Original Article

Faith and Resiliency Among Senior High School Students: The Mediating Role of Adaptability

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Abstract. There has been growing concern about the psychological well-being of senior high school students in recent years, especially regarding their ability to manage academic stress and the challenges posed by their socioeconomic circumstances. This study examined the mediating effect of adaptability on the link between faith and resilience among grade 11 and 12 students at a senior high school in Leyte Province, enrolled in 2024–2025. It bridged the gap by determining the perceived level of faith, adaptability, and resiliency of the students, tested the significant difference in the students' level of faith, adaptability, and resiliency with respect to their age, sex, religious affiliation, and total family income, evaluated the effect of faith and adaptability of students on their resiliency, and explored the mediating effect of adaptability between the link of faith and resiliency. The researchers employed the descriptive, comparative, and predictive designs. 258 respondents responded to the valid and reliable survey instruments. Researchers utilized the weighted mean, standard deviation, Mann-Whitney U-test, Kruskal-Wallis test, multiple linear regression bootstrap technique, and mediated regression bootstrap technique. This study discovered very high levels of faith, adaptability, and resiliency among respondents. It further found significant differences in faith with respect to students' total family income and in resilience with respect to age. Regression revealed a significant effect of adaptability and faith on students' resiliency, and adaptability had a mediating effect between faith and resiliency. This study had strong implications for the school administrators, religious leaders, senior high school teachers, and future researchers.

Keywords: Faith; Resiliency; Adaptability; Mediation; Multiple Linear Regression.

I n recent years, there has been increasing concern about the psychological well-being of senior high school students, especially regarding their capacity to manage academic stress and the obstacles posed by their socioeconomic circumstances. Students consistently face pressure to outperform their classmates. They are incessantly evaluated against siblings and peers of the same age by their parents, educators, and acquaintances. This consistently results in a scenario that confounds children, subjecting them to incessant pressure to improve their performance, earn higher grades, and thrive in extracurricular activities, as well as engage in hobby courses and other pursuits. It has often been noted that parents impose unwarranted expectations on their children to meet their unfulfilled wants stemming from personal causes (Anzures, 2023).

Adaptability, the ability to adjust to new circumstances, is an essential skill for student achievement, facilitating good navigation of changing academic and social contexts. At the same time, resilience has emerged as a cornerstone of educational psychology, enabling students to thrive amidst adversity. Zhang et al. (2021) indicate

that adaptability has become a crucial psychological concept linked to enhanced emotional regulation and academic resilience in adolescents facing the challenges of contemporary educational systems. However, students have a generally positive attitude towards research, albeit with the high level of anxiety that they experience (Roxas, 2020). There is a notable lack of research on the relationship among faith, adaptability, and resilience, particularly among senior high school students in the Philippines.

Republic Act No. 11036, also known as the "Mental Health Act," was enacted by the Philippine government in 2018 to address mental health issues prevalent among students in educational institutions. The enactment of this vital law leads to the creation of a national mental health strategy aimed at improving the provision of integrated mental health services and promoting the rights of individuals with mental health disorders. The Act requires all hospitals to provide psychiatric, psychosocial, and neurological therapy, alongside essential mental health services in community environments. It underscores the implementation of mental health initiatives in educational settings, ensuring that children have access to age-appropriate mental health treatments and support systems (Lally et al., 2019). This legislation aims to provide mental health services inside educational institutions to promote children's mental health and resilience (Republic Act No. 11036, 2018).

Recent studies, especially those that explore the influence of faith and adaptability on resilience, have shown that the relationship between them significantly affects resilience. This interaction enables individuals to navigate adversity with emotional, cognitive, and behavioral fortitude. Roberto et al. (2020) found that spirituality positively influenced women's resistance during the pandemic. Participants said that their spiritual beliefs and practices afforded them hope, tranquility, and solace, hence enhancing their ability to navigate the obstacles posed by the epidemic. Similarly, Edara et al. (2021) demonstrated that, among university students, religiosity and positive emotions toward the Divine enhance resilience. This, in turn, mediates the relationship between faith and wellness indicators such as security and satisfaction, highlighting the role that faith plays in maintaining emotional stability. Howard et al. (2023) provided further evidence of this phenomenon, demonstrating that religion served as a coping mechanism, enabling people to develop resilience in the face of trauma and thereby highlighting the transformative potential of faith. These results were further expanded upon by Öztürk et al. (2024), who demonstrated that a strong religious faith increased stress coping via psychological resilience. They also highlighted the function that adaptability plays as a mediator in the process of converting faith into successful stress management.

