

# Exploring the Muslim community in the heart of Manila: A comparative study of the attitudes and perceptions of Muslims and non-Muslims in Quiapo, Manila

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## ***Abstract***

The researchers have compared the attitudes and perceptions of Muslims and non-Muslims in Quiapo, Manila, toward one another. The sampling method used in this study is purposive sampling. The total participants comprised 800 respondents, equally divided into 400 Non-Muslims and 400 Muslims residing in Quiapo, Manila. The survey was used as an instrument of the study to measure the following variables: general attitudes, direct contact, socialization, subjective knowledge, of threat, emotions, emotions, stereotypes, suggestions to improve their relationship, and suggestions to end the Mindanao Problem. Variables that were not measured are the participants' social class and personal beliefs. Results showed that Muslims have a more positive attitude and perceptions in comparison to Non-Muslims.

***Keywords:*** attitudes, perceptions, Muslim, Manila, Philippines

## Exploring the Muslim community in the heart of Manila: A comparative study of the attitudes and perceptions of Muslims and non-Muslims in Quiapo, Manila

### 1. Introduction

Statistically speaking, the Philippines is predominantly Christian, with Muslims constituting 5 to 11% of the total population, around 5 to 11 million per the National Commission of Muslim Filipinos (NCMF, 2015). The Filipino-Muslims represent the largest minority group, concentrated mainly in the Southern part of the Philippines, in geographically isolated and displaced areas. Due to the constant war and conflict in Mindanao, Muslims have been migrating to different places in Luzon and Visayas, where they have created several Muslim communities. As migrants, they had been constantly considered by the locals as problematic people with issues related to national integration of the country and maintaining peace and order (Watanabe, 2008). Manila City is among the metropolitan cities many Muslims chose to migrate to. Quiapo is not only famous for its Catholic church but also a home for the growing Muslim community; it is a heritage district once known to be an upper-class residential area until they moved out in the late 1940s, when Quiapo became a multi-use district (Venida, 2002). Saber stated (as cited by Abanes, 2014) Quiapo consists of multi-religious and multi-ethnic groups. The country, in general, has a substantial majority and minority in terms of religious composition – non-Muslims being the majority and Muslims being the minority.

**Research Problem** - In this study, the researchers have addressed the following inquiries and hypotheses:

- What are the attitudes and perceptions of non-Muslims towards Muslims and vice versa?
- What are the factors that influenced their attitudes and perceptions?

**General research hypotheses** bares that both Muslims and non-Muslims have negative attitudes and perceptions about each group, and the evaluation of direct contact, the perceived attitudes of the relevant others, and the perceptions of threat have the most effect on the attitudes toward Islam and Muslims; perceived threat and information received through mass media mediates the effects of negative clichés and stereotypes about Islam and Muslims.

The specific research hypotheses for the non-Muslim group are the following: the general attitude of non-Muslims toward Muslims is negative, the amount of direct contact that non-Muslims have with Muslims is low/significantly less, that non-Muslims do not socialize much with the Muslims (as supported by hypothesis no. 2), that the subjective knowledge of non-Muslims about Muslims is negative, that non-Muslims have more negative emotions than positive emotions toward Muslims, and that non-Muslims have more negative stereotypes than positive stereotypes towards Muslims. For the Muslim group, the general attitude of Muslims towards non-Muslims is neutral, the amount of direct contact that non-Muslims have with Muslims is very high/a lot, that Muslims socialize a lot with the non-Muslims, that the subjective knowledge of Muslims about non-Muslims is negative, that Muslims have more negative emotions than positive emotions toward non-Muslims, and that Muslims have more negative stereotypes than positive stereotypes towards non-Muslims.

**Significance of the Study** - One of the significance of this study was to provide reliable literature on the Muslims in Quiapo and additional literature about the challenges Muslims face in the Philippines. This study could be helpful for Filipino-Muslims in making their needs, problems, and concerns known to the national government. This research could also provide further help for Muslims in coping with living in a non-Muslim-dominated dwelling place. The research findings provided baseline data concerning the attitudes and perceptions of Muslims and non-Muslims toward one another in Quiapo, Manila City.

**Objectives of the Study** - This study compared and analyzed the attitudes and perceptions of Muslims and

non-Muslims toward one another in Quiapo. Specifically, this study intended to know the general attitudes of Muslims and non-Muslims toward one another, determine the amount of direct contact that Muslims and non-Muslims have, know how the Muslims and non-Muslims socialize with one another, find out the subjective knowledge of Muslims and non-Muslims about each other, determine the positive and negative emotions Muslims feel toward non-Muslims and vice versa, identify the positive and negative stereotypes Muslims feel toward non-Muslims and vice versa, know the suggestions of Muslims and non-Muslims to improve their relationship, and find out the suggestions of Muslims and non-Muslims to end the Mindanao problem.

