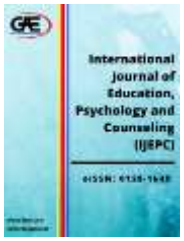
International Journal of Education, Psychology and Counseling
IJEPC
EISSN : 0128-164X
Volume 11 Issue 62 (March 2026) PP. 289-312



INTERNATIONAL JOURNAL OF EDUCATION, PSYCHOLOGY AND COUNSELLING (IJEPC)
https://gaexcellence.com/ijepc

FINANCIAL WELLBEING, PEACE OF MIND, HOPE, AND SUBJECTIVE HAPPINESS AS PREDICTORS OF GINHAWA AMONG FILIPINO ADULTS

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Article Info:

Article history:
Received date: 20.10.2025
Revised date: 05.11.2025
Accepted date: 19.02.2026
Published date: 02.03.2026

To cite this document:

Lucanas, M. A. V., Celespara, K., Dadivo, J. J. L., Regoso, A. I. C., & Rungduin, D. C. (2026). Financial Wellbeing, Peace of Mind, Hope, And Subjective Happiness as Predictors of Ginhawa Among Filipino Adults. *International Journal of*

Abstract:

For decades, the prerogative that the western system of knowledge is more accurate in explaining the Filipino experience perpetuates the death of its culture. The epistemic violence resulted in psychology as science for the people to not deliver its purpose to the people i.e., to improve lives. Thus, the study examines financial well-being, peace of mind, subjective happiness, and hope as predictors of ginhawa (wellness). Using the Structural Equation Model, we developed a culturally appropriate model to understand Filipino wellness. This study hypothesized that (1) there are different levels of peace of mind, financial well-being, subjective happiness, and hope among Filipino adults and (2) financial well-being, subjective happiness, hope, and peace of mind predicts ginhawa. The proposed model was tested on N=366 adult Filipino citizens (63.39% female, 36.07% male, 0.55% intersex). Results find that financial well-being needs subjective happiness and peace of mind to predict ginhawa while peace of mind and subjective happiness explains how hope predicts ginhawa. Financial well-being plays a huge role in predicting ginhawa, having financial security and freedom proceeds to having life satisfaction, including happiness, peace of mind, and hope where Filipino perceived

International Journal of Education, Psychology and Counseling
IJEPC
EISSN : 0128-164X
Volume 11 Issue 62 (March 2026) PP. 289-312

Education, Psychology and Counseling, 11 (62), 289-312.

having a maginhawang buhay. Thus, findings of the study contribute to the present and future initiatives of the Philippines by implementing programs and therapeutic approaches for Filipinos.

DOI: 10.35631/IJEPC.1162019

Keyword:

Financial Freedom, Financial Security, Ginhawa, Life Satisfaction, Social Justice, Wellness

Introduction

The United Nations Industrial Development Organization classified the Philippines as a lower middle-income country where the majority of its population faces poverty, social inequality, and limited access to basic services. Being import dependent and export oriented, the Philippines remains vulnerable to changes in trade policies, supply chain disruptions, and inflation that further perpetuates poverty and social classes. Along with systemic corruption, these factors contribute to the ongoing challenges in improving the quality of life for the majority of Filipinos.

On October 26, 2024, the Social Weather Stations (SWS) reported that the quality of life of Filipinos has improved by 39% since September 2024 yet the Philippines still ranked 9th among the countries with low quality of life index as per Numbeo. This indicates that the Filipinos still experience challenges in achieving a higher standard of living despite recent improvements. Thus, it poses further questions into the specific factors that explain kaginhawaan (good quality of life) and how can we conclude that the quality of life is improving?

The Philippine history is a series of continuous struggle against oppression and colonization yet American imperialism remains until today which inflicts deeper epistemic wounds. For decades, the Filipinos have been measured and assessed in the white man's lens. The epistemic violence perpetuates the death of the Filipino culture, ways, and system by a prerogative that the western system of knowledge is more accurate and acceptable. As such, it distorts the identity of the Filipinos and strips the population of the capability to conceptualize according to the experience of its people which leaves them susceptible to the deceit of the imperialist powers. This can further be seen in the neoliberal education system that molds the learners to be diligent workers of the ruling state but not critical students that serves the true purpose of decolonization of the country. In the field of psychology, the theory remains that of the West

International Journal of Education, Psychology and Counseling
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EISSN : 0128-164X
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as such the role of indigenous psychology i.e., sikolohiyang pilipino as a science for the people is lagging. The field is still transforming forms of knowledge instead of transforming communities, specially the marginalized or the majority of the Filipinos.

This is also true with the existing western models of quality of life that is commonly referred to as wellbeing which neglects how culture influences all health-related behaviors (Nardi, Waite, & Killian, 2012). Although there are multiple models of wellness that one can use to make sense of their own, it merely provides a label for a dimension (Samaco-Zamora & Fernandez, 2016) - neglecting the essential aspect of genuinely measuring the concept based on how it was experienced by the people. This indicates that there is an incongruence with the application of western wellness models to Filipino participants. Collectivist cultures emphasize others and relationships with other group members play an important role in one's identity while individualists focus on one's own personal interests (Maulana & Khawaja, 2022). Although SWS utilizes Filipino translated interview questions in data collection, the specificity of the dimensions being covered raises questions because several researchers have found that ginhawa has external and internal factors. As such, the study makes use of the Ginhawa Model (Rungduin et al., 2025) emphasizing balance between the external and internal factors. This addresses the gap by pinpointing the main indicators on how we can ensure wellness among Filipinos but also informs policies and interventions tailored to improve life. This study aims to explore the Ginhawa Model as a culturally grounded framework for assessing wellness among Filipinos through assessment of the levels of peace of mind, financial well-being, subjective happiness, and hope among Filipino adults and examine the relationships between these variables and its predictive value towards the construct of ginhawa.

Literature Review

Ginhawa As Quality of Life of Filipinos

Ginhawa refers to a person's overall well-being, which is closely tied to their relationships with others and embedded within the self (Rungduin et al., 2025). Its meaning is anchored in ethnolinguistic roots associated with breath, referring to the ability to breathe easily, being free from pressures or problems, and physical state of feeling light and at ease (Paz, 2008). Conversely, hardship is described as "mabigat," signifying the weight of burdens; in the absence of such burdens, psycho-emotional wellness equated as ginhawa is experienced is experienced (Samaco-Zamora & Fernandez, 2016).