A recent study has shown that adaptability mediates the relationship between religion and resilience. Surzykiewicz et al. (2022) found that adaptation under stressful settings is essential. They found that maladaptive expressions of faith, including demonic evaluation (a negative distortion of faith) and spiritual dissatisfaction (a struggle within faith where a person feels abandoned or disappointed spiritually), boost the relationship between resilience and mental health. On the other hand, positive coping methods boosted perceived social support and resilience, reducing depression, whereas negative ones did the reverse. Dong et al. (2024) noted that positive coping methods, social support, and resilience treatments may reduce college student depression. Parental religiosity and family dynamics affect teens' religious growth from early to late adolescence, according to Goodman and Dyer (2019). The research found that strong religious practices and authoritative parenting were best for religious transmission. Students from less loving or religious households were less likely to adopt their parents' ideas.

It is also important to emphasize the role that adaptability plays in transforming faith into resilience. Szałachowski and Tuszyńska-Bogucka (2023) investigated the impact of ego-resiliency and religion on psychological reactions. The study found that both ego-resiliency and the centrality of religiosity predicted the severity of some psychopathological responses induced by the pandemic. Faith partly modulates the association between psychological resilience and fear. Individuals with elevated psychological resilience exhibited greater religiosity, suggesting that religiosity may function as a psychological resource, aiding people in coping with anxiety by bolstering their resilience (Batmaz & Meral, 2022). Lastly, Cohen et al. (2023) found that positive religious coping, characterized by adaptive practices, is linked to higher levels of resilience and well-being. On the other hand, negative coping techniques are associated with lower resilience levels, highlighting the role of adaptation in faith-based resilience.

In the Philippine context, faith, resilience, and adaptability are uniquely formed by an extremely shared culture wherein piety and social bonds form the foundation of coping. For instance, Filipino Christian and Catholic youth

rely heavily on prayer and constructive religious coping for peace, direction, and relief, demonstrating the positive role of faith in suffering (del Castillo & Alino, 2020; del Castillo et al., 2023). Resilience among Filipinos is socially deep-rooted in communal values such as *Malasakit*, *Bayanihan*, and *Tatag ng Loob*, which mount resilience as a collective, social strength strengthened by family and faith, which is evident in academic studies showing that Filipinos draw resilience from faith and strong social support structures (Vadil et al., 2025). In Lee-Chua's study (2020), resilient students rely on strong faith, strong family bonds, and close peer relationships. Nevertheless, adaptability stems from cultural orientations toward creativity, collective problem-solving, and an adaptable acceptance of ambiguity (Vadil et al., 2025), all of which have been shaped by long experience with socioeconomic uncertainty, natural calamities, and historical hardship, making Filipino adaptive responses distinctively entwined with both spiritual and cultural principles.

This study presented an original strategy by examining the mediating function of adaptability in the link between faith and resilience among senior high school students in the Philippine context. This link has not been comprehensively examined in the current literature. Several studies have examined the link between faith and adaptability within a unified framework, despite prior research having separately analyzed the effects of faith and adaptability on resilience. This study aims to address this gap by offering empirical insights into the impact of flexibility on the extent to which faith enhances students' resilience. This research aimed to provide data-driven recommendations for mental health treatments in accordance with Republic Act No. 11036, specifically targeting the student population at a national high school in Leyte. The results may aid school administrators and policymakers in developing targeted interventions that enhance student flexibility and resilience through mental health-focused techniques.

The researchers generally aimed to evaluate the mediating effect of adaptability between faith and resiliency among senior high school students at a DepEd national high school in Leyte. In particular, the researchers tracked to describe the perceived level of faith, adaptability, and resiliency of the students, test if there a significant difference in the students' level of faith, adaptability, and resiliency with respect to their age, sex, religious affiliation, and total family income, evaluate if the level of faith and adaptability of students predict their resiliency, and explore if there a mediating effect of adaptability between faith and resiliency.

Methodology

Research Design
This study applied descriptive, comparative, and predictive designs. These designs were appropriate since the researchers described the perceived level of faith, adaptability, and resiliency of the students, tested if there a significant difference in the students' level of faith, adaptability, and resiliency with respect to their age, sex, religious affiliation, and total family income, evaluated if the level of faith and adaptability of students predict their resiliency, and explored if there a mediating effect of adaptability between faith and resiliency.