**Scope and Delimitation** - The participants of this study consisted of 400 non-Muslims and 400 Muslims in Quiapo, Manila, for a total of 800 respondents. This research did not tackle personal differences or individual uniqueness, as well as social class or economic status. Moreover, the study did not delve into the details of Muslim history in the Philippines or the history of Quiapo in general; the distinctions between different Muslim ethnolinguistic groups were not provided in complete detail; personal attributes/uniqueness of respondents was not the focus of the study; since the survey was the primary tool used for this research, it elicited atypical roles and responses. Additionally, they were limited to those Muslims and non-Muslims who were accessible and willing to cooperate; the possibility existed that groups were not 100% equivalent on one or more aspects due to their differences; subject bias might have occurred; lack of randomization, manipulation and control factors made it difficult to establish cause-effect relationships with any degree of confidence, and the subject on the Maute terrorist group was not included as a variable since the data was gathered January 2017.

## 2. Review of related literature

In this chapter, the researchers highlighted the Muslim migration, grasped both groups' attitudes and perceptions, discussed Islamophobia, as well as presented the synthesis.

**Muslim Migration** - Moros tell their story as one of continuing resistance and struggle against both colonial rulers and the colonized Christian majority. In their eyes, they have always been free and self-governing (David, 2002). Several factors have driven them to seek independence, such as the Bangsamoro State. Others opted to migrate to Luzon and Visayas with hopes of having a relatively peaceful life. In Metro Manila, four municipalities can be considered a melting pot of cultures where the different types of migrants, including Muslims from Mindanao, have established their communities, namely Quiapo in Manila City, Maharlika Village in Taguig City, Tandang Sora in Quezon City, and Baclaran in Pasay City. Most, if not all, of the current Muslim population originally migrated there in the 1960s to seek refuge from the war. The biggest among these Islamic communities in Metro Manila is Quiapo, taking over a third of the population of Barangays 383 and 384. Interestingly, the site for barter trade area, known as Rajah Sulaiman Market, before the 1980s (Yahya, 2009), began as a Muslim city. Had not the Spaniards come and defeated Rajah Sulaiman, it would have been a Muslim city. Located in the area is the prominent Minor Basilica of the Black Nazarene. Therefore, the researchers chose Quiapo as it has both Muslim and non-Muslim populations.

**Attitudes and Perceptions** - The attitudes and perceptions of Muslims and non-Muslims play a crucial role in this study, understanding their attitudes through their psyche, which can be best understood through their "social thinking/inference," "direct contact" with one another, and "socialization." It is crucial to know how religion plays a significant role in defining their identity and personality. However, religious identity can also be a source of interpersonal and intergroup conflict as people strive to deal with others of different religions.

**Islamophobia World-Wide** - In the course of the research and consultation workshops in preparation for the Philippine Human Development Report 2005 (PHDR, 2005), an alarming picture of apparent discrimination against Muslims emerged. Many people experience "Islamophobia" – a negative behavior toward Islam and Muslims. The Runnymede Trust (1997) conceptualized the term as an unfounded hostility toward Islam.

**Islamophobia in the Philippines** - In the Philippines, fewer reported negative attacks on Muslims. The "minority group" was marginalized in the Philippine body politic, in a predominantly Christian country. Strabac

et al. (2013) surveyed to find out if there is a prejudice among Muslims and concluded Muslims were not negatively viewed even in the countries that experienced a large-scale attack by Islamic extremists. They also found xenophobia generally influences some people's anti-Muslim attitudes. Most Filipinos are Christians, mostly Roman Catholics, who, as regarded by many, control the political and social aspects of the country. The establishment of a Philippine nation-state led to the entrenchment of national identity based on the values of the majority group which made the Filipino-Muslims feel their culture and identity were under attack. Consequently, several Muslim groups have arisen due to this feeling of exclusion and experiences of prejudice from the Christian mass. While many studies were conducted concerning the prejudice against Muslims, fewer studies have been conducted on studying how to improve the relationship between the Muslim community to non-Muslims.

**Synthesis** - While our present world exposes the vast reality of warfare and conflict, the end goal should be “multiculturalism,” allowing and encouraging people to retain their ethnic identities and practices and view the ethnic differences as strengthening the country rather than creating competition and conflict between the different groups. Ferraro (1998) stated a truly multicultural society is realized when there is no longer a single dominant ethnic or racial group. Peace, in its truest sense, can only be attained in the Philippines when unity in diversity is achieved.

### 3. Methodology

In this chapter, the researchers presented the method, population and locale, sampling method, including the frameworks, instrument and terminologies of the study.

