

## Batobalani sa Gugma: Deep Faith in Balaang Bata Among Tig-Sinug. A Phenomenological Study

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batobalani sa gugma, deep faith, science, thematic analysis, phenomenological study

**Abstract.** This phenomenological research aims to explore the experiences of the Tig-sinug community to understand their deep connection and their belief in the Balaang. This research was undertaken to examine the ways in which the Tig-sinug community expresses their belief in the Señor Santo Niño through their involvement in the Sinulog festivities. It was also aimed at determining the impact of the belief in the Señor Santo Niño on the life, belief, and identity of the Tig-sinug community. Phenomenology was the research design used to explore the personal experiences of the participants about their belief in the Balaang. Seven Tig-sinug participants were chosen by the researchers to participate in the research, based on their active involvement in the religious rituals related to the Sinulog festivities. The research was undertaken at the Basilica Minore del Santo Niño de Cebu in Cebu City, a religious site associated with the belief in the Señor Santo Niño. Qualitative data was collected through research, which was analyzed using Thematic Analysis (TA). Thematic Analysis is a simple, flexible, and frequently used data analysis procedure to analyze the data collected through qualitative research, as described by Braun and Clarke (2012). The four major themes were identified: Changes in Life, where the role of faith and devotion was seen to impact personal transformations; Deep Faith, where the deep faith of the participants of Balaang was emphasized; Devotion, where the importance of religious activities and rituals associated with Sinulog was highlighted; and Sinug as a Livelihood, where the economic need was seen to be met through the activities associated with Sinulog. In conclusion, the phenomenological study has clearly shown the importance of Batobalani sa Gugma, where deep faith was seen to have been exhibited by the participants of Balaang, a religious activity associated with the Tig-sinug community. The study has clearly shown the deep relationship that exists between faith, beliefs, and culture, where the community's identity was clearly seen to have been associated with their religious activities, the Sinulog festival, and the Balaang religious activity. It is recommended that future studies could explore the evolution of deep faith and devotion, especially with the impact of modernization, tourism, and globalization.

## Introduction

Unwavering love for how the Filipinos regard and believe in wondrous Balaang Bata or Santo Niño, is clearly illustrated in the resplendent Basilica Del Santo Niño in Cebu, Philippines. This precious place holds the oldest Santo Niño relic in the world, which dates back to twenty-one; many consider this a holy pilgrimage place for Catholics worldwide. Basilica Del

Santo Niño, according to its official guidebook write-up in 2019, differs from the serried face devotion of the Filipinos who believed in the miracles of Balaang Bata because they actively looked for the place to beseech and receive blessings. As the reverend Catalino Arevalo, Jr., Rector of the Asilo" In Cebu City, particularly at the Basilica Minore Del Santo Niño, the term "Tig-Sinug" refers to the candle vendors who sell candles and perform the traditional "sing" dance as a form of prayer and devotion. The "sing" dance involves a sequence of two steps forward and one step backward, symbolizing the flow of water currents, and is performed while holding unlit candles that carry the intentions of the devotees. This practice is a long-standing tradition among the candle vendors at the Basilica, serving as a unique way to assist devotees in conveying their prayers and petitions to the Santo Niño (Cebu DailyNews,2023).

About 80 "Tig-sing," or candle merchants, were operating in Cebu's Basilica Minore del Santo Niño as of January 2024. Vendor involvement had decreased, as seen by the fact that this number has dropped from over 100 in prior years. Despite this decrease, vendors continued to offer prayers for devotees while performing the Sinug dance, demonstrating how vital the ritual<sup>2</sup> is. They continued to be a well-known sight in the region, helping many tourists daily. They continued to play a vital role in upholding this religious and cultural custom. (Inquirer.net/Cebu DailyNews). A study conducted by Brion et al. (2018) entitled " Devotee's Testimonies of Faith of Señor Santo Niño De Cebu" This study reveals the lived experiences of the devotees of the Señor Santo Niño and the miracles that they received. This study shows the perpetual faith that the devotees showcase in the Holy Infant Jesus. The eternal faith of the devotees of Señor Santo Niño, especially the Cebuanos, even though faced with issues and criticism from other denominations, was strengthened and tested by their indirect and direct experiences. Prayers to Almighty God are the most common form of worship. Dance as a form of worship is a common practice among the devotees of Señor Santo Niño. Despite the doctrinal and practical differences with the other denominations, it shows the unifying aspect of faith through Señor Santo Niño.

The study conducted by Bautista (2021) entitled "On the Personhood of Sacred Objects: Agency, Materiality, and Popular Devotion in the Roman Catholic Philippines" This study revealed that in the most literal sense, the Santo Niño was a material gift during the first baptism, serving as a concrete symbol of God's approval of European colonization and missionary efforts. The belief that the Santo Niño was more than an object or a gift from foreign conquerors had also been fueled by the counter-discourses to this divine narrative, expressed in the many stories that defined the figure as an animist and a Christian icon. More so, according to the study conducted by Reyes (2021), "An Appraisal of the Filipino Catholic Devotion to the Black Nazarene in the Light of New Evangelization," popularly practiced devotions reflected and manifested the community's faith. That shows how people express their awareness of God's presence in the lives of people and how, as experiences of groups, they promote practices of devotion, hence becoming forms of prayer. As manners of prayer and worship, these devotions do not counter the Sacred Liturgy; they are also considered valid by the Apostolic See. In addition, popular devotions are associated with developing multiple values.

Limited research delved into the personal and spiritual experiences of the Tig-Sinug performers when they express their devotion to Señor Santo Niño through Batobalani sa Gugma. While much of the existing studies focus on the historical and cultural significance of the hymn and the Sinulog festival, little is known about how Batobalani sa Gugma strengthens their faith and reflects their deep connection with God. This gap highlights the need to understand how this hymn serves as more than just a ritual song but as a profound expression of their devotion and lived faith. Thus, this study explores the deep religious beliefs of the Tig-Sinug people, especially their connection to the Balaang Bata. It examines their real-life experiences and stories to understand how these beliefs affect their traditions and identity. The study also examines the spiritual meaning of the Balaang Bata in their culture and how this faith shapes their community's customs and values. Ultimately, the research wants to learn how faith helps keep traditions alive across generations.

#### *Domain of Inquiry*

This study delved into the deep faith in Balaang Bata among Tig-Sinug of Señor Santo Niño in Basilica Minore del Santo Niño de Cebu, S.Y, 2024-2025, second semester. The results of the study will be the basis for recommendations. Specifically, this answered the following questions:

1. What are your experiences as Tig-Sinug in Basilica Minore del Santo Niño?
2. How does Tig-Sinug shape one's deep faith towards Sto? Niño?
3. What are the participants' triumphs and challenges in the Tig-Sinug practice?
4. Based on the findings, what recommendations may be proposed?

#### *Statements of Assumptions*

The research shows that religious practices may impact a person's daily life and spiritual perspective. The research shows that devotion to spiritual figures could influence one's connection with one's faith.

## Methodology

This chapter outlined the research methods and procedures for the study titled “Batobalani sa Gugma: Deep Faith in Balaang Bata Among Tig-Sinug. A Phenomenological Study.” As noted by Patel and Patel (2019), it discussed the techniques used for data collection, analysis, and interpretation, emphasizing that researchers needed to understand both the methods and the reasoning behind their use. The chapter covered the research design, setting, participants, instruments, data collection methods, and statistical analyses.

### *Research Design*

This study employed a phenomenological design. It focuses on understanding and describing people’s lived experiences and how they perceive those experiences. It seeks to uncover the essence of the underlying structures of human experience without preconceived theories influencing these experiences by exploring the meanings participants attach to them. The goal is to reveal results. This approach is rooted in Edmund Husserl’s philosophy and was later expanded by scholars like Maurice Merleau-Ponty and Jean-Paul Sartre (Smith, 2007).

### *Research Environment*

The study conducted at Basilica Minore del Santo Niño de Cebu, a prominent religious and cultural landmark in Cebu City, Philippines, will be the environment of the study. The sacred image of the Santo Niño is housed in this Basilica, which draws thousands of worshippers, particularly during the Sinulog Festival. Additionally, it serves as a gathering spot for the Tig-Sinug, traditional dancers and chanters who use ritual acts devoted to the Balaang Bata (Holy Child) to demonstrate their strong religious beliefs. Because of its historical significance and spiritual aura, the Basilica is a perfect place to study the devotion and life experiences of the Tig-Sinug. The study intends to document<sup>23</sup> the deep faith and cultural legacy inherent in their religious activities by conducting research in this hallowed location.

### *Research Instruments*

This study utilized a semi-structured interview. Before the researchers do the semi-structured interview, they conduct a pre-survey to gather data for the empirical observation in Chapter 1. In the first part of the interview, the researcher delves into the experiences of the Tig-Sinug people, exploring their cultural and spiritual perspectives. The second part focuses on how these experiences have shaped and honed their deep faith, emphasizing how their beliefs have evolved and strengthened. In the third part, the researcher discusses the triumphs and challenges the Tig-Sinug people have encountered about developing and cultivating genetically modified organisms and their environmental impacts. In semi-structured interviews, which involve engaging with one participant at a time, a combination of specific and open questions is utilized, often supplemented by additional inquiries to explore the reasons or mechanisms behind responses. (Adams, 2015). This study used semi-structured interview questionnaires by adopting a data-led approach. Qualitative interviews must be conducted to open up options and decisions<sup>24</sup> throughout the preparation, management, analysis, and study. For it fits the study’s design quite nicely. The researchers’ use of this tool allowed them to represent interviews (Mann, 2016). This instrument, an interview, is integrated to assist with the researchers’ data collection

### *Research Procedure*

A systematic procedure of acquiring observations or measurements was known as data collection (Bhandari, 2020). Hence, the data collection methods employed by the researchers was appropriate to secure the study’s legitimacy. Data was gathered at Basilica Minore Del Santo Niño, Cebu City, with seven tig-sinug as participants.

