

Demographic Research and Development Foundation, Inc. (DRDF)

FINAL REPORT ON

## Social Survey on Muslims Migrants in Metro Manila

Submitted to

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by

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## **1. INTRODUCTION**

Sociopolitical and cultural issues dominate the rich scholarship on Muslims globally and in the Philippines. Very rarely, however, do they examine the demographics particularly migration issues that confront this specific population group. Moreover, limited information is available on linkages between migration and social and religious networks of Muslims in Asia, which we often assume are crucial in facilitating migration as implied in the large volume of migration literature.

To fill this research gap and motivated by the need to better understand the factors associated with Asian Muslim migration, surveys at destination countries of Asia such as Korea and Japan were conducted by the Institute for Asian Muslim Studies at Waseda University. Similar framework and survey questions were used for comparability of results. Also carried out to complement these initial studies at the Asian destination countries of Muslim immigrants are surveys in Asian countries of origin such as the Philippines and Thailand. This paper describes the results of the survey in the Philippines.

The Philippines is one of the top labor-exporting countries in the world today. Its deep pool of labor with a wide range of knowledge and skills has been playing a critical role in ensure sustainable economic production in countries with a short supply of human resources. Muslims are part of the overseas Filipino workers.

### **1.1 Muslims in the Philippines**

Of the 76.5 million population in the Philippines in 2000, about 3.86 million were Muslims, representing 5 percent of the Philippine household population. They were mostly living in the Autonomous Region of Muslim Mindanao (ARMM)<sup>1</sup> [56.5 percent], and in other regions of Mindanao (39.3 percent). Very few resided in the National Capital Region (NCR) or Metropolitan Manila and other parts of the country (1.5 and 2.7 percent, respectively).

The ARMM and nearly all regions in Mindanao had negative net-migration rates during the period 1995-2000, with NCR as top destination region of inter-regional migrants from ARMM and other Mindanao regions. Many inter-regional migrants use NCR as a halfway point before moving to or from international destinations. NCR is therefore the logical place where to conduct the social survey on Muslim migrants.

### **1.2 Objective and Organization of the Survey**

The Social Survey of Muslim Migrants in the Philippines was designed to provide information on male Muslim migrants and their household living conditions. Specifically, this report examines differences between internal migrants (IM) and international return migrants (IRM) along the range of information collected during the survey.

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<sup>1</sup> ARMM consists of the provinces of Basilan, Lanao del Sur, Maguindanao, Sulu and Tawi-tawi.

The Demographic Research and Development Foundation, Inc. (DRDF) implemented the survey with funding from the Institute for Asian Muslim Studies, Waseda University through Prof. Dr. Hiroshi KOJIMA. Although the Memorandum of Understanding (MOU) between DRDF and Prof. Kojima in Nov. 2011 is for the conduct of a “survey of male Muslim migrants and non-migrants in Metro Manila, with the usable cases of 300 or more”, per email exchanges in December (Appendix A), the survey coverage was revised to cover only migrants (internal and international return migrants).

### **1.3 Sample Design and Implementation**

A three-stage stratified cluster survey design was employed. About 300 respondents were targeted for interview with 100 each (50 internal migrants and 50 international return migrants) from the cities of Manila, Quezon and Taguig, respectively. At the first stage, barangays in the three cities were purposively chosen based on the number of Muslim household population. The second stage involved selection of sample households. Skilled DRDF interviewers were instructed to begin from the street across the Muslim Mosque in each study site assuming that Muslims establish their houses near or around the mosque. Finally, using the household questionnaire, eligible respondents in a household were identified and appointment for interview with one randomly selected eligible respondent was arranged. The **eligible respondent** for the survey was defined as a male Muslim migrant age 20-49 years residing in Metro Manila (MM) in Jan. 2012. A resident of MM in January 2012 but has ever resided outside of MM (i.e., within the Philippines) or abroad for 6 months or more was considered a **migrant** in the survey. Subsequent households were chosen based on a sampling interval derived from the number of households in the barangay and the sample size.

Thirteen barangays were covered during the survey. Manila respondents came from five barangays in Quiapo (Barangays 383, to 387 and 387), two barangays in San Miguel (Barangays 647 and 648) and Barangay 649 in Port Area (BASECO). Quezon City respondents were residents of Barangays Culiati, Holy Spirit, North Fairview and Payatas. Taguig respondents, on the other hand, were all from Barangay Maharlika.

### **1.4 Questionnaires**

Two questionnaires were used for survey: the Household Questionnaire (Appendix B), and the Individual Questionnaire (Appendix C). The Household Questionnaire was based on the standard questions used in the Census of Population and Housing while the Individual Questionnaire was developed based on the framework used in the survey conducted in Japan and Korea.

The Household Questionnaire was used to list all the usual members in the selected households, as well as some background information on each person listed such as age, sex, relationship to head of the household, education, residence outside of MM for 6 months or more, and religion. The main purpose of the Household Questionnaire was to identify male Muslim migrants who were eligible for the individual interview. Also recorded

in the Household Questionnaire are the characteristics of the household's dwelling unit, such as the source of water, type of toilet facilities, materials used for the floor, roof, and walls of the house, and ownership of various durable goods, which are indicators of the household's socioeconomic status.

The Individual Questionnaire was used to collect information from all male Muslim migrant age 20-49. These men were asked questions on the following topics:

- Background characteristics (e.g., education, religious network)
- Internal migration history
- International migration history
- Characteristics prior to migration to and arrival in Metro Manila
- Migrant adaptation, communication and migration intention

Two pretests were conducted in December 2011 before the questionnaires were finalized. The pretests primarily aimed to test the questionnaires for clarity and correctness of new questions, the suitability of the translation in the local dialect, the sustainability of respondents' participation in the survey, and the actual field operation procedures. The final versions of the two questionnaires were translated from English to Filipino to facilitate the conduct of the interviews.

### **1.5 Training and Fieldwork**

Interviewers were trained on the use of the two questionnaires on 11-12 January 2012 at the University of the Philippines Population Institute (UPPI). Data collection was carried out from 14 Jan. 2011 to 6 February 2012 by a seven-person interviewing team. The team consisted of a team supervisor, who was also the field editor, and 6 interviewers.

### **1.6 Response Rates**

A total of 484 sample households were selected, of which 46 households refused to be interviewed. Of these households, 436 were successfully interviewed, yielding a household response rate of 90 percent. In the interviewed households, 365 men were identified to be eligible for the individual interview (201 internal migrants and 164 international return migrants). Since only one eligible internal and international migrants each were needed to be interviewed per household, a total of 302 men were successfully interviewed, yielding an overall response rate of 82.7 percent. Response rates of 75 and 92 percent were recorded for internal migrants and international return migrants, respectively.

Interviews using the Household Questionnaire took 14.7 minutes, on average. The average duration of interviews for internal migrants was 64.1 minutes and 69.6 minutes for international return migrants.

### **1.7 Data Processing**

Data processing was carried out at UPPI. It consisted of manual editing, data entry, verification, and editing of computer-identified errors. Six hired data processors underwent training on 9 Feb. 2012 to instruct and clarify guidelines for data processing of the survey data. Manual editing began on 9 Feb 2012 and data entry began on 16 Feb. 2012. The computer software package called CPro (Census and Survey Processing System) was used for data entry. A special data entry program was developed for the survey. Data processing was completed on 22 February 2012.

### **1.8 Data Analysis and Report Writing**

Production of data frequencies and cross tabulations started on 23 Feb. 2012 using the Statistical Package for the Social Sciences (SPSS). Graphs and figures were made using Microsoft Excel. Report writing started on 8 March 2012.

## **2. HOUSEHOLD POPULATION AND HOUSING CHARACTERISTICS**

This section of the report describes the demographic and socio-economic characteristics of the household population in the 2012 Social Survey of Muslim Migrants in Metro Manila. This information is useful for understanding and identifying major factors that affect selected indicators of the Muslim population.

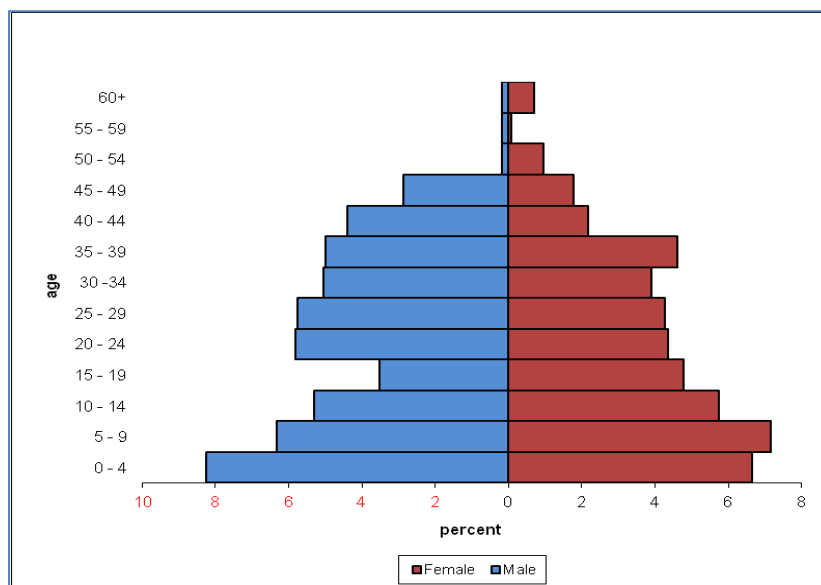
The Household Questionnaire used in the 2012 Social Survey of Muslim Migrants in Metro Manila collected data on the demographic and social characteristics of the members and visitors in each sample household. A *household*, as defined in the survey, refers to a person or group of persons who usually sleep in the same housing unit and have a common arrangement for the preparation and consumption of food. The information collected on each household includes ownership of a number of consumer items, such as radio, television, or car, as well as on dwelling characteristics and sanitation facilities. Information on household assets can be used to create an index representing the wealth of the households interviewed in the survey. Detailed tables showing survey results on Household Population and Housing Characteristics are in Appendix Table 1 and Appendix Table 2, respectively.

