differences among the two beliefs.

"Sometimes I got confused on the Catholic practices but as I continue to deepen my faith by studying the differences of our religion, I became more mature to understand that we just need to respect each other's' faith and beliefs." (p2-24)

"I tried to educate myself and began to dig deep into my religion so that I can share it to my Catholic friends."(p3)

In their stint in the University, they noticed that nothing has changed in the way they see up their God. Due to strong foundation given by parents, they understand and recognize well that they have only one God and it doesn't matter who and what the name of that God is for as long as they(Muslims and Catholics) both worship the same GOD.

Theme 10: *“I began to value more my religion and our prayers.”: Surprised added value.*

“Before when I was a kid, I was exempted in praying because I don’t have enough understanding in praying here in school. When I was here in USC, I felt that I need to pray because what I’ve noticed is that Catholics started to learn their prayers as early as a child. So I’ve realized early that I need to memorize also our own prayer. I haven’t memorized any Surah (chapter of Qur’an). So I value prayer as I study here in the Catholic University.” (p2-40)

“I’m used to the experience that they always ask me regarding my religion. It’s always repetitive-the difference between our religion. I’m used to the idea that they got curious all the time. That’s why I began to develop an interest to study more because I felt guilty because I don’t have enough knowledge in my religion. I would like to study more so that I can share my religion to them.(p4-28)

In this study, it surprisingly came out that as Muslim students continue to study and learn the Catholic teachings, instead of being influenced by the Catholic religion, they began to value their prayers and their religion more. Maybe due to the fact that they have a strong parental orientation and foundations that they are Muslims and forever will be Muslims. Since they were not given an opportunity to have an in-depth and constant Islam education in the Catholic school, they feel emptiness and longing to learn more about their belief, their culture and their religion so they could understand their Muslim identities and to share to others what they believed in.

Theory Generation Process

According to Allan [23] as cited by Abadiano [24] grounded theory research method operates in reverse fashion from traditional social science research because rather than starting with the hypothesis, data collection through a variety of methods were undertaken. From the data collected, the key points are marked with a series of codes, which are extracted from the text. These codes were then grouped into similar concepts, categories of themes which served as the basis for the formulation of a theory.

An Interpretive analysis of transcripts revealed ten (10) major themes that characterized the Muslims students’ highlights, challenges and coping mechanisms as they study in a Catholic University. Each of the ten major themes was labeled by a phrase actually used by one or more participants; this was done to preserve the student’s own language in describing specific meanings. Themes, however, are not to be construed as independent of one another but as interrelated aspects of a single overall pattern or gestalt. The ten (10) themes, as derived from the present set of transcripts, are as follows:

Theme 1a: *“My mother like this school because it’s a prestigious school and standard school”*: Parents paid high regard to quality education.

Theme 2a: *“You are a Muslim and you will remain a Muslim”*: Strong Parental Influence: Parents give a strong parental orientation at an early age.

Hypothesis 1a: *If parents paid high regard to quality education, then students will value more their education.*

Hypothesis 2a: *If parents give a strong foundation at an early age regarding their faith and religion, then the students will hold on to this orientation no matter what happens.*

Proposition 1a:

The more parents value quality education and strong foundation in terms of faith and religion, the more the students value their faith, religion and education.

Theme 8b: *“I felt safe and secure, happy and proud sharing my religion to others.”* Safety and security. Sense of belongingness. Sense of self-worth.

Theme 10b: *“As I joined religious activities in this University, I began to appreciate and felt the need to study and understand our religion.”* Surprised Added value

Hypothesis 8b: *If students feel safe, secure, happy and proud, then they feel that they belong, they are respected and accepted as to who and what they are.*

Hypothesis 10b: *If students continue to engage themselves in religious activities, then they develop an interest to study and understand more about their religion.*

Proposition 2b:

The higher the chances for the students to meet their psychological and social needs and engage in religious activities, then their chances of developing their interest and understanding to their studies and religion gets higher.

Theme 3c: *“I tried to fit to avoid the feeling of being a ‘swan among the ducks’”*: Feeling alone, different and rejected.

Theme 5c: *“I feel guilty and need to understand more Islam.”*: Undergo self-education and self-reflection.

Theme 9c: *“I began to dig deep into my religion.”* Understanding beyond the two religion.