The data was gathered through the following procedure:

- Phase 1. Approval of the Transmittal Letters and the Multiple choices Questionnaire
- Phase 2. Identification of the Research Setting and Subjects.
- Phase 3: Data Collection

### *Ethical Considerations*

Ethical considerations in research refer to the practice of following moral principles and guidelines to ensure that a study is conducted honestly, safely, and with respect for all participants and stakeholders. According to Hasan et al. (2021), ethical considerations refer to the moral principles, guidelines, and standards that researchers must follow to ensure fairness, honesty, and respect for participants’ rights, dignity, and well-being throughout the research process. It involves protecting participants’:

Dignity. All participants will be treated with respect and fairness throughout the study. Their values, opinions, and individuality will always be acknowledged.

Rights. Participants had the freedom to decide whether to participate in the study. They could also withdraw at any time without facing any negative consequences.

Welfare. The study ensured that no harm came to the participants. Their safety and well-being were always prioritized above all else.

Confidentiality. All personal details shared remained private and protected. Information was used only for research purposes and was not disclosed to others.

Anonymity. The results did not include any identifying information about the participants. This ensured that their identities remained completely hidden.

## Presentation, and Analysis, and Interpretation of Data

This chapter presents the findings of our study, organized thematically to illuminate the participants' diverse experiences and perspectives. We will analyze the data to understand the significance of their engagement with the Sinug to Señor Santo Niño tradition.

### *Theme 1: Experiences of Tig-sinug in practicing Sinug to Señor Santo Niño*

This theme talks about the multifaceted experiences of tig-sing as they engage in Sinug to Señor Santo Niño, emphasizing the spiritual journey and personal transformations that occur through this devotion. Participants often express a profound sense of gratitude, a deep connection to their faith, and the importance of sincerity in their prayers.

#### *1.1 Devotion to Señor Santo Niño*

This theme discusses individuals' deep-rooted devotion towards Señor Santo Niño, highlighting the importance of heartfelt prayer and the sincere approach to seeking blessings and guidance. It emphasizes the spiritual connection believers establish through prayer, mainly through significant traditions like Sinug, where they come together to express their faith and ask for intercession. Below are the snippets of answers from the participants:

As per P1 *“Uhm kanang first of all, mangamuyo ka, magpasalamat nadapat kanang kuan, kinasingkasing imong pagampo, magpasalamat. mi sa. Senyor Santo. Niño, ug kuan kanang ang imong pag ampo kay gikan gyud sa imong kasing kasing. Hugot judang imong mga pag-ampo gikan sa wala’y Kakulian sa pamilya, pasalamat sa mga grasya nga imong nadawat matag adlaw ug kaayohan sa imong pamilya”* (First, you should pray and give thanks; your prayer should come from the heart. You should thank the Lord Santo Niño; your prayer should come from your heart. Your prayers should be sincere, with no conflicts in the family, thanking for the blessings received every day or the well-being of your family.)

As per by P2: *“Sa unsa paagi, sa unsa to? Sa unsa na paagi na ma duol tang santo niño?... sapag ampo ug labi na gud sa pag sinug sa imong gepangamoyo kaniya labi nagud na may ge kinahanglan kakasing-kasing nimo pangayo- on... kanang sa imong pagpa sinug, saimong pag ampo matuman gud ang tanan. Pero murag bitaw nangayo ka niya, nag sinug ka na murag wala ra sa imo...kwarta lang ang imo, labi nag kami mga tindera kahibaw na siya kay Ginoo raba na siya kung ka kasing-kasing na pangamoyo kaniya.”* (In what way? In what way again? In what way do we get closer to Señor Santo Niño?...in praying, primarily through Sinug, we ask him our petitions and offer our prayers. If your intentions are based on your heart, why did you do Sinug? It will surely happen. If you only pray because you are.)

The statements above talk about the essential role of sincere prayer and community support in the experiences of tig-sinug practicing Sinug to Señor Santo Niño. Participants emphasize the importance of approaching their prayers with a genuine heart and the collective nature of their faith journey, highlighting how these practices foster a sense of belonging and spiritual fulfilment. This is supported in the book written by Pargament (1997) entitled "The Psychology of Religion and Coping" suggests that the act of praying, especially in a communal setting. It enhances one's connection to the divine. It provides a supportive network through shared faith experiences, highlighting how prayer, particularly communal prayer, strengthens the connection to the divine and fosters support through shared faith. This resonates with the experiences of tig-sinug, who draw strength from personal devotion and communal Sinug practices. The shared faith aspect of communal prayer creates a sense of belonging and mutual support. This shared experience reinforces individual faith and provides a sense of community. This aligns with the personal testimonies of tig-sing, who find strength in both their devotion and the communal practice of Sinug

### 1.2 Devotion to Senior Santo Niño

This theme discusses individuals' deep-rooted devotion towards Señor Santo Niño, highlighting the importance of heartfelt prayer and the sincere approach to seeking blessings and guidance. It emphasizes the spiritual connection that believers establish through prayer, mainly through significant traditions like Sinug, where they come together to express their faith and ask for intercession. Below are the snippets of answers from the participants.

As per by P1: *"... nangamuyo sad ko sa Senyor Santo Niño nga dunggon akong mga pag-ampo sa kada sinug nako, unta mapamalandungan pud niya ang akong mga pag-ampo"*(pray to the Lord Santo Niño, asking that my prayers be heard with every offering I make. I hope that He will)

Based on P2: *"...Pa ampo kami kuan guide rami tabang ra sa mga vendors sa mga nagpa sinug pangamoyo labi na naa sa hospital na ICN, nadisgrasya nangamoyo si maluwas ilang mga kuan igsoon ba na disgrasya kasing-kasing ila pangayo pero kami tabang rasad mi among kinasing-kasing pangayoon sa ginoo na"*(Especially when you ask something from Him. We the vendors only helps those people whom approaches for Sinug in praying for their petition. They must pray with all their hearts since we also pray for them with all our hear)

### 1.3 Longstanding Devotion to Senior Santo Niño

This theme talks about individuals' deep and lasting devotion to Señor Santo Niño, where many have dedicated much of their lives to honouring Him through prayers, rituals, and traditions passed down through generations, becoming a vital part of their personal and community identity. It emphasizes how this enduring faith, despite the challenges brought by changing times, continues to inspire more people to join the tradition, helping to preserve and strengthen the spiritual and cultural significance of honouring Señor Santo Niño. Below are the snippets of answers from the participants:

As per by P2: *"Pila n aka tuig ako? Ana? Pila nako ka tuig? Kuan nag sugod kog byahe- byahe sa fiesta kay gagmay pa akong mga bata niya kuan mga 19... 1998 sugod nakog byahe-byahe ug fiesta ni stay nko ni santo niño katong pagka admit nas ukong reylan."*(How many years? Who many years I am practicing Sinug? I have started traveling in fiestas when my children are still little, maybe around 19...1998 I started traveling and stayed at Santo Niño when Reylan was admitted.)

By P4: *"Kuan...kuan nako ka tuig dae... katong pagkamatay sa akong mama pero naako sa basilica is 7 years old akong edad so deri moduwa pako dayon... nag bitbit ko og paraleh tinda sa akong mama or katong ticket then ni eskwela ko niya wala ko kahuman, mao na ni ang napasa nako, ay niya nako. Dayon kuan to siya nag sugod pagkamatay jud sa akong mama nga nag focus jud ko diri 2004, oh 2004. Hantod karon najud, ah pila na katuig, murag 20 kapin naman siguro.... Oh nanaghan jud siya as in ni triple pajud, maayo pero daghan na kaayog mga devotees nga nanud diri, di jud nimo ingon sauna gamay raman jud to dae kay nausab man jud ning basilica, kuan pani diri kanang.. Fountain.. Dayon kana diha wala panay gate, kanang Jusot-lusot pa.. Karon gamay pa kaayo to karon daghan na kaayos tanan, pinaka daghan grabe, super, murag ga magnet ga- ambot lang daghan kayg ni tuo oy."* (Umm... I was around... When my mother passed away, but I was in the Basilica, and I was 7 years old at that time. I would still play around here while carrying things to sell for my mother, or like tickets. Then I went to school, but I was not able to finish. This is what was passed down to me what I inherited from my mother. It all started when my mother passed away, and I started focusing here around 2004. Yes, 2004. Until now... how many years has it been? Probably more than 20 years.... Yes, the number of devotees has grown so much it has even tripled! It is good, but so many devotees are coming here now. Back then, there were only a few because the Basilica has changed, before this place was a fountain, there was no gate there. People could pass through easily. The crowd was small back then, but now there are many people. It is the most I have ever seen it is overwhelming. It is like a magnet, I do not know, but so many people believed.)

