

Chabacano Legends: A Reflection of Zamboangueño's Faith

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Abstracts: The primary goal of this study is to, examine, and comprehend the Zamboangueños' religious beliefs as they are portrayed in the Chabacano stories of Zamboanga City. The stories of fifteen (15) written legends taken from Teresita P. Semorlan's "Chabacano Legends" and Orlando B. Cuartocruz's "Zamboanga Chabacano Folk Literature" (1990) were analyzed using historical and sociological precedent (1984). According to the study's findings, there are different types of religious belief held by Zamboangueños, including historical and traditional religion, unwavering faith, or human faith, strong faith, active faith, and belief in miracles or apparitions. To completely capture and comprehend the meaning and interpretation of various faiths, the researcher spoke with several locals. It was determined that Zamboangueños, irrespective of their religion, have unwavering confidence in God.

Keywords: Chabacano Legends, Reflection, Faith, Zamboangueños.

1. INTRODUCTION

A well-known Spanish fortress that is thought to be as old as history is the city of Zamboanga. According to surveys, the creation of the Chabacano language and its people has always been linked to the building of Fort Pilar. The lives of the native people and their culture were suddenly in danger due to Catholicism. There has been a long-established connection between nature and traditional beliefs thanks to the careful observance of theological precepts.

This island was predominantly animistic or pagan. The Jesuits were the most fearless soldiers the Spaniards could muster when they invaded Zamboanga in 1635. There was an agreement for widespread conversion, which entails renouncing the prior way of thinking in favor of the cross and the sword. Spanish colonization of the Philippines for more than three hundred years resulted in a change in culture and beliefs. Christianization has achieved success in altering the indigenous people's culture and faith. From the idea of the all-powerful Bathala (supreme deity) to the western faith in Jesus Christ, from gods to veneration of the Virgin Mary, and from amulets to scapulars and replacement pins.

Today, Christianity significantly impacted the Zamboangueños' life. Faith plays a role in every stage of a person's life, including baptism, birthdays, weddings, funerals, and holy weeks of Lent. Additionally, they have a variety of prayers, including the Christ Passion Prayer, the Holy Rosary, the Novena, and Canciones de Iglesia (Yap-Aizon et al., 2016). In the meantime, Islam significantly influenced Filipino Muslims' lives. These cover a variety of things, such as speaking Arabic and abstaining from haram foods. In addition, they observed religious holidays, including Hariraya Puasa (The Day of Celebration after Fast), which marks the conclusion of Ramadan (the holy month of fasting), Nipso, which is the Christian equivalent of All Saints Day, and Maulud, which commemorates the birth of Mohammed. It has been noted that religious faith is a significant element in both the written and oral Chabacano stories of Zamboanga City. A strong sense of faith delivers a discussion about how literature and history are related. Legends convey life's goals and attitudes in literature by explaining the origin of objects and occurrences.

On the other hand, the truth of life is spread via history. Together, these two ideas could improve one's quality of life. It acts as both the shoulder of literature and the arm of history and is a live representation of romance. Together, they can help a person comprehend life's true meaning more fully and awaken the society they belong to. Any change occurring in a person's life, whether physical, social, emotional, or spiritual, may be clearly explained by time (Villafuerte, 2000). The researcher was inspired to carry out this kind of study by how history and society relate to the religious narrative and how it affects Zamboangueños.

1.1. Objectives of the study

There is a wealth of literature written by Zamboangueños, one of which is the leyenda, or local legends. It was noted that these legends frequently contain a religious aspect; from them, we may distinguish, examine, and comprehend the stories of the Zamboangueños' faith. The beauty of the Zamboangueños' spiritual history can be appreciated and preserved by people worldwide. The intensity, the cause, the history, and the type of spiritual belief ingrained in the Zamboangueños' culture can all be understood and known by the readers. The research question represents the research objective, which acted as a roadmap for the development of the study from its inception to completion: How do the Chabacano stories of Zamboanga City reflect the many religions?

2. RELATED LITERATURE

2.1. Legend

Historians and listeners consider these tales historical facts (Boswell, 1969). It reveals the people's past. Legends and the modern world collide. The most crucial employees are its people. It has served as the storyteller for various social occurrences, including migration, battle, victory, leadership, and dynastic governments. These myths are frequently comparable to the written history's oral heritage.