Building on this understanding of ginhawa, it can further be explored through its internal and external dimensions, as discussed in previous studies (Peñalosa, 2014; Sycip, Asis, Luna, 2000). Ginhawang panloob (internality) is indicated by the quality of emotions and health condition of an individual, while ginhawang panlabas (externality) is indicated by the environment, quality of relationships with other people and behaviors that are directed towards it (Rungduin et al., 2025). For instance, Gonzales et al. (2025) observed that street children actively draw on spiritual, social, and emotional resources to manage daily struggles and find comfort and strength under difficult conditions. Similarly, in rural communities, access to infrastructure, such as reliable mobile signals, fosters villagers' sense of ginhawa, experienced as freedom, relief, and improved ease of daily living (Dionisio et al., 2021). Hence, ginhawa can only be achieved through continuous experience of balancing the internal and external domains (Rungduin et al., 2025). Accordingly, this study considered one external factor and four internal factors to further investigate the experience of ginhawa.

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Financial Wellbeing

Financial well-being refers to having both financial security and freedom to make choices that support present and future life goals (Brüggen et al., 2017; Consumer Financial Protection Bureau, 2015). It is shaped not only by income and financial resources (Zemtsov & Osipova, 2016), but also by financial behavior, such as knowledge, skills, attitudes, and decisions influenced by the social and economic environment. As a key dimension of economic wellness (Samaco-Zamora & Fernandez, 2016), financial well-being is linked to peace of mind, which manifests when individuals are free from economic burdens and able to meet their basic needs (Foster et al., 2011; Tay & Diener, 2011). Consistent with this, Hafer and Belasen (2012) found that greater economic freedom contributes substantially to the level of wellness and overall wellbeing, highlighting the essential role of financial resources in achieving a good quality of life (Ng, 2013; Sok et al., 2018).

Peace Of Mind

Salazar-Clemena (1995) found that Filipinos conceptualize peace in relation to katahimikan (quiet or tranquility), referring to undisturbed thought or state of mind. This is characterized by calmness and serenity, reflecting a sense of emotional tranquility (Sikka et al., 2023). Samaco-Zamora (2016) identified peace of mind, relaxation, and being unburdened as key elements of kaginhawaan. Furthermore, in the practice of counseling in the Philippines, cultural coping strategies among Filipinos are effective, such as spirituality and humor help individuals restore emotional stability, which supports peace of mind during stressful experiences (Chan & Litam, 2021). Therefore, by maintaining emotional equilibrium amidst challenges, peace of mind directly contributes to the core of well-being (Lambert et al., 2020; Lomas, 2021).

Hope

Hope is a way of thinking about one's perceived ability to achieve important goals and believing they can be reached (Snyder, 2002). It consists of two interrelated components: agency, or the belief in one’s capacity to initiate and sustain actions toward goals, and pathways thinking, or the ability to identify and develop strategies to reach those goals (Snyder, 2000). Empirical studies demonstrate the significance of hope to the overall wellbeing. Pleeging et al. (2021) found that lower levels of hope are associated with lower overall wellbeing. Similarly, Werner (2012), concluded that individuals with higher levels of hope feel more capable of setting, and pursuing meaningful goals compared to those with lower levels of hope (Snyder, 2002). These findings suggest that hope plays a crucial role in supporting psychological wellbeing, highlighting its potential importance as a predictor of ginhawa among Filipino adults.

Subjective Happiness

Happiness can be defined as the extent to which an individual judges the quality of their life as a whole favorably (Veenhoven, 2012). It is determined by experiencing desired emotions, feeling valued, holding positive beliefs about oneself and the world, and having positive psychological functioning (Tamir et al., 2017; Kaczmarek, 2017), highlighting its subjective nature based on personal beliefs and desires. Ginhawa and happiness show relative importance to one another. Rungduin et al. (2025) imply that ginhawa is subjective to happiness, serving as an indicator of maginhawang buhay. Villanueva et al. (2021) examined the relationship between happiness and well-being and found that ginhawa is often associated with having good

relationships with others and with one's family. Their findings suggest that feeling whole and being able to communicate well contribute to greater happiness, which in turn fosters a maginhawang buhay for everyone. Consequently, individuals who experience pleasant emotions are more likely to interpret their life experiences positively, leading to higher life satisfaction and, ultimately, greater happiness.

Financial Wellbeing, Peace of Mind, Hope, Subjective Happiness and Ginhawa

Financial wellbeing is positively linked with overall wellness (Samaco-Zamora & Fernandez, 2016; Stoewen, 2017). This is because financial wellbeing implies having financial security and financial freedom of choice (CFPB, 2017). The absence of such results in financial stress and insecurity to fulfill present and/or future financial obligations. When an individual is financially not well, their wellness decreases because the psycho-emotional dimension of wellness is not satisfied (Samaco-Zamora & Fernandez, 2016). The positive emotions and material conditions required to achieve psycho-emotional wellness are not met i.e., there are no worries with money. The individual is not comfortably meeting their ongoing financial obligations, maintaining financial security for the future, and making choices that enhance their quality of life (CFPB, 2017; Stoewen, 2017). When one is financially or economically not burdened, they experience psycho-emotional wellness (Samaco-Zamora & Fernandez, 2016; Stoewen, 2017), such as peace of mind. This relationship indicates that financial wellbeing has a predictive relationship with peace of mind while peace of mind is also associated with wellness.

Separate from its relationship with financial wellbeing, peace of mind is a manifestation of ginhawa. Peace of mind is a state of inner that is essential in achieving psycho-emotional wellness, which is attained when individuals do not experience significant difficulties or burdens (Samaco-Zamora & Fernandez, 2016). When free from such burdens and experiencing peace of mind, individuals tend to feel positive emotions (Fakhri & Buchori, 2021; Ryff & Reyes, 1995), which is a marker of overall wellness (Cohn & Fredrickson, 2009). Additionally, balance caused by peace of mind brings forth optimism (Seligman, 2011) which in turn provides individuals with a positive perspective in the future.

Hope determines an individual's wellness (Orth et al., 2022) by means that it is a hedonic element linked with having a positive outlook on the future (Ryan & Deci, 2000; Eriksson et al., 2019; Gentzler et al., 2021). Individuals with an optimistic view of the future tend to be more motivated to pursue their life goals, as their desired outcomes fuel their hope. As such, hope functions as the ability to create pathways toward achieving these goals (Snyder, 2002), serving as motivation to develop better strategies for goal attainment (Rand & Cheavens, 2012). Hope shapes an individual's belief in their future (Zhao et al., 2011) that encourages individuals to elevate their goals and aspirations. This belief allows them to improve their own future, thus improving their own wellness (Canfield et al., 2018). Moreover, hope predicts happiness (Botor, 2019; Saricam, 2015) because of its optimistic perspective and positive emotions (Diener & Seligman, 2002).