The statements above illustrate the deep and enduring devotion of tig-sinug participants as they practice Sinug to Señor Santo Niño. These practices are characterized by long-term commitment, often spanning decades, and are intertwined with personal and family histories. Participants demonstrate their devotion is rooted in individual faith and family traditions and life-changing events that strengthened their spiritual bond with Señor Santo Niño. This is supported in the work of Glock and Stark (1965) in their theory of Religious Commitment, which suggests that long-term religious

practices, especially those integrated into both personal and communal settings, enhance an individual's religious experience and deepen spiritual engagement over time. Their framework highlights how sustained religious involvement fosters a stronger connection to the divine and cultivates a shared identity within a faith community. This underscores how tig-sinug participants, through years of consistent devotion and communal rituals, strengthen their faith and collective bond with fellow practitioners. Their enduring commitment reflects how long-standing practices nurture spiritual resilience and contribute to a greater sense of belonging within the religious community.

#### 1.4 Sinug as a Source of Livelihood

This theme highlights how Sinug, a traditional practice, serves as a crucial source of livelihood for families within the community. Families generate income while preserving their cultural traditions through their involvement in performing or promoting Sinug. Below are snippets of the participants' answers.

Based on P2: *"Unsa to? Mga?... malipay, malipay kana makalampos ug natuman imong mga pangandoy ug nagpasalamat kana, malipay kana kay natuman imong pangamoyo pero maguol pud ka ug wala ug dili matuman pero dili lang ka mag kuan ni senior kay kanang ginoo naa rana silay pamaagi nganu ge wala to matuman na, na silay ge kuan labi na sa ge sing nimo na tyang pagpasinug mura ra diay tog kanang wala ta kahibaw unsa to iyang gepa sinug pero kinasing-kasing naay, naay malipay kana malampuson sila ba mura pud ug maguol kanang mo ingon namatay gud pareha ana ba maguol sad ko pero mabawi rasad nimo kay nau may kita tanan ginoo raman ga buot kung kamus-a tu niya kuhaon naa siyay pamaagi, unsa iyang buhaton niya na ge kuha niya anf espiritu, naa siyay e sugo."* (What is that? You are happy, you are happy to succeed and your wishes are fulfilled and you are thankful, you are happy because your wish is fulfilled but you are also sad if it is not fulfilled but you should not give up because God has a way why it was not fulfilled, He has a way especially with what you are hoping for, His way of doing things is like we do not know what He is doing but deep inside, you are happy when they succeed, it is like you are also sad when they die like that, I am also)

According to P3: *"Ah, kuan dong oy... kanang magtinarong rami ug Sinug ngari... ug.. sa among pag paninda dili lang sagolan ug binuang... tarongon lang...um..magtinarong lang dong ba ug dili lang mag binuang."* (Ah... We must practice Sinug properly here and when we sell candles we must not be foolish and we must do it properly., do it properly and do not be foolish.)

As per by P4: *"Sa unsang paagi? Sa paagi sa pag panghagad unya... Ah kanang mak apalit sila namo dae, makatabang nana sa among pamilya so murag ang kandila source sa among income ba, mao nang makapalit mig bugas, maka tabang sa amoa makapalipays mga bata, makapa human.. So karon naa man koy mga studyante, duha kabuok college third year og first year, nao nalang na duha kay ang usa naka human naman, maestra. Tua nas-nilarga nag gawas, unya duha nalang so... Ang akong pag panghagad is kung mupalit sila nako maka source jud kog income nako, bawn sa bata, pagkaon namo, tanan-tanang obligasyon sa among balay. Maoy naka source in ani, naka pahuman og skwela sa studyante kung magtarong lang."* (In what way? Through selling, of course... If people buy from us, it helps our family. So like the candles serve as our source of income-that's why we can buy rice, how we support ourselves. It brings joy to the children and helps them finish school. Right now, I have two children in college-one in third year and one in first year. Only two are left because one has already graduated and is now a teacher. She has gone abroad. So now, there are just the two of them left. I encourage people to buy from me because it provides us with income. It helps pay for my children's allowances, food, and all the household expenses. This has been our source of livelihood. If we manage it well, it can support my children's education)

The statements above illustrate the vital role of Sinug in supporting the livelihood of Tig-sinug, showing how their involvement in the tradition not only strengthens their spiritual connection to Señor Santo Niño but also provides for their families. Participants express that the sale of candles, fueled by their devotion, plays a crucial role in meeting their everyday needs, such as food, education, and household expenses, emphasizing the deep interconnection between faith and livelihood in their community. In Filipino culture, religious festivals like Sinulog or Sinug are not merely acts of devotion but also serve as important socio-economic events. According to Alonzo (2009) in the book "Faith and Tradition in Filipino Festivals", religious rituals like Sinug allow individuals to connect with their faith while contributing to the local economy.

Selling candles during religious events is a key livelihood for many Filipino families. Alonzo highlights that such practices blend devotion with the sustenance of families, thus preserving both cultural and spiritual aspects of Filipino life.

### 1.5: The Transformative Power of Sinug: Finding Strength and Renewal through Faith

This theme explores how the Sinug tradition catalyzes spiritual growth and renewal, empowering individuals to overcome personal challenges and find meaning. Participants highlight the profound impact of their faith in Señor Santo Niño, mainly through the practice of Sinug, in shaping their beliefs, values, and experiences.

As stated by P1: *"Uhm kanang first of all, mangamuyo ka, magpasalamat na dapat kanang kuan, kinasingkasing imong pag ampo, magpasalamat mi sa Senyor Santo Niño, ug kuan kanang ang imong pag ampo kay gikan gyud sa imong kasingksing. Hugot jud imong mga pag-ampo, nga wala'y kaulian sa pamilya, pasalamat sa mga grasya nga imong nadawat matag adlaw ug kaayohan sa imong pamilya."* (First, you should pray and give thanks; your prayer should come from the heart. You should thank the Lord Santo Niño; your prayer should come from your heart. Your prayers should be sincere, with no conflicts in the family, thanking you for the blessings received every day and for the well-being of your family.)

As per by P2: *"Si santo nino ang ginoo kanang mo dasig labi nagud, labi nagud sa nagpa sinug kinahanglan kayo siya sa iyang ge pa ampo kami guide kuan rami tabang ra sa mga vendors sa mga nagpa sinug pangamoyo labi nan aa sa hospital na ICU, nadigrasya nangamoyo sila na maluwas ilang mga kuan igsoon ba na disgrasya kasing-kasing ila pangayo pero kami tabang rasad mi among kinasing-kasing pangayoon sa ginoo na."* (It is Santo Niño, our God, who encourages me. Especially when you ask something from Him. We, the vendors, only help those who approach us for Sinug in praying for their petitions. They must pray with all their hearts since we also pray for them with all our hearts.)

As stated by P3: *"Ahh, Kami dong nag ampo rami, naay moduol namo mag-paampo, unya oo igo rami mo Sinug mo ampo tabang sa ilang mga problema."* (We pray. If someone approaches us to pray for them. Yes, we help them through prayers for their problems.)

As stated by P4: *"Kuan kanang... Pamaagi sa señor nga... Sa among pag ampo nga ilang e tugot ang gipangayo sa nagpa sinug namo, sama sa mu pasar sa board, bar, mga ing-ana, mao na siya ang mu tuo jud sila nga naa jud ang ginoo, wala jud sila pasagdi."* (The way of Señor... Through our prayers, He may grant the wishes of those who ask us to do sinug-like passing the board exam, the bar exam, things like that. That is when they truly believe that God is there, that He never abandons them. They recover from their illnesses everything. They truly believe.)

As stated by P5: *"Kana siya, kanang.. Akong matubag ana, ang kadasig nako, ang esperito santo, ang mahal natong inahan, og señor santo niño. Ang first nakong pagabuhaton is pag ampo dayon pag human, pag paninda og kandila, i-ampo sa nako daan before ko maninda aron tagaan ko og grasya sa atoang balaan nga bata nga si señor santo niño.. Og mao rana siya That, that..."* (My answer to that, my inspiration, the Holy Spirit, our beloved Mother, and Señor Santo Niño. The first thing I will do is pray, then after, sell candles. I will pray before I sell them so that our holy child, Señor Santo Niño, will give me grace... Moreover, that is it.)

As per by P6: *"Daghan jud ko ug kaagi dong, daghan kaayo ko ug mga pagsuway, kapait na akong na again... daghan kaayo na mga pagsuway ba na akong nagian SA akong kinabuhi sukad pa sa wa pako na ninyo sa akong bana, gagmay pa akong mga anak. Bisag asa tawn mi puyo.mangabang... Consumo, gatas, pang bang... kayod Lang jud ko maayo unya gi ubanan sa akong pag-ampo. Pero nakasurvive raman KO naluoy rajud ang Ginoo, Mao na bisag asa rajud ta no bisag unsa ang pagsuway sa Ginoo, salig lang ta niya hugot lang gyud ta ug pag ampo."* (I have experienced many challenges, bitterness of life. I have many challenges even before I get married. Back when my children are still little. I work hard with my prayers... luckily I am still fighting... I survived despite the challenges.)

## Theme 2: Deep Faith Shaped To Señor Santo Nino

### 2.1 Intercession

This theme highlights the decisive role of intercession in the relationship between the and Señor Santo Niño. The individuals' prayers and offerings act as a conduit for divine grace, demonstrating their faith and reliance on the Santo Niño's benevolent intervention. Below are the snippets of the participants:

As per by P1: *"Katoliko man ka nya dapat salig lang ka ni Senyor kay siya raman jud ang batang balani"* (You are Catholic and should trust in the Lord because He is truly the divine child.)