### **2.1 Age and Sex Composition of the Household Population**

Often collected in any survey or census operation are demographic variables such as age and sex because they are useful in understanding important variables in the study of population processes, i.e., mortality, fertility, and migration. The question on age is meant to provide a basis for identifying an eligible respondent for the Individual Questionnaire.

The 2012 Social Survey of Muslim Migrants in Metro Manila collected information on a total of 1567 persons. Although this number is expected to be almost equally divided between males and females, the overall sex ratio (the number of males per 100 females) of 112.33 indicates that there are unusually more males than females in the households covered in the survey. The mean and median ages coincide at 21 years. On average, males were a year older (22 years) than females (21 years). Female scarcity is notable in ages 0-4, 20-49 and 55-59 (see Figure 1). The distorted shape of the population pyramid is indicative of the likely influence of migration on specific ages as mentioned earlier.

**Figure 1. Population Age-Sex Pyramid**



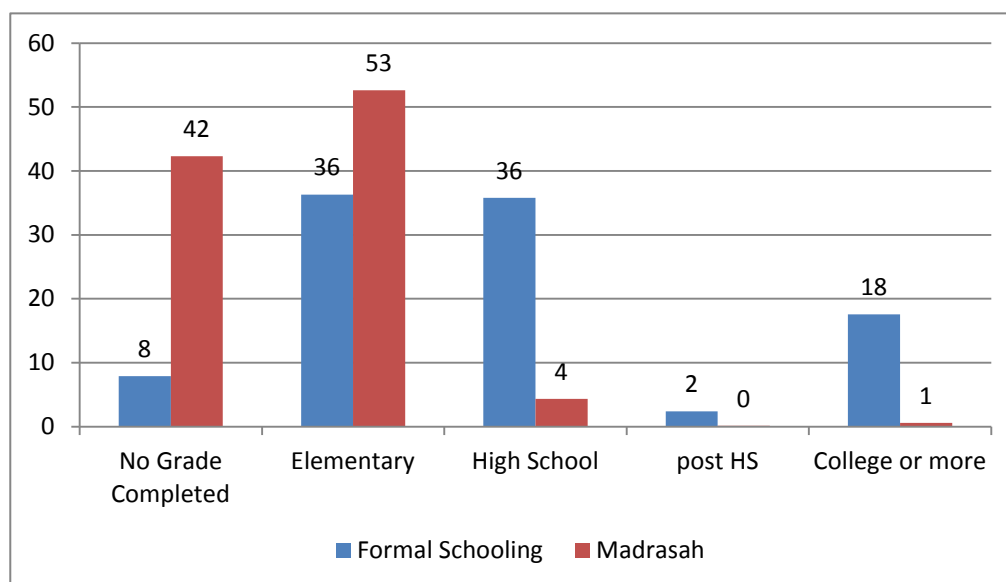
The proportion of the population below age 15 years is very large at 39.4 percent implying a young age structure of the population in the survey. The sex-ratio of 101.6 in the population below age 15 suggests that there are nearly similar young males and females in this population. On the other hand, the population 65 years and over is less than one percent. The sex ratio of 42.9 in the 65 years and over, however, indicates that there are disproportionate numbers of females than males in this population of older persons. These are reflected in the dependency ratio of 67 where in the youth accounts for the majority of the burden imposed on the population in productive ages.

## 2.2 Education of the Household Population

The Philippine Constitution guarantees up to high school education as a basic human right for all Filipino children. Education is highly valued by the Filipino family because it influences a person's behavior and attitudes. Information on the highest level of education attained or completed by the population 5 years and over by type of school attended is presented in Figure 2. Elementary and high school education

The majority of the Muslim population in MM age 5 and over that were covered by the survey has some formal education. In contrast, a large proportion of this population had not attended the Madrasah school (35 percent). About one of three household members is currently in school.

**Figure 2. Percentage distribution of education completed by the population 5 years and over**



### 2.3 Mobility of the Household Population

Each eligible respondent in the household was asked several questions concerning residential mobility of household members 15 years and over. Information collected on residential mobility are whether each member ever resided outside MM for 6 months or more, where they were currently residing, and place of residence/work. The question resided outside MM for 6 months or more is meant to provide a basis for identifying an eligible respondent for the Individual Questionnaire.

Appendix Table 1 shows that 66.5 percent of the usual residents of MM households covered by the survey have ever resided outside of MM for 6 months or more. Nearly all were residing in MM (96.2 percent) during the time of interview. Of the 3.8 percent household population that were outside of MM or abroad in Jan. 2012, 37 percent were in Mindanao provinces and 54 percent were in Middle East countries at the time of the survey.

### 2.4 Economic Activity of the Household Population

Of the 5 years and over population in household covered in the survey, 30.7 percent were Employed, Self-employed or Unpaid family worker; 5 percent were 'Unemployed, looking for work'; 19.3 have 'Housework'; 11.2 percent have 'None'; 10.3 percent were 'Students';

and .2 percent were retired. Of the 482 who were working, 4.8 percent were overseas Filipino workers (OFWs). Nearly half (47 percent) of the working members of the households covered in the survey were 'Laborers and unskilled workers.' The next three top occupations of the household population above age 15 are 'Plant and machine operators and assemblers' (16.6 percent), 'Trades and related workers' (13.3 percent), and 'Service workers, shop and market sales workers' (10 percent.)

## 2.5 Other Characteristics of the Household Population

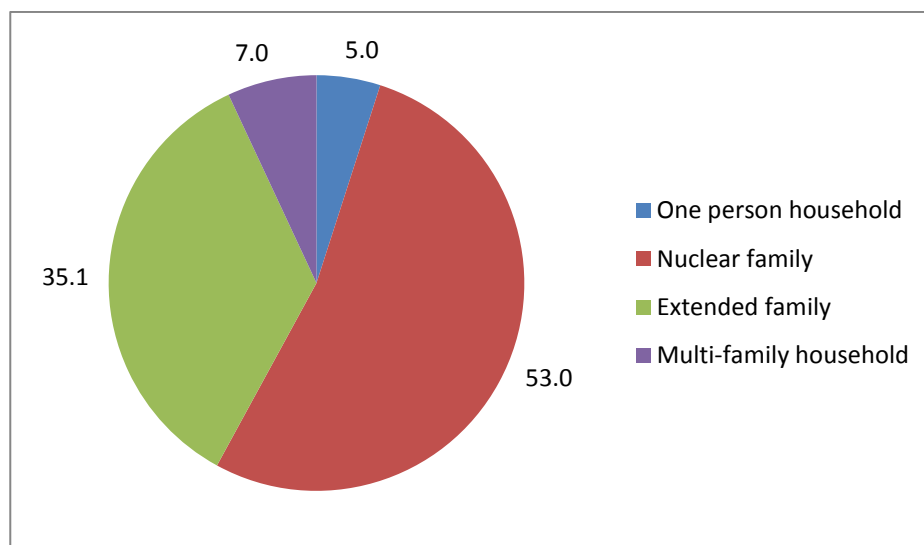
Information on marital status and religion of household members were also asked. Of the available data on 950 household members in ages 15 and over, 65.6 percent were formally married, 29.5 percent were never married, 2.3 percent were widowed, 2 percent were separated from legal unions.

Although the households the survey tried to cover were households where Muslims reside, about 0.6 percent on non-Muslims were co-residing in these households. The question on religion is another question that was meant to provide a basis for identifying an eligible respondent for the Individual Questionnaire.

## 2.6 Type of Household

Living conditions of individuals in the household is affected by the allocation of limited resources which in turn is influenced by the size and composition of the household. Around 9 percent of 302 households where eligible respondents came from are headed by women. On average, a household is composed of 5.19 persons. A housing unit has an average of 2.43 households. Figure 3 shows that the nuclear family households account for more than half of the household population. Extended family households and multi-family households also contribute big proportionate shares of the total household population covered during in the survey. About 5 percent of the households were single person households.

**Figure 3. Percentage distribution of households by type of household**





## **2.7 Housing Characteristics**

Water is a basic need for daily living since water is need for drinking. cooking food, bathing, etc. The most common source of water for drinking among the households covered in the survey are piped water into dwelling (43 percent) and bottled water/ refilling station (30.8 percent). Other sources reported in smaller proportions are piped water into yard/plot (17.9 percent), fetching water from neighbor (5 percent), piped water into public tap/stand pipe (1.3 percent), tanker truck/peddler (1 percent), protected dug well (0.7 percent), and buying ice water (0.3 percent).