Happiness is a condition for overall wellness by means that it is a condition of psycho-emotional wellness (Samaco-Zamora & Fernandez, 2016). Given that psycho-emotionally well individuals are not experiencing difficulties or problems, it leads to a state of satisfaction and positive feelings that reside internally within the individual (Uchida & Oishi, 2016; Emmons, 1986). Moreover, happiness also plays a key role in determining a person's quality of life and

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EISSN : 0128-164X
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is shaped by life goals (Emmons, 1986). These goals reflect a person's drive to improve their life, motivated by the desire for positive feelings and personal growth (Costa & McCrae, 1980). When these goals are achieved, people flourish. On the other hand, when individuals experience frustrations, their wellness decreases (DeHaan & Ryan, 2014). Hence, understanding these concepts is interrelated with the theoretical understanding of ginhawa as a process of enriching one's life, encapsulating all the factors that contribute to improving one's present circumstances, and as an important aspect of Filipino identity in perceiving maginhawang buhay among Filipinos (Rungduin, et. al., 2025). With the interconnecting relationship between the variables and the requirement of balance of external and internal conditions to experience ginhawa, the study emphasizes how financial wellbeing, peace of mind, hope, and happiness collectively contribute to overall wellness.

Understanding the theoretical considerations and empirical evidence stated above, the study aims to provide an evidence-based model that is culturally relevant in measuring ginhawa of Filipino adults. The following hypotheses in this study are put forward to: (1) there are different levels of peace of mind, financial wellbeing, subjective happiness, and hope among Filipino adults, and (2) financial well-being, subjective happiness, peace of mind, and hope predicts ginhawa. The study expects to show the relationships among variables and how it predicts ginhawa.

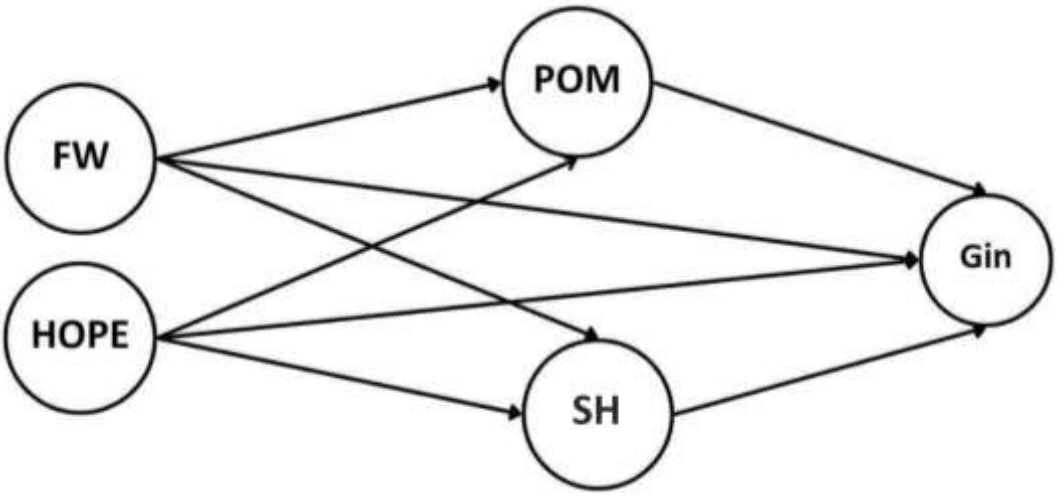

Figure 1: The Conceptual Model Includes Peace of Mind (POM), Hope, Subjective Happiness (SH), And Financial Wellbeing (FW) As Predictor Variable and Ginhawa (Gin)

Source: Figure created by the authors.

Methodology

Participants And Data Collection

The data was collected through online social media platforms using Google Forms. The researchers published a series of materials containing the participant criteria, a Google Form link, and a Quick Response (QR) code on their Facebook, X, and Instagram accounts to invite eligible participants. They also sent invitations to target participants to join the research study using their student email addresses and personal social media accounts. The researchers

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EISSN : 0128-164X
Volume 11 Issue 62 (March 2026) PP. 289-312
ensured that the language used would not pressure prospective participants, avoiding any undue influence. Informed consent was obtained from participants and included statements regarding the protection of personal data, the anonymity of responses, and the voluntary nature of participation, in accordance with the Philippine Health Research Ethics Board (PHREB) Guidelines for Essential Information for Participants. This information was presented at the beginning of the Google Form. Additionally, no direct benefits, such as rewards or incentives, were provided to participants for completing the questionnaire. The data gathered was anonymized through codes to protect participant identities. The data was treated with confidentiality, as such, only the primary and secondary researchers have access to it. Collected data was stored in the researchers' Google Drive, shared through a Restricted setting. Each file was only accessible to the researchers, ensuring that only authorized personnel can access the information. The researcher adhered to R.A. No. 10173, or the Data Privacy Act of 2012. Participant's data was kept confidential except when the researcher is legally obligated to report specific incidents. These incidents include, but may not be limited to, incidents of abuse and suicide risk. A total of N=366 responses were collected from Filipino citizens that are 18 years old and above and are currently living in the Philippines. The sample was 63.39% female, 36.07% male, 0.55% intersex. The respondents' ages ranged from 18 to 57 ($\bar{x}$= 23.21, s=6.639) The online questionnaire included mandatory response fields, ensuring no issues with missing data.

Measures

The 6-item Panukat ng Ginhawa measures the overall ginhawa of participants in two dimensions i.e., ginhawang panloob and ginhawang panlabas. Item questions include statements such as "Maayos ang aking relasyon sa mga taong mahalaga sa akin" and "Wala na akong mahihiling pa sa aking buhay "that is to be answered in likert-scale ranging from 1 (Di kailanman) to 4 (Palagi). The scale is internally consistent with $\alpha = 0.791$.

The Peace of mind scale (PoMS) (Lee et al., 2013) uses 7 items to measure the respondent's internal states of peace of mind. The respondents use a scale of 1 (not at all) to 5 (all the time) in measuring the applicability of the statements such as "The way I live brings me feelings of peace and comfort," with their experience. The scale is reliable with $\alpha = 0.883$.

The 12-item Adult Hope Scale (Synder et al., 1991) measures participants' dispositional hope using 12 items rated on a scale from 1 (definitely false) to 8 (definitely true). The scale is divided into two dimensions which are agency that is measured with statements like "My past experiences have prepared me well for my future" and pathways thinking that is measured by statements like "even when others get discouraged, I know I can find a way to solve the problem". The scale is statistically reliable with $\alpha = 0.853$.

The CFPB Financial Well-Being Scale (CFPB, 2015) measures participants' level of financial well-being using items, rated from "completely" to "not at all" for items 1 to 6, and from "always" to "never" for items 7 to 10. A sample item includes, "Because of my money situation, I feel like I will never have the things I want in life" and "giving a gift for a wedding, birthday or other occasion would put a strain on my finances for the month". The scale is reliable with $\alpha = 0.762$.

