



Understanding Marawi's Media Landscape for Peace and Sustainable Development

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ABSTRACT

This study examines Marawi City's media landscape before, during, and after the 2017 siege, investigating existing outlets, media practitioner dynamics/safety challenges, and media's role in peacebuilding and sustainable development. Findings reveal a pre-siege thriving local press transitioning to intense national/international coverage during the siege, with local voices emerging through initiatives like "S'bang Ka Marawi" radio program. Post-siege saw a local radio revival alongside social media's rise, posing trust and literacy issues. The Meranaw language is preferred but lacks a standardized orthography. Local journalists face capacity gaps in training and safety resources. Recommendations include revitalizing local media, promoting media literacy alongside Meranaw language standardization, and investing in media safety training. Further studies are proposed on social media's impact on trust/information sharing, comparative pre/post-siege media consumption analysis, and examining local media's peacebuilding role.

INTRODUCTION

The Marawi Siege showed how important it is for the Meranaws to have access to accurate information. False information spread quickly during the siege, which led many people to flee the city. In fact, the clashes erupted on May 23, 2017 in Marawi City, a major city in the southern Philippines with a population of around 200,000. The fighting involved Philippine government forces and armed groups (*Amnesty International, 2017*). The conflict quickly escalated, with militants seizing control of various parts of the city, including government buildings. In response to the growing violence, President Rodrigo Duterte placed the entire island of Mindanao under martial law and suspended some legal rights. The battle lasted for several months, causing widespread displacement of civilians, destruction of infrastructure, and unfortunately, loss of life (*Amnesty International, 2017*).

In the lead-up to the major clashes between government forces (AFP) and militant groups, roughly hundreds of thousands of civilians departed Marawi City. This mass exodus was likely driven by a combination of factors. Fear of the militants' brutality, the shock and trauma of witnessing community members joining the militants, anxieties fuelled by memories of past violent clashes, and perhaps the hope for a swift resolution of the conflict all likely played a role. Those who remained or were unable to escape unfortunately became witnesses to horrific violence. Their homes and city suffered extensive destruction and looting (*Gerecht, 2023*). With the above clashes, the mixture of information access and dissemination brought much of the instability. In understanding the media landscape of Marawi, the fleeing of those civilians was caused by so many factors as stated above and was even made worse by the disinformation in those days. As noted in the Marawi Crisis Gender Snapshot by Oxfam Pilipinas, days before the siege, the news of a probable attack of Islamist insurgents in Lanao was disseminated through text messages and news reports. However, due to the proliferation of fake news and misinformation, not all of the residents of Marawi believed this, thus, ignoring it, while going about their daily activities (*Oxfam, Pilipinas, 2018*).

In the literatures, Marawi, being the lone city of the Meranaws in Lanao del Sur and the seat of economy, has been serving the entire population of Lanao del Sur. With its 96 barangays, the most affected areas were the 24 barangays, and 72 others were named as least affected barangays (UN-OCHA, 2017). This gave rise to the relevance of media due to the inability to reach the thousands of people displaced by the siege (*Latip-Yusoph, 2023*). Hence, it would be relevant to study the media landscape of Marawi before, during and after the siege to understand how media can be powerful in sustaining peace and development in a particular community. With this, this study sought to answer the following:

1. What are the existing media outlets in Marawi before, during and after the siege?
2. What are those media dynamics and safety challenges encountered by media practitioners?

3. How can these media experiences help forward peace and sustainable development in the Marawi community?

THEORETICAL REVIEW

Cultural Hegemony Theory

Cultural hegemony describes a situation where a powerful group uses cultural elements like ideas and values to influence the beliefs and behaviors of the rest of society. This influence can be so strong that it feels normal, even if it benefits the powerful group more than others (Cole, 2021). Cultural hegemony is a concept that explains how a dominant class can maintain power not just through force, but also through shaping the culture and ideas of society. Social institutions like schools and media act as tools for this influence, promoting the values and worldview of the powerful group as the natural order, even if it disadvantages others (Lears, 1985).

The concept of media hegemony draws on the work of Italian communist theorist Antonio Gramsci (1971, 1977). Gramsci argued that hegemony is a form of leadership that extends beyond politics, influencing social and ideological spheres as well. He observed how capitalist classes in industrialized Western nations were able to gain the consent of the working and middle classes, along with other social groups. However, Gramsci emphasized that hegemony is not static. It requires ongoing negotiation among social classes. If challenged by a rising political or social force, dominant groups may resort to coercion to maintain their power (Artz, 2013). This theory will be used in analyzing the types of media outfits available in the city of Marawi and the access that is made available for the people of Marawi.

Political Economy Theory

Political economy is a cornerstone of communication research. It has guided scholars worldwide since the 1940s and continues to be a vibrant area of study (Cao & Zhao, 2007; McChesney, 2007). This opening chapter lays the foundation for future chapters by introducing key ideas that will be explored in greater depth. We will also highlight important references that serve as anchors throughout the book (Khan & Tariq, 2022).