Legend comes in two different varieties: The origin story of a unique and extraordinary incident that is thought to have happened. It also clarifies the myth around an incident that is said to have occurred in a particular location in antiquity. A legend is associated with or pertains to that location. However, it can also be told in other locations, even far away and unrelated (Thomson, 1946: 8 from Semorlan, 2014, p 91-92). This explains how the names of the places came to be. They also explain the existence of such natural wonders as rivers, waterfalls, mountains, plateaus, and islands. Similar stories describe how fruits first appeared. The mythical beings, known to the ancients as ghosts, spirits, and souls, are described in the myth without an etiological explanation. They also contain stories about fairies and hidden wealth. Such a fable also mentions saints and stories of miracles. An illustration of this is the story of the so-called santelmo, or fireball, discovered nearby the cemetery and at the location of the terrible or bloody accident that resulted in death (Gonzales et al., 1982). The afterlife is considered a restless place for the spirits of the deceased. It also has tales about spirits assuming other forms, flying at night, and many other things. Most Filipinos are oriented toward believing in saints' miracles, which eventually enter their folktales. It is possible to see descriptions of miracles in mythology that is not etiological (Semorlan, 2014).

Even now, the people in Zamboanga City are still aware of the written Chabacano legends. It has been found that etiological traditions about their locations provide a clear image of the actual experiences of people in the past, which has contributed to the Zamboangueños' steadfast trust to this day. On the other hand, the origin of other items and events that can also be found in the Zamboangueños' religious faith is traced in non-etiological stories.

A study titled Historical examination of the Zamboangueños legends was done by Soriano and Lozada (2013). The purpose of this study is to examine social and environmental forces historically. It was said that the mythology of human power reflected the cooperation of the tribe to whom they belonged just as much. Additionally, each legend appears to emphasize cooperation, harmony, and gratitude. Both studies by Soriano and Lozada (2013), which concentrate on the Chabacano legends of Zamboanga City, are pertinent to this discussion.

2.2. Christianity

The main Spanish effect on Filipino culture was Christianity. Asia's sole officially acknowledged the Christian nation is the Philippines. The new beliefs propagated by the Spanish missionaries then supplanted the traditional beliefs of the Filipinos. This idea was propagated mainly by the Augustinian missionaries headed by Father Andres de Urdaneta, who traveled with Legazpi to the Philippines in 1565. The Franciscans, Jesuits, Dominicans, and Recoletos came after it in 1577, 1581, 1587, and 1606 respectively. The Bible—the Catholics' holy book—was then taught to the Filipino people, along with prayer, worship, and reading. To further enhance family ties, they also learned how to pray the oration together at six in the afternoon. They also practiced fasting, the rosary, and taking

part in processions. They also presented Saints' pictures. Because many indigenous people have long believed in the marvels of indigenous imagery, they were readily embraced by many. The missionaries also shared their faith in the miracles the locals might experience if they sincerely prayed to saints' icons and had faith in them. The Filipinos' love of singing and dancing was beneficial to the Spanish. Our forefathers' native language was used to teach hymns and songs by outsiders.

In addition, the missionaries erected churches. They believed that baptism, marriage, going to church, confirmation, making amends, and blessing the ill and the dead were taught to be necessary. The existence of the celebration in every region of the country results from the respect that Filipinos have for the church's followers, the altar where mass is celebrated, and the different saint icons. The celebration is held in memory of their illustrious sponsor. Christmas, which commemorates the sacrifice, death, and resurrection of Jesus and is believed to be the celebration of his birth, has also become popular among Filipinos (Julian & Lontoc, 2016).

The changes in the religious landscape are as follows: Christianity, now the most prevalent faith in the nation, has spread throughout the archipelago. Observe the Catholic faith's sacraments, such as baptism, confession, communion, marriage, and blessings for the sick and deceased; worshiping; praying the rosary; giving an oration; and reciting the Our Father, Hail Mary, Glory to the Father, and Creed. The feast is another way to commemorate a patron's birth and death. Other examples include celebrating Christmas to remember the day when Jesus was born and remembering the holy day to remember Jesus' suffering and death. Many of our ancestors adhered to their beliefs because the friars propagated Christianity as a religion widely. The locals' baptism as a symbol of their acceptance of Christianity indicates this. Filipino Christians still adhere to most of these theological doctrines and customs.