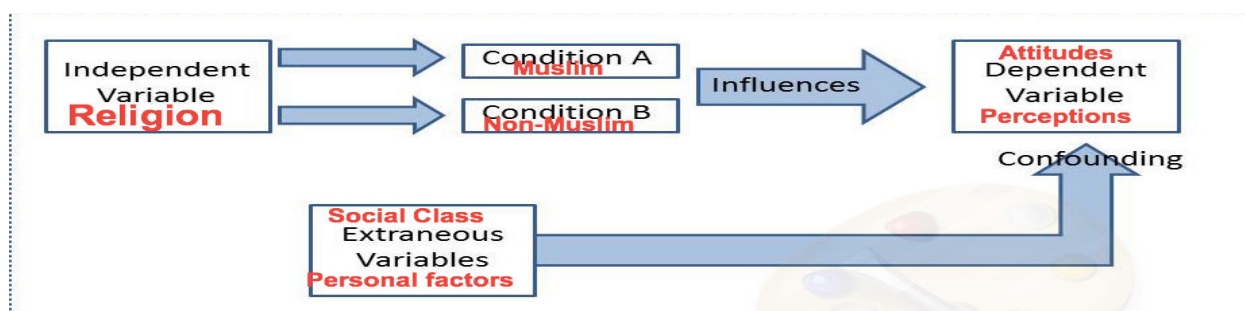


Figure 1. Research Paradigm

**Research Method** - This research, a quantitative study, focused on numerical information regarding Muslim and non-Muslim attitudes and perceptions as well as utilized the comparative research method or analysis and exploratory research. Attitude and perceptions are those are dependent on religion. Variables that were not measured are the participants’ social class and personal beliefs. This can be seen in Figure 1 above.

**Population and Locale** - The researchers found it best to have Quiapo, Manila as the research locale. Quiapo has a highly diverse community (Abdullah, 2013) and a religious site that is not only limited to the dominant Filipino but is also inhabited by Muslim Filipinos. The research sample consisted of comparison groups that included 800 respondents, with 400 Muslims and 400 non-Muslims in Quiapo, Manila.

**Sampling Method** - This study employed the purposive sampling, also known as judgment, selective or subjective sampling, and the random sampling method. There was no list of participants available that may be used as a basis for getting a reasonable proportion of the respondents. All participants participated voluntarily and disclosed the use of information from the responses they gave given. It has been agreed upon that the personal data gathered are only for this study. For the selection criteria, Muslim respondents must be residents of Quiapo in Manila City, born Muslim or non-Muslim, a migrant from Mindanao, not a minor, and male or female; the same criteria have also been used for non-Muslim respondents, except that they are not Muslims and not Mindanao immigrants.

**Treatment of Data: Descriptive Analysis** - This research utilized a descriptive analysis, as it not only intended to provide descriptions through graphs and tables with the data gathered through a survey but also to describe the difference in the attitudes and perceptions between the two groups. The researchers used Mean, Standard Deviation, Frequency Counts, and Percentage.

**Analysis of MEAN (ANOM)** - The Analysis of MEAN (ANOM) was used to illustrate essential variations among data groups. To get the average of the data. The mean was computed using the following formula:

$$\bar{x} = \frac{\sum fx}{N}$$

Where: x is the midpoint, f is frequency, and N is the total frequency

Standard Deviation was used to determine the distribution spread around a central point. The Standard Deviation can be computed using the following formula:

$$SD = \sqrt{\frac{\sum_{i=1}^n n(x_i - \bar{x})^2}{n-1}}$$

Where: n is the number of data points,  $\bar{x}$  is the mean, and  $x_i$  is each of the values of the data

**Theoretical and Conceptual Framework** - Theories included in this study are the (1) contact hypothesis, (2) social identity theory, (3) social thinking/inference, (4) socialization theories, and (5) theories of perceived threat. Below illustrates the overall theoretical framework of this study.