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The Subjective Happiness Scale (Lyubomirsky & Lepper, 1999) is a 4-item scale of global subjective happiness. The items include statements such as "Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?" are rated on a 7-point Likert-type scale, with item 1 ranging from 1 (not a very happy person) to 7 (a very happy person), item 2 ranging from 1 (less happy) to 7 (more happy), and items 3 and 4 ranging from 1 (not at all) to 7 (a great deal). The scale is statistically reliable with α =0.849.

The use of scales with different Likert ranges (4-, 5-, 7-, and 8-point) was to preserve the original formats of the validated instruments to maintain psychometric properties and comparability with prior research. The raw data from these scales were used as input. SEM routines internally compute a covariance (or correlation) matrix, making it unnecessary to transform all instruments to the same numeric range (Byrne, 2001; Kline, 2016).

Table 1. Descriptive Characteristics of the Sample (N = 366)

	FW	POM	HOPE	SH	GINHAWA
Mean	1.936	2.910	5.878	4.729	2.446
Std. Deviation	0.661	1.024	0.915	1.173	0.655
Skewness	0.151	0.253	-0.275	-0.329	0.428
Kurtosis	0.264	-0.851	-0.146	0.105	-0.522

Note. The financial well-being variable is abbreviated as FW, peace of mind as POM, while subjective happiness is abbreviated as SH.
Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Financial wellbeing ($\bar{x}$=1.936, s=0.661) which was equivalent to 19 i.e., a very low financial wellbeing score has positive skew (0.151) and near-zero kurtosis (0.264). Peace of mind (POM) ($\bar{x}$=2.910, s=1.024) is slightly below the midpoint of a scale with a range of 1-5 with a positive skewness (0.253) and platykurtik (0.-851). Hope ($\bar{x}$=5.878, s=0.915) is left skewed (-0.275) and platykurtik (-0.146), subjective happiness ($\bar{x}$=4.729, s=1.173) is left skewed (-0.329) and leptokurtik (0.105), and ginhawa ($\bar{x}$=2.446, s=0.655) is positively skewed (0.428) and platykurtik (-0.522).

Results

Preliminary Analyses

Confirmatory Factor Analysis was performed to ensure the data fits the theorized model. The 10-item Financial Wellbeing (FW) was narrowed down to 6 items (FWB1, FWB2, FWB4, FWB7, FWB9, FWB10) with Comparative Fit Index (CFI) of 1.000 and Tucker-Lewis Index (TLI) of 1.001, Root mean square error of approximation (RMSEA) of 0.000, and Standardized root mean square residual (SRMR) of 0.022 with a reliability score of α=0.762. Peace of mind (POM) has 4 items (POM2, POM3, POM6) with a Comparative Fit Index (CFI)=1.000, Tucker-Lewis Index (TLI)=1.000, Root means square error of approximation (RMSEA)= 0.000, Standardized root means square residual (SRMR)= 2.656x10^-8, and α=0.883. Hope includes 7 items (HOPE1P, HOPE4P, HOPE6P, HOPE8P, HOPE9A, HOPE10A, HOPE12A) with a Comparative Fit Index (CFI)=0.974, Tucker-Lewis Index (TLI)=0.962, Root mean square error of approximation (RMSEA)=0.060, Standardized root mean square residual

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(SRMR)= 0.029, and α=0.853. Subjective happiness (SH) has 3 items (GH1, GH2, GH3) with Comparative Fit Index (CFI)=1.000, Tucker-Lewis Index (TLI)=1.000, Root mean square error of approximation (RMSEA)= 0.000, Standardized root mean square residual (SRMR)= 9.586x 10^-9, and α=0.853. Lastly, ginhawa (Gin) has 3 items (G1, G2, G3) with a Comparative Fit Index (CFI)=1.000, Tucker-Lewis Index (TLI)=1.000, Root means square error of approximation (RMSEA)= 0.000, Standardized root means square residual (SRMR)= 2.868x10^-9, and α=0.791.

In this study, the established scales were refined though CFA to ensure that their measurement structure accurately represented the conceptual dimensions of ginhawa in the Filipino context. Items exclusion was done only when indicators showed consistently low factor loadings or weaker theoretical alignment, in accordance with methodological guidance recommending retention of items with strong loadings and clear conceptual coherence (Awang, 2015). This approach supports parsimony and prevents inflation of measurement error, which is important when developing a culturally grounded theoretical model. Following Gul (2021), only items that demonstrated adequate fit within the measurement model were retained, and all constructs met acceptable fit indices, indicating that the remaining items validly represented the latent variables. Internal reliability remained, with Cronbach's alpha values all surpassing the 0.70 threshold for acceptable internal consistency.

Structural Equation Modeling

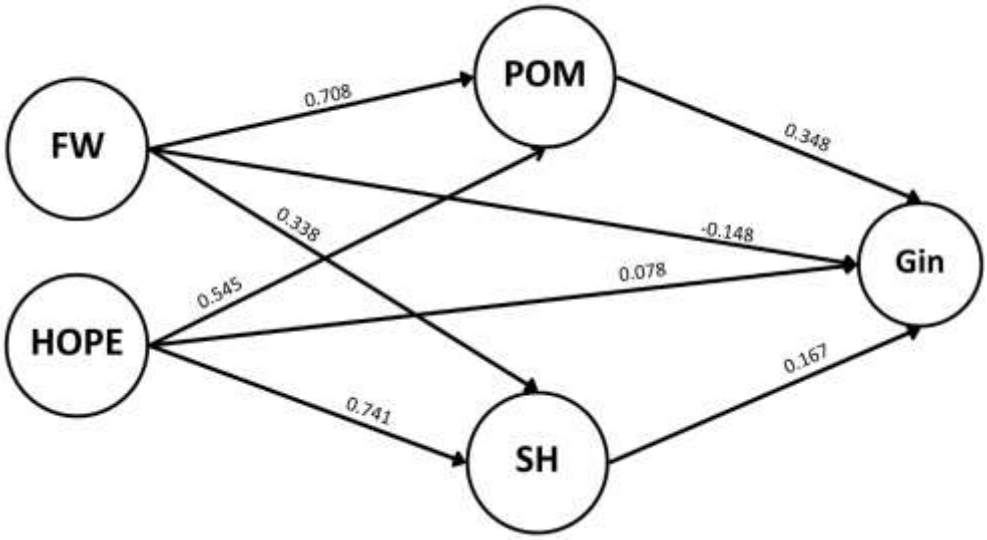

Figure 2: Structural Equation Model 1

Source: Model estimated with JASP (Version 0.19.3; JASP Team, 2025). Figure adapted by the authors for readability.