This religion has significantly impacted the lives of Filipinos. They learned to adore the God of Christians, Jesus Christ, through practicing their original religion. The early Filipinos adopted it thanks to the missionaries' painstaking teaching. The beliefs and attitudes that have changed in our forefathers' lives due to the missionaries' teachings indicate their adoption of this religion. Children are more conscious of doing as they are told. Filipinos are now more tolerant and loving. They have also included charity and helping the less fortunate daily. Christianity also taught the Filipinos about equality, following God's rule, and the adverse effects of polygamy and slavery.

A clarification of the beliefs and interpretations of the spirituality and religion of Filipinos is the title of a study done by Yabut in 2013. The study aims to identify Filipinos' spiritual and religious viewpoints and beliefs. He talked about how religious ideas relate to Filipinos' spirituality. Additionally, he stated that spirituality is a phenomenology or personal experience, meaning that it pertains to those who are lower than us, others, and ourselves. Religion and spirituality are inextricably linked. Because both studies looked at the Filipinos' religious beliefs or faith, Yabut's study is pertinent to the current investigation.

2.3. Islamic Faith

In Mindanao, Islam (the religion of the Muslims) is widely practiced. This is what the Arabs in our nation have passed down. It is a monotheistic belief system that entails "submission to God Almighty's will." The five pillars of truth—also known as the five pillars of Islam—contain the teachings of Islam. - the Salat, which refers to praying five times a day facing Mecca; Zakat, which is giving alms to the needy; Saum, which refers to fasting from sunrise to sunset during the month of Ramadan; and Hajj, which is making the pilgrimage to the city of Mecca at least once in one's lifetime.

The Qur'an is a sacred book that contains all of Islam's teachings. It includes the moral guidelines that Muslims must abide by. Muslims in the Philippines live lives strongly impacted by the Islamic faith. These include speaking Arabic and abstaining from eating pig, which is considered unclean because of its blood content. They celebrate religious holidays, including Hariraya Puasa, a day of thankfulness that marks the conclusion of Ramadan, Nipso, which is comparable to Christians' Day of the Dead; and Maulud, which commemorates the birth of Mohammed.

Tarsila said that the commerce, missionary, and educational activities of Arabs were responsible for the spread

of Islam. Islam was introduced to Malaysia in the middle of the fourteenth century by an Arab scholar named Sharif Makhdum. He traveled to Sulu in 1380 and delivered lectures on Islam there. Raja Baginda, a king of Menangkabaw, Sumatra, traveled to Sulu in 1390 with his army. He constructed a settlement here after defeating the Sulu people. He was able to wed a local princess, who increased local faith.

The purpose of Sangkula's study from 1999 was to translate and examine the Parang Sabil, a Tausug practice used to defend Islam among the Tausug. He convened the Parang Sabil and discussed the value of humanity in light of the seven DECS tenets. Her research revealed the following seven fundamental principles in Parang Sabil: self-kindness toward the Lord, love of country, love, caring, and fellowship, honesty and responsibility, self-effort, discipline, cleanliness, and order. Additionally, these principles include the light of truth brought about by the conscience of righteousness. In addition to the fundamental principles, it was found that the three Parang Sabil of Tausug includes beliefs and practices related to selecting a spouse, the ceremony before Magparang-Sabil, faith in God and Islamic law, the law of separation, vengeance on human life, the white horse, eternal life, and appreciation of prayer. This study and the one by Sangkula (1999) are related because both concentrate on the Zamboangueños' religious beliefs, whether Christian or Muslim.

2.4. Fort Pilar: A Symbol of Faith

The people of Zamboanga have a solid devotion to their patron Virgin of the Pilar. People often give the Virgin del Pilar credit for their safety whenever they encounter perils or tragedies. The Spanish and the locals developed a devotion to the Virgen del Pilar, which is why the Spanish declared October 12 a holiday in her honor. Every time that day occurs, a grand procession from the church to the fort is held. A salve or salutation is sung when the procession approaches the fort to show appreciation for the Virgin Mary's blessings. There are numerous accounts of the amazing image throughout the fort's existence. One of them involved a guard keeping watch over the fort. He noticed a stunning woman approaching him one night as he was patrolling. He yelled, "Stop!" The woman persisted nonetheless. One who? He called once more but still got no response, so he raised his rifle, and suddenly, the woman exclaimed, "Guard, why are you blocking the dawn's passage? If you know Maria, why do you block her from passing?" The guard described this occurrence the following day. He burned one of his fingers because the crowd did not trust him, and they were all in awe because it did not burn.