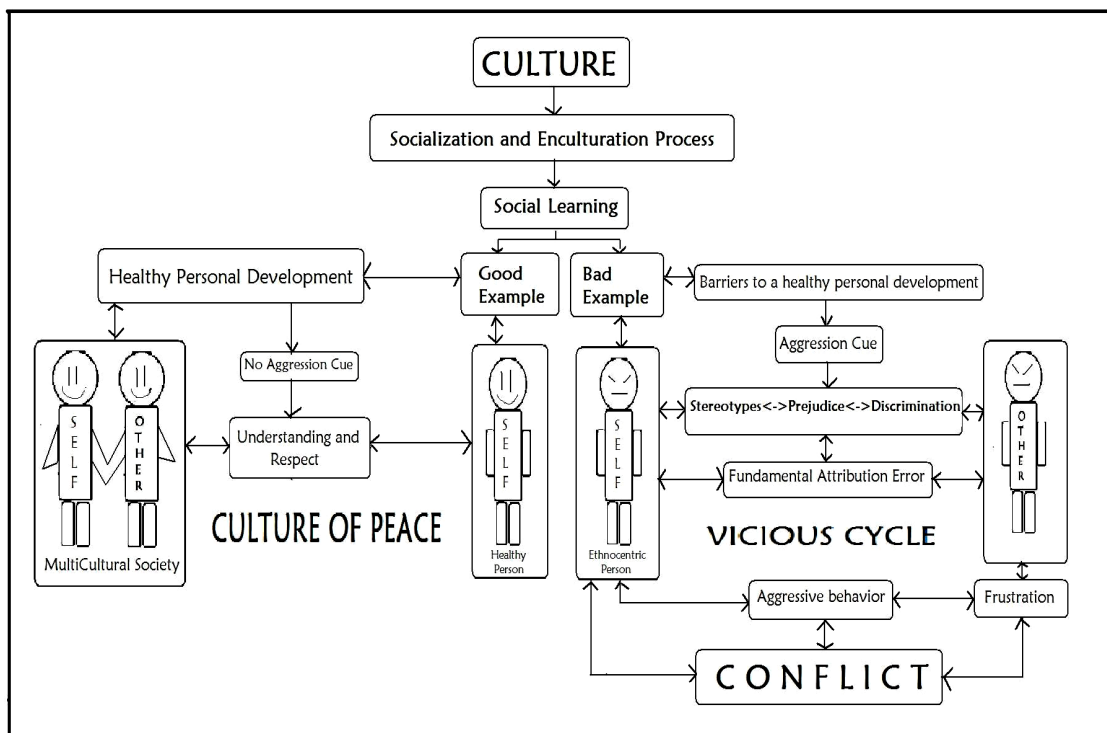


Figure 2. Overall Theoretical Framework

Allport's Contact Hypothesis, also known as Intergroup Contact Theory (as cited by Schiappa et al., 2005), explains stereotypes, social categorization, intergroup bias, and how frequent contact can reduce prejudice among groups of people (Brewer & Brown, 1998; Hewstone et al., 2002). He also stated (as cited by Pettigrew, 1998) positive effects of intergroup contact occur only in situations marked by equal group status, common goals,

intergroup cooperation, and the support of authorities or customs. Jackman and Crane (1986) stated adverse effects can result from contact with outgroup members of lower status. In the case of interactions between Muslim and non-Muslim people, the stereotypes passed down from parents to their children can hinder interactions between generations and the Muslim community.

Being in a group gives a sense of social identity and belonging. Meanwhile, social thinking or inferences involves how they perceive themselves and others. Crucial to understanding Muslims is recognizing they are an ethnic minority group. Their beliefs and ways of life are different; however, these cultural differences often lead to misunderstandings in cross-cultural interactions. What people perceive and interpret are influenced by their socialization and enculturation, forming the basis of the filters through which people see the world. This filter allows individuals to perceive the world from a certain angle, the one they prefer. Consequently, ethnocentrism is also passed down from generation to generation. The process of appraisal is relevant to the understanding of stereotypes because it provides a psychological mechanism by which we actively operate on incoming stimuli and process them in terms of their meaning to us. Although ethnocentrism and stereotypes are expected, inevitable consequences of psychological functioning, prejudice is not.

On the other hand, the Attribution model suggests we should act like scientists in our world. However, we know we are not always wholly rational and have tendencies and biases in the attribution. One of these biases is the Fundamental Attribution Error. Nevertheless, speaking correctly, prejudice and discrimination are as significant as thinking/feeling (prejudice) and doing (discrimination). On the other hand, institutional discrimination is the discrimination that occurs on the level of a large group, society, organization, or institution (Matsumoto & Juang, 2004:81) – an example of Islamophobia.

One of the most immediate and controversial issues regarding possible institutional discrimination the researchers discussed concerns the rejection of Muslim applicants regarding employment. Different people or groups have different attitudes and perceptions about various subjects, which may lead to disagreements. The divergence in thoughts evokes conflict. When parties disapprove of the opponents' goal and existence, it creates conflict. John Dallard et al. (1939) stated in Worchel and Shebilske's (1995:357) study aggression is always a consequence of frustration and frustration always leads to some form of aggression. Researchers explained why some Moros engage in anti-social acts while some do not. This Frustration-Aggression model was discussed further as the researchers related it to the case of Abu Sayyaf and the issue of terrorism.