Respondents and Sampling Technique
The study's respondents were the grade 11 and 12 students at a DepEd national high school in Leyte enrolled in 2024-2025. The researchers identified the study's sample size by using the Raosoft online calculator. The sample size of this study was 258, based on a population size of 783, a margin of error of 0.05, and a confidence level of 0.95. The researchers used stratified random sampling to select the study's sample. Using the stratified sampling formula, there were 131 grade 11 and 127 grade 12 respondents in this study, respectively.

Table 1 established the demographic characteristics of the 258 respondents, emphasizing their age, gender, religious affiliation, and total monthly family income. The predominant age of responders was 17 years (46.5%), followed closely by those aged 16 and below (41.9%). Minor proportions included those aged 18 years (10.1%) and those aged 19 years and older (1.6%), indicating that most participants were in mid-to-late adolescence. A significant majority of respondents were female (70.2%), whilst males constituted just 29.8%, indicating a female-dominated respondent demographic.

Most respondents identified as Roman Catholic (86.4%), while the remaining participants were affiliated with other religious groups: Born Again Christians (3.1%), Others (7.0%), Seventh Day Adventists (1.9%), and Baptists and their affiliates (1.6%). This indicates a mostly Catholic population, maybe reflecting national trends in certain areas. A substantial proportion of respondents, namely 79.1%, reported that their total family monthly income was ₱10,000 or less, thereby categorizing them as low-income families. A minor fraction of respondents reported

higher incomes, with 13.2% earning between ₱10,001 and ₱20,000, while the remainder is sparsely distributed across the upper tiers. The data indicate that most respondents come from economically disadvantaged backgrounds, which may affect their experiences and perceptions within the study's environment.

Table 1. *Respondents' Demographic Profile*

Demographic Profile	Frequency	Percentage
Age		
16 years old and below	108	41.9 %
17 years old	120	46.5 %
18 years old	26	10.1%
19 years old and above	4	1.6 %
Sex		
Female	181	70.2%
Male	77	29.8%
Religious Affiliation		
Baptists and Their Allies	4	1.6 %
Born Again Christian	8	3.1 %
Roman Catholic	223	86.4 %
Seventh-Day Adventist	5	1.9 %
Others	18	7.0 %
Total Family Monthly Income		
P 10,000 and below	204	79.1%
P 10,001 to 20,000	34	13.2%
P 20,001 to 30,000	9	3.5%
P 30,001 to 40,000	4	1.6%
P 40,001 to 50,000	5	1.9%
P 50,001and above	2	.8%
Total	**258**	

Research Instrument

The researchers used a researcher-made questionnaire to assess the perceived levels of faith, adaptability, and resilience. Part 1 of the instrument collected data on students' age, sex, religious affiliation, and total family income, while Part 2 collected data on students' perceived level of faith (5 items). Additionally, Part 3 collected the students' adaptability (10 items), while Part 4 gathered data concerning the students' resiliency (3 items). The researchers used the 4-point Likert scale to score the instrument. The scoring categories, with corresponding descriptions and verbal interpretations, were as follows: 3.26-4.00 Strongly Agree/Very High Level, 2.51-3.25 Agree/High Level, 1.76-2.50 Disagree/Low Level, and 1.00-1.75 Strongly Disagree/Very Low Level. The scales on faith, adaptability, and resiliency underwent Exploratory Factor Analysis (EFA) using Principal Axis Extraction and Oblimin Rotation with 3 fixed factors (Table 2).

Table 2. *Exploratory Factor Analysis of Faith, Adaptability, and Resiliency Scales*

Item	Factor Loading			Uniqueness
	Adaptability	Faith	Resiliency	
Faith Item 1		.584		.685
Faith Item 2		.553		.562
Faith Item 3		.612		.446
Faith Item 4		.855		.345
Faith Item 5		.588		.571
Adaptability Item 1	.696			.576
Adaptability Item 2	.712			.637
Adaptability Item 3	.730			.522
Adaptability Item 4	.702			.519
Adaptability Item 5	.631			.466
Adaptability Item 6	.654			.471
Adaptability Item 7	.622			.443
Adaptability Item 8	.602			.352
Adaptability Item 9	.554			.631
Adaptability Item 10	.529			.426
Resiliency 1			.655	.525
Resiliency 2			.614	.623
Resiliency 3			.707	.479