The defeat of the Tawi-Tawi king, known to the Spanish as Rey Bigotillos, is another event involving the Virgin of the Pilar. The king kidnapped a Spanish sailor in 1734 as he was sailing to Zamboanga. They kidnapped all seventeen people on board. Bigotillos had the confidence to make plans to capture Zamboanga after his successful abduction of the Chapman. He started with seven ships and three hundred men, added 150 men at Jolo, and added another 20 men after passing through Basilan. He traveled to Zamboanga after making these preparations to capture the fort. However, he was dissatisfied since the guards raised the alert as they approached the fort. The assailants engaged in combat but were eventually driven back. One of the guards claimed that while he was sleeping, the Virgin Mary appeared to him as a warning, and everyone knew that she was the one who had given it.

It was said that the Virgin del Pilar statue from Zamboanga City was initially installed within the fort wall's chapel. According to estimates, the picture might have been transferred to the doorway around 1734. People at the time thought Melchor de Vera had erected the figure as a component of the construction project. The renowned virgin in the fort was not positioned as a religious focal point above the eastern side of the wall until 1719, following a restoration. The Virgin of the Pilar performed numerous miracles, and as a result, a shrine with an altar was built around her statue. Some Muslims who have witnessed such incidents and Christians believe in the marvels of the shrine. The name of the shrine is multireligious. Although rare, it is seldom a distinct or singular phenomenon. For Zamboangueños, the Virgin del Pilar serves as the city's protector. Similar to her interest during the earthquake on September 21, 1897, tales of her miracle were circulated. Many people saw the Virgin of Pilar hovering in the cloud over the Basilan Strait while lifting her right hand to block the wave's path into the city. The same thing happened on August 16, 1976, when the city was in danger from a tsunami and an earthquake. This time, the Virgin del Pilar was observed shoving the waves away on the beach behind the fort. The deaf-mute Muslim who overcame his disability after allegedly seeing the dear Virgin del Pilar appear before him and since then has made a lifetime commitment to

cleaning the fort was obscured by the thick and thin clouds that accompanied these events. During the Second World War, the Japanese soldiers wanted to drop a bomb on the city, but they could not see them. Even though the shrine was one of the locations where fierce fighting occurred during the Zamboanga siege in September 2013, not a single bullet made contact with it. Several mortars were launched in the shrine's direction, but none struck it or went off. The temple's guards and the fact that there is proof that the explosions from the explosives caused relatively minor damage to the shrine's floor to corroborate this. Additionally, this is comparable to the Basilica of Zaragoza, where three bombs were dropped there during World War II, but nothing detonated (Yap-Aizon et al., 2016).

In Zamboanga City, Catholic Christians and Muslims have a unique and lovely bond thanks to their shared devotion to the Virgin of Pilar. She is known as Mary to Catholics and Maryam to Muslims. The Virgin Mary is referred to thirty-four (34) times in the Qur'an regarding both Jesus' and the prophets' teachings. They usually refer to Jesus as Mary's son and compare Mohammed and Abraham. According to the Koran, Mary is the Lord's favorite (Fred G. Mislang, SVD, 1995 from Malcampo, 1996).

After a mass was celebrated inside the fort at around 5:00 in the morning on October 12, 2017, the day of the Virgin del Pilar's feast, the Zamboanguenos experienced a peculiar miracle. In the sky, a stunning blue ray that resembled Divine Mercy materialized as it approached Fort Pilar from the opposite direction. Many followers thought it was a sign from the Virgin of the Pilar, so the Zamboanguenos' confidence in their patron became greater. At the moment, many Muslim ladies visit the fort to pray and light candles as a sign of reverence for the Virgin. It demonstrates the shared religion and kinship between Christians and Muslims (Malcampo, 1996).

2.5. Theoretical Basis

The foundation for the data analysis was historical and social precedents. The goal of historical theory is to analyze the text in light of the factors that shape a literary work, such as the author's biography, the political context of the work, and the customs and traditions that shape it. Finding the social and environmental factors that significantly affect writers' lives is crucial. The historical occasion that inspired the author to write the text served as its basis. The text is examined from a historical document from a historical standpoint. It is easy to place the text's characters and events in a particular time frame. The historical perspective includes demonstrating the writer's affiliation with a trend and the interaction of historical, political, economic, and ideological forces that result in a specific literary system or trade.