As stated by P2: *"maguol kanang mo ingon namatay gud pareha ana ba maguol sad ko pero mabawi rasad nimo kay naa may kita tanan ginoo raman ga buot kung kanus-a ta niya kuhaon naa siyay pamaagi, unsa iyang buhaton niya na ge kuha niya an fespírito, naa siyay e sugo."* (It is sad if it is not fulfilled, but you should not give up because God has a way why it was not fulfilled. He has a way, especially with what you are hoping for; His way of doing things is.)

As per by P3: *"sa ako rang pag-ampo niya dong na kuan... hugot na pag-ampo, na sa akong pag Sinug, madungog intawn akong tanan gipangayo na labi nagayod' sa mga tao na moduol nako... na mag pa ampo sa ilahang kaugalingon."* (For me, it is just my prayer, my deep prayer. When I practice Sinug, all my prayers will be heard, especially those approaching us to pray for them.)

By P4: *"... Pamaagi sa señor nga... Sa among pag ampo nga ilang e tugot ang gipangayo sa nagpa sinug namo, sama sa mu pasar sa board, bar, mga ing-ana, mao na siya ang mu tuo jud sila nga naa jud ang ginoo, wala jud sila pasagdi. Maayo sila sa ilang sakit, tanan.. Tuo jud sila."* (In what way? Like... The way of Señor... Through our prayers, He may grant the wishes of those who ask us to do sinug-like passing the board exam, the bar exam, things like that. That is when they truly believe that God is there, that He never abandons them. They recover from their illnesses everything. They truly believe.)

As per by P5: *"Kanang... Kana ra, hugot nga pag-tuo ngadto niya... Sa balaan nga bata nga si señor santo niño kay siya man jud atong kadampnan tanan, siya jud atoang kadampnan og kasaligan. Labi na sa panahon, aduna nata sa kalamidad, mga problema. Siya ang atong kasampitan, kadampnan."* (That... That is it, strong faith in him... In the holy child, Señor Santo Niño, because he is truly our refuge, he is truly our refuge and our trust. Especially in times of calamity, of problems. He is our refuge, our protector.)

As per by P6: *"Mag ampo ko sa Señor Santo Niño na daghan ta ug customer, daghan grasya maabot ana, naa Kay gipangyo sa Ginoo na hatag niya... Na akong gi-wish niya Mao na nahatag unya uban nako mga anak wa man sad magtarung ug eskwela ang uban nakahuman ang uban wala."* (I pray to Señor Santo Niño that I will have many customers. Many blessings will come... Moreover, I wished that, even though some of my children did not do well while others do well in their studies.)

As per by P7: *"Sa akong ma'am ang maka empluwensya sa akoa nga akong e ampo niya ge dungog gud ni senior santo niño."* (For me, Ma'am, what influences me to pray is the belief that the santo niño indeed hears my prayers.)

Intercessory practices play a crucial role in nurturing faith among participants. The shared belief in Señor Santo Niño's intercession strengthens individual faith and fosters community unity. Communal prayer and collective worship enhance spiritual well-being. These practices encourage a supportive network among believers. Research supports this, showing that such practices are beneficial (Krause, 2006).

## 2.2 Deep Faith to Senior Santo Niño

This theme talks about the faith of Tig-sinug in Senior Santo Niño serves as a source of strength and guidance throughout their life's journey. This deep-rooted devotion reflects a personal relationship with the divine. It embodies the hope and resilience that faith can bring in times of adversity, reinforcing the belief that one can overcome obstacles through prayer and trust.

As per by P3: *"oum... tinuod gyud... Nagibag-o gyud ni Senor ang akong pag-ampo niya ug sa akong pagtuo na hugot... na milambo gyud siya."* (It is truly true that Señor changed the way I pray, and it deepens my faith. It truly develops my faith.)

Based on P4: *"... Salig lang jud ko niya para mag malamboon akong pag tuo niya, mao rajud na dae."* (I put my trust in Him so that my faith in Him will flourish. That is all there is to it.)

As stated by P5: *"Gi bag-o ni señor santo niño, sa pag dasig. Lyang gi bag-o ang tanan tungod sa imong pag ampo tungod sa imong pangaliya ngadto niya nga hugot nga pag tuo ngadto niya. Og sa imong pag rosaryo og pag ampo unya mulambo siya, pinaagi sa imohang-mulambo siya pinaagi sa imong mga pa ampo, hugot nimong pag tuo ni señor santo niño."* (Señor Santo Niño renewed, in encouragement. He renewed everything because of your

prayers, supplications, and strong faith in him. Moreover, in your saying the rosary and praying, he will prosper, through your... he will prosper through your prayers, your strong faith in Señor Santo Niño.)

As stated by P6: *"...dako jud kaayo pagtuo sa Ginoo, Mao na ni salig jud ko hangtod ni Siya pagatigwangan naa ra gyapon ko dri, tagaan rako ug taas na kinabuhi sa Ginoo... Ako Ng gisalik ang tanan niya."* (That is why I ask for guidance from God. Until I get old, I will not stop. I will offer my life to Señor Santo Niño.)

The statements above demonstrate a deep and unwavering faith in the Senior Santo Niño, highlighting the powerful influence of their religious beliefs in shaping their lives and providing them with strength and guidance. Their words reflect a personal relationship with the divine and a profound trust in the power of prayer and faith to overcome challenges and find meaning and purpose in life. This aligns with religious coping, which explores how individuals utilize their religious beliefs and practices to manage stress, find meaning in suffering, and gain a sense of hope and resilience in the face of adversity. In a book by Koenig and Pargament (1995) "Religion and the Human Predicament: A New Paradigm," religious coping can significantly promote psychological well-being and provide individuals with a framework for navigating life's challenges. The participants' experiences illustrate the powerful impact of their faith in the Senior Santo Niño, showcasing how their devotion serves as a source of strength, hope, and resilience in their lives.

## 2.2 Changes in life

This theme discusses the life of Tig-Sinug, which is a testament to the inevitability of change and its profound impact on personal growth and identity. Throughout various challenges and milestones, Tig-Sinug learns to adapt, embracing transformation as a vital part of their journey. They ultimately discover strength, wisdom, and resilience that shape their character and future.

Based on P6: *"Oo, Daghan..oo nabag o jud Kay ngano... Kung dili pata makasulod diri... asa paman ta paningabuhin lain unya gamay ratag grado... wala man Tay lain panginabuhian kani ra man jud diri unya nabuhin raman sad akong mga anak tungod aning kandila..."* (It changed me a lot. If I did not make it here where will I be now? Since this also helped me sustain the needs of my children)

As per by P7: *"Ahhh... sa akoang kaugalingon wala niño is ang barombado kay diay ako pako naabot o sauna dili mo duo lug simbahan akoa makapangwarta lang ko murag sa akoang part sa ari sa santo an bast kay ang kong kaugalingon na layo gud ko niya pero sa diri nako sa simbahan diha dayun nako nakita na kuan pari gud nis kinabuhi ang maduol kas simbahan labi na kang senior santo niño."* (For myself, I was rebellious before coming here to the Santo Niño. I did not go to church, my only concern was making money. In my way, I felt distant from Him. But being here in the church, I have realized the importance of being close to the church, especially the Santo Niño, in this part of my life)

The statements above are the participant's experiences and highlight how change has played a significant role in their lives, shaping their personal growth and identity. They acknowledge the transformative power of change, whether adapting to new circumstances or finding a deeper spiritual connection. Their stories illustrate how embracing change can lead to unexpected opportunities and growth, ultimately shaping their character and resilience. This resonates with the concept of developmental psychology, which emphasizes the continuous process of change and growth throughout an individual's life. Developmental psychologists like Erik Erikson (1959) and Jean Piaget (1952) have proposed theories suggesting that individuals progress through distinct stages of development, facing challenges and opportunities that shape their identity and understanding of the world. The participants' accounts illustrate the dynamic nature of their journeys, showcasing how change, whether prompted by external circumstances or internal growth, has played a crucial role in their development.

## 2.3 Faith Transformation

This theme talks about the deep spiritual change and renewal experienced by individuals or communities as they strengthen their faith. It highlights how rituals like Sinug help people grow closer to their beliefs, leading to personal healing, resilience, and a stronger connection to the divine. Below are the snippets of answers from the participants.

As stated by P1: *"Nakabalay ko pinaagi sa pagpaninda ug kandila ug nakapalit ko ug pambungas."* (I was able to build a house by selling candles.)  
Based on P2: *"Kanang sa akong mga anak, akong e ampo para lamang sa akong mga anak labi nana karon kana si deca na malamposon sa iyang kuan kay fourth year college naman na siya karon sa CNU na malapos siya, makapasas siya niya fourth year naman siya kapasas gihapon siya niya human makapanarbaho niya human akong e ampo na nangundoy na sila na si lecelle ug deca na taga marcopollo daga paman na. st was n 1 pray for my children, especially now that Deca is in her fourth year of college at*

CNU.”(I pray for her success, that she will pass and find a good job afterward. I also pray for Lecelle and Deca’s dreams of working at Marco Polo.)

As per by P3: *“Oum....nakasuway ug pagbag-o dong ug sa mga butang na... iyang gihatag nako..... na..nabag-o.nu.natagaan ko niya ug paghugot nako pag-ampo. Um...”*(I have experienced change and the things HE gave me, it really change me, HE gave me deep faith and prayers.)