Note: Factor Loading: ≥.30 Minimal, ≥.40 Significant, ≥.50 Strong Loading, ≥.70 Very Strong Loading, Uniqueness: <.40 Very Good, .40-.60 Acceptable, .60-.70 Marginal, >.70 Poor; RMSEA=.051, TLI=.943, BIC=-395, χ²(102)=172, p<.001; Bartlett's Test<.001, Kaiser–Meyer–Olkin (KMO)=.891-.957

The result showed that Faith comprised five items with factor loadings between .553 and .855, indicating strong to very strong factor loadings, with marginal to very good uniqueness (.685-.345). Adaptability, on the other hand, had 10 items having strong to very strong factor loadings (.529-.730) and marginal to very good uniqueness (.637-.352). Lastly, Resiliency had 3 items with strong to very strong factor loadings (.614-.707) and marginal to very good uniqueness (.614-.707). These suggest that the items support the 3 correlated factors—Faith, Adaptability, and Resiliency. Bartlett's Test of Sphericity indicated that the model is suitable for EFA, while the KMO Measure of Sampling Adequacy indicated that the model falls within the meritorious-to-superb range based on standard benchmarks. The model fit indices suggest that the scales reached acceptable fit based on RMSEA (.051), TLI (.943), and BIC (-395).

Moreover, the scales on Faith, Adaptability, and Resiliency were assessed for convergent validity and internal consistency. According to the results of convergent validity, all the items under Faith (AVE=.631), Adaptability (AVE=.512), and Resiliency (AVE=.516) were valid. At the same time, the Ordinal Alpha showed that Adaptability (.886), Faith (.904), and Resiliency (.747) reached acceptable to excellent internal consistency.

Data Gathering Procedure
After establishing the reliability and validity of the instruments, the researchers requested permission from the school head to conduct the survey. The researchers sent the survey link to the coordinator for each grade with the attached consent letter. By considering the list of all grade 11 and 12 students at the school, the researchers ensured the proper application of stratified random sampling. The researchers generated the random numbers using MS Excel.

Data Analysis Procedure
The researchers used the weighted mean and standard deviation to describe the students' perceived levels of faith, adaptability, and resilience. Furthermore, they used the Mann-Whitney U-test to assess whether there was a significant difference in students' levels of faith, adaptability, and resilience by sex. They also used the Kruskal-Wallis H-test to assess whether there were significant differences in students' levels of faith, adaptability, and resilience across age, religious affiliation, and total family income. The researchers used multiple linear regression, particularly the bootstrap technique with 1000 samples, to test whether students' level of faith and adaptability predict their resilience. This test applies to data that are not normally distributed (Sainani, 2012). Finally, they used the mediated regression bootstrap technique to determine whether adaptability mediates the relationship between faith and resilience. The researchers used the Jamovi application version 2.7.15 (The Jamovi Project, 2025; R Core Team, 2025) to analyze the collected data.

Ethical Considerations
The researchers obtained permission from the school head before conducting the survey. After approval, the researchers emailed the survey link to the grade-level coordinator, along with a consent letter for parents/guardians and respondents. The researchers kept the collected data confidential and used it only to achieve the study's aims, ensuring that survey participation was voluntary.

Results and Discussion
Table 3 presents the respondents' level of faith. Most of the respondents (81.8%) were classified under the "Very High Level" category, while 17.1% fell under the "High Level." Only a small portion of respondents were identified as having a "Low Level" (.4%) and "Very Low Level" (.8%) of faith. The computed weighted mean was 3.65 (SD=.42), which corresponded to an interpretation of "Very High Level." This indicated that most respondents had a deeply rooted faith, which may have influenced their personal values, decision-making, and coping strategies. Supporting this, Pan et al. (2020) found that religiosity significantly predicted subjective well-being among college students, suggesting that higher levels of faith are associated with better emotional outcomes. Additionally, Baring et al. (2018) reported that students exhibited high levels of religiosity, which aligns with the findings of this study.