Because it recounts the origins and histories of the many types of faith, the historical theory is relevant to the study of Zamboanguenos' faith. According to historical theory, the institution significantly impacts the kind of literature the authors will write. The institution's power, strategy, and structure will be the main subjects of the analysis. Since the legends are considered oral literature and have no identifiable author, the writers in this study are the locals.

The study also has a sociological theory as a foundation. In the sociological method, knowledge of society and the time the work was created is evaluated. It examines the institutional happenings in the person's life. Man is a member of society and the institutions created by humans, such as the family, church, educational system, legal system, political system, and so forth. It focuses on how these institutions mold the individual; the conflicts between man against the environment or man against man become literature. Time, history, culture, ideologies, society, and the environment are all products of it. From a sociological perspective, the literary work did not appear out of thin air. The events influence the characters' opinions and behavior. The essay examines the relationship between the context of various social institutions and the individual. The writer shares ideas, hopes, and desires that have stood the test of time. The reader receives a message that explains the work's ideology and responds to the literature's responsibility to inform society about social realities and well-being.

Therefore, it is challenging to distinguish between historical and sociological perspectives. Although the emphasis is different, their traits are combined with studies examining the influences and strengths of the institutional processes and structures at a specific time and place in a specific society. The viewpoint above aims to

clarify the close connection between literature and the forces thought of as existing outside of fiction and how they affect an author's consciousness, ideology, perspective, and art in equal measure. Understanding fictional works from such diachronic viewpoints requires an understanding history and society. The foundation of this work is the theories above.

2.6. Conceptual Framework

Names for objects, locations, and occasions in Zamboanga were derived mainly from oral literature, particularly the Chabacano stories. Most of these myths are based on numerous tales from the Zamboangueño faith. In the city of Zamboanga, there are settlements with holy names. One instance is the settlement of San Jose Gusu, where residents, allegedly escaped a severe storm and changed the name Gusu to San Jose Gusu because they were protected and helped by Sr. San Jose. There is no denying that Filipino culture includes a strong sense of religious belief. Man has no place in God unless he demonstrates his confidence and trusts in Him. Man has faith in God.

The majority of the Philippine Islands were then pagan. Paganism started with a conviction that superhuman forces existed and had the power to decide whether or not humanity would survive. It lays the groundwork for good and evil upon which society has been built, as well as intelligence derived through man's application of his knowledge and evaluation in pursuing his goals and in his interactions with powers greater than himself.

On the other hand, Roman Catholicism is a religion for natives who practice pagan religions. It taught them the value of going about their daily lives and eventually served as the cornerstone of their endeavors. Roman Catholicism did pave the path for colonization even though they did not fully complete their ultimate commitment to the real faith. However, protecting the population's cultural and social well-being is of utmost importance. The Zamboangueños' religion was created through the ideal synthesis of paganism and religion in a foreign language and culture. The conceptual underpinnings of the investigation were developed from the provided hypotheses.

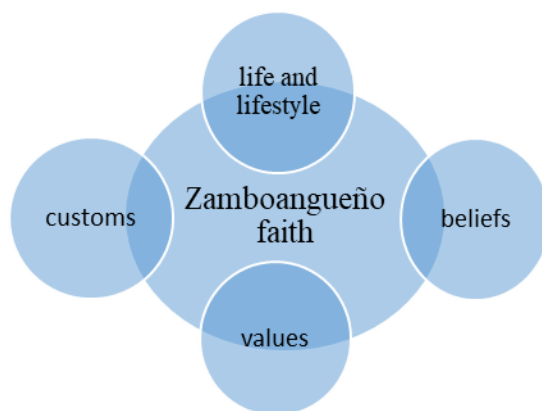


Figure 1: Research Paradigm

The study paradigm features a sizable circle that represents the Zamboangueños' religion. Four smaller circles are placed outside the larger circle, which stand in for the Zamboangueños' way of life, beliefs, values, and customs. The fact that the four tiny rings are enmeshed within the larger circle illustrates the close connection and intensity of the zamboangueños' faith in their life and how it affects and influences them. Their daily lives are guided and directed by their faith. Their written material reflects this.