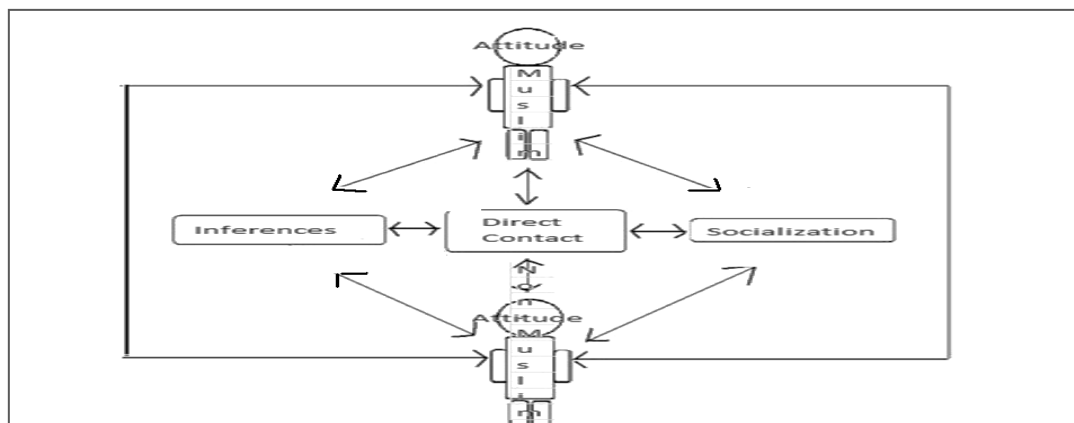


Figure 3. Variable Schema

A social relationship is a two-way interaction, as shown in the diagram. As people relate and interact, they influence one another socially, which in turn influences their psyche. This can be observed in Figure 3. The explanatory attitude model in this research is based on the perspective subjective factors explaining attitudes are related to three processes (Ajzen & Fishbein, 1980:63; Hewstone, 1986; Canete, 2022; Mackie & Hamilton, 1993). People develop attitudes directly and indirectly through their own affective and cognitive experiences (direct contact), by accepting affective and informative messages from external sources (socialization), and

through their thinking (self-generation through inference processes). Overall, this variable schema aims to explain how the psyche of both Muslims and non-Muslims is constructed in Quiapo, Manila.

**Operational Definition of the Variables** - Terminologies that were used in the study were **attitude**, a predictor of behavior; **Muslims**, a follower of the religion of Islam; **Muslim community**, the Muslims living in the same place; **non-Muslims**, people who do not follow Islam; **perceptions**, the recognition and interpretation of sensory information; and **socialization**, the act of mixing socially with others.

**Research Instrument** - The researchers used a survey as the primary means for data collection. The survey questionnaire was a researchers-made questionnaire used to produce the desired community demographic variables. The researchers used two sets of survey questionnaires to see the difference between the attitudes and perceptions of Muslims and non-Muslims because there are questions that do not apply to Muslims but apply to non-Muslims and vice versa.

#### 4. Results and discussion

This chapter presented the significant results derived from the statistical test used in the study.

**Table 1**  
*General Attitudes of Non-Muslim*

	Q1: What do you think about Muslims	Q2: How do you feel about Muslims	Q3: How do you feel if you will have a new Muslim neighbor	Q11: Indicate how much you think you know about Muslims
Mean	3.7175	3.6625	3.6325	3.72
N	400	400	400	400
Standard Deviation	0.79641663	1.16704702	1.17724616	2.87266959

In Table 1, Q1 had a mean of 3.7175, which translated to non-Muslims thinking positively of Muslims; Q2 had a mean of 3.6625, which indicated non-Muslims felt positively toward Muslims; Q3 had a mean of 3.6325, which indicated non-Muslims felt positive if they have a new Muslim neighbor, and Q4 had a mean of 3.72, which translated to non-Muslims have trust toward Muslims.

**Table 2**  
*General Attitudes of Muslims*

	Q1: What do you think about Non-Muslims	Q2: How do you feel about Non-Muslims	Q3: How would you feel if you had a new Non-Muslim neighbor	Q11: How much trust do you have in Non-Muslims
Mean	4.65	4.515	4.2275	3.96
N	400	400	400	400
Standard Deviation	1.16657715	1.67983022	2.51127657	2.98087471

In Table 2, Q1 had a mean of 4.65, which meant Muslims think very positively of non-Muslims; Q2 had a mean of 4.515, which translated to a very positive feeling Muslims have for non-Muslims; Q3 had a mean of 4.2275, which indicated Muslims have a very positive attitude toward having a new non-Muslim neighbor, and Q11 has a mean of 3.96, which indicated Muslims trusts non-Muslim. In summary, Tables 1 and 2 showed both Muslims and non-Muslims had positive thoughts and feelings toward each other, but Muslims held a more favorable view of non-Muslims.

**Table 3**  
*Direct Contact of Non-Muslims to Muslims*

	Q5: How do you evaluate Muslims	Q6: How many people do you personally know Muslims
Mean	3.44	2.69674185
N	400	400
Standard Deviation	1.73173244	2.15148994

In Table 3, Q5 had a mean of 3.44, which translated to non-Muslims evaluating Muslims positively, and Q6 had a mean of 2.6967, meaning only a few Muslims know.

**Table 4**

*Direct Contact of Muslims to Non-Muslims*

	Q5: How do you evaluate Non-Muslims	Q6: How many people do you personally know Non-Muslims
Mean	3.495	3.58
N	400	400
Standard Deviation	3.64117018	3.58968168

In Table 4, Q5 showed a mean of 3.495 with an interpretation of positive evaluation toward non-Muslims, and Q6 showed a mean of 3.58 which meant they do know someone who is non-Muslim. In summary, Tables 3 and 4 showed both Muslims and non-Muslims had positive evaluations of one another. However, when it comes to personally knowing someone of the other religion, non-Muslims had fewer Muslim friends compared to Muslims who had non-Muslim friends.