Further, Khan and Tariq (2022) explained that Mosco (cited in Babe, 1993, 1995) defines the political economy of communication as a complex web of interconnected elements. This includes the business interests involved in communication, the role of the state in shaping the industry, and the connections between the private and public sectors. In essence, the political economy of communication examines how media and communication industries are structured under capitalism. It looks at how media content is produced and consumed, along with the flow of information across different channels. They further elaborated on this concept by identifying several key ideas:

- Media and communication are viewed as industries: They are not simply neutral channels for information, but rather complex systems driven by economic forces.

- Media content is a commodity: It carries meaning, but it is also produced and distributed like any other good or service.
- Production, distribution, and consumption are interconnected: These processes are not entirely separate, although there may be power imbalances between producers and consumers.
- There can be a hierarchy between production and consumption: Those who control the means of production (e.g., media companies) often have more power than consumers.

Finally, this theory examines the economic forces that shape media production and distribution (*Khan & Tariq, 2022*).

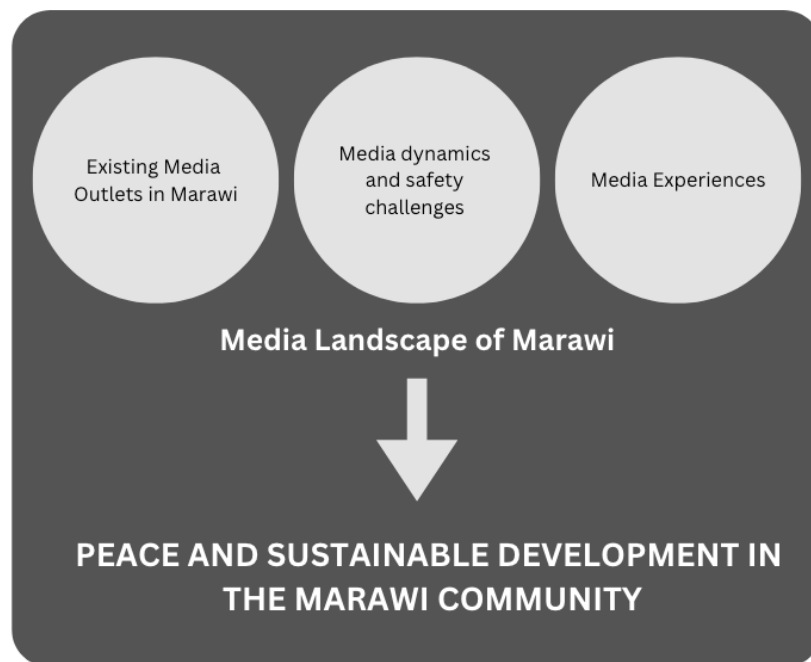


Figure 1. Conceptual Framework of Understanding Marawi's Media Landscape

METHODOLOGY

This study investigated the multifaceted role of media in Marawi City before, during, and after the 2017 siege. Utilizing desk research and focus groups, it examined how the media landscape functioned across these periods. The research identified media outlets, analyzed their operations during the siege, and explored their role in the city's post-siege recovery.

Furthermore, the study delved into the media dynamics and safety challenges faced by journalists. It explored past instances of censorship, propaganda, and limited access to information. Finally, the research examined how past media experiences can contribute to peace and development in Marawi. This included promoting truth-telling, community engagement, and the implementation of media literacy initiatives. By gaining a deeper understanding of the Marawi media landscape, this study aimed to inform

future media development efforts and contribute to a more peaceful and sustainable future for the city.

RESEARCH RESULTS

Media Outlets Before the Siege

In the early 1990s, radio played a central role in Marawi City. Stations like DXSO and DXRM served as vital communication hubs, broadcasting announcements, entertainment programs, and even political discussions. Back then, national newspapers were readily available at newsstands until the late 1990s. The city also fostered a thriving local press scene. Community newspapers like the Salam newspaper and Inged a Pilumbayan magazine tackled socio-political issues and environmental concerns, particularly those affecting Lake Lanao. The early 2000s saw the arrival of the Ranao Star newspaper, a local commercial print media venture led by Masiding Yahya. This publication quickly gained popularity among Marawi residents.

Nonetheless, in the early part of 2000 to 2010, the national newspaper distribution in Marawi became scarce due to the advent of television and the cell phone era started. People of Marawi became more accessible to television sets and channels due to the existence of Marawi Cable system. Broadcast media changed in those days. Even the radio stations shifted from AM to FM due to the difficulty in programming. In those years, the DXSO (a government-owned station) remained but turned into an FM station (99.7 FM), the Marawi Salam FM Radio Station (owned by the family of the then Mayor Solitario Ali), Cool FM-DXSK (owned by the family of Governor Bombit Adiong), and the RPMD FM Station (owned by the then Congresswoman Faisah Dumarpa). Of this number, only the government station (DXSO) remained and the Cool FM had its Teleradyo version in 2015 to 2017 (before the siege). It was also in those years when the Islamic Television Channel 8 (Affiliate of PTV4) was on its height. This was a privately owned Television Channel but has produced the first Muslim woman reporter for PTV4 in the person of Ms. Princess Habibah D. Sarip (Ati, M. personal interview, 2022).