3. METHODOLOGY

3.1. Research Design

The study's qualitative research methodology was content analysis. Qualitative research involves acquiring and

analyzing non-numerical data to understand better concepts, beliefs, or experiences (such as text, video, or audio). It could be used to learn specific information about a problem or create original research ideas (Bhandari, 2022). Additionally, written Chabacano literature from Zamboanga City is analyzed as part of this study using a reproducible and organized content analysis methodology.

3.2. Research Instrument

Content analysis served as the study's qualitative research tool. In qualitative research, non-numerical data is collected and analyzed to comprehend better ideas, convictions, or experiences (such as text, video, or audio). It could be utilized to discover precise details about an issue or generate novel study proposals (Bhandari, 2022). A systematic and structured content analysis methodology is used in this work to assess textual Chabacano literature from Zamboanga City.

Table 1. Chabacano Legends of Zamboanga City with a Faith Theme.

Zamboanga Chabacano Folk Literature By: Orlando B. Cuartocruz	Chabacano Legends By: Teresita P. Semorlan
Curuan	El Leyenda Del Bunguiao
San Jose Gusu	El Leyenda Del Curuan
San Roque	El Alma Agrecedo
Sta. Barbara	El Cirujana
Sinunuc	El Leyenda Del Isla De Sta. Cruz
Tetuan	El Milagro del Santo na Tabla la Virgen de la Soledad Dolorosa
	Paquichura el Mercedes ya Saka su Nombre
	El Leyenda del Nuestra Senora De La Virgen Del Pilar
	El Leyenda Del San Jose Gusu
	El Leyenda Del San Roque
	El Leyenda Del Sinunuc
	El Leyenda Del Sta. Catalina
	El Leyenda Del Sta. Patron of Bolong
	Paquichura el Tetuan ya Saka su Nombre

The religious-themed legends are included in Table 1. Six (6) legends come from Orlando B. Cuartocruz's book, while fourteen (14) legends come from Teresita P. Semorlan's book. The narration for the Curuan, Sinunuc, Tetuan, San Roque, and San Jose Gusu stories is identical in both books. Semorlan's does not contain the legend of St. Barbara from Cuartocruz's. However, stories like Bunguiao, El Alma Agrecedo, El Cirujana, Isla de Sta Cruz, Mercedes, Nuestra Señora de la Virgen del Pilar, Sta. Catalina, La Virgen de la Soledad Dolorosa, San Roque, and Sta Patrona del Bolong, which are mentioned in Semorlan's book, are not mentioned in Cuartocruz's.

4. RESULTS AND DISCUSSION

The study's findings indicate that Zamboanguenos, whether Christians or Muslims, have a solid faith, especially in the spiritual realm. Their culture and beliefs already incorporate their faith. For them, man has no place unless he has faith and confidence in God. Faith changed practically every stage of their lives, from conception to death. When doing or not doing things, they always put their faith first. This kind of belief is the product of their deeply ingrained natural culture and the profound impact that the environment and civilization of foreign invaders had on them; as a result, religion is evident even in their literature, especially in their recorded stories.

4.1. Firm and Humane Faith

Having trust in anything and anybody one chooses with the help of God's word is referred to as having this faith. He quickly thought that the Lord had intervened to stop the cats from fighting, much like the old man in the Legend of Bunguiao did when the coconut dropped from the tree. Such faith in a human character is very strong since the adherents think that God is ultimately responsible for everything that occurs in the world and that all natural

phenomena result from God's will. The legend's referenced coconut fruit falling to the ground is proof of this.

It is up to us to determine how we interpret or respond to an event, according to Zamboangueños, who believe that God has a purpose. The Zamboangueños, according to *El Leyenda del Bungiao*, have a steadfast and kind faith. Human faith is demonstrated by merely uttering God's name in the context of commonplace events and natural phenomena. When one has trust on a human level, they mention the term "as a work of God." According to Zamboangueños, everything that occurs in our life results from God's will. As a result, the name of such a village was also created. Until now, this location has been referred to as Bungiao, which derives from a falling coconut tree's "bung" sound. Moreover, "ngiaw!" came the yowling of the battling cats.