**Table 5**

*Socialization by Person of Non-Muslims*

	Q7: What do your family and friends think about Muslims?	Q8: How often do you talk about religion with your friends?
Mean	3.20802005	2.6225
N	400	400
Standard Deviation	1.52675826	2.08947566

In Table 5, Q7 had a mean of 3.2080, which translated to the friends and families of non-Muslims thinking neutral about Muslims, and Q8 had a mean of 2.6225, which translated to non-Muslims having an average amount of conversation with their friends regarding religion.

**Table 6**

*Socialization by Person of Muslims*

	Q7: What do your family and friends think about Non-Muslims	Q8: How many times do you have a conversation about religion with your friends
Mean	3.44	3.7475
N	400	400
Standard Deviation	3.7976909	3.29254398

In Table 6, Q7 had a mean of 3.4, which meant friends and families of Muslims thought positively of non-Muslims, and Q8 had a mean of 3.7475, which meant they frequently had conversations about religion with their friends. Comparing the results between Muslims and non-Muslims, the families and friends of Muslims had more positive views of non-Muslims than the families and friends of non-Muslims had of Muslims. Additionally, Muslims discussed their religion with friends more frequently than non-Muslims did.

**Table 7**

*Socialization by Media of Non-Muslims*

	Q9: How do you think the media represents Muslims
Mean	2.8375
N	400
Standard Deviation	1.820543792

In Table 7, Q9 showed a mean of 2.8375, meaning they thought the media neutrally represented Muslims.

**Table 8**

*Socialization by Media of Muslims*

	Q9: How do you think the media represents Non-Muslims
Mean	3.5625
N	400
Standard Deviation	3.57533934

In Table 8, Q9 had a mean of 3.5625, which meant they thought the media positively represented non-Muslims. Comparing the results in Tables 7 and 8, non-Muslims believed the media accurately represented



Muslims, while Muslims felt the media portrayed non-Muslims more positively than they actually were.

**Table 9**

*Subjective Knowledge of Non-Muslims*

	Q10: How do you think Muslims feel towards Christians	Q11: Indicate how much you think you know about Muslims	Q12: Do you think that Muslims are violent	Q13: Do you think Muslims are being discriminated	Q14: Do you think that Muslims and Christians get along well together
Mean	3.0075	2.68	2.7975	2.89	3.2625
N	400	400	400	400	400
Standard Deviation	1.7072582	1.64753937	1.27300633	1.7750428	1.33155034

In Table 9, Q10 had a mean of 3.0075, which translated to non-Muslims thought Muslims felt neutral toward Christians; Q11 had a mean of 2.68, which translated to non-Muslims had some knowledge about Muslims; Q12 had a mean of 2.7975, which translated to non-Muslims were unsure whether they think Muslims were violent; Q13 had a mean of 2.89, which translated to non-Muslims were also unsure whether Muslims were being discriminated; Q14 had a mean of 3.2625, which indicated non-Muslims were also unsure whether Muslims and Christians can get along well together.

**Table 10**

*Subjective Knowledge of Muslims*

	Q10: How do you think Non-Muslims feel towards Christians	Q11: Indicate how much you think you know about Non-Muslims	Q12: Do you think that Non-Muslims are violent	Q13: Do you think Non-Muslims are being discriminated	Q14: Do you think that Muslims and Christians get along well together
Mean	3.605	3.6825	3.6525	3.8175	3.79
N	400	400	400	400	400
Standard Deviation	3.46322969	3.35855527	3.35258756	3.17480586	3.24070292

In Table 10, Q10 had a mean of 3.605, which meant they think non-Muslims felt positively toward Christians; Q11 had a mean of 3.6825, which indicated they thought they know many things about non-Muslims; Q12 showed a 3.6525 mean, which meant they were more likely thought non-Muslims were violent; Q13 had a mean of 3.8175, which meant they thought Muslims were more likely to be discriminated, and Q14 had a mean of 3.79, which meant they more likely thought Muslims and Christians can get along well together. Muslims had a more positive view of social interactions between Muslims and Christians than non-Muslims did. Regarding perceptions of violence, non-Muslims were uncertain about whether Muslims are violent, while Muslims perceived non-Muslims as violent. Additionally, Muslims felt they were subject to discrimination, whereas non-Muslims were unaware of this discrimination.

**Table 11**

*Perceptions of Threat of Non-Muslims*

	Q15: Are you afraid of (some/all) Muslims	Q16: Do you want to have some Muslim friends
Mean	2.5475	2.41
N	400	400
Standard Deviation	2.26175432	3.87872547

In Table 11, Q15 had a mean of 2.5475, which translated to non-Muslims were more likely not afraid of Muslims, and Q16 has a mean of 2.41, which indicated non-Muslims did not want to have Muslim friends.

**Table 12**  
*Perceptions of Threat of Muslims*

	Q15: Are you afraid of (some/all) Non-Muslims	Q16: Do you want to have some Non-Muslim friends
Mean	4.0625	3.99
N	400	400
Standard Deviation	2.68264519	2.96933366

In Table 12, Q15 had a mean of 4.0625, which meant Muslims were afraid of non-Muslims, and Q16, having a mean of 3.99, showed despite this, they wanted to have some non-Muslim friends. The results in Tables 11 and 12 revealed a contradiction, that non-Muslims were not afraid of Muslims but did not want them as friends, while Muslims were afraid of non-Muslims but still wished to be friends with them.