Majority of the 302 HQ respondents reported that they the use liquefied petroleum gas or LPG as main cooking fuel (68.9 percent) in their houses. Some smaller proportions use other fuels for cooking such as charcoal (14.9 percent), wood (8.3 percent), electricity (3 percent), and kerosene (0.7 percent). A very small proportion revealed that no food is cooked inside the house (4.3 percent).

The common toilet facility among respondents is flush/pour to septic tank (74.5 percent). Others revealed that their toilet facilities are flush/pour to somewhere else such as canal or river (12.6 percent), flush public toilet (6.6 percent), shared flush toilet with neighbor (3 percent), flush/pour to pit latrine (2.3 percent). A very small proportion of the respondents revealed that they do not have toilet.

Three in 10 male Muslim migrant respondents own or are currently amortizing their lot and are renting. Some 28 percent are residing in rent-free lot while some smaller proportions are residing in rent-free lot without consent from owner (6 percent), 'Pawned to us' (4 percent), and 'Rights' (0.3 percent).

Cement is the main material of the floor of houses where the majority of male Muslim respondents were staying (69.2 percent). Wood planks and Ceramic tiles are less prevalent floor materials in their houses. For the material of outer/ exterior walls, Cement (39.1percent), Cement/ hollow blocks (22.2 percent), Plywood (16.9 percent), and Wood planks/ shingles (13.6 percent) are found in their houses.

## **2.9 Household Durable Goods**

It appears that electricity nowadays has become a basic necessity for MM residents as many household conveniences require electricity. Nearly all (97.4 percent) of the 302 households covered in the survey reported that they have electrical connection in their houses.

Among other reported household properties by male Muslim migrant respondents, cellular phone (91.4 percent), television (74.5 percent), and CD/VCD/DVD players are the most

commonly owned properties by male Muslim migrant respondents. Other reported household properties are motorcycle/tricycle (28.5 percent), washing machine (28.1 percent), radio/radio cassette (27.2 percent), refrigerator (16.2 percent), component/karaoke (11.6 percent), laptop (9.6 percent), bicycle/pedicab (7.9 percent), personal computer (6.3 percent), car/jeep/van/pick up (4.3 percent), and landline/wireless landline telephone (2.3 percent).

The respondents did not only own one cellular phone, television, and CD/VCD/DVD. While 25.5 percent of the respondents did not own a television, 72.8 percent of them owned one television while 1.3 percent and 0.3 percent owned two and three televisions, respectively. Similarly, the respondents revealed that they have one (46.4 percent), two (1 percent), or three (0.3 percent) CD/VCD/DVD players inside the house.

While three in 10 and some 27 percent of the respondents own one and two cellular phones, respectively, some own three (18.9 percent) or four (8.3 percent) cellular phones. Moreover, some smaller proportions own even more than four cellular phones (see Appendix Table 3).

### **3. CHARACTERISTICS OF RESPONDENTS**

This section provides a demographic and socioeconomic profile of the survey respondents who were interviewed in the survey by type of migrant: internal migrant (IM) and international return migrant (IRM). Information on their background characteristics helps in understanding the factors that affect differences in other indicators in the later part of the report. The survey collected information on a number of basic characteristics of the respondents including: age, marital status, birthplace, duration of stay in MM, educational attainment, economic status, and religion. This section also explores men's current and previous residence, religion-related activities, social network, remittances and life concerns and satisfaction. Additional information was collected on men's family background in terms of the education and occupation of his mother and father.

#### **3.1 Age**

The distribution of respondents in the survey is shown in Appendix Table 3 by selected background characteristics, including age, marital status, residence, and educational level. Results show that international return migrants are seven years older, on average, than internal migrants in Metro Manila. Nearly half (47.7 percent) of IM were in their 20s while only 12.6 percent of the IRM were in the same age group. The average age of internal migrants is 31 compared to international return migrants' mean age of 38 years.

### 3.2 Place of Birth

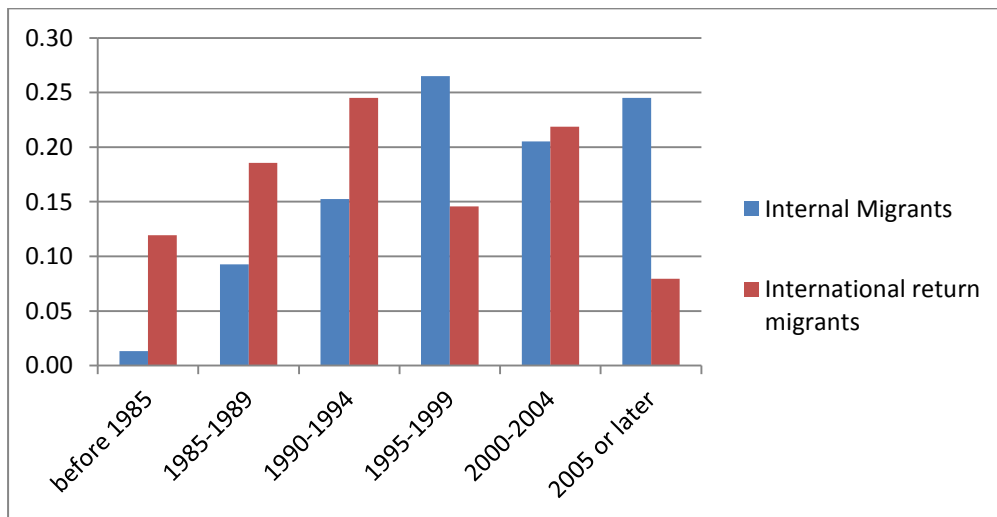
Nearly all the male Muslim migrants in Metro Manila were born in ARMM or other regions of Mindanao. Only 2.6 percent of IMs and .7 percent of IRMs were born in Metro Manila. Among those born outside MM, 55.6 percent of IM and 57.3 percent of IRM were born in ARMM. The male Muslim migrants to MM were most likely to have been raised in either city or poblacion, with more IRMs (38 percent) having been born in in a city than IMs (24.5 percent).

### 3.3 Stay in Metro Manila

IRMs have been living in MM for about one year more, on average than IMs. They also differ in terms of how long they expect to stay in MM. While 90.1 percent of IMs expect to stay permanently, about 10 years or as long as possible in MM, 88.8 percent of IRMs have this expectation. However, 8 percent of both IMs and IRMs hope to stay for about 5 or less years in MM.

The male Muslim migrants to MM arrived at a young ages. The mean age of IMs when IMs arrived in MM was 18.7 years while for IRMs it was 20.7 years. The majority of IMs arrived in MM after 1995 while the majority of the international return migrants arrived in MM before 2000 (see Figure 4).

**Figure 4. Percentage Distribution of Male Muslim Migrants' Year of arrival to MM by Type of Migrant**



### 3.4 Previous Residence

Before their MM current residence, IMs were more likely than IRMs to have resided previously in other regions of Mindanao. On the type of place of their previous residence, a higher proportion of IRMs than IMs were previous residents of a city or rural area

### **3.5 Education**

Nearly all male Muslim migrants to MM had formal schooling (99.3 for IMs and 98.7 for IRMs). Of the 150 IMs who attended school, 13.3 percent had elementary education, 32 percent had high school education, 39.3 percent had completed a vocational course, and 15.3 had college education. In contrast, the corresponding proportions of the 149 IRMs who attended school are 6.1, 20.8, 35.6, 37 percent, respectively. Apparently, IRMs have a higher proportion than IMs with college education.

For Muslims, an alternative to formal school is the Arabic school/Madrasah. Slightly more IRMs attended the Madrash than IMs (70.9 vs. 63.6 percent). The majority of the male Muslim migrants who attended the Madrash had completed up to elementary level.

### **3.6 Balik Islam**

Only five male Muslim migrants (2 IMs and 3 IRMs) acknowledged that they reverted to Islam. Reasons for reverting to Muslim include reasons that are not related to religion (marriage to a Muslim, parents' decision, liked the food) and religion-related reasons (searched for true religion, learned that we are originally Muslim, salvation of soul, liked the Muslim religion, *tunay na pagsamba sa Dios* [real devotion to God, seen greater discipline in Islam]). Prior to Islam, the male Muslim migrants were members of the Roman Catholic religion.

### **3.7. Religion-related activities**

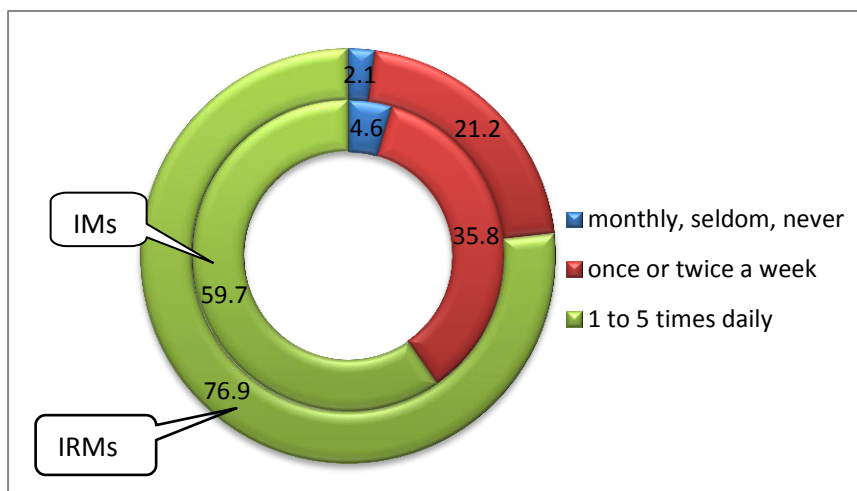
When asked how their faith has changed since their arrival in MM, about half of the IMs and 58 percent of the IRMs were of the opinion that their faith became stronger or fairly stronger. Slightly more IMs than IMRs said their faith has either not changed or became fairly weaker.