4.2. Historical and Traditional Faiths

Religion and history were linked. Both participate in the country's development or a tribe within a country. Moros' devotion is depicted in symbolic and historical terms. The narrative makes it apparent that the Moros were there and well-known as religious people in the Philippines before the Spaniards arrived. Muslims have a strong sense of culture and faith. The Islamic religion already existed in the Catholic archipelago even without the Spaniards, and their attempts to convert them to Catholicism were unsuccessful.

On the other hand, many of our forefathers adhered to their teachings due to the friars' successful spreading of the Christian religion's theology. A demonstration of this is the baptism of the locals for them to adopt the religion fully. Our forefathers' lives have undergone numerous changes, particularly concerning their beliefs and ideals. Filipino Christians still adhere to most of these religious convictions today (Julian & Lontoc, 2016).

The Catholic faith includes baptism, which Spanish priests initially practiced. The feast is celebrated, a different historical and conventional kind of religion. Zamboangueños commemorate the festival as a show of appreciation and respect for their patron. Festivals have always been a component of Zamboangueño culture and the cultures of other indigenous people in the Philippines.

4.3. Active Faith

This is how faith is applied to understand the Lord's word. It is actively putting faith into practice and doing what the Lord "doer of the word" commands (James 2:14; Heb. 10: 19-38). Even if it cannot be seen, this is the truth. Every sin has a commensurate punishment, or "karma," according to Zamboangueños. They firmly hold that one should live following the Lord's teachings, including showing others kindness. According to the tale "El Alma Agrecido," Zamboangueños believe in karma or punishment and that what you do to one person will return to you. "The way you evaluate other people is how you evaluate yourself. If you do good, it will come back to you; likewise, if you do evil, it will come back to you. Similar to what Graciano did to Isabel in the legend *El Alma Agrecido*, when he met with an accident and passed away, his spirit was rejected from paradise because of what he did to Isabel while he was still alive.

4.4. Unwavering Faith

Faith is unwavering in the Lord. They are counting things that are not as they are and require unwavering trust (Rom. 4:17; Mark 11: 22-24). "To accept God's graces, we must believe and steadfastly maintain our faith" (Heb. 10:23). The Zamboangueño people's legends demonstrate how steadfast their faith in the Lord is. They immediately know what they will do while facing trials. They did not think twice about building a chapel to have a place to pray. They think their prayers for rain will be answered when they request it. It is a sign of fervent trust in the Lord. The natural explanation of miracles or apparitions is the notion that God might be around and is aware of our troubles. He can manifest in several ways. Because they believe in the existence of the Virgin del Pilar, the Catholics of Zamboanga view the apparition of Nuestra Señora de la Virgen del Pilar as a sign of a miracle. For Zamboangueños, a miracle entails putting the saint on display however they see fit. They think an apparition was how La Virgen del Pilar made her appearance. As a result, La Virgen del Pilar was, after that, regarded as

Zamboanga City's patron saint by the locals.

4.5. Belief in Miracles and Apparitions

The legend known as El Milagro del Santo Tabla La Virgen Dela Soledad de Dolorosa serves as an example of faith in miracles and apparitions. The natural explanation of miracles or apparitions is the notion that God might be around and is aware of our troubles. He can manifest in several ways. El Leyenda del Nuestra Senora De La Virgen Del Pilar, a legend, also shows perseverance and faith in a miracle or apparition. This indicates that when Christians, especially Catholics, follow and have faith in the Lord, he is likely to appear and work miracles wherever anybody else. They contend that events take place as a result of God's will. For Zamboangueños, a miracle entails showing the saint in any way they see fit, much to how the La Virgen del Pilar manifested herself as an apparition. The procession, on the other hand, is a form of worship. This is how Zamboangueños honor the cherished Virgin in their hearts. The procession may refer to a devotee's sacrifice, which is made to remember all the sacrifices made by the patron, who represents the Lord God. It also shows a willingness to put up with hardship.

4.6. Strong Faith

Because of his deep faith and devotion to God, he did not stumble at the promise of God (Rom. 4:20). Abraham possessed a persistent faith. Following Abraham's example of faith will enable us to accept the improbable and unpredictable events that will inevitably occur. No of the circumstance or viewpoint, a person with strong faith always retains it. It keeps getting deeper until the Lord gives us what we ask for. Though most Christians aspire to this faith level, only some achieve it. It is clear from the legend El Leyenda del Isla Santa Cruz that the Zamboangueños had a deep religious belief. They hold that whenever a man is in trouble, God constantly intercedes on his behalf. The fable of Paquichura el Mercedes ya Saka su Nombre, who remained steadfast in the face of tragedy, is another example of strong faith. When the Spaniards arrived, they had a church erected, so when things got terrible in their village, people prayed to fight it. People who believe in God have made building a chapel a part of their lives. Fasting and prayer were said to have been the main factors that prevented them from experiencing the calamity they did. This image demonstrates the Zamboangueños' strong religious convictions. Zamboangueños express their personal requests for protection, direction, grace, and appreciation to the Lord through prayer or rezo. They believe that by doing this, your relationship with the Creator will grow more beautiful and solid.