Figure 1 presents Model 1 with a Comparative Fit Index (CFI) of 0.941, 0.932 for the Tucker-Lewis Index (TLI), 0.051 for the root mean square error of approximation (RMSEA), 0.054 for the standardized root mean square residual (SRMR), and α=0.900. Financial wellbeing (FW) (r=0.338, p=0.009) and hope (r=0.741, p=<0.001) positively predicts subjective happiness (SH). Financial wellbeing (FW) (r=0.708, p=<0.001) and hope (r=0.545, p=<0.001) also positively correlate with peace of mind (POM). Peace of mind (POM) (r=0.348, p=<0.001) and subjective happiness (SH) (r=0.167 p=<0.001) positively predicts ginhawa (Gin) while

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financial wellbeing (FW) (r=-0.148 p=0.086) negatively predicts ginhawa (Gin). Furthermore, hope (r=0.078, p=0.162) is not significant with ginhawa (Gin).

Mediation Analyses

Table 2. Mediation Analyses of Financial Wellbeing (FW), Subjective Happiness (SH), And Ginhawa (Gin)

	Path	Estimate	p
Direct effects	Financial wellbeing (FW)-> Ginhawa (Gin)	0.190	<0.001
Indirect effects	Financial wellbeing (FW) -> subjective happiness (SH) -> Ginhawa (Gin)	0.176	<0.001

Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Table 2 demonstrates financial wellbeing (FW) significantly correlates with subjective happiness (SH) (β=0.600, p= <0.001), subjective happiness (SH) significantly correlates with Ginhawa (Gin) (β=0.293, p= <0.001), the direct effect of financial wellbeing (FW) is significant with Ginhawa (Gin) (β=0.190 p=<0.001) while the indirect effect of financial wellbeing (FW) with Ginhawa (Gin) is significant through subjective happiness (SH) (β=0.176, p= <0.001) indicating a partial mediation.

Table 3. Mediation Analyses of Financial Wellbeing (FW), Peace of Mind (POM), And Ginhawa (Gin)

	Path	Estimate	p
Direct effects	Financial wellbeing (FW)-> Ginhawa (Gin)	0.022	0.619
Indirect effects	Financial wellbeing (FW) -> peace of mind (POM) -> Ginhawa (Gin)	0.344	<0.001

Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Table 3 presents full mediation in the relationship between financial wellbeing (FW) and Ginhawa (Gin) through peace of mind (POM) (β=0.344, p=<0.001) with a significant indirect effect and nonsignificant direct effect (β=0.022, p=0.619). Financial well-being (FW) shows a positive correlation with peace of mind (POM) (β=0.788, p=<0.001), which, in turn, is significantly correlated with ginhawa (Gin) (β=0.436, p=<0.001).

Table 4. Mediation Analyses of Hope, Subjective Happiness (SH) And Ginhawa (Gin)

	Path	Estimate	p
Direct effects	Hope -> Ginhawa (Gin)	0.189	<0.001
Indirect effects	Hope -> subjective happiness (SH) -> Ginhawa (Gin)	0.168	<0.001

Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Table 4 shows that the relationship between hope and ginhawa (Gin) through subjective happiness (SH) is a partial mediation, with a significant indirect effect (β=0.168, p=<0.001) and a significant direct effect (β=0.189, p=<0.001). Hope positively affects subjective happiness (SH) (β =0.664, p=<0.001), and subjective happiness (SH), in turn, positively affects ginhawa (Gin) (β= 0.253, p=<0.001). Nevertheless, the results indicate that even when

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EISSN : 0128-164X
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accounting for the mediating role of subjective happiness (SH), hope remains significantly correlated with ginhawa (Gin).

Table 5. Mediation Analyses of Hope, Peace Of Mind (POM), And Ginhawa (Gin)

	Path	Estimate	p
Direct effects	Hope -> Ginhawa (Gin)	0.127	<0.001
Indirect effects	Hope -> peace of mind (POM) -> Ginhawa (Gin)	0.230	<0.001

Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Similarly, table 5 demonstrates that the relationship of hope with ginhawa (Gin) is partially mediated by peace of mind (POM) (β=0.230, p= <0.001) with a significant direct effect (β=0.127, p=<0.001). Hope is significantly correlated with peace of mind (POM) (β=0.600, p=<0.001), while peace of mind (POM) is also significantly correlated with ginhawa (Gin) (β=0.383, p=< 0.001). Nonetheless, the results indicate that, even when accounting for the mediating role of peace of mind (POM), hope is still significantly correlated with ginhawa (Gin).

Final Structural Equation Model

Table 6. Comparison Of Fit Indices of Model 1 And Model 2

	Model 1	Model 2
Comparative Fit Index (CFI)	0.941	0.969
Tucker-Lewis Index (TLI)	0.932	0.964
Root mean square error of approximation (RMSEA)	0.051	0.037
Standardized root mean square residual (SRMR)	0.054	0.044

Source: Table generated using JASP (Version 0.19.3; JASP Team, 2025)

Model 1, with a Comparative Fit Index (CFI) of 0.941 and Tucker-Lewis Index (TLI) of 0.912 falling below the threshold, alongside root mean square error of approximation (RMSEA) of 0.051 and standardized root mean square residual (SRMR) of 0.054, indicated for another model. As such Model 2 was formulated which exhibits Comparative Fit Index (CFI) of 0.959, Tucker-Lewis Index (TLI) of 0.947, Root mean square error of approximation (RMSEA) of 0.037, Standardized root mean square residual (SRMR) of 0.044. Mediation analyses were performed to further examine the relationship between the variables which exhibit significance. Accounting for the mediation relationships. All models exhibit α=0.900.

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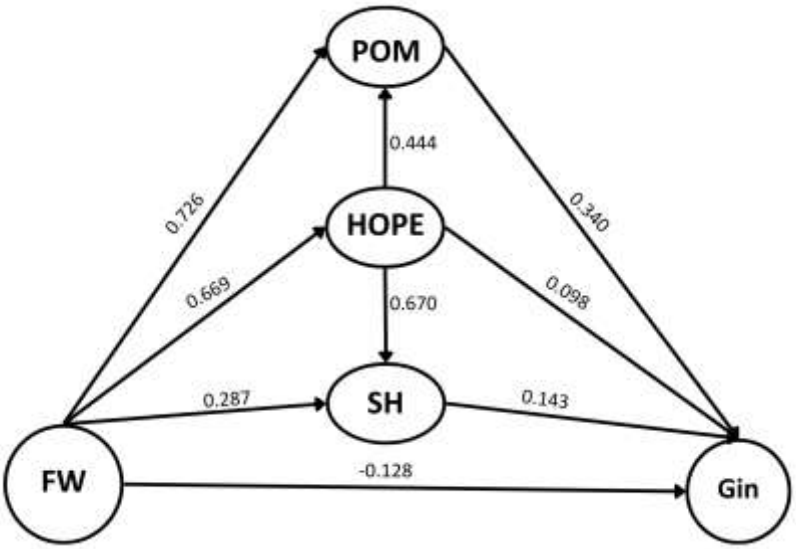

Figure 3: Model 2

Source: Model estimated with JASP (Version 0.19.3; JASP Team, 2025). Figure adapted by the author for readability.