As stated by P4: *“O naka suway ko dae kay sauna is lisod kaayo ko, lisod kaymi, lisod as in nag skwela pa akong mga anak, wala pato maminyo akong kinamagwangan, then na minyo siya, then karon akong anak nga ikaduha nakahuman. Pagkahuman ato dae, nakalarga siya sa gawas so mao tong murag na hinay-hinay mig ka- kuan, kanang dili na kaayo lisod, mao nang gitabangan jud mi sa señor Naa jud siya, bisag unsaon pa.”*(Yes, I have experienced it. Before, life was really difficult for me for us. It was tough, especially when my children were still studying. Back then, my eldest was not married yet. Then she got married, and now my second child has graduated. After that, she was able to go abroad. That is when things slowly started to improve it was not as difficult anymore. That is why I believe Señor has genuinely helped us. He is always there, no matter what.)

As per P5: *“Naka suway nako kay akoang anak is si Kenjie si Suliva, usa na siya ka bag-o nga bata- ah bag-o siyang na tao pa lang, daghan kaayo kog memories ni santo niño, siya usa siya ka asthma, ang iyang sakit is- kuan iyang sakit broncho. Unya sa diha na nga nag sige kog pangaliya sa señor santo niño, diha nako nakita ang kabag-ohan sa akong anak. Naabot sya og 10 anyos, diha na nako nakita nga himpit ang iyahang kaayuhan. Karon, akong anak is 20 anyos na siya karon, nag eskwela siya sa Balamban unya dako jud kaayo og kausaban, tanan kay nalipay jud ko sa señor nga nausab siya nahimo siyang- hangtod gihatag siya sa ginoo nako-nga-señor santo niño, kinasingkasing nga buhi jud siya, buhi gud siya nga gihatag diri nako nga karon 20 anyos na siya, salamat ko sa señor nga naa juy mga kausaban.”*(I have experienced this because my son, Kenjie Suliva, he was a newborn baby, he was just born, I have many memories of Santo Niño, he had asthma, his illness was... his illness was broncho. Then when I continuously prayed to Señor Santo Niño, I saw the improvement in my son. He reached 10 years old, that is when I saw that he was completely healed. Now, my son is 20 years old now, he is studying in Balamban, and there is a significant change, everything, I am so happy with Señor, he changed, he became... until he was given to me by the Lord, Señor Santo Niño, he is indeed alive, he is indeed alive, given to me now, he is 20 years old, thank you to Señor for the changes.)

According to P6: *“Bahin sa pangutana nako ma’am tinood daghan gud kog nausab sa akong kaugalingon trials sa akong kinabuhi unos na ni abot sa akong kinabuhi sa dihang nag buwag mi ug akong bana wala gud ko nawagtangan ug pag-laom na akong pag tuo kang senior santo niño.”*(Regarding your question, Ma’am, yes, I have changed a lot. I have faced many trials in my life, especially when my husband and I separated. However, I never lost hope, thanks to my faith in the Santo Niño.)

As stated by P7: *“Oo, nakasulay na... ang atong batasan na bati makahuna huna jud ka kanang mobuhat ka ug dili maayo sa isig kataw.makaingon jud ka na dili maayo ang mag ing ana kay duol man ka sa Ginoo.”*(Yes, I have experienced that an undesirable attitude makes us wonder if we are doing right or wrong. I can really say that doing evil to others is not acceptable since I am near to God.)

The statements above talk about how spiritual renewal and strengthened beliefs shape individuals’ capacity to overcome challenges and achieve personal growth. It shows how engaging in devotional practices leads to deeper trust in a higher power, fostering inner change and resilience amid life’s difficulties. These shared experiences reveal that personal struggles, when seen through the lens of faith, become opportunities for transformation and empowerment. The participants’ accounts reflect how prayer and devotion are not just religious acts but serve as coping mechanisms that give meaning to hardships and promote emotional well-being. This is supported in the theory of Meaning-Making by Victor Frankl (1946), which emphasizes how people, when anchored in their faith, can reinterpret suffering as part of a purposeful journey. Frankl argues that when individuals view their challenges as meaningful, they gain a stronger sense of purpose and the ability to withstand adversity. In the context of spiritual devotion, this meaning-making process fosters personal growth and a more profound sense of hope and gratitude. As a result, their spiritual practices become a catalyst for emotional healing and life transformation, supported by a sense of divine guidance and strengthened communal bonds.

#### *Theme 2.4 Devotion to Senior Santo Niño*

This theme talks about how the faith of Tig Sinug in Senior Santo Niño serves as a source of strength and guidance throughout their life’s journey. This deep-rooted devotion not only reflects a personal relationship with the divine but also

embodies the hope and resilience that faith can bring in times of adversity, reinforcing the belief that through prayer and trust, one can overcome any obstacle. Below are the snippets of answers from the participants:

As per by P1: *"Ang kalahi lang sa sinulog sa uban kay naay uban nga.... Naay sinulog tuod sya pero dili bitaw kinasang-kasing ang iyang pag sinulog, unya naa say uban nga.. mag sinulog siya kinasang-kasing iyang pag sinulog toang iyang gi pag sinulog natuman tuo sa pikas dili matuman tungod kay iyang pag sinulog dili bitaw.. insakto dili bitaw maayo ang iyang si.. sinulog mao na nga dili sya ka.. kuan.. sya.. og kanang mga... miracle bitaw kay tungod iyang sinug naay kalainan bah... kay makita man jud nimo ang tao og kanang.. makita nimo sa tao kung sya diyosnun sya or dili sa iyaha maramang lihok nimo makita, pero og... makita sad nimo ang tao ma sinulog siya puwenta iyang gi apas mao na sya nga.. sidido sya iyaha jd piliton nga kamao sya mo sinulog. Naa man jud usahay kanang binuang lang.. nya gusto jud sya mahalina sya... like inana." (The difference in how people celebrate Sinulog is that some... they celebrate Sinulog, but they do not do it wholeheartedly. Then there are others who... celebrate Sinulog wholeheartedly, they celebrate it the way they should, their wishes are granted, while others are not because their celebration is not... right, it is not good, their way of... celebrating Sinulog, so they cannot... you know... they cannot experience those... miracles because their celebration is different, you know... because you can see a person and you can... see in a person if they are devout or not by their actions, you can see it, but... you can also see a person who celebrates Sinulog, they force it, so they are just pretending, they really force themselves to be good at celebrating Sinulog. Sometimes, it is just nonsense... they want to be loved, you know, like that.)*

As stated by P2: *"Ah Pero lindot gud ang kamo ang mag ampo dae ang akong paghuna-huna na lahi kung kami imong suguon ang akong naa bitaw ma'am na ana siya na nay pa ampo ko nay akong mama naas hospital ge tabang" ana ko ma'am kamao ka mo ampo ma'am? Okay rapud, okay rapud kami inyong pasinugon pero nindot gud kung matod sa akong papa ma'am diyos amahan mananambal man to lindot ug pangamoyo ug pangaliya maoy dunggon sa ginooang ikaw gud mismo na mangaliya dili kay kami ang kuanon pero naa may mo ingon dili man ko kamao ikaw lang nay ana pero ang nindot ana dae no is kamo mismo ang mag ampo, kamo gud mismo mangaliya gud ni senior pila ra may pagsayaw-sayaw kamao gud mo gud mo kay naka grado raba mo lindot ang pangaliya kung kamo ang kamo ang mangaliya." (Yes, it is beautiful when people pray themselves. My thinking is different when someone asks me to pray for them. I remember someone saying, "Ma'am, could you pray for my mother in the hospital?" I replied, "Of course, we can pray for you." However, my father always says, "God the Father is the healer; heartfelt prayer and supplication is what God hears." It is best if you pray yourself, you supplicate to the Santo Niño. Even a little dance, you know how to do it, you have graduated. Your own prayer is the most beautiful.)*

As reported by P3: *"Ang kini gud amo dong, pag ampo nga naay moduol namo... ok rami motabang nila pero ang kana ging mo duol jud sa suod nga mo ampo na siya mismo..pwede ra sad na ok ra gyud kay na sa..pero kaning amo..naa man gyud moduol dong, nga maoy na andan dong ba, mga pareha ron na katoliko." (This thing we do prayer that someone will approach us, we are willing to help them. If they choose to pray inside, we are ok with that but for us, someone will really approach us since it became a norm to the Catholics.)*

In accordance with P4: *"Ang sinug is tabang, tabang sa nagpa sinulog namo ba. Tabang siya so ang mean, siya nagpa sinulog namo so amo siyang tabangan para ma-kung unsa gani ang iyang gipa sinug or maka pasar ba siya or maayk ba sa iyang sakit. Kung ihatag sa señor santo niño, malipayon jud siya, mubalik siya namo." (Sinug means help-it is a way of helping those who ask sinulog through us. It is a form of assistance, so when someone asks us to do sinug for them, we help them return-whether it is for passing an exam or recovering from an illness. If Señor Santo Niño grants their prayers, they feel pleased, and they come back to us.)*