**Emotions**

**Table 13**  
*Emotions of Non-Muslims toward Muslims*

	Non-Muslims' Negative Emotions towards Muslims					Non-Muslims' Positive Emotions towards Muslims				
	NE1 - Fear	NE2- Uneasiness	NE3-A nger	NE4-Indiff erence	NE5- Hatred	PE1- Admiration	PE2-Happi ness	PE3- Enthusiasm	PE4-Apprecia tion	PE5- Love
#	55	96	15	204	2	69	70	107	81	55
%	13.75%	24.00%	3.75%	51.00%	0.50%	17.25%	17.50%	26.75%	20.25%	13.75%

**Table 14**  
*Emotions of Muslims towards Non-Muslims*

	Muslims' Negative Emotions towards Non-Muslims					Muslims' Positive Emotions towards Non-Muslims				
	NE1- Fear	NE2- Uneasiness	NE3-A nger	NE4-Indiff erence	NE5- Hatred	PE1- Admiration	PE2-Happi ness	PE3- Enthusiasm	EE4-Appreci ation	EE5-L ove
#	14	156	1	32	2	6	9	39	90	14
%	3.50%	39.00%	0.25%	8.00%	0.50%	1.50%	2.25%	9.75%	22.50%	3.50%

Non-Muslims felt much more enthusiastic toward Muslims with a frequency of 107 and a percentage of 26.75%; they also felt love toward Muslims but not significantly with a frequency of 55 and a percentage of 13.75%. Furthermore, Muslims intensely felt appreciation toward non-Muslims with a frequency of 90 and a percentage of 22.50%. However, they felt less adoration toward them with a frequency of 6 and a percentage of 1.50%. On the negative side, non-Muslims felt indifferent toward Muslims with a percentage of 51.00%. Though, they rarely felt hatred toward Muslims, with a frequency of 2 and a percentage of .50%. On the other hand, Muslims feel uneasiness toward non-Muslims with a frequency of 156, which is 39.00%, and only one person felt hatred with a percentage of 0.25%. With this, we can say non-Muslims and Muslims shared somewhat positive emotions toward each other. There was no real hatred involved, just indifference and uneasiness in the presence of one another.

**Stereotypes**

**Table 15**  
*Stereotypes of Non-Muslims towards Muslims*

	Non-Muslim Negative Stereotypes towards Muslims					Non-Muslim Positive Stereotypes towards Muslims				
	NS1-Old fashioned	NS2- Discriminates woman	NS3-vi olent	NS4-se lfish	NS5-aggres sive	PS1-peac eful	PS2- just	PS3-So cial	PS4-toler ant	PS5-friendl y
#	222	81	64	48	61	67	112	148	71	76
%	55.50%	20.25%	16.00%	12.00%	15.25%	16.75%	28.00%	37.00%	17.75%	19.00%

The common stereotypes of non-Muslims toward Muslims were them being old-fashioned, with a frequency of 222 and a percentage of 55.50%, and sociable, with a frequency of 148 and a percentage of 37.00%. On the other hand, the less stereotypical view of non-Muslims toward Muslims was them being selfish, with a frequency of 48 and a percentage of 12.00%, and being peaceful, with a frequency of 67 and a percentage of 16.75.

**Table 16**  
*Stereotypes of Muslims towards Non-Muslims*

	Muslims' Negative Stereotypes towards Non-Muslims					Muslims' Positive Stereotypes towards Non-Muslims				
	NS1-Old fashioned	NS2-Discriminates women	NS3-violent	NS4-selfish	NS5-aggressive	PS1-peaceful	PS2-just	PS3-Social	PS4-tolerant	PS5-friendly
#	175	10	4	8	5	148	162	145	36	160
%	43.75%	2.50%	1.00%	2.00%	1.25%	37.00%	40.50%	36.25%	9.00%	40.00%

Muslims were less likely to think non-Muslims are violent, with a frequency of 4 and a percentage of 1.00%, and non-Muslims were tolerant, with a frequency of 36 and 9.00%. On the other hand, Muslims also felt non-Muslims were old-fashioned, with a frequency of 175 and a percentage of 43.75%, and they were fair, with a frequency of 162 and 40.50%. Although not large in number, there were still non-Muslims who believed Muslims did not exercise peace, which contradicted the supposedly most common negative stereotype of Muslims.