A direct path between financial wellbeing and hope was added to the model. The path was having a significant positive relationship (β=0.669, p=<0.001) supporting the theoretical assumption that hope was positively related to socioeconomic status: higher income, occupational status, and education were associated with a greater sense of hopefulness (Bunston et al., 1995). Financial wellbeing (FW) positively predicts peace of mind (POM) (r=0.726, p= <0.001) and subjective happiness (SH) (r=0.287, p=0.028) while negatively predicting ginhawa (Gin) (r=-0.128, p=0.036). Hope positive predicts peace of mind (POM) (r=0.444, p=<0.001), subjective happiness (SH) (r=0.670, p=<0.001), and ginhawa (Gin) (r=0.098, p=0.047). Furthermore, peace of mind (POM) (r=0.340, p= <0.001) and subjective happiness (SH) (r=0.143, p=<0.001) also positively predicts ginhawa (Gin).

Out of the four predictors, ginhawa (Gin) is explained most by peace of mind (POM), followed by subjective happiness (SH), financial wellbeing (FW), and hope. Peace of mind (POM) is largely explained by financial wellbeing (FW) rather than hope. Subjective happiness (SH) is explained more by hope than financial wellbeing (FW).

Notably, the FW shows a significant negative direct effect on ginhawa (r=-0.128, p=0.036) despite having significant positive mediated pathways via POM and SH. This shows that the direct effect and indirect effect have opposite signs suggesting a suppression effect. This suppression effect is well documented across SEM studies wherein the inversion of the sign is due to the mediator accounting for variance that suppresses part of the direct relationship (Hair et al., 2021; MacKinnon, 2000). This suppression effect does not indicate model misspecification but signals the complex relationship between FW and ginhawa. Nonetheless, since this is not predicted it is to be interpreted with caution (Loeys et al., 2015).

Model 1 was a confirmatory model based strictly on the hypothesized paths derived from existing theory. However, prior empirical and theoretical literature supports a direct relationship between financial well-being and hope. Hence, the addition of a direct path

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between FW and Hope as a theory-driven exploratory refinement. The absence of change in the fit indices from Model 1 to Model 2 after inclusion of the FW and Hope path indicates that the exploratory refinement is not performed to capitalize on chances. Furthermore, the fit indices of the model were improved from model 1 to model 2 through the addition of three (3) modification indices (SH~~PM, FWB1~~FWB2, and HOPE10A~~HOPE12A).

The modification indices were included due to its theoretical significance. Subjective happiness has covariances with peace of mind because both constructs reflect affective components of psychological well-being. Despite being distinct constructs, research suggests that PM was found to be highly correlated with indices of subjective well-being (SWB), and was shown to uniquely contribute to low-arousal positive affect even when conventional measures of SWB were controlled for (Lee et al., 2009). Hence, having similar variances with subjective happiness.

The covariances in the items of financial wellbeing are due to it measuring the same concepts i.e., an individual's perceptions of financial security and financial confidence (Netemeyer et al., 2017). Additionally, these items are under the same dimension of financial wellbeing. Similarly, the covariances of items of hope may be explained by both being under the agency component of Snyder's (1995) Hope Theory.

Due to the moderate sample size (N=366), cross-validation using a holdout sample was not feasible because splitting the data would reduce the stability of SEM estimates. Future studies should replicate the model using independent samples to confirm generalizability.

Discussion

Theoretical implications

This study hypothesized that peace of mind (POM), hope, subjective happiness (SH), and financial wellbeing (FW) predicts ginhawa. Prior research has established these variables as significant predictors of wellness. However, this study adopted the Ginhawa Model (Rungduin et al., 2025) to align with the Filipino cultural context of wellness. Earlier assumptions stated that ginhawa is a process, a goal or aspiration, a quality of life and a balance between the internal and external forces (Rungduin et al., 2025). Internal forces include mental processes, perspective on life, manifestation of feelings, pagtimbang ng kalooban, and personal characteristics while external forces include direction of action, fulfilment of needs, external characteristics, and relationship with others. The study contributes to the fourth assumption that there needs to be a balance in the external and internal factors to achieve ginhawa with financial wellbeing as external and hope, subjective happiness, and peace of mind as internal. The internality of these variables was assumed to be affected by an external factor while financial wellbeing is assumed to be dependent on the economic situation of the individual. The study proved that the variables predict ginhawa i.e., financial wellbeing (FW) predicts ginhawa only through the mediation of subjective happiness and peace of mind (POM), individually. On the other hand, hope predicts ginhawa through partial mediation of subjective happiness and peace of mind, individually.

Results support that peace of mind (POM) and subjective happiness (SH) has a relationship with ginhawa. This implies that when peace of mind (POM) and subjective happiness (SH) is experienced, ginhawa is also experienced. However, the predictors are both internal which may

be dependent on external factors such as financial wellbeing (FW). Financial wellbeing (FW) predicts ginhawa through subjective happiness (SH) and peace of mind (POM). The relationship of financial wellbeing (FW) with ginhawa would not occur if the subjective happiness (SH) is absent. This is because financial wellbeing is a good predictor of happiness (Shin et al., 2023) as individuals with stable financial resources tend to report higher levels of life satisfaction due to reduced economic pressures. The reduction of pressures or burden manifests as happiness, thus ginhawa is experienced (Samaco-Zamora & Fernandez, 2016) which is also the reason why financial wellbeing predicts ginhawa. Thus, having good financial wellbeing may not necessarily guarantee the experience of ginhawa if one does not perceive themselves to be happy. Hence, it is the resulting happiness level that allows an individual to experience ginhawa (Rungduin et al., 2025). Additionally, the impact of having a level of happiness brought by levels of wellbeing implies that ginhawa can be experienced by having financial security and financial freedom.

Similarly, as ginhawa is experienced when happiness or peace of mind is manifested, the relationship of financial wellbeing with ginhawa will not happen without the influence of peace of mind (POM). Financial wellbeing is a strong predictor of peace of mind, as individuals who are financially stable and can meet basic needs tend to feel at ease (Rungduin et al., 2025; Samaco-Zamora & Fernandez, 2016). Ginhawa is attained through peace of mind, which occurs when individuals are free from difficulties and burdens (Rungduin et al., 2025). This suggests that even with good financial wellbeing, an individual may not experience ginhawa if they are not unburdened and lacking peace of mind. This suggests that the acquisition of financial resources must be marangal or “walang tinatapakang tao" in order to achieve peace of mind. The semantic connotation of ginhawa such as “nakakaluwag-luwag” o “nakakahinga pa naman” hints at the concept of kalayaan or being able to survive. This value transcends being able to choose but also being able to survive (Enriquez, 2008, 58). This suggests that survival does not mean survival of the fittest but survival of and with the community.