In accordance with P4: *"Ang.. Ang kalahi man gud sa sinulog og sa uban kay naay uban dili kinasangkasing ilang pag sinulog unya naay uban nga ang ilang pag sinulog kinasangkasing nga dunggon jud ni señor santo niño ang pag sinulog nila kay gikan man sa ilang kasing-kasing ang pag sinulog og naay uban nga dili dunggon sa niño kay, kana bitawng dili kinsangkasing iyahang pag simulog nga, ibutang nato nga nag sinulog lang siya kay nag apas siya- nag sinulog lang siya kay nag apas siya nga makakwarta- mahalina iyang kandila. Pero dili kana, ang hugot nga pag tuo, kanang mag gikan ka sa simbahan before ka maninda og sugod, unya imong pangayuon, mag rosaryo ka didto nga ana, ana, ana, mao na, ako ni siyang pangayuon ni señor para ana-a ko, naa siya kanunay. Step one ana ang pag ampo, dayon human- human sa pag ampo, anha na nimo madawat ang milagro sa señor nga kinsangkasing jud na ihatag niya." (The... The difference between the Sinulog and others is that some people do not participate in the Sinulog sincerely, while others participate with sincerity, and Señor Santo Niño indeed hears their Sinulog because their participation comes from*

their heart. Moreover, some people, the Niño does not hear them because, you know, they do not participate sincerely, let us say they participate in the Sinulog because they are trying to... they participate in the Sinulog because they are trying to make money, sell their candles. However, it is not like that, the strong faith that comes from the church before you start selling, then you pray, you say the rosary there, like this, this, this, that is it, I will ask Señor for this, so that I will be, he will always be there. Step one is prayer, then after prayer, that is when you will receive the miracle from Señor, which he gives with sincerity.)

Based on P6 : *"Depende, ra man sa pagtuo sa Tao dong, mo Lang ikaw gusto ka mag ampo motuo jud ka dili ang uban man gud baliwa raman nila dili man hugot ang pag ampo Mao na ug naa Kay gipangyo balewala Ra.... Hugot Lang jud imong pag ampo dili ingon na magdugay-duha ka SA imong huna-huna."* (It will depend on the faith of a person. If you want to pray, believe in it because others are doubting. If you doubt your faith your prayer will not be effective... have a strong faith and prayer.)

As stated by P7: *"Ahh... sa uban guro kanang sigurong mga laing relihiyon mao nay makapadayg ug sa uban na wala mo tuo na nay catholiko naa gud sa sayaw kang senior santo niño."* (Ah, for others, maybe those of other religions, it is their faith that sustains them; and for others who do not share the Catholic faith, they find themselves drawn to the Santo Niño through the dance.)

The statements above demonstrate a deep and unwavering faith in the Senior Santo Niño, highlighting the powerful influence of their religious beliefs in shaping their lives and providing them with strength and guidance. Their words reflect a personal relationship with the divine and a profound trust in the power of prayer and faith to overcome challenges and find meaning and purpose in life. This aligns with the concept of religious coping, which explores how individuals utilize their religious beliefs and practices to manage stress, find meaning in suffering, and gain a sense of hope and resilience in the face of adversity. In a book by Koenig and Pargament (1995) "Religion and the Human Predicament: A New Paradigm" argues that religious coping can significantly promote psychological well-being and provide individuals with a framework for navigating life's challenges. The participants' experiences illustrate the powerful impact of their faith in the Senior Santo Niño, showcasing how their devotion serves as a source of strength, hope, and resilience in their lives.

As stated by P1: *"Makapalig on gyud na sa pagtuo si Senyor Santo Niño kay bata pa lang milagroso na baya siya."* (Señor Santo Niño is truly powerful in faith because even as a child, He was already miraculous.)

As stated by P2: *"Kanang pag ampo gud nimo sa sige nimog sampit kang senior santo niño mag sampit ka niya mangaliya mo duol pud ka didto niya sa iyang sudlanan adto ka didto mangamoyo dii kay ari raka sa gawas mangamoyo kung naa kay time mo adio gud ka ngadto niya kadto ngadto sa hagkanan mao gud na siya ang senior na ge dala sa unang panahon gamay iyang pikas mata."* (When you pray and keep calling out to Señor Santo Niño, you should approach Him and go near His place of worship. Do not just pray from the outside; if you have time, go close to where He is, near the altar. That is where He was brought in the past, even with His small eyes.)

As stated by P3 *"Kuan ra dong oy pag ampo ra namo, hugot na pag ampo na kamo sad...aw ..sila sad nagpaampo namo na hugot sad sa ilahang pagtuo na kami motabang niya sa among pag-ampo."* (It is just like that, when we pray, we pray with strong faith, and they (others) also prayed for us with strong faith, so that we can help through our prayers.)

As stated by P4: *"Lig-on jud dae kay ngano? Sa ranan namong gi pang sinug namo sa basilica ah- ang tanan is kuan.. Kanang naa may uban nga na dungog ang ilang pag ampo so nag lig-on jud siya."* (Our faith becomes more vigorous, why? Because of the rituals and prayers we do at the basilica. Everyone there prays so it makes the faith stronger.)

As stated by P5: *"Ang maka palig on sa atong pagtuo kay ang pag ampo sa ginoo."* (What strengthens our faith is praying to God.)

As stated by P6: *"Pagtuo, usa na na makapaligon, sa imong pagtoo... Ang uban kay magduha-duha man ang uban baliwa ra nila... dili man sila, di motuo, Mao na akong ingon ubos lang ka ug hugot lang Ka SA pagtuo sa Ginoo."* (Faith, that is what strengthens you, your belief... Some people doubt, others do not believe at all... they do not have faith. That is why I say, stay humble and firm in your faith to God.)

As stated by P7: *"Ang sinulog ma'am means is sayaw... kana si santo niño is a bata angay gud siyang e sayaw mao ng ginatawag ug sayaw o sinulog kinahanglan imo gud siyang e sayawan kay ang pag-ampo gud pinaagi sa sayaw imong e halad imong kaugalingon."* (The Sinulog, ma'am, means dance... Señor Santo Niño is a child,

and He should be danced for. That is why it is called the Sinulog because you need to dance for Him. Through dancing, you offer yourself in prayer.)

The statement highlights the importance of faith and devotion in the Sinulog celebration, emphasizing prayer, dancing as worship, and seeking guidance from the Santo Niño. Prayer is portrayed as a direct communication with the divine, strengthening the believer's connection to God. Calling upon the Santo Niño reflects the belief in his miracles and divine presence. Belief plays a significant role in shaping one's spiritual life, with faith providing strength and guiding individuals in their spiritual journey. Ultimately, unwavering faith deepens the connection to the divine and transforms lives. This is supported by the study of Oracion (2012) entitled "The Sinulog Festival of Overseas Filipino Workers in Hong Kong: Meanings and Contexts," which shows that the Sinulog Candle Dancers, or "tig-sing," embody faith as a source of resilience and devotion in worship. Through their dance with candles, they express deep spiritual connection and gratitude to the Santo Niño, central to the festival's religious meaning. Despite challenges like working as Overseas Filipino Workers (OFWs), their unwavering faith strengthens their resilience, allowing them to participate in the festival and maintain a sense of identity in a foreign land. The authenticity of their performances highlights the spiritual essence of the festival, reinforcing the importance of genuine devotion. The collective participation also fosters community and support among OFWS, strengthening both their faith and resilience.

### Theme 3.1 Divine Grace

This subtheme explores the concept of divine grace as a fundamental aspect of the relationship between individuals and Señor Santo Niño. It highlights how believers perceive grace as a gift that manifests through answered prayers, blessings, and a deepened connection to the divine, reinforcing their faith and commitment. Below are the snippets of the answers of the participants:

As per by P1: *"Akong anak karon kaluoy sa ginoo naka survive siya sa iyahang mga sakit, karon naa dunay nay kabagohan, akong anak gi 12 na naong ni anang wla na sya'y ma sakit pero surbar survive siya... og sa mga tungod lagi sa miracle nga gi hatag sa ginoo niya naa jud sya. Nakig jud kausaban ba.. ang hugot man jud pagtuo kung mo tuo lang ka ni Senyor Santo. Niño naa kabagohan ang tanan basta hugot lang ang imong pag tuo ngadto niya pag-ampo ka niya ngadto ka nya."*

Based on P2: *"imo ng pangamoyuon kay mao manang ge sulti sa karaan mao na ang adlaw na ge pangayo nimo."* (They believe that on days ,petitions and prays would be more chance to be directly heard.)

Accordance with P3: *"nga matagaan ko ug grasya ni Senor, makapalit ug..bugas, sud-an ug alang sa akong apo na estudyante na makahatag ug pamawn kada adlaw."* (For me, That I will receive grace from Señor. I can buy rice, viand and give allowance everyday to my grandchild that is a student.)

As stated by P4: *"Kung naay tao nga magpa sinulog, makalampos siya kung hugot og kinasingkasing ang iyang pag tuo."* (Daily success? However, for me, every single day, if someone asks us to do sinulog for them, they will succeed as long as their faith is.)

As stated by P5: *"Adlaw-adlaw nga kalampusan? Pero para nako dae noh? Sa adlaw- adlaw nga tanan noh? Kung naay tao nga magpa sinulog, makalampos siya kung hugot og kinasingkasing ang iyang pag tuo."* (Daily success? However, for me, every single day, if someone asks us to do sinulog for them, they will succeed as long as their faith is strong and sincere.)

As per by P6: *"Ang akong wish sa Ginoo, na makalampos man Lang akong mga anak, naa Rami maayong lawas ug tagaan ug taas na kinabuhi sa Ginoo. Oh Mao na akong pag ampo na maayo na among pamilya bah."* (My wish to God is that my children will succeed, I will have good health, and that he will give me long.)