5. CONCLUSION

The primary goal of this study is to examine, and comprehend the Zamboangueños' religious beliefs as they are portrayed in the Chabacano stories of Zamboanga City. The study reveals that Zamboangueños had many written legends, many of which were about religious faith.

It is necessary to clarify the existence and function of faith in Zamboangueños' lives to comprehend their faith as it is represented in Chabacano stories. The origins and history of their fervent spiritual beliefs can be traced through these legends. The researcher established the Acculturanism theory based on the recorded legends and going back through the city's history.

Acculturanism is a theory that combines the concepts of animism with acculturation. Acculturation is the process of transformation that occurs when one civilization absorbs a quality, trait, or cultural influence from another community. Direct acceptance or compulsion are both viable options. On the other hand, animism is the belief or worship of all things, including animals and nature, in the conviction that they possess a spirit or soul, are revered, and may support human existence. This was the indigenous' religion and way of life back then, and it persisted for a very long time. Indigenous people call their gods by name on the islands that make up our archipelago. Our most well-known figure is God. The ancient people believed singing and praising nature would produce a plentiful crop. They may catch plenty of fish in the ocean. They appreciate all living things, including inanimate objects, animals, and the natural world. Native Americans' spiritual lives are facilitated by animism.

The invaders introduced and altered the Filipino faith's culture thanks to these beliefs and circumstances. The three hundred and thirty-three years that the Philippines were under Spanish rule significantly impacted their conscious culture. Adapting to Spanish culture has increased and enriched their understanding of various topics. One of the reasons why Filipinos found it easy to adapt to changes, especially in the area of faith, is the ancient belief system known as paganism or animism. The Spanish missionaries taught Catholicism as the replacement for paganism. Filipino values and attitudes have indeed altered as a result of Christianity.

Moreover, due to the Zamboangueños' virtuous and pious temperament, they readily embraced and followed numerous Christian traditions and beliefs. The western belief in Jesus Christ replaces the concept of the all-powerful Bathala, the devotion to the Virgin Mary replaces the belief in deities, and pins and scapulars replace amulets as a result of Christianization. Although many in Mindanao converted to Christianity, Filipino Muslims upheld their religious beliefs. They refused to budge from their insistence that Allah was their only deity and did not pay attention to the missionary priests. This also explains why the Spanish did not successfully invade a significant portion of Mindanao. The great religion of the Zamboangueños in the city of Zamboanga was strengthened by the fusion and unity of the faith of our ancestors' time and the Spanish impact on the expansion of Christianity. Because it continues to be a part of nearly every stage of their life, the Zamboangueños' faith is still the same today.

We can infer from the data's conclusions that Zamboangueños, whether Christians or Muslims, have a deep belief in God. They place a high value on prayer and think it is possible to overcome any difficulties or tribulations via prayer. The Zamboangueños have faith that includes trusting in the Lord, appreciating God's grace, and believing in miracles or apparitions. The faith of the Zamboangueños is divided into various categories or levels. There are six types of faith: historical and traditional faith, firm faith, common or human faith, strong faith, firm and rooted faith, and active faith.

6. RECOMMENDATIONS

The researcher advises school administrators to keep an eye on and support various written works of literature so that it survives in our culture. The study recommends that literature instructors use the same learning theory to analyze other folklore genres with a religious undertone, such as epic, fable, and myth. It is ideal for the students to compare the religious practices of two or three tribes utilizing the folklore genre to learn more about these practices. It is advised that future academics use acculturation and enculturation theories to study other Filipino cultures found in other regional kinds of literature. It is advised that the Zamboangueños continue to value their written literature to ensure that these types of works are not lost but rather kept so that Zamboangueños in the future might still gain from and be aware of the origins and histories of their civilizations.

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