Hypothesis 3c: *If students feel alone, different and rejected, then they will try their best to fit in.*

Hypothesis 5c: *If students feel guilty for not understanding their religion, then they engage on self-reflection and self-education.*

Hypothesis 9c: *If students are confused between two religions, then they begin to research and dig deeper to understand these two religions.*

Proposition 3c:

The more the students feel being alone, different, rejected, and guilty due to lack of knowledge on both religion, the more they undergo self-reflection, self-education to understand the two religion and to fit in.

Theme 4d: *“I will camouflaged like a chameleon in the dessert just to cope up.”:* Follow all activities, just keep quiet and memorize Catholic prayers.

Theme 6d: *“I choose not to wear hijab, to ignore indifferent feelings/to be accepted:* Freedom of choice/Hijab/Acceptance

Theme 7d: *“I’m used to it.”* Following Catholic practices unintentionally so as not to be rejected/Brought home/parents reprimand and students got reminded

Hypothesis 4d: *If students find it hard to cope up, then they will just keep quiet and follow whatever activities given to them even if this require them to memorize things they know nothing about.*

Hypothesis 6d: *If Muslim students choose not to wear their hijab (head covering), then they just wanted to be accepted and to be like everybody.*

Hypothesis 7d: *If students unintentionally brought certain Catholic practices at home such as singing Catholic mass songs, then they were just used to it and unknowingly accepted and got enculturated to the practices of the school.*

Proposition 4d:

The more the students value their freedom of choice, the more they can cope up and feel being accepted and respected.

Generated grounded theory

Based on the above propositions, the theory with its schematic diagram can now be generated as follows:

Theory

Strong parental support and influence backed by the meeting of their psychological and social needs; and understanding one’s culture made Muslims students cope up and improve their academic performance in a dominantly Catholic University.

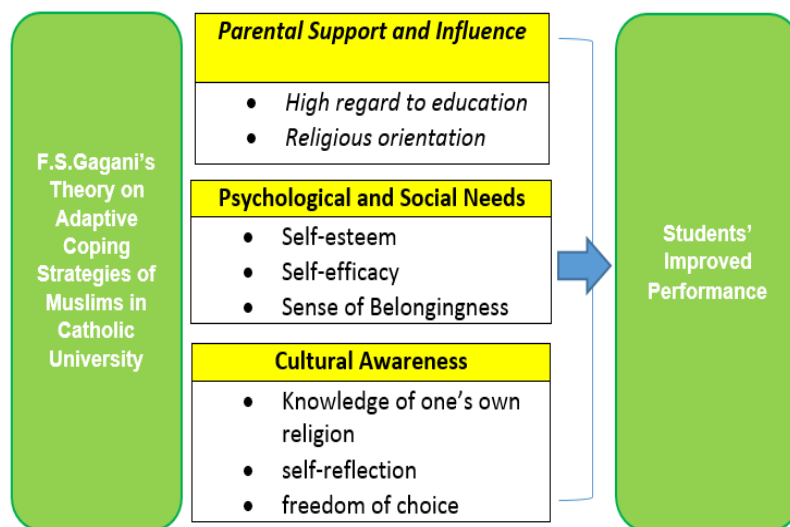


Figure 3. Theory on Muslims’ Adaptive Coping Strategy to Survive in a Catholic University

CONCLUSION

As a conclusion, parents indeed play a significant role in molding their children to become a person with principle, one who values quality and excellence in education. A positive social environment where students spend most of their time also plays a significant part in transforming them into a better person with higher confidence, self-worth and self-esteem despite differences of culture and religion.

Furthermore, Muslim students varied coping abilities matter a lot in helping them endure in a different environment even if this requires them to go beyond their principles and beliefs just to survive and be successful in life.

RECOMMENDATIONS

Every human beings deserve to be respected and so are the Muslims. All they wanted is to be accepted and respected. People may differ in culture and religion, but certainly they meet at a common intersection – Faith.

These Muslim students want to strengthen their faith even if they are in a Catholic University. They express their need to attend their Friday masses as much as possible. A secluded area that will serve as their prayer room, and an alternative activity are requested if masses or any Catholic activities are held, so that they will no longer attend the school's religious activities even if they are not compelled to do so. Furthermore, they feel the need for a school canteen to offer any halal foods and most especially if there are school celebrations.

In this way, if these needs are given attention by the administration, then there is no reason why the number of Muslim students integrating themselves in a Catholic school would not raise exponentially without limit.

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