As stated by P7: *"Ahhh... sa adlaw na kalampusan sa sinulog kay kana gud daghan mig costumer mao gud na."* (My wish to God is that my children will succeed, I will have good health, and that he will give me a long life.)

The statements above talk about the profound impact of divine grace on individuals' spiritual journeys and their relationship with Señor Santo Niño. Participants express how they experience grace as a transformative force that fulfills their needs and deepens their faith and sense of community. Research on the concept of divine grace reveals that it is often viewed as an unearned favor from the divine, which can lead to greater overall life satisfaction and spiritual fulfillment (Bergin, 1991). This perception aligns with participants' sentiments, as they describe moments of grace that inspire gratitude and reinforce their commitment to faith. Such experiences of grace enhance their connection to Señor Santo Niño, fostering a stronger community bond and a deeper understanding of their spiritual beliefs.

### 3.2 Success

This theme talks about the success of Tig Sinug, which is intricately tied to their dedication to the practice of Sinug, symbolizing the harmonious blend of cultural heritage and personal expression. This commitment not only fosters a deep sense of community and belonging but also empowers Tig Sinug to excel, demonstrating that perseverance, passion, and cultural pride can lead to remarkable achievements and a lasting legacy.

As per by P2: *"... Kinasing-kasing na imong e sinug na dili na kuan lang mangayo raka niyag grasya ni senior e hatag ragud na niya makapalit imong pangayoon na senior wala intawn mi bugas gikan ko pinamungajan na dala kog kandila."* (heartfelt Sinulog, not just asking for favors from the Santo Niño, but truly giving thanks. For example, I did not have rice, so I went to buy some and brought candles as an offering)

Based on P3: *"Malipay dong oy.Malipay gyud makalipay gyud na..lambo akong pag sinug..ug gitagaan ko ug daghan grasya ni Senior..oh..malipay... lipay gyud"* (I will feel happiness ... Happiness cause I succeed in practicing Sinug and I received many blessings from Señor.I will be very happy.).

As stated by P4: *"Makalambo, kanang.. Dunggon ang iyang gipangayo, so kung ihatag sa señor santo niño ang iyang gipangayo, malampuson jud siya, oh. Makab-ot niya iyang kuan- labi nang mutake og board ing-ana jud siya, malampus jud siya, malipay siya."* (It brings growth-when what they asked are heard. So if Señor Santo Niño grants their wishes, they will truly succeed. They will achieve what they desire, especially those taking board exams. That is how it works-they will succeed and be happy.)

Based on P5: *"Sama anang kuan.. Mag ampo ka manganiya ka, duna kay madawat nga kalambuan niana..."* (Like that... You pray, you ask, you will receive blessings from that)

As per by P6: *"kanang makabalay ka, makahuman ka sa imong anak ug pa eskwela.sa imong pag-Sinug dri..sa imong pagpaningkamot, nakapalit palit ka ug unsay kinahanglan sa balay. Daghan kaayo ko ug pagsuway sa Ginoo pero daghan pud siya ug gihatag nakong grasya na naabot."* (When you have your own house, you let your children finish their studies. You can buy things you need at home. I have experienced many challenges but God give me many blessings in return.)

As stated by P7: *"Ahh... nakalambo ko pinaagi sa sinug kadto gud nag deboto na successful iyang gipangayo mao ng naka ingon ko gud ko na makalambo gud ang akong pagpa sinug labi nagud sa mga tawo na ni tuo kang senior santo niño"* (Ah, I've prospered through Sinulog. Those who are devout and have their prayers answered, that's why I say that my participation in Sinulog has been prosperous, especially for those who believe in senior santo niño.)

The statement above illustrate a strong belief that success in life is intertwined with their dedication to the Sinulog Festival and their faith in the Senior Santo Niño. They see their participation in the festival as a source of blessings and a pathway to achieving their goals. This resonates with the concept of cultural empowerment, where individuals find strength and motivation through their cultural heritage and traditions, leading to personal and collective success. They believe that by honoring their cultural practices and expressing their devotion to the Senior Santo Niño, they can manifest positive outcomes in their lives.

### 3.3 Sinug as a Source of Blessings through Prosperity

This theme talks about how the devotion and participation in Sinug rituals serve as a pathway for devotees to receive blessings in the form of prosperity. It reflects how people turn to Sinug not only for spiritual growth but also as a means to improve their livelihood, gain financial stability, and experience positive life changes. It emphasizes how faith in Señor Santo Niño, shown through the Sinug tradition, inspires individuals to persevere in times of difficulty with the belief that blessings and prosperity will follow their devotion. Below are the snippets of answers from the participants:

As stated by P1: *"Ang dako nakong kalamposan sa.. tabang sa sinulog, kani sa pag sulod nko diri usa na sa ka gasan nko.. aning pag sulod nako diri kay... dili unta ko makasulod diri... kung dili pa jd tungod ni señor murag iya jd kung gitabangan nga maka sulod jd ko diri mao ni sya'y dako ni sya pag gasa nako. Ay iyang gi hatag nya nko nga naka sulod ko diri ning... puli ko sa akong mama mao ni sya'y gasa, ika duha ang akong anak ika duhang gasa."* (My most significant success with the help of Sinulog, this is one of my blessings... being able to enter here because... I would not have been able to enter here... if it was not for Señor, it is like he helped me to be able to enter here, this is his big gift to me. He gave me this, that I was able to enter here, this... I am replacing my mom, this is his gift, the second one is my child, the second gift.)

As per by P2: *"Kanang kuan mga ge hatag sa ako na grasya labi nagud akong mga anak mga brayt hibong ko nganu mga cum laude sila na kami dli man utokan akong mama ug papa ni kami wala gani ka skwela nganung brayt kay sila hibong gud ko ana nilang deca, recelle, ug Rylan nga purteng brayta na cum laude nakuha na ninyo na niya wala gani halos bawn unya akong ipa sud-an nila utan, prutas importante gud na gulay uhm... tanan ge hatag ni santo niño ang akon ge pangayo niya mao nay nakapalig-on gud nako tungod sa iyang ge hatag mismo ako na,na" (The blessings I have received, especially my children's intelligence, amaze me. My parents were not educated, yet my children, Deca, Lecelle, and Rylan, are bright and achieved cum laude. It is incredible how successful they are without much help from me. I provide them with rice, fruits, and vegetables-the basics-but their success is truly a gift from the Santo Niño. It is what strengthens my faith. Everything I have is because of him.)*

The statements above talk about how the devotion and participation in the Sinug rituals play a significant role in shaping the experiences of devotees, particularly in receiving blessings, prosperity, and personal growth. Participants emphasize that their faith in Señor Santo Niño, expressed through Sinug, has guided them toward achieving not only spiritual but also material success, such as overcoming hardships, gaining financial stability, and witnessing the growth and success of their families. These testimonies demonstrate how devotion and prayer, especially when accompanied by offerings, are seen as pathways to divine intervention and blessings in various aspects of life. This is supported in the study by Koenig (2012) titled "Religion, Spirituality, and Health: The Research and Clinical Implications," which suggests that individuals who engage in religious practices, such as prayer and rituals, often experience positive outcomes, including emotional resilience and improved health. This aligns with the experiences shared by the participants, who attribute their blessings, such as financial stability, successful children, and personal safety, to their devotion and the intervention of Señor Santo Niño through Sinug. The idea that prayer and religious practices can serve as a source of hope and transformation, particularly in challenging times, reflects the testimonies where participants attribute their successes to their faith and the perceived divine assistance they receive through Sinug rituals.

### 3.4 Faith-Infused Resilience in Overcoming Life's Challenges

This sub-theme explores how faith-infused resilience and perseverance help individuals navigate and overcome both physical and emotional struggles, turning adversity into opportunities for growth and strength.

As stated by P1: *"Kuan dae kung makasulod ka og lain-lain nga religion bitaw maoy maka putol sa imohang pag kuan sa senior sato niño. Sama anang Born Again, Christian ni ining kay mga kuan bitaw mao na sya'y Diyos- Diyos. Hmm.. mao na sya'y diyos- diyos nga imong lain-lain nga gi apilan nimo mao na sya'y maka babag bitaw nimo sa imohang pag.. pagbuto ang patuo ni senyor." (Even if you enter a different religion, it will break your relationship with your senior child. Like that Born Again, Christian is because the people are already God. Hmm... he is the god that you have joined with, so he can stop you from your path.. the path is broken believe of senyor.)*

Based on P2: *"Ang babag? Wama, wamay kana ramang way man puryabuyag wala raman koy mud-on sa lawas mao ramay babag nako na kanang naa koy mud-on unta pero kaluy-an gud kung senior sige lang kog paninda niya usahay naa lay mga kaguol akong anak naa man ngadto sa leyte ge tabang kuno niya mao gud nay kuan na kanang ma guol ko ba mao nay pero dili mana siya babag wala lang gud koy babag." (Obstacles? Not really. I do not have any physical ailments; that is not an obstacle for me. I wish I had something to help me, but I am thankful to the Santo Niño. I continue selling, and sometimes I have worries. My child is in Leyte helping others, and that makes me worry, but it is not really an obstacle. I do not have any real obstacles.)*