***Suggestions for Improving their Relationship***

**Table 17**  
*Non-Muslim Suggestions on How to Improve their Relationship with Muslims*

Non-Muslims Suggestions on how to improve their relationship w/ Muslims					
	WR1-Interreligious Dialogue	WR2-Mutual Respect	WR3-Interreligious Education	WR4-Tolerance	WR5-Social Gatherings
#	99	239	80	207	56
%	24.75%	59.75%	20.00%	51.75%	14.00%

Non-Muslims suggested mutual respect should be given to improve their relationship with Muslims, with a frequency of 239 and a percentage of 59.75%; only some suggested having a social gathering to improve their relationship with Muslims, with a frequency of 56 and a percentage of 14.00%.

**Table 18**  
*Muslim's Suggestions on How to Improve their Relationship with Non-Muslims*

Muslims' Suggestions on how to improve their relationship w/ Non-Muslims					
	WR1-Interreligious Dialogue	WR2-Mutual Respect	WR3-Interreligious Education	WR4-Tolerance	WR5-Social Gatherings
#	5	43	8	364	3
%	1.25%	10.75%	2.00%	91.00%	0.75%

Muslims suggested both parties should improve on their tolerance toward each other to be able to improve their relationship with one another, with a frequency of 364 and a percentage of 91.00%; while, like the non-Muslims, fewer people suggested having a social gathering, with a frequency of 3 and a percentage of 0.75%. Generally speaking, mutual respect and tolerance are the most suggested ways to improve their relationship.

***Answer to Mindanao Problem***

**Table 19**  
*Non-Muslims' Answer to Mindanao Problem*

Non-Muslims Answer to Mindanao Problem					
	AM1-Separate Judicial System (Shariah Law only for Muslims)	AM2- All-out war against Muslim rebels	AM3-Separate ARMM from the Philippines	AM4-Peace Talks/Peace Negotiations	AM5- Implementation of the Bangsamoro Basic Framework
#	27	49	26	291	61
%	6.75%	12.25%	6.50%	72.75%	15.25%

**Table 20**  
*Muslims' Answer to Mindanao Problem*

Non-Muslims Answer to Mindanao Problem					
	AM1-Separate Judicial System (Shariah Law only for Muslims)	AM2- All-out war against Muslim rebels	AM3-Separate ARMM from the Philippines	AM4-Peace Talks/Peace Negotiations	AM5-implementation of the Bangsamoro Basic Framework
#	0	0	1	391	3
%	0.00%	0.00%	0.25%	97.75%	0.75%

Non-Muslims and Muslims thought the answer to the problem in Mindanao was generating a peace talk or peace negotiations with the terrorists, with frequencies of 291 and 391 and percentages of 72.75% and 97.75% respectively. Some non-Muslims suggested having a separate judicial system for the Muslims, with a frequency of 27 and a percentage of 6.75%, while none thought of having a separate judicial system and an all-out war against Muslim rebels.

## 5. Conclusion

To elaborate, the researchers drew conclusions based on the specific hypotheses tested. Muslims possess a more positive attitude toward non-Muslims than vice versa. Both Muslims and non-Muslims have a positive evaluation of one another, but Muslims tend to have more friends who are not Muslims compared to non-Muslims who have Muslim friends. Muslims tend to talk about their religion with others than non-Muslims do, and the families and friends of Muslims are much more accepting than those of non-Muslims. From the Muslim perspective, the media reports positively about non-Muslims, while the non-Muslims perceive the media reports about Muslims are justifiable. The Muslims feel discrimination, but non-Muslims are not fully aware of the ongoing discrimination. On the other hand, Muslims think non-Muslims are violent. With regard to the positive emotions, Non-Muslims feel enthusiastic while others feel appreciative of the other. There is no real hatred involved, only indifference on the part of non-Muslims and uneasiness on the part of Muslims. Both Muslims and Non-Muslims have a negative stereotype that the other is old-fashioned. On a positive note, Muslims think non-Muslims are just, while non-Muslims think Muslims are sociable. Muslims and non-Muslims suggested tolerance and mutual respect would improve their relationship. Both parties suggested holding peace talks or negotiations to resolve the problems in Mindanao.

The researchers concluded Muslims had a more positive attitude and perception than non-Muslims, although non-Muslims are not aware of the discrimination faced by Muslims. The researchers also recommend (1) expanding the scope of the study by increasing the number of participants and covering a broader research locale, (2) conducting further studies on improving the relationship between Muslims and non-Muslims, and (3) implementing the suggestions provided by both parties to enhance their relationship.

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This research was first released as an unpublished work for LPU Manila in March 2017, with Ms. Sherhannah Paiso, MSc as the head researcher/main author and Ms. Jennifer Juan, MA, as the research assistant. Both are faculty members from the College of Arts and of LPU Manila, and the Marawi Siege still did not happen, so it was not included in the study. In addition, the principal author is now a military professor of clinical psychology and social anthropology at the Armed Forces of the Philippines (AFP), while the research assistant is still a regular faculty of the LPU Manila. The views expressed are those of the authors and do not necessarily reflect the entire AFP or the LPU. They can be contacted at [cptpaiso.iod@gmail.com](mailto:cptpaiso.iod@gmail.com) and [jajz\\_13@yahoo.com](mailto:jajz_13@yahoo.com).

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