More than half of IMs and IMRs (57 and 55 percent, respectively), follow Islamic rules in their everyday life. Slightly more IRMs (36.4 percent) than IMs (27.8 percent) follow Islamic rules very strictly. A small proportion do not strictly follow Islamic rules in their everyday life (15.2 percent for IMs and 7.9 percent for IRMs) or do not care at all (.7 percent for IRMs).

The majority of male Muslim migrants in MM shop Halal food daily, irrespective of the type of migrant. This explains why only a small proportion of them eat daily in Halal restaurants. These imply that home-prepared food is conventional. However, eating in Halal restaurants appears to be an occasional activity.

Praying in mosque or prayer room is a daily activity for the majority of male Muslim migrants in MM. A larger proportion of IMs than IRMs, however, do not adhere to this pattern of behavior (see Figure 5).

**Figure 5. Proportion of IMs and IRMs who do prayer service in mosque or prayer room**



Attending a study group or a lecture in Islam appears to be a seldom rather than a regular (daily or weekly) activity. A slightly larger proportion of IMs (14.5 percent) never attended a study group or a lecture in Islam compared to the IRMs (10.6 percent).

When asked how often they participated in Dawah and Tabligh, 43.7 percent of IMs and 38.4 percent of IRMs answered “Never”, while 20.6 IMs and 23.8 percent IRMs answered daily to “once a week,” and 35.9 percent IMs and 37.8 percent IRMs responded with seldom to less than “once a week.”

On reading the Koran, a greater proportion of IMs than IRMs said that they never read the Koran. Among those who read the Koran, 63.6 percent of IRMs compared to 29.8 percent of IMs reported that read the Koran daily to more than once a month.

About half of the respondents have never read newspapers for Muslims. About 2 of every 13 male Muslim migrant in MM read the newspaper for Muslims daily to about once a week.

Reading of newspaper in their mother tongue is a less frequent activity than reading a Muslim newspaper. About 4 of every 5 male Muslim migrant in MM have never read a newspaper in their mother tongue. Only about 7 percent of the respondents were regular readers (daily to once a month) of the newspaper in their mother tongue.

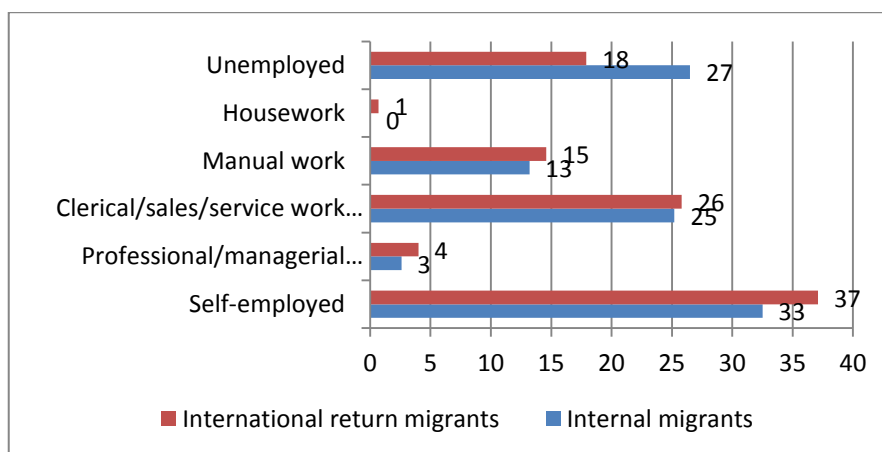
In terms of the mother tongue of respondents, the largest linguistic group is the Maguindanaoans (57.6 percent of IMs and 49 percent of IRMs). The second largest linguistic group is the Maranaos (24.5 percent of IMs and 35.1 percent of IRMs). The next three large linguistic groups among male Muslim migrants in MM are the Iranun, Tausug and Yakan.

### **3.8 Main Activity**

The male Muslim migrants interviewed in MM were mostly self-employed, working in clerical/sales or manual types of work or unemployed (see Figure 6). IMs have a higher

proportion (27 percent) of unemployed than their IRM counterparts (18 percent). A very small proportion of the respondents were in professional or managerial work.

**Figure 6. Percentage distribution of main activity of male Muslim migrants in MM by Type of Migrant**



During the past 12 months, only 40.7 percent of IRMs worked for pay, in cash or in kind, compared to 65 percent among the IMs. Among the IMs who worked with in the past year, 46.2 percent were laborers and unskilled workers, 34.6 percent were trades and related workers, 7.7 percent were plant and machine operators and assemblers, 7.7 percent were service/shop/market sales workers and 3 percent were clerks. On the other hand, the usual occupation of IRMs who worked during the 12 months before the survey were laborers and unskilled workers (36.4 percent), trades and related workers (36.4 percent), plant and machine operators and assemblers (18.2 percent) and service/shop/market sales workers (9.1 percent). The majority of the respondents forked on a full-time basis. About 15.3 percent IMs and 17 percent of IRMs worked on part-time basis.

About one of every five male Muslim migrant in MM worked on a second job. Majority were laborers and unskilled workers, plant and machine operators and assemblers, or trades and related workers in their second job.

### 3.9. Income

Among the working male Muslim migrants in MM, their mean monthly income was Php 8809.82 and Php 9594.27 for IMs and IRMs, respectively.

### 3.10. Job Search

Finding a job in a new place is a daunting process. The Muslim connection -- consisting of family, friends, relatives and job broker -- was key to finding a job in MM for a larger proportion of our male Muslim migrants (see Appendix Table 3). The Non-Muslim network of family, friends, relatives and job broker were not as effective in assisting our male Muslim migrants in looking for work in MM.

About one in 4 IMs and one in three IRMs had to personally visit MM to find a job. This would be a costly investment since they mostly come from Mindanao because travel cost, accommodation and living expenses while in MM could be staggering. Another

### **3.11. Co-Workers in the Workplace**

It is therefore understandable that they work in places where Muslims also work. The majority of our respondents have jobs where they work with at most 20 Muslims (85.3 percent for IMs and 89 percent for IRMs). Approximately half of them were in work places that have exclusive Muslim workers (52.6 percent of IMs and 45.9 percent for IRMs). A larger proportion of IRMs worked in places that hire less than 20 non-Muslim employees (26.6 percent) than their IM counterparts (17.5 percent).

### **3.12. Earnings**

When asked how income earners spend your earnings, the near universal answer is for daily needs of the family (97.1 percent for IMs and 97.8 percent for IRMs). The second top item mentioned is to pay utilities/house repair/house rent (48.6 percent for IMs and 44.4 percent for IRMs). The next top item mentioned on which they spend their earnings are for education of their children (32.1 percent for IMs and 41.5 percent for IRMs). The fourth and fifth most reported expenditure item is savings and debt payment.

### **3.13 Remittances**

Respondents who were working for pay or in kind were also asked if they send a part of their salary to their family in the province. About 3 of every 5 IMs said they send remittances to their family in the provinces. Among the 86 IMs who remit part of their salary to their families in the province, 57.1 percent reported that they send remittances at least once a month, 30.3 percent send money less frequent than once a month but at most quarterly, while 12.8 percent send money less frequent than once per quarter. In contrast, about 55.6 percent of the IRMs said they also send remittances to their families in the provinces. Among the 75 IMs who remit part of their salary to their family in the province, 60 percent reported that they send remittances at least once a month, 18.7 percent send money less frequent than once a month but at most quarterly, while 21.3 percent send money less frequent than once per quarter. The mean amount sent to their families in the province was Php 1870 for IMs and Php 2273 for IRMs.

#### **Intended and actual use of remittances**

They were also asked how the remittances are actually used and what their initial intended use for such remittances. The majority of the respondents (97.7 percent of IMs and 92 percent of IRMs) reported that their remittances were used for food and other household expenditures. The next top reported remittance use is for other uses (29.1 percent for IMs and 33.3 percent for IRMs). Unfortunately, the 'Other uses' cannot be specified since the question on actual uses did not ask for specifics when the answer to the question is 'others'. The third top reported remittance use is for schooling of children (19.8 percent for IMs and

28 percent for IRMs). Less than one of 10 reported that they used remittances for medical and hospitalization expenses.