Accordance with P4: *"Babag sa akong kinabuhi dae? Sus muhilak ka dae, naa juy babag sa akong kinabuhi dae, akong bana. Usa na siya ka babag sa akong kinabuhi pero wala ko ni buhi sa señor santo niño, nangutana lang ko... Nga, nganong babag siya sa akong kinabuhi, mao rajud dae, bisag unsaon nako siyag sinulog, murag paminaw ko mafailed ko. Dili jud, dili jud mausab, mao na... Kuan man kanang, mu tuo man siyag ginoo, mu simba man pero... Kapoy dae oy, kapoy, mura kog- ig imong istorya dae sa imong kinabuhi, siguro suwatan jud, naa siguro kay madawat nga award." (Obstacles in my life? Oh, you would cry... Yes, there is indeed an obstacle in my life-my husband. He is one of the biggest challenges I have faced. However, despite that, I never let go of Señor Santo Niño. I just kept asking... "Why is he a barrier in my life?" That is really it. No matter how much I do sinulog for him, I feel like I am failing. He never changes... He believes in God, he goes to church, but... it is exhausting. Really exhausting. It is like when you tell your life story, maybe you should write it down. Who knows? You might even receive an award for it.)*

The statements above emphasize the significant role of faith-infused resilience in overcoming life's challenges, mainly through the practice of Sinug to Señor Santo Niño. The participants express how their unwavering faith, despite facing various obstacles such as family struggles, personal opposition, or concerns for loved ones, enables them to persevere and find strength. Their testimonies highlight how faith serves as a powerful tool for overcoming adversity and transforming challenges into opportunities for growth, reinforcing the belief that faith can guide individuals through life's struggles. The concept of faith-infused resilience aligns with the theory of religious coping, as described by Pargament (1997) in his book *The Psychology of Religion and Coping*. Pargament argues that religious practices, such as prayer, serve as essential coping mechanisms for individuals facing stress and adversity. By turning to faith, individuals are able to derive strength and comfort from their religious beliefs and practices. In the case of the tig-sinug participants, their devotion to Señor Santo Niño and the practice of Sinug act as powerful sources of emotional and spiritual resilience. Their stories suggest that faith acts as both a protective mechanism and a source of hope, helping them navigate difficult life circumstances.

### 3.5 Enduring Hardship for Family and a Better Future

This theme explores the profound sacrifices participants make to ensure a brighter future for their families. Their stories demonstrate a deep commitment to their loved ones, even in the face of challenging weather conditions and personal struggles.

As per by P3            *"Oum, agwantahon, but kusog dong padapim rami ug nasay init mag payong kay para lang jud na... Kung mag puyo mi sa amoa dong, wala jud mohatag, Mao gyud ng anhi rami diri kay abig na membro naman mi no, dili namo usikan among pagkamembro..among..kuanon dong bah naa gyapon mi diri."* (Well, we endure it too, especially when it rains heavily. We shelter ourselves, or when it is hot we use an umbrella just for that. When we stay at our place, no one provides for us, that is why we come here, because we are already considered members and we do not want to waste our membership... We still bring something.)

As stated by P4            *"Agwantahon jud dae. Akong gi agwanta tanan, tungod- alang sa akong mga anak para makahuman sila, makatabang sa mga tao sa ilang gipangayo, makahuman akong mga anak, makasuporta ko nila, makahatag ko nila og plete para bawn padulong skwelahan. Mao na akong gi agwanta ang init og uwan."* (I really endure everything. I endure all of this because of my children so they can finish school, so they can help others who ask for help, so I can support them and give them money for their school fare. That is why I endure the heat and the rain.)

The statement highlights the importance of faith and devotion in the Sinulog celebration, emphasizing prayer, dancing as worship, and seeking guidance from the Santo Niño. Prayer is portrayed as a direct communication with the divine, strengthening the believer's connection to God. The act of calling upon the Santo Niño reflects the belief in his miracles and divine presence. Belief plays a significant role in shaping one's spiritual life, with faith providing strength and guiding individuals in their spiritual journey. Ultimately, unwavering faith deepens the connection to the divine and transforms lives. This is supported by the study of Oracion (2012) entitled, "The Sinulog Festival of Overseas Filipino Workers in Hong Kong: Meanings and Contexts" shows that the Sinulog Candle Dancers, or "tig-sinug," embody faith as a source of resilience and devotion in worship. Through their dance with candles, they express deep spiritual connection and gratitude to the Santo Niño, central to the festival's religious meaning. Despite challenges like working as Overseas Filipino Workers (OFWs), their unwavering faith strengthens their resilience, allowing them to participate in the festival and maintain a sense of identity in a foreign land.

### 3.6 Interpersonal Struggles in Sinug Practice

This theme talks about the different interpersonal struggles experienced by individuals during sinug practice, where some members encounter conflicts, miscommunication, and disagreements that affect the group's dynamic. It emphasizes how these issues, while common in collaborative settings, can sometimes disrupt unity and cooperation, challenging the smooth execution of the tradition.

As per by P1            *"Kay sa uban, ang uban di motuo ug sinug..."* (Because for others, some do not believe in sinug.)

As stated by P2            *"...Mao ragud na usahay dili ka naka control naa raba na ang away-away ari madala kas emosyon kani mga kauban tindera niya una-unahon ka."* (It is like sometimes you cannot control things, like the arguments and emotional outbursts with your fellow vendors. You get affected first.)

The statements above talk about the presence of interpersonal struggles in the practice of Sinug, where participants encounter group conflicts, miscommunication, and disagreements that affect the flow and unity of the ritual. Participants

point out how these struggles can cause emotional strain and disrupt the cooperative spirit needed to perform Sinug smoothly, affecting both the cultural and spiritual purpose of the practice. This is supported in the book written by Forsyth (2010) entitled "Group Dynamics," which suggests that unresolved interpersonal issues in group settings tend to reduce group cohesion and contribute to stress and inefficiency among members. It explains that ongoing conflicts and poor communication patterns weaken relationships, hinder collaboration, and negatively impact the overall effectiveness of group activities. This highlights how interpersonal challenges during Sinug practice disrupt the relational harmony within the group and reduce the participants' ability to engage fully in the cultural and spiritual aspects of the ritual. This aligns with the testimonies of Sinug practitioners who experience both emotional and collaborative difficulties during the performance, affecting their overall participation.

## Conclusion and Implications

### *Conclusion*

This research demonstrates a strong correlation between Faith in the Señor Santo Niño, participation in the Sinulog festival, and positive life outcomes such as improved livelihoods, enhanced resilience, and strengthened family bonds. The transformative power of Faith is a central theme, suggesting that religious devotion is a crucial source of support and meaning for individuals and families in Cebu. This can be supported by Pargament's Theory of Religious Coping, which posits that individuals use religious beliefs and practices as a way to understand and deal with life stressors, finding comfort, strength, and purpose through faith. In this context, the Sinulog festival and devotion to the Señor Santo Niño function as religious coping mechanisms, helping individuals build resilience, strengthen relationships, and improve their overall well-being. Further research could explore the mechanisms through which this Faith impacts various aspects of life.

### *Implications*

The findings of this study imply that Faith in the Señor Santo Niño and participation in the Sinulog Festival play a meaningful role in shaping devotees' well-being by strengthening resilience, family unity, and livelihood motivation. Grounded in Kenneth Pargament's Theory of Religious Coping, which explains that individuals rely on religious beliefs and practices to manage stress and life challenges, the results suggest that devotion to the Señor Santo Niño functions as a positive coping strategy. Through prayer, ritual participation, and community celebration, devotees may develop emotional strength, hope, and social support that contribute to improved life outcomes. These implications highlight the importance of recognizing religious and cultural traditions as potential sources of psychological and social support, and they suggest that future research should further examine how faith-based practices specifically influence economic stability, relational bonds, and long-term resilience.

### *Recommendations*

Based on the findings and conclusions drawn from the study on the effect of doodle note-taking on the recall and Retention of Science 10 students at Maguikay National High School, the following recommendations are proposed:

Students. Students are encouraged to use doodle note-taking during Science lessons to improve their recall and Retention of scientific concepts. By combining words, symbols, and drawings, students can better organize information and enhance their understanding of complex topics. (1) Students. Students are encouraged to use doodle note-taking during Science lessons to improve their recall and retention of scientific concepts. By combining words, symbols, and drawings, they can better organize information and enhance their understanding of complex topics. (2) Teachers. Science teachers are recommended to incorporate doodle note-taking as a teaching strategy in Science 10 classes by providing guided doodle note templates and allowing students to represent lessons creatively, which may increase engagement and improve post-test performance. (3) School Heads and Administrators. School heads are encouraged to support the integration of doodle note-taking in classroom instruction by providing professional development opportunities and instructional materials for teachers to promote innovative teaching practices that enhance students' learning outcomes in Science. (4) Curriculum Planners. Curriculum developers may consider including doodle note-taking as an alternative or supplementary note-taking strategy in Science subjects to support diverse learning styles and improve students' recall and retention. (5) Future Researchers. Future studies are encouraged to examine factors that affect the effectiveness of doodle note-taking on recall and retention, such as students' learning styles, prior knowledge, motivation, grade levels, lesson complexity, intervention duration, and other learning outcomes, as well as its impact on comprehension, critical thinking, and overall academic performance, to further optimize its use as a strategy for enhancing science learning.

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## Data Availability Statement

Data sharing is not applicable to this article as no new data were created or analyzed in this study; all data used were obtained from previously published sources as cited in the reference list.

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## Appendices

No appendices are attached in this study