Table 4 shows the respondents' level of resiliency. A considerable portion of the respondents (81.8%) demonstrated a "Very High Level" of resiliency, while 17.1% were assessed to have a "High Level." Only a few respondents were recorded under the "Low Level" (.4%) and "Very Low Level" (.8%) categories. The weighted mean was 3.32 (*SD = .42*), which was interpreted as "High Level." These results suggested that the respondents generally exhibited a strong capacity to recover from challenges and adapt to adversities.

Table 3. *Respondents' Level of Faith*

Level of Faith	Frequency	Percentage	Mean (*SD*)	Interpretation
Very Low Level	2	.80%		
Low Level	1	.40%		
High Level	44	17.1%	3.65 (.42)	Very High Level
Very High Level	211	81.8%		
Total	**258**	**100.0%**		

Table 4. *Respondents' Level of Resiliency*

Level of Resiliency	Frequency	Percentage	Mean (*SD*)	Interpretation
Very Low Level	4	.80%		
Low Level	6	.40%		
High Level	84	17.1%	3.32 (.50)	High Level
Very High Level	164	81.8%		
Total	**258**	**100.0%**		

This finding aligns with a study by Estacio (2020), which reported that adolescents displayed a very high degree of resilience, particularly in dimensions such as acceptance, religiosity, optimism, purpose, and persistence when faced with risk and adversity. Additionally, a study by Berdida and Grande (2023) found that academic resilience among students was positively associated with quality of life and negatively correlated with academic stress and anxiety, underscoring the importance of resilience in mitigating the effects of stressors. These studies support the notion that students possess a high level of resiliency, which aids in their adaptation and recovery from challenges.

Table 5. *Respondents' Level of Adaptability*

Level of Adaptability	Frequency	Percentage	Mean (*SD*)	Interpretation
Very Low Level	2	.80%		
Low Level	0	.00%		
High Level	0	.00%	3.30 (.38)	Very High Level
Very High Level	256	99.2%		
Total	**258**	**100.0%**		

Table 5 reflects the respondents' level of adaptability. Most respondents (99.2%) were identified as having a "Very High Level" of adaptability, while 0.8% were categorized as having a "Very Low Level." The weighted mean was 3.30 (*SD* = .38), which is interpreted as "Very High Level." This finding indicated that the respondents were highly adaptable and generally well able to adjust to changes and new environments. In relation, Martin et al. (2021) found that students with higher adaptability were more confident about online learning and made greater academic progress. Similarly, Zhang et al. (2021) reported that adaptability positively influenced student engagement and academic emotions during online learning.

Difference in the Level of Faith of the Students with Respect to Their Demographic Characteristics

Kruskal-Wallis x^2 and Mann-Whitney U-tests were used to assess differences in students' level of faith by demographic characteristics (Table 6). The Kruskal-Wallis x^2 test revealed no significant differences in the level of faith across students' age and religious affiliation (p>.05). Also, the Mann-Whitney U-test showed no significant difference in faith level by students' sex (p>.05). This proposes that faith is not defined by demographic characteristics such as age, sex, or religious affiliation. Conversely, the Kruskal-Wallis x^2 test confirmed a statistically significant difference in respondents' level of faith by total family monthly income (x^2=111.20, p=.047). Those with income between P30,001 and P40,000 scored the highest ($\bar{x}$=3.95) in faith, while those with P40,001 to P50,000 achieved the least mean score ($\bar{x}$=2.96). However, post-hoc analysis using Dwass-Steel-Critchlow-Fligner found no significant differences among the pairwise comparisons on total family monthly income (p>.05), supported by a small effect size (ε^2=.044).

This result is consistent with Nguyen Vo et al. (2023), who used the Kruskal-Wallis test to examine differences in entrepreneurial intentions among students by demographic factors. They found significant differences in entrepreneurial intentions based on certain demographic variables, highlighting the influence of these factors on students' entrepreneurial aspirations. This study supports the notion that while some demographic characteristics may not significantly influence certain psychological constructs, others, such as income levels, can have a notable impact.