The top three intended uses for the remittances they send to their families in the province are consistent with their actual uses. Again, the 'Other uses' cannot be specified since the question on intended uses did not ask for specifics when the answer to the question is 'others'

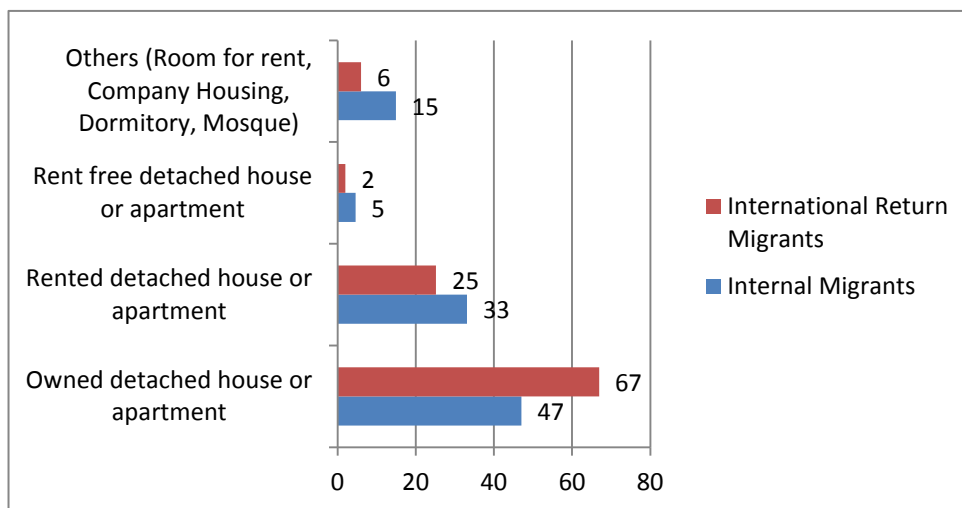
Notably, about 1.3 percent of IRMs intended to invest their remittances in business. The same proportion acquired a house and lot in MM. Was the house and lot bought in MM intended for business?

None intended to use their remittances for acquiring a house and lot in the province or for savings in the bank.

### 3.14. Current Residence

What kind of residence do respondents live in? Figure 7 shows that a larger proportion of IRMs (67 percent) than IMs (47 percent) were residing in owned detached house or apartment at the time of interview. Conversely, a higher proportion of IMs (33 percent) than IRMs (25 percent) were living in rented detached house or apartment. IMs are more likely to stay in other living arrangements (room for rent, company housing, dormitory, mosque) than IRMs.

**Figure 7. Percentage distribution of Type of Residence of male Muslim migrants in MM by Type of migrant**



Finding their current residence was through the help of mainly Muslim relatives (65.4 percent) and Muslim friends (36.1 percent). The next two that helped assist in looking for the place to live are the family (15.7 percent) and own initiative (11.9 percent). Only in the former did IMs and IRMs differ. While 20 percent of IMs were assisted by the family in finding a place to live, only 22 percent of IRMs had family assistance for a place to live.



The majority of respondents were living with their respective family of procreation (spouse and children). There are however, marked differences in co-residential arrangements between IMs and IRNs. IRMs were more likely to live on their own, live with the spouse and children than their IM counterparts. On the other hand, IMs were more likely than IRMs to live with the siblings (brother or sister), father and relatives.

The top three things the respondents would like to do while living in MM are 'Earn money,' 'Find a good job,' and 'Start some business.' Only in the latter do IMs and IRM differ significantly. IRMs were more than twice more likely to start some business than IMs while living in MM.

### **3.14 Language**

Language facilitates social and economic transactions in the place of destination migrants. About three of every male Muslim migrant in MM rated their listening and speaking, reading and writing as 'Good' for the language used in MM. About 6.6, 7.9 and 9.9 percent of IMs rated their listening and speaking, reading and writing as 'Not good' for the language used in MM, respectively. On the other hand, about 7.3, 4.0 and 4.6 percent of IRMs rated their listening and speaking, reading and writing as 'Not good' for the language used in MM, respectively. None rated the level of command of language used in MM as 'Not at all' suggesting that language is not a deterrent for migrating to MM.

The Arabic language is the language used by Muslims in prayers and religious services. It appears that IRMs are more likely than IMs to report that they had 'Very a good' or 'Good' command of the Arabic language (in listening, speaking and writing). Conversely, IMs are more likely than IRMs to report that they had 'Not good' or 'Not at all' command of the Arabic language (in listening, speaking and writing).

Data on mean number of friends in MM reveal that IRMs have a larger pool of Muslim and non-Muslim friends in the province than their IM counterparts. Both IMs and IRMs have more Muslim than non-Muslim friends in the province.

### **3.15 Life Satisfaction and Concerns in MM**

The respondents were asked about their level of satisfaction in MM on a number of items including work, residence, family, medical care, financial condition, relation with people in Metro Manila, relation to townmate (*kababayan*), relation to Muslims. While IMs and IRMs consistently rated financial condition and work as the issues they are least satisfied with during their residence in MM, they also concur on social relations as the most satisfying during their residence in MM. They differ, however, as to the type of social relations that they are satisfied with. IMs rated the following as the top three they are satisfied with life in MM: Relation with people (98 percent), Relation to Muslims (97.4 percent), Relation to town mate (96.7 percent). For IRMs, the top three things they are satisfied with life in MM are Relation to town mate (98.7 percent), Relation to Muslims (98 percent), and Relation with people (97.4 percent).

Irrespective of type of migrant, the top three life concerns of the male Muslim migrants in MM were 'Security/economy in your place,' being 'Jobless' and 'Future life.' IRMs, however, were more concerned with 'Child education' (19.2 percent) than their IM counterparts (9.3 percent). Personal reasons are more a concern of IMs (3.3 percent) than the IRMs (3.8 percent).

In general, the male Muslim migrants in MM were either very satisfied or satisfied. Only 4 percent of IMs and 5.3 percent of IRMs reported that they are dissatisfied with life in MM. About one of 5 of IRMs and one of 6 IMs said they were 'Neither' satisfied nor dissatisfied with life in MM.

### **3.16 First time in MM**

#### **Reason for coming**

When asked about their reason(s) in coming to Metro Manila, the majority responded that they had come to MM in order to earn money (58.9 percent for IMs and 50.3 for IRMs) or because they were told that there was a job in MM (22.5 percent for IMs and 19.2 percent for IRMs). The next largest proportion of responses on reasons for coming to MM are 'Invited by family or relatives' (5.3 percent for IMs and 3.3 percent for IRMs) and 'To study or further study' (3.3 percent for IMs and 4.6 percent for IRMs). Very rarely given were reasons such as 'Easy to enter place,' 'Introduced by broker' and 'Intra company transfer/duty in that place.'

The top three other reason mentioned by respondents that were not in the original list are work-related reasons (64.4 percent), peace and order (15.8 percent) and economic security (12.2 percent).

#### **Job broker and Expenses**

There was a very small proportion that used a job broker the first time the male Muslim migrants came to MM. Only 10.6 percent of IMs and 7.9 percent of IRMs used a job broker. The family/relatives were generous enough to cover the expenses of these migrants the first time they came to MM (59.6 percent of IMs and 57 percent of IRMs). Alternatively, a relatively large proportion of migrants also used their own budget (37.1 percent of IMs and 40.4 percent for IRMs). Friend, employers and job brokers were less important sources of financial support for these migrants when they first came to MM.

### **3. 17 Marital status**

The majority of male Muslim migrant respondents were formally married (68.2 percent for IMs and 87.4 percent for IRMs) or never married (29.1 percent for IMs and 8.6 percent for IRMs). It appears than one wife is the norm among male Muslim migrants in MM. Only 20.7 percent of IMs and 29.2 percent of IRMs have two or more wives.

### **3.18 Father and mother's characteristics**

About 3 of 5 male Muslim migrants in MM have a father who had formal schooling. The majority of fathers of male Muslim migrants in MM have at most high school education. IRMs are more likely to have fathers with at least college education (30.8 percent) than their IM counterparts (23.2 percent).

Some Muslim communities in the Philippines have established Arabic schools/Madrasah. About 3 of every 4 fathers of the male Muslim migrants in MM had attended Arabic school. Again, IRMs are more likely to have fathers who had at least college education in an Arabic school (12 percent) than their IM counterparts (6.4 percent).

The fathers' usual work was farming, trades, laborers or related occupations. IMs were more likely to have fathers who were farmers, forestry workers and fishermen (51.7 percent) than IRMs (44.4 percent) while IRMs were more likely to have fathers who were laborers and unskilled workers, trades and related workers, or technicians and other associate professionals.

On the other hand, 58.3 percent of IMs while 41.1 percent of IRMs have a mother who had formal schooling. The majority of mothers of male Muslim migrants in MM also have at most high school education. IRMs again are more likely to have mothers with at least college education (20.6 percent) than their IM counterparts (14.8 percent).

About 7 of every 10 mothers of the male Muslim migrants in MM had attended Arabic school. Again, IRMs are more likely to have mothers who had at least college education in an Arabic school (7.9 percent) than their IM counterparts (2.7 percent).

About half of mothers of IMs compared to three of five mothers of IRMs were housekeepers. IMs were more likely to have mothers who were laborers and unskilled workers (19.9 percent) than mothers of IRMs (9.3 percent).