Hope predicts ginhawa and this relationship is explained through subjective happiness (SH). People driven by hope are motivated and determined to achieve their goals, with their grit often strengthened by feelings of happiness (Botor, 2019). This happiness further enhances their well-being, allowing them to approach life optimistically, even amidst difficulties (Singh et al., 2023). This suggests that while hope has a direct impact on ginhawa, its influence is also channeled through subjective happiness (SH). Hope equips individuals with the positive outlook to face adversities but also enhances their subjective happiness, which contributes to their experience of ginhawa. This explains why people often lose motivation when facing life challenges — their hope decreases, making it harder to persevere because the negative aspects of their circumstances weigh them down (Rungduin et al., 2025). However, individuals who successfully overcome negative emotions and anticipate a positive future progress towards increased life satisfaction (TenHouten, 2022), hence the maginhawang buhay. This implies that people with low levels of hope are more likely to have low levels of subjective happiness thereby having low kaginhawaan sa buhay.

Financial wellbeing predicts an individual’s internal level of hope. It was mentioned that financial wellbeing is having financial security and financial freedom of choice, in the present and in the future (CFPB, 2017) which means that individuals unable to achieve financial wellbeing often fall below the poverty line or belong to lower socioeconomic groups. Low socioeconomic status affects the level of hope of individuals (Bunston et al., 1995) which may explain the learned helplessness of people in relation to employment (Bjørnstad, 2006) that is

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the source of financial income of the working class. Unemployment of those with low socioeconomic status leads to low financial wellbeing which then leads to reduced hope - particularly goal-directed energy and plans to meet certain goals.

Additionally, peace of mind (POM) can explain a portion of the predictive relationship between hope and ginhawa. This indicates that cultivating a sense of strength is effective in fostering a positive outlook on life. Hope and ginhawa have a significant relationship, showing that having a positive disposition in life is perceived to lead to a more comfortable and fulfilling life (Rungduin et al., 2025). Being able to be motivated by optimism results in a positive well-being. The study shows that peace of mind partially mediates the relationship between hope and ginhawa. Practicing peace of mind influences hope and ginhawa (Samaco-Zamora & Fernandez, 2016). Peace of mind (POM) is achieved with the absence or reduction of burden, when a person has a positive outlook in life that is hopeful, the existing burdens may be perceived in a positive light thus ginhawa is experienced.

The partial mediation of peace of mind (POM) and subjective happiness (SH) between the relationship of hope and ginhawa may also be because these variables are all internal factors that need to be present in order to achieve ginhawa. This implies that although ginhawa may be achieved through internal factors, the external factors still play a significant role in the experience of ginhawa. Interestingly, the mediators can be perceived as either explained more by the external or internal factor. For instance, peace of mind is largely explained by financial wellbeing rather than hope. Basic rationale is that the positive outlook towards the future may contribute to peace of mind but being financially well i.e., having financial security and stability ensures peace of mind. On the other hand, subjective happiness is largely explained by hope rather than financial wellbeing. This further supports that although money can buy happiness, a positive perception of the future is necessary to achieve happiness. As a whole system, we must observe that ginhawa is explained by peace of mind, subjective happiness, financial wellbeing, and hope, respectively. Among the four predictors, ginhawa is explained most by peace of mind but peace of mind is largely explained by financial wellbeing than hope. The second of four predictors of ginhawa is subjective happiness which is largely predicted by hope. However, hope is largely explained by financial wellbeing. This suggests that while peace of mind and subjective happiness are the primary internal factors explaining ginhawa, achieving these conditions often requires the presence of financial wellbeing. Financial wellbeing acts as a critical external factor that not only directly affects ginhawa but also underpins the key variables—peace of mind and hope—that contribute to it. Theoretically, financial wellbeing creates the foundation for peace of mind and hope, with hope subsequently enhancing subjective happiness. Peace of mind and subjective happiness lead to the experience of ginhawa.

The findings are consistent with existing literature on ginhawa proving the fourth assumption. The full mediation of an internal factor (peace of mind and subjective happiness) in the relationship of external factors (financial wellbeing) with ginhawa indicates that being able to acquire one's basic needs is not the sole predictor of subjective happiness and peace of mind. The existence of the internal factors in the equation balances the model resulting in the experience of ginhawa. This may also be the reason that ginhawa is a continuous process and may change according to the current condition of the individual. The economic condition of a person may not drastically change in a certain period of time, but the internal factors may change due to different events. This further proves that ginhawa is dialectical and not linear as conceptualized by the western models.

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Practical Implications

Wellness and justice are both essential to a good society (Prilleltensky & Fox, 2007). Thus, it is crucial for mental health professionals to advocate for social justice such as fighting against poverty, ensuring fair wages, and improving working conditions as these factors directly influence an individual's capacity to feel ease, security and emotional equilibrium. This includes supporting national efforts to strengthen economic stability, such as the passage of House Bill 4775: National Minimum Wage Act of 2025 and the House Bill 4776 or the ₱1,200 Living Wage Act of 2025, which aims to replace the provincial wage disparities and align recommended salaries with the analysis of IBON Foundation on Family Living Wage standards as of August to October 2025 (IBON Foundation, 2025). By raising incomes to levels that can sustain a household, these measures could effectively address manifestations of distress rooted in debt, job insecurity, and the constant struggle to afford basic needs. Most importantly these measures will certainly help lift the marginalized out of the quicksand of poverty (Cacnio, 2017), thereby strengthening conditions necessary for experiencing *kaginhawaan*.

Furthermore, extensively promoting better mental health care requires improving the implementation of Republic Act No. 11036, the Philippine Mental Health Act. Current studies indicate that treatment remains concentrated in hospital settings, with limited community-based services, while the mental health sector continues to be underfunded and under-resourced (Lally et al., 2019). Strengthening initiatives such as the Department of Health's Mental Health and Psychosocial Support programs, particularly during disasters and crises (World Health Organization, 2023), would expand access to care across communities and support a culturally grounded and holistic approach to well-being. To achieve this, the mental health care system should receive adequate funding from the local government in order to push for more intensive and accessible mental health services to a broader population.

Failing to these systematic reforms will only address the intermediate causes of health inequalities instead of the root causes, allowing them to persist and be passed down (Phelan et al., 2010). Moreover, the government should fulfill its responsibility to the Filipino people by investing in evidence-based and human rights oriented mental health care (Lund, 2014). This can be achieved by allocating a larger mental health budget and enacting policies that address both psychological and material challenges of Filipino people.