Table 6. *Test of Difference in Faith According to Demographic Profile*

Demographic Profile	Mean	Computed Value	*p*-value	Conclusion
Age				
16 years old and below	3.70			
17 years old	3.49	3.11	.375	No Significant Difference
18 years old	3.66			
19 years old and above	3.30			
Sex				
Female	3.66	6665.00	.568	No Significant Difference
Male	3.64			
Religious Affiliation				
Baptists and Their Allies	3.65			
Born Again Christian	3.92			
Roman Catholic	3.65	9.34	.053	No Significant Difference
Seventh-day Adventist	3.92			
Others	3.48			
Total Family Monthly Income				
P10,000 and below	3.64			
P10,001 to P20,000	3.72			
P20,001 to P30,000	3.84	11.20	.047	With Significant Difference
P30,001 to P40,000	3.95			
P40,001 to P50,000	2.96			
P50,001and above	3.90			

Note: Significant if p<0.05

Difference in the Level of Resiliency of the Students with Respect to Their Demographic Characteristics

Kruskal-Wallis x^2 test revealed no significant variation in resilience levels across students' age, religious affiliation, and total family monthly income ($p>.05$). This suggests that resilience is not shaped by demographic characteristics such as age, religious affiliation, and total family monthly income. However, the Mann-Whitney U-test showed a statistically significant difference in the respondents' resilience levels by sex (U=5799, p=.029). Male respondents scored higher ($\bar{x}$=3.28) on resiliency than females ($\bar{x}$=3.20).

Table 7. *Test of Difference in Resiliency According to Demographic Profile*

Demographic Profile	Mean	Computed Value	*p*-value	Conclusion
Age				
16 years old and below	3.20			
17 years old	3.34	12.50	.085	No Significant Difference
18 years old	3.14			
19 years old and above	2.85			
Sex				
Male	3.28	5799.00	.029	With Significant Difference
Female	3.20			
Religious Affiliation				
Baptist and its Allies	3.42			
Born Again Christian	3.21			
Roman Catholic	3.26	10.40	.109	No Significant Difference
Seventh-day Adventist	3.72			
Others	3.09			
Total Family Monthly Income				
P 10,000 and below	3.25			
P 10,001 to 20,000	3.28			
P 20,001 to 30,000	3.31	3.75	.710	No Significant Difference
P 30,001 to 40,000	3.40			
P 40,001 to 50,000	2.82			
P 50,001and above	3.45			

Note: Significant if p<0.05

The findings showed that demographic factors did not significantly differ in students' resilience levels, consistent with Singh et al. (2019), who found no significant differences in resilience levels by religious affiliation or family income. However, this study observed that female students were more likely to have low resilience than male students, indicating a gender difference.

Difference in the Level of Adaptability of the Students with Respect to Their Demographic Characteristics

Kruskal-Wallis x^2 test revealed no significant differences in adaptability when grouped by students' age, religious

affiliation, and total family monthly income ($p>.05$). The Mann-Whitney U-test also showed no significant difference in adaptability by students' sex ($p>.05$). This indicates that adaptability is not determined by demographic characteristics such as age, sex, religious affiliation, or total family monthly income.

Table 8. *Test of Difference in Adaptability According to Demographic Profile*

Demographic Profile	Mean	Computed Value	*p*-value	Conclusion
Age				
16 years old and below	3.31			
17 years old	3.38	10.10	.184	No Significant Difference
18 years old	3.27			
19 years old and above	3.31			
Sex				
Male	3.35	630	.248	No Significant Difference
Female	3.29			
Religious Affiliation				
Baptists and Their Allies	3.13			
Born Again Christian	3.46			
Roman Catholic	3.34	5.66	.462	No Significant Difference
Seventh-day Adventist	3.48			
Others	3.21			
Total Family Monthly Income				
P 10,000 and below	3.32			
P 10,001 to 20,000	3.35			
P 20,001 to 30,000	3.44	7.24	.308	No Significant Difference
P 30,001 to 40,000	3.65			
P 40,001 to 50,000	3.00			
P 50,001and above	3.75			

Note: Significant if p<0.05

This result aligns with Sherwani et al. (2021), who proposed a modified form of the Kruskal-Wallis H-test to handle interval-valued data with uncertainty, known as the neutrosophic Kruskal-Wallis H-test. They applied this test to COVID-19 data, specifically analyzing daily ICU occupancy by COVID-19 patients across different age groups. The findings indicated a statistically significant difference in ICU occupancy among different age groups, demonstrating the effectiveness of the modified test in handling data with uncertainty.

Effects of Adaptability and Faith on Resiliency
The researchers use a bootstrap multiple linear regression analysis to examine which determinant has the most significant effect on students' resilience.