## **4. INTERNAL MIGRATION EXPERIENCE**

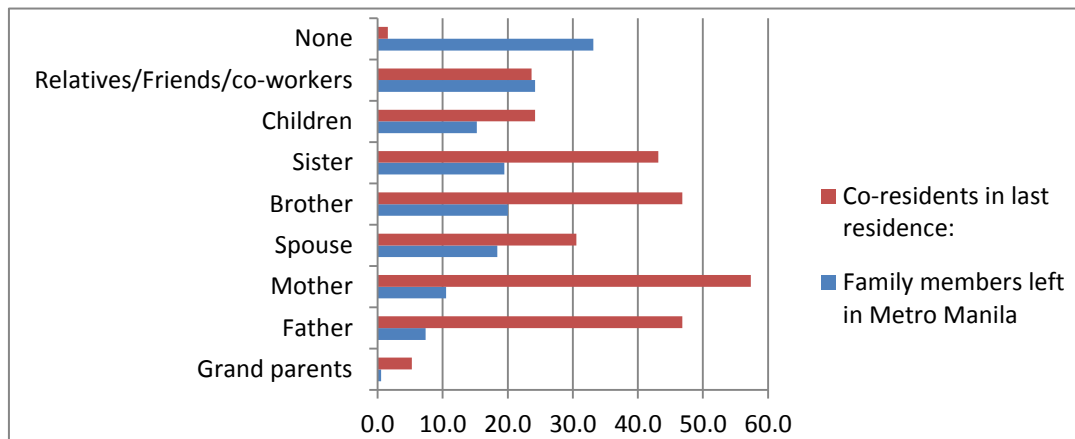
This section is about the migration within the Philippines of the male Muslim migrants in MM. There were 151 IMs and 39 IRMs who reported having internal migration experience so 190 cases will be analyzed in this section.

When asked for the number of places or residences where they have lived for 6 months or more in the Philippines since age 15, respondents reported only one (45.4 percent), two (14.6 percent), three (2.3 percent) and four (.7 percent).

Respondents were requested to remember selected information when they were staying in the last residence mentioned in the internal migration history record. First, when asked who among their family members were left in Metro Manila, pertaining to the condition at their previous residence in the Philippines. About one of three male Muslim migrants had

no family member in MM when he was in his previous residence in the Philippines (see Appendix Table 4). Not a large proportion of respondents acknowledged that they have family members, relatives and friends in MM since they were mostly co-residents in their previous residence (see Figure 8).

**Figure 8. Percentage distribution of family members left in MM and co-residents at last previous residence in the Philippines**



While at the previous residence, the majority of male Muslim migrants were working (73.7 percent), while 21.6 percent were unemployed. Among those who were working, 4 of 5 were working fulltime. The jobs they had at the previous residence were mostly found through their Muslim and Non-Muslim support group, Non-Muslim relative, Muslim job broker and Job broker in place of destination. About 7 of 10 respondents have jobs where they work with less than 100 Muslims. A nearly similar proportion (72.1 percent) of them was in work places that have exclusive Muslim workers.

While at their previous residence outside MM, nearly all male Muslim migrants were residing in their owned houses (90.5 percent). The top three things they prefer to do during your stay at the previous residence were earn money (43.2 percent), Find a good job (22.6 percent) and Enjoy the life (21.6 percent).

In terms of language used in the previous place of residence of the male Muslim migrants, the top five are Maguindanaoan (56.8 percent), Maranao (23.2 percent), Iranun (7.9 percent), Yakan (2.6 percent) and Tausug (4.2 percent). More than 4 of 5 respondents consider that their level of command of the language used in that place was 'Very good' for Listening and speaking, Reading and Writing.

On average, respondents have more Muslim than non-Muslim friends both in MM and in the previous place of residence. Their mean number of Muslim and non-Muslim friends in the previous residence are larger than in MM.

On satisfaction with selected items at the previous place of residence, the top two items that they were 'Very satisfied' are on family and residence. The majority were 'Fairly satisfied' with 'Relation to Muslims,' 'Relation to town mate,' and 'Relation with people.'

On religious aspects, when asked whether their faith became stronger or weaker at their previous residence, 59 percent of respondents said that their faith 'Became stronger' or 'Became fairly stronger,' 39.5 percent said it did not change, 1.6 percent said it 'Became fairly weaker.' About 4 of 5 respondents also acknowledged that they either 'Very strictly' or 'Fairly strictly' followed Islamic rules in their everyday life while living in their previous residence.

While at the previous residence, the majority of male Muslim migrants shopped Halal food daily (86.3 percent). About 10 percent eat daily in a Halal restaurant while 43.2 percent seldom did. However, 18 percent never ate in Halal restaurant while at the previous residence.

Praying in mosque or prayer room was a daily activity for the majority of the respondents during their stay at the previous residence. About 18.9 percent of the respondents said that they did so once a week.

Again, attending a study group or a lecture in Islam appears to be a seldom rather than a regular (daily or weekly) activity. About 10.5 percent of the respondents said they never attended a study group or a lecture in Islam while at the previous residence.

When asked how often they participated in Dawah and Tabligh while staying at their previous residence, 44.7 percent of respondents answered "Never", while 23.2 percent answered 'Seldom.'

On reading the Koran, a slightly larger proportion of respondents said that they never read the Koran (31.6 percent) compared to 27.9 percent that read the Koran daily while at the previous residence.

The majority of respondents never read newspapers for Muslims at the previous residence. Only 15.8 percent of male Muslim migrants in MM read the newspaper for Muslims daily to about once a week.

In contrast, a larger proportion of the respondents never read a newspaper in their mother tongue (71.1 percent) during their stay at the previous residence. A lower proportion (10 percent) of respondents read the newspaper in their mother tongue daily to about once a week. About 54.7 percent of respondents said that the dialect spoken in their previous residence was Maguindanaoan, 25.8 percent said Maranaos, 2.6 percent said Yakan, 5.3 percent said Tausug, 8.3 percent said Iranun, and 3.2 percent said other dialects.

The top three life concerns of the male Muslim migrants while at the previous residence were 'Security/economy in your place' (55.8 percent), 'Future life' (27.4 percent) and being 'Jobless' (16.8 percent).

In general, the majority of male Muslim migrants while they were at the previous residence were either 'Very satisfied' (21.1 percent) or 'Satisfied' (62.1 percent). Only 4.7 percent of reported that they are 'Dissatisfied' with life their previous residence.

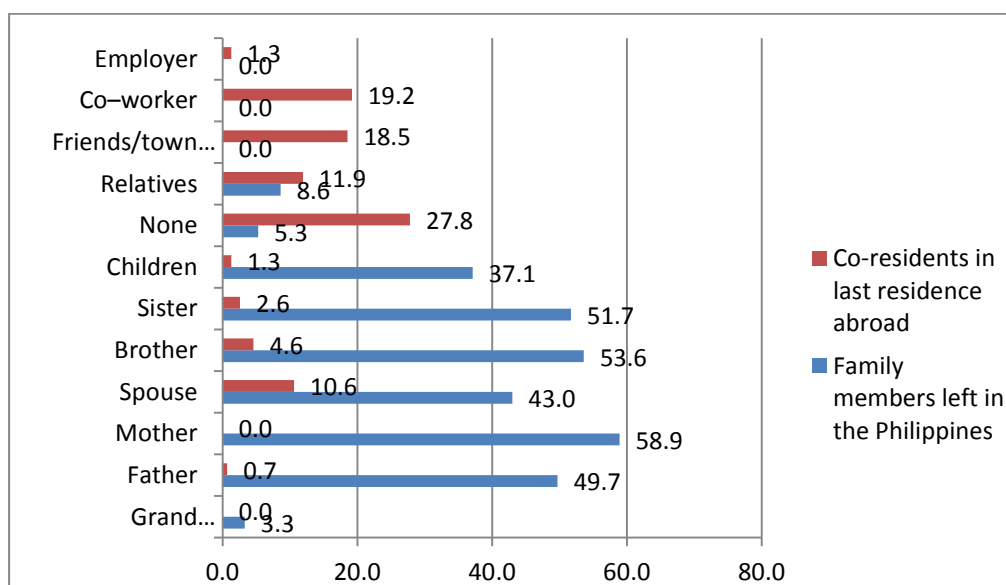
While at the previous residence, the majority of respondents (78.4 percent) were working but unemployment was very high at 17.9 percent. This is perhaps due to the still large proportion of respondents having at most high school education (80 percent). Average monthly income of respondents when they were at the previous residence was Php 6467.57. The mean number of years of stay of respondents in previous residence is 1.49 years.

## 5. INTERNATIONAL MIGRATION EXPERIENCE

This section describes the international migration experience of return migrants among the 151 MM male Muslim respondents age 20-49 in January 2012. The majority of the IRMs had resided for 6 months or more in only one foreign country (82.9 percent). About 12.6 percent had lived in 2 countries while 3 percent have resided in 3 countries. One person had 4 country residences and another one person had 5 country residences (see Appendix Table 5).

Respondents were requested to remember selected information when they were staying in the last residence abroad that was mentioned in the international migration history record. First they were asked about information on their family members that were left in the Philippines. About half of IRMs had members of their family of orientation (father, mother, brother, sister) during his last stay abroad. Only 43 percent of respondents at that time had a spouse that was left behind in the Philippines. Correspondingly, about 37.1 percent have children by then. While abroad, 27.8 percent were living on their own, 19.2 percent were staying with co-workers and 18.5 percent were living with friends/town mates (see Figure 9).