Limitations And Directions for Future Research

The findings of the study further contribute to the field of ginhawa studies and prompt future exploration into the evolving relationships between financial well-being, peace of mind, hope, subjective happiness, and their collective impact on ginhawa. The findings call for exploration of how the predictors change over time and the other factors that may influence its effect on ginhawa. Additionally, the study's results which revealed how contextual factors change how an individual experiences ginhawa will be further emphasized by exploring ginhawa in an economic lens such as how ginhawa is affected by economic conditions, i.e., inflation. Integrating the role of financial well-being in a semi-feudal society, particularly in the Philippines, where financial resources are essential for meeting basic needs, is a significant area for further exploration in the development of the field. Examining how Ginhawa may differ in contexts where financial resources are less critical for survival could provide valuable insights into its dynamics across diverse societal structures. This exploration could enrich the

understanding of how individuals experience ginhawa differently in financially constrained versus resource-secure environments, offering a more holistic perspective on the influence of financial well-being on overall wellness. Furthermore, incorporating qualitative methods could provide deeper insights into how these concepts are perceived and expressed in everyday life, offering a richer understanding of individual experiences. As such, further investigation on the evolution of variables like financial well-being and peace of mind, particularly how financial stress may hinder peace of mind despite the presence of financial resources can also be a stepping stone for a more progressive and grounded perspective on the field of ginhawa studies. This approach could lead to a deeper understanding of how various factors, such as financial well-being, peace of mind, hope, and subjective happiness influence the overall experience of ginhawa, allowing for more accurate and context-specific insights that can benefit both individuals and communities.

Conclusion

The study answered how financial wellbeing, peace of mind, hope and subjective happiness predicts ginhawa. Consequently, it contributes to the growth of Sikolohiyang Pilipino or Filipino Psychology in its duty as a science for the people by putting forward understanding of the people's experience away from the white man's lens and power that have been killing the Filipino culture for centuries. The research underscores the critical need to approach quality of life as a multidimensional construct deeply rooted in sociohistorical and cultural contexts. This approach aligns with Sikolohiyang Pilipino's advocacy for reclaiming the Filipino identity and resisting colonial psychology and neoliberal education. The research provided understanding on the mechanisms of quality of life and how policies and programs must adopt context-based research in effectively improving the life of the masses. The study provides additional theoretical background that is studied for the purpose of field application. The existence of financial wellbeing as a predictor of the internal factors of ginhawa and ginhawa itself emphasizes the role of material conditions in the life of the Filipinos. Hence, the paper calls for progressive and culturally grounded policies that prioritize the wellness of the masses i.e., the oppressed by the existing socio-economic order.

Acknowledgements: The authors would like to express their sincere gratitude to Philippine Normal University - Manila for providing the necessary resources and support throughout the course of this research. Special appreciation is extended to colleagues and peers who contributed valuable insights and constructive feedback, which greatly enhanced the quality of this paper.

Funding Statement: No Funding

Conflict of Interest Statement: The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the International Journal of Education, Psychology and Counseling (IJEPC).

Ethics Statement: This study was conducted in accordance with ethical research standards. All procedures involving human participants were reviewed and approved by the PNU Research Ethics Board, approval number 2024-305-FR. Informed consent was obtained from all participants prior to data collection. Participation was voluntary, and respondents were assured of confidentiality and anonymity. The data collected were used solely for academic purposes.

Author Contribution Statement: All authors contributed significantly to the development of this manuscript. Darwin C. Rungduin, PhD was responsible for the conceptualization, methodology, and overall supervision of the study. Mhaigne Ahne Lucañas, Krisitina Celespara, Jhelsie Joy Dadivo, and Alyanna Ivy Regoso handled data collection, analysis, and interpretation of results. Mhaigne Ahne Lucañas, Krisitina Celespara, Jhelsie Joy Dadivo, and Alyanna Ivy Regoso, and Darwin Rungduin, PhD contributed to the literature review, drafting, and critical revision of the manuscript. All authors read and approved the final version of the manuscript prior to submission.

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International Journal of Education, Psychology and Counseling
IJEPC
EISSN : 0128-164X
Volume 11 Issue 62 (March 2026) PP. 289-312

Appendix

Sample Instruments

Panukat ng Ginhawa
This measures the overall ginhawa of participants using questions that is to be answered in a Likert-scale ranging from 1 (Di-kailanman) to 4 (Palagi).

1. Sa kasalukuyan, panatag ang aking kalooban
2. REDACTED
3. Wala na akong mahihiling pa sa aking buhay
4. REDACTED
5. REDACTED
6. REDCATED

Accomplished informed consent

Financial Wellbeing, Peace of Mind, Hope, and General Happiness as predictors of Ginhawa among Filipino adults

RESEARCHERS

PURPOSE OF STUDY

CRITERIA

STUDY PROCEDURES

RISKS

BENEFITS

CONFIDENTIALITY

CONTACT INFORMATION

VOLUNTARY PARTICIPATION

CONSENT

Sample Data Analysis

Confirmatory Factor Analysis and Structural Equation Modelling

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Structural Equation Modeling

Model fit

	AIC	BIC	n(Observations)	n(Parameters) Total	n(Parameters) Free	Baseline test χ^2	Baseline test df	Baseline test p	Difference test $\Delta\chi^2$	Difference test Δdf	Difference test p
Model 2	21,820	22,038	366	53	53	295.1	197.0	< .001			
Model 1	21,906	22,113	366	56	56	387.7	200.0	< .001	92.60	3.000	< .001

Note. Estimator is ML. Model test is standard.

Additional Fit Measures

Fit indices

Index	Model 1	Model 2
Comparative Fit Index (CFI)	0.941	0.969
Tucker-Lewis Index (TLI)	0.932	0.964
Bentler-Bonett Non-normed Fit Index (NNFI)	0.932	0.964
Bentler-Bonett Normed Fit Index (NFI)	0.887	0.914
Parsimony Normed Fit Index (PNFI)	0.768	0.779
Bollen's Relative Fit Index (RFI)	0.869	0.899
Bollen's Incremental Fit Index (IFI)	0.942	0.970
Relative Noncentrality Index (RNI)	0.941	0.969
Root mean square error of approximation (RMSEA)	0.051	0.037
RMSEA 90% CI lower bound	0.043	0.028
RMSEA 90% CI upper bound	0.058	0.045
RMSEA p-value	0.434	0.996
Standardized root mean square residual (SRMR)	0.056	0.046
Hoelter's critical N (α = .05)	221.877	287.146
Hoelter's critical N (α = .01)	236.462	306.180
Goodness of fit index (GFI)	0.910	0.931
McDonald fit index (MFI)	0.774	0.875
Expected cross validation index (ECVI)	1.349	1.112
Log-likelihood	−10,900.086	−10,851.768
Number of free parameters	53.000	56.000
Akaike (AIC)	21,906.131	21,819.535
Bayesian (BIC)	22,112.971	22,038.083
Sample-size adjusted Bayesian (SSABIC)	21,944.823	21,860.417