Table 9. *Test of the Effect of Faith and Resiliency on Adaptability*

Predictors	Unstandardized Beta	SE	Standardized Beta	*t*-value	*p*-value	Conclusion
Constant	.06	.23		.24	.812	Not Significant
Faith	.24	.06	.21	3.78	<.001	Significant
Adaptability	.72	.071	.55	10.16	<.001	Significant

Note: Dependent Variable: Resiliency; Significant if p<0.05; $F_{(2, 254)}$=110, p<.001; R^2=.464, f^2=.87

Regression analysis revealed that adaptability (β=.55, SE=.07, $p<.001$) was the strongest predictor of resilience, followed by faith (β=.21, *SE*=.06, $p<.001$), with *a* very large effect size (f^2=.87). This result suggests that as respondents' faith and adaptability increase, their resilience also increases. The *p*-value of the intercept (constant) is greater than the significance level (.05), signifying that the intercept does not significantly differ from zero. In plain words, resilience cannot be predicted with certainty when faith and adaptability are absent (zero). Moreover, the ANOVA result for regression showed that faith and adaptability have significant linear associations with resilience ($F_{(2,255)}$=110, $p<.001$). The r^2 of .464 implies that 46.4% of the variance in resiliency is explained by the independent variables (i.e., faith and adaptability) in the model. As a summary, the estimated regression model is presented below:

Resiliency = .06+ .72* Adaptability + .24* Faith.

This study discovered the statistically significant effect of faith and adaptability on resiliency. This result aligns with the findings of a study by Edara et al. (2021), which examined the relationship between religion, perceptions of faith, resilience, and wellness among university students. They demonstrated that faith significantly predicted

resilience, which in turn moderated the relationship between religiosity and well-being indicators such as security and satisfaction. Higher degrees of faith seem to correlate with greater resilience, thereby enhancing overall well-being. Furthermore, Lyu et al. (2023) found that these families face significant economic risk, largely attributable to characteristics such as low educational attainment, poor health, restricted engagement in aquaculture, and recurrent exposure to typhoons. The research also found that dependence on aquaculture, government subsidies, and credit loans increases their susceptibility. The results underscore the intricate interplay between individual and systemic variables that contribute to the economic difficulties faced by older aquaculture families in these areas.

Table 11. *The Mediating Role of Adaptability Between Faith and Resiliency*

Effects	Beta	SE	z	p	95% Confidence Interval		% Mediation
					Lower	Upper	
Direct Effects F→R	.24	.07	3.56	<.001	.10	.37	41.3
Indirect Effects F→A→R	.35	.06	5.45	<.001	.23	.48	58.7
Total Effects F→R	.59	.08	7.23	<.001	.42	.74	100.0

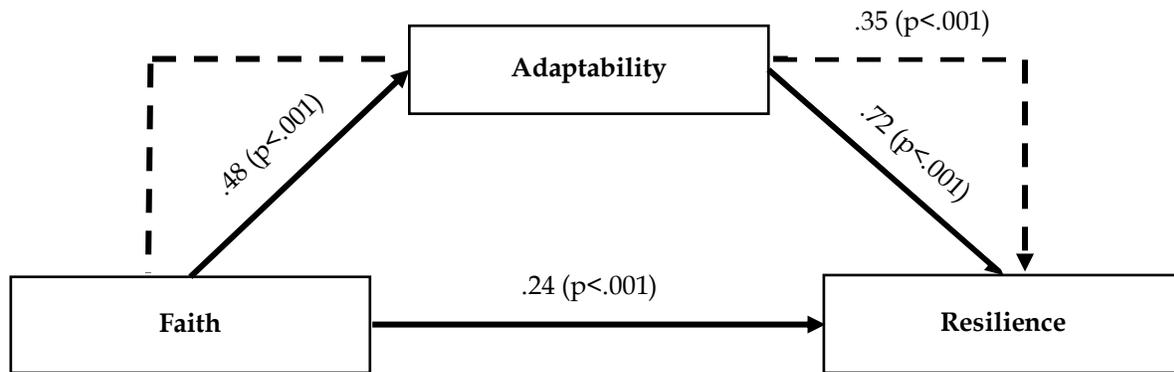*Note:* F=Faith, R=Resiliency, A=Adaptability

Figure 1. *The Mediating Role of Adaptability Between Faith and Resiliency*

The results of the Mediated regression bootstrap technique (Table 11 and Figure 1) indicated that the direct effect of faith on adaptability was positive and significant (β=.48, *p*<.001), indicating that adaptability increases as faith increases. Moreover, the direct effect of adaptability on resiliency, with faith present, was positive and significant (β=.72, *p*<.001), indicating that students with higher adaptability are more likely to have greater resiliency. It implies that there is a direct relationship between adaptability and resiliency with the presence of faith. Furthermore, the direct effect of faith on resiliency was positive and significant (β=.24, *p*<.001), suggesting that students with higher levels of faith are more likely to exhibit improved resiliency when adaptability is present.