**Figure 9. Percentage distribution of family members left behind in the Philippines and co-residents at last previous residence abroad**



The majority of IRMs were working full-time in Clerical/sales/service (51 percent) or Manual (43.7 percent) type of work when they were residing abroad. Only 4.6 percent were Professional/managerial jobs. The top four methods of getting their work abroad were through a Job broker in the Philippines (39.7 percent), visiting country of destination (18.5 percent), through a Muslim relative (16.6 percent) and through a Muslim friend (12.6 percent).

While in their last work abroad, about half of the respondents were working with less than 20 Muslims. Twenty percent were working in exclusive Muslim co-workers, while 36 percent were working with less than 20 non-Muslims.

Their earnings abroad were mostly used for sending remittance to their family in the Philippines (87.4 percent) and for their daily needs (69.5 percent).

The majority resided in company housing (77.5 percent), owned apartment/housing complex (9.3 percent) or detached house owned by employer (5.3 percent).

While abroad, they prefer to work to earn money, (95.4 percent) and look for a good job (23.8 percent). A small proportion favor saving their earnings (11.9 percent), enjoying the life abroad (8.6 percent) or starting a business (7.9 percent).

Nearly all IRMs have Arabic as the main dialect in the last country they worked before returning to the Philippines (95.4 percent). Approximately half rated themselves a good in listening and speaking, reading and writing in the language used in their country of destination. About 3 of 10 IRMs were of the opinion that their level of command of the language in their last country of work was 'Not good' or 'Not at all.'

With regards to having friends during the last stay abroad, IRMs on average had more Muslim than non-Muslim friends in the Philippines and in their country of destination. However, they had more non-Muslim than Muslim friends in MM while abroad the last time.

In assessing life satisfaction while working abroad, the top three considered by IRMs which were very satisfactory were Medical care (25.2 percent), Residence (23.8 percent), and Work (22.5 percent). On the other hand, they were 'Very unsatisfied' or 'Fairly unsatisfied' with family matters (28.5 percent) and financial conditions (21.3 percent).

When they lived and worked abroad, the majority of IRMs were of the view that their religious faith became stronger or fairly stronger (84.7 percent). Only 1.3 percent said their Islamic faith became fairly weaker. Nearly all (94.7 percent) shopped daily for Halal food while about 2 of 3 IRMs ate in Halal restaurants daily or once a week.

About 3 of 4 IRMs attended prayer service in mosque or prayer room daily and nearly half attended study group or lecture in Islam. However, about 3 of 5 IRMs never participated in Dawah and Tabligh. Only 1 of 4 IRMs joined in Dawah and Tabligh while they were working abroad. About 3 of 5 IRMs read the Koran at least once a week. While abroad, 48.7 percent of IRMs never read newspapers for Muslims and 83.4 percent never got the

opportunity to read newspaper in their local language of their country of destination. Maguindanaoan and Maranao are the top two dialects spoken in their previous residence abroad.

In general, IRMs were 'Very satisfied' (23.2 percent) and 'Satisfied' (57.6 percent) with their life at the last country where they resided and worked. However, about 1 of 10 IRMs were of the opposite view.

Before leaving the Philippines for the last country of work or residence, about 3 of 10 IRMs were unemployed although more than 1 of 3 IRMs has at least college education. Logically, the top two reasons given for going abroad are 'Earn a lot of money' (88.1 percent) and work-related (35.6 percent). About 57.6 percent of the IRWs used a job broker to go to their last residence abroad. Own and family/relatives' financing were the main sources of support for expenses of IRMs in going abroad.

During their stay at the last country of residence, IRMs were earning a monthly income of Php 14945.36. The average number of years of stay of the IRMs abroad was 3.16 years. When asked how long they will be staying in the last country of residence, if they plan to go back, more than 2 of 5 IRMs said at most 3 years while 13.2 percent said about 5 years. Nevertheless, 1 of 5 IRMs would wish to remain in their last country of work permanently or as long as possible. About 16.6 percent of IRWs, however, has no plan in going back to that country.

Nearly all IRWs sent money back to their family in the Philippines while working abroad in their last country of residence (96 percent). About 2 of 3 IRWs sent remittances at least once a month. They were sending monthly Php 9651.03, on average.

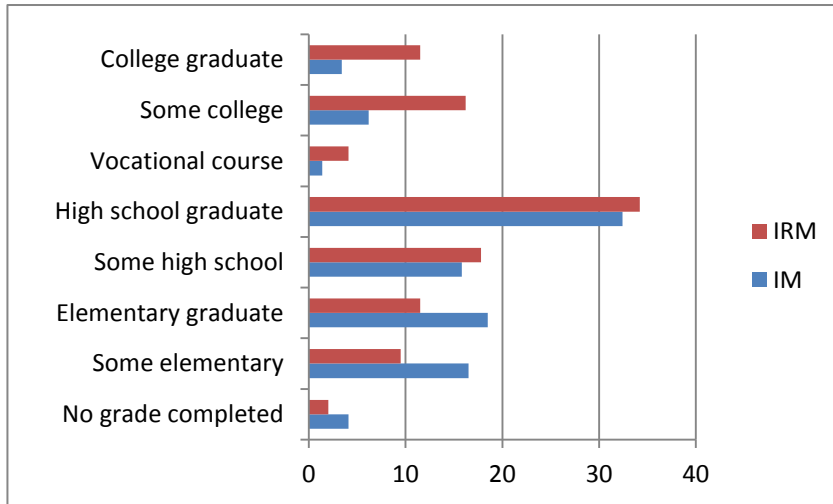
The remittances were used mainly for food and other HH expenditures (97.2 percent), for schooling of children (28.3 percent) and other expenses (40 percent). Unfortunately, the 'Other uses' cannot be specified since the question on actual uses did not ask for specifics when the answer to the question is 'others'

## **6. CHARACTERISTICS PRIOR TO MIGRATION TO AND ARRIVAL IN METRO MANILA**

While there are small proportions of male Muslim migrants in MM who did not complete any grade level among those who attended public or private schools, the largest proportions of them are high school graduates both among IMs (32.4 percent) and IRMs (34.2 percent). Some smaller proportions of male Muslim migrants attained some elementary education and finished elementary but higher proportions of IMs compared to IMRs can be observed for the two categories. Meanwhile, higher proportions of male Muslim migrants who attended public or private schools have completed some high school education, high school graduates, and vocational course graduates, are observed among IRMs compared to IMs. Moreover, significantly higher proportions of IRMs received some college education and have completed college compared to IMs (see Figure 10).



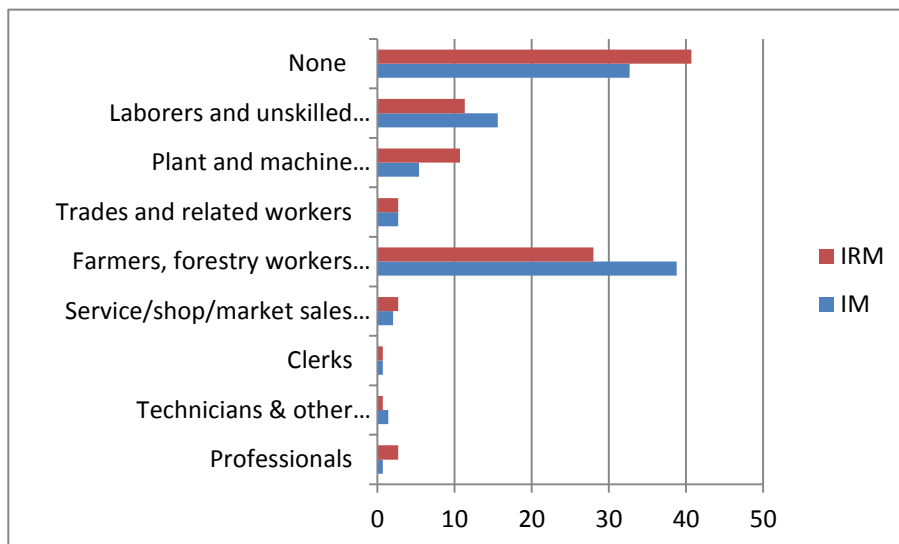
**Figure 10. Educational Attainment**



Among those who attended Madrasah, majority have received some elementary education both among IMs (72.8 percent) and IRMs (69.5 percent).

It is important to note that large proportions of male Muslim migrants have no occupation both among IMs (32.7 percent) and IRMs (40.7 percent). Farming, forestry, and fishing are the most common occupation among for both IMs (38.8 percent) and IRMs (28 percent). Other occupations reported are laborers and unskilled workers, plant and machine operators, trades and related workers, service/shop/market sales, professionals, clerks, technicians & other associate professionals (see Figure 11).

**Figure 11. Occupation**



In terms of marital status, a slightly higher proportion of IMs (81 percent) are never married compared to IRMs (70 percent). There are also male Muslim migrants who are formally married for both IMs (19 percent) and IRMs (29.3 percent). Only minute

proportions of the respondents reported that they are engaged in a live-in arrangement (see Appendix Table 6).

Some 80 percent of IMs and 71 percent of IRMs have no wife. Meanwhile, some 18 percent of IMs and 26 percent of IRMs have a single wife. Only small proportions for both IMs and IRMs reported that they have two or three wives.