Moreover, the result showed that the indirect or mediating effect of adaptability in the relationship between faith and resilience was positive and statistically significant (β=.35, *p*=.006, 95% CI = (.23, .48), with a 58.7% mediation effect. This denotes that adaptability statistically mediated the relationship between faith and resiliency. Plainly, the relationship stems from faith to adaptability, and then from adaptability to resiliency. The regression model reveals partial mediation: faith affects adaptability, adaptability affects resilience, and faith affects resilience. It further demonstrates complementary mediation, considering that the signs of direct and indirect effects are similar.

Ultimately, the total effect shows that the combined effect of the direct effect of faith on resilience and the indirect effect arising through adaptability was also positive and significant (β=.59, *p*<.001). The total effect is strong, suggesting that the relationship is highly unlikely due to chance. In other words, the observed effect (in this case, the relationship among faith, adaptability, and resilience) is statistically significant rather than a random occurrence.

This study found a statistically significant mediating effect of adaptability on the relationship between faith and

resilience, aligning with Masten's Resilience Theory (2001), which posits that individuals are more resilient when they possess strong faith and emotional support. Also, Caplan's Person–Environment Fit Theory (1987) supports that adaptability is significant in maintaining psychological health. Furthermore, this study aligns with Edara et al. (2021), who found that religiosity significantly contributes to teacher satisfaction in the Philippines, and that the relationship between the two variables is mediated by resilience, optimism, and well-being. This underscores the importance of religion in enhancing adaptive coping strategies. Zhang et al. (2021) demonstrated that flexibility positively influenced student involvement during COVID-19, with academic emotions serving as mediators in this association. Their findings indicate that flexibility enables kids to navigate adversity more effectively, hence enhancing their resilience. The study results together underscore the importance of faith and flexibility in cultivating resilient behaviors, emphasizing the synergistic roles these two components play in human development.

Conclusion

The findings of this study indicate that students generally exhibit high levels of faith, adaptability, and resiliency, with faith and adaptability emerging as significant predictors of resiliency. Notably, adaptability was the strongest predictor of resiliency, followed by faith, emphasizing the importance of developing both traits to bolster students' resilience in facing challenges. This study revealed an interesting and significant difference in students' levels of faith by family income, as well as in their level of resilience by age. At the same time, the remaining demographic characteristics did not differ in students' levels of faith, adaptability, or resilience.

Moreover, adaptability was found to mediate the relationship between faith and resiliency, suggesting that faith strengthens adaptability, which in turn enhances resiliency. The statistical mediation model demonstrated a partial but significant mediation effect, with adaptability serving as a bridge between faith and resiliency. This highlights the complementary roles of faith and adaptability in fostering resilience, reinforcing the importance of both psychological traits in student development. These results align with existing literature on the impact of faith and adaptability on resilience, underscoring their vital roles in coping with adversity.

In general, the study suggests that nurturing both faith and adaptability can play a pivotal role in enhancing students' resilience, especially in educational settings where challenges and uncertainties are prevalent. Future research could explore additional factors that influence these traits and their impact on student outcomes, contributing to a more holistic understanding of resilience development in various contexts and fields.

This study explored the link between faith and students' resiliency as mediated by adaptability, focusing on grades 11 and 12 students within a selected educational institution. The research assessed perceived levels of faith, adaptability, and resilience, and examined differences in demographic factors such as age, sex, religious affiliation, and family income. The study was limited to the variables explored and does not account for other potential factors influencing resiliency, such as family dynamics or mental health. Additionally, the sample was drawn from a specific population, limiting the generalizability of the findings to other regions or student groups. The cross-sectional design also restricts the study's ability to conclude long-term effects or causality. Despite these limitations, the study provides valuable insights into the relationship between faith, adaptability, and resiliency, with implications for fostering student resilience in educational settings.

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