On the average, IMs have three living children while IRMs have an average of two living children. Similarly, the mean number of biological children among IMs is three (3) while IRMs have two (2). Male Muslim migrants who are IM have an average of three (3) step/adopted children while IRM have an average of one (1) step/adopted children.

Male Muslim migrant respondents who are IMs have an average of five (5) siblings while IRMs have an average of six (6) siblings. Similarly, the mean number of Muslim children among IMs is five (5) while IRMs have an average number of six (6) Muslim children.

Some 43 percent of the respondents who are IMs reported that they have siblings who are residents of MM. This is slightly higher compared to IRMs who reported having siblings who reside in MM (32.2 percent). IMs have one (1) sister and one (1) brother who are Muslims and are residents of MM while IRMs have an average of two (2) sisters and two (2) brothers who are Muslims and are residents of MM.

Around 27 percent of IMs and 30 percent of IRMs reported that they have siblings residing abroad. On average, IMs have one (1) sister and one (1) brother while IRMs have two (2) sisters and one (1) brother who are residents abroad.

Higher proportions of male Muslim migrants have relatives in MM than abroad. Some 86 percent of both IMs and IRMs have relatives in MM. Lower proportions for both IMs (62.6 percent) and IRMs (69.3 percent) reported that they have relatives residing abroad. On average, IMs have an average of 12 relatives residing in MM and seven (7) relatives residing abroad. This is slightly lower compared to IMRs' average number of relatives residing in MM (14.5 percent) and abroad (11 percent). On average, IMs have 12 relatives residing in MM and seven (7) relatives residing abroad while IRMs have on average 14 relatives residing in MM and 11 relatives residing abroad.

Many male Muslim migrants have friends residing in MM and abroad. Among IMs, 61.9 percent have friends residing in MM and 38.1 percent have friends residing abroad. On average, IMs have 17 friends residing in MM and 11 friends residing abroad.

Many male Muslim migrant respondents own a house and a lot. Eight in 10 IMs own a house and lot. A slightly higher proportion of IRMs own a house (86 percent) and lot (88 percent).

On why respondents decided to migrate to MM, they were asked to identify the three most important reasons. Consistent for the top two ranked reasons reported was 'Work-related reasons.' On the third reason for moving to MM, 'Education' was also consistently mentioned.

Both male Muslim migrant respondents who are IMs (42.9 percent) and IRMs (45.3 percent) usually move to MM with other relatives while 29 percent of IMs and 39 percent of IRMs moved to MM alone. Some smaller proportions of the respondents moved to MM with their parents, spouse, children, and people from place of birth.

An average of three (3) Muslim children and two (2) other Muslim relatives accompany both IMs and IRMs to MM. The mean number of Muslim people from place of birth that accompany the respondent to MM is four (4) for IMs and six (6) for IRMs. Meanwhile, three (3) other Muslim acquaintances accompany IMs and five (5) accompany IRMs to MM on the average.

More commonly, IMs (81.1 percent) and IRMs (83.3 percent) know other relatives who are living in MM the first time they moved in MM. While some 8 percent of IMs and IRMs do not know anybody in MM before moving in, some proportions of IMs (32.7 percent) and IRMs (34 percent) reported that they know other acquaintances residing in MM the first time they moved in MM. Other people that respondents reported they know in a lower extent before moving in MM are parents and children.

IMs know an average of four (4) Muslim children, 10 other Muslim relatives, 18 Muslim people from place of birth, 15 other Muslim acquaintances, 32 other non-Muslim relatives, 19 non-Muslim people from place of birth, or 11 other non-Muslim acquaintances living in MM before moving in the place. On the other hand, IRMs know an average of four (4) Muslim children, 11 other Muslim relatives, 16 Muslim people from place of birth, 11 other Muslim acquaintances, 15 other non-Muslim relatives, 6 non-Muslim people from place of birth, or 16 other non-Muslim acquaintances living in MM before moving in the place.

The largest proportion of IMs (32 percent) and IRMs (42 percent) are unemployed. Some 27 percent of IMs and 20 percent of IRMs are engaged in Manual work while some 18 percent and 17 percent are self-employed among IMs and IRMs, respectively. Small proportions of the respondents are engaged in clerical/sales/service work, agriculture/forestry/fishery, and housework. Some 11 percent and 9 percent are students among IMs and IRMs, respectively.

Majority of the IMs (72.3 percent) and IRMs (60.6 percent) are laborers and unskilled workers). Smaller proportions of the respondents reported that they work as professionals, clerks, service/shop/market sale workers, farmers, forestry workers and fishermen, trades and related workers, and plant and machine operators and assemblers.

Only 16 percent among IMs and 10 percent among IRMs work full time and the rest are working as part time workers. Usually, IMs and IRMs know of a job through Muslim friends (41 percent) and Muslim relatives (IM=27.7 percent, IRM=22.5 percent). A higher proportion of IRMs reported that they visit the place of job themselves to know of it (25.5 percent) compared to IMs (9.6 percent).

It is common for male Muslim migrants to have Muslim co-workers in their job. Almost seven in 10 IMs and IRMs have 1 to 9 co-workers who are Muslim. Meanwhile, large

proportions of IMs (41 percent) and IRMs (38 percent) reported that they do not have non-Muslim co-workers in their place of work and only more than one fifth for both IMs and IRMs reported that they have 50 to 299 co-workers who are Non-Muslim.

For IMs, they spend an average of 3.5 days, two weeks, or 2.5 months to look for a job. On the other hand, IRMs spend an average of 1.4 days, 1.9 weeks, 2.7 months or one year to look for a job.

Large proportions of IMs and IRMs have their means of support from the time they first arrived to live in MM to the time they found their first work. More than 36 percent and 31 percent of IMs relied on their Muslim relatives and own savings, respectively, to survive before they got their first job. Similarly, IRMs relied on their own savings (40.8 percent) and Muslim relatives to survive.

When asked of their main activity within the last six months before their last arrival in MM, the largest proportions of IMs and IRMs reported that they were self-employed and are engaged in clerical/sales/service works. Moreover, most of them, both IMs and IRMs, are working as laborers and unskilled workers during the last six months before their last arrival in MM and majority work as part time employees. Most IMs get information about jobs from Muslim friends (32.5 percent) and by visiting the place of work themselves (27.4 percent). This is the same in the case of IRMs.

Most IMs (67.5 percent) and IRMs (64.3 percent) have one to nine Muslim co-workers in their jobs while half of IMs and 38 percent of IRMs reported that they do not have Non-Muslim co-workers.

## **7. MIGRANT ADAPTATION, COMMUNICATION AND MIGRATION INTENTION**

Only small proportions of male Muslim migrants reported that they have neither or are not adapted yet to the life in MM. Among IMs, the aspects that they have mostly adapted with are lifestyle (68.2 percent), language (47.7 percent), and work ethics (42.4 percent). For IRMs, large proportions have already adapted in terms of lifestyle (68.2 percent), work ethics (56.3 percent), and language (50.3 percent).

Both IMs (33.8 percent) and IRMs (39.1 percent) are concerned with their economic security in MM. Being jobless and their future lives are also major concerns of the male Muslim migrants in MM. It is important to note that while only 10 percent of IMs are concerned with child education, a significantly higher proportion of 29.1 percent of IRMs reported that child education is a major concern for them (see Appendix Table 7).

Among IMs, the most common ways of communication between male Muslim migrants and their families is through exchange of calls (94.7 percent) and exchange of text messages (91.4 percent). Similarly, exchange of calls (96.7 percent) and exchange of text messages (84.1 percent) are the most common ways of communication for IRMs. Among

IMs and IRMs, exchange of letters usually happens 1 to 3 times a month or occasionally. Exchange of calls usually happen 1 to 4 times a week (IM=41.3 percent, IRM=34.9 percent) and 1 to 3 times a week (IM=29.4 percent, IRM=32.2 percent). Exchange of text messages usually happen 1 to 4 times a week (IM=42 percent, IRM=22.9 percent) and daily (IM=38.4 percent, IRM=35.4 percent). For IMs, exchange of emails usually happens occasionally (50 percent) and daily (25 percent) while for IRMs, the exchange usually happens every occasionally (33.3 percent) and 1 to 4 times a week (25 percent). Chatting online among IMs is an occasional (46.2 percent) or rare/almost never done (25.4) activity while it usually happens 1 to 4 times a week (22.2 percent) or 1 to 3 times a month (22.2 percent) among IMRs.

Almost three fourths of IMs and more than 20 percent are satisfied and very satisfied, respectively, with their level of contact with their family when they were outside MM or in abroad. Slightly smaller proportions among IRMs also reported that they are satisfied (68.9 percent) and very satisfied (19.9 percent) with their level of contact.

Among IMs, some 34 percent reported that they have plans to reside outside MM while their counterparts among IRMs accounted for only 18 percent. Higher proportions among IRMs compared to IMs reported that they have plans to reside abroad (45 percent) and that they do not have any plans to move outside MM (37.1 percent). Common reasons for moving outside MM are financial reasons such as to earn more than what they are earning at present, the desire to look for a better job, and to save money.

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Finally, the author is mainly responsible for any remaining errors or misrepresentations in the paper. Kindly email the author through her email address: nbogena@drdf-uppi.net.