Further, in those years before the siege, private internet providers have sprouted and telecom data access became more active in the city. Hence, the strength of social media access and citizen journalism heightened. In those years, national media had the chance to have locals to report for their social media pages or online news centers or even the parachute media practitioners or stringers were given chances to come to Marawi and Lanao to cover news and easily report back to their national media agencies. The above information is based on personal accounts and personal interviews made with networks and radio managers; and being a local media practitioner of the city with her own programs in the select stations and a contributor to regional and national newspapers.

Media Outlets During the Siege

The siege of Marawi, which began on May 23, 2017, significantly altered the media landscape for the Meranaw people. As residents were displaced, the

national media coverage of Marawi intensified and gained international attention. Organizations like the Center for Media Freedom and Responsibility (CMFR) documented the siege extensively, as evidenced by their one-year coverage report on their website. Notably, journalists from the Philippine News Agency (PNA) were recognized for their courage in covering the conflict (Cal, 2018). Additionally, the aftermath of the siege brought intense media scrutiny to the region. For the first year of recovery, both foreign and local journalists extensively covered the displacement of residents, the assistance provided by local, national, and international agencies, and the ongoing recovery programs.

This period also witnessed an empowerment of local media practices. IDEALS, Inc., a non-profit organization, played a key role in this by inviting local media practitioners, including the researcher themselves, to participate in a special program. Entitled "S'bang Ka Marawi" (meaning "Rise Up Marawi"), the program aired on DXDZ radio station in Iligan City, simulcast on The Edge FM 95.9, and also had a dedicated Facebook page (SKM). This initiative provided a vital platform for local voices to be heard and contribute to the recovery process.

Media Outlets After the Siege

Following a successful year of broadcasting from Iligan City, the "S'bang Ka Marawi" program mirrored the hopeful return of displaced Marawi residents in 2018. The program relocated to 94.1 FM URadio, a station owned and managed by the Radio Telecom Office of Mindanao State University right in Marawi City. This move brought the program closer to the community it aimed to serve.

"S'bang Ka Marawi" continued its important work until February 2022, collaborating with various non-government partners (Panda, 2022). These partnerships likely allowed the program to expand its reach, access resources, and cater to a wider range of community needs during the crucial recovery period. Beyond the "S'bang Ka Marawi" program on URadio, the media landscape in Marawi witnessed a gradual revival. State-owned radio station DXSO was re-established in late 2017 with the combined efforts of the military and the strong leadership of station manager Baealabi Sora Sabdullah (Yusoph, 2022). Privately owned stations soon followed suit. Cool FM (DXSK) Marawi resumed operations, while DXMG Radyo Dansalan emerged as a new commercial radio station in 2019. Located within Marawi City Hall, DXMG Radyo Dansalan actively promotes public service initiatives and maintains a social media presence established in 2020 (Radyo Dansalan, 2022).

The above media outfits are very much active in their local news coverage and magazine programs in Lanao and Marawi City. They all have their Facebook pages airing their live shown on screen via Facebook Live, either by the page or individual broadcasters/programs. Broadcast media with the help of online broadcasting have several advantages as mentioned by Agility PR Solution and as observed in the community of practice of the local media practitioners. The daily delivery allowed local media the frequency opportunity, geographic selectivity and some special interest selectivity

(Agility, n.d.). Through online media access provided by the internet and social media pages, the Meranaw community had the chance to choose news content via different pages and online websites. Taking the local media information pages of each local government unit, the Meranaws had the chance to access information straight from and by the local government offices and agencies. Both Facebook fan pages above (Figured 8 &9) are managed by the office of press and information offices of the local government unit. Facebook as a social media platform has served well during the height of the COVID 19 pandemic. The local government units and the local offices even hospitals have made significant information delivery that can counter the disinformation in the area.

Further, the online media afforded the Meranaws being part of the Bangsamoro, the access to information in the autonomous region through their website (bangsamoro.gov.ph). Jobs and assistance programs are being provided for information dissemination to all member communities of the Bangsamoro. Furthermore, the use of community two-way radio channels like SAKSI was explored. While this platform offered a niche service for some residents, particularly older generations, it wasn't widely used across the entire population. This suggests potential generational differences in technology adoption or a preference for other media formats.

Media Dynamics and Safety Challenges of Media Practitioners

In the focus group discussion made with the local journalists and other media practitioners, the findings are equally complicated. They were asked to discuss the dynamics of relationship between media workers with communities. They were asked if they are perceived as trusted or reliable by the community. After which, they were asked about the importance of local language and the challenges faced therein. These are discussed in the sections below.

- *Dynamics of Relationship Between Media Workers (Local Journalists etc.) with Communities - Are They Trusted? Are they Reliable?*

The Media Landscape of Marawi is composed of various media sources: TV, social media, and radio with a number of channels each. In an interview with 20 individuals from Marawi City, they identified Facebook to be the main source of information for local events. It may be a main source, although not necessarily the most trusted. The interviewees noted that they're not taking what the information on social media say to be immediately true. As reflected in the study, people from Marawi City are content-selective. The information they receive do not always come from authorized sources, but from peer-to-peer connections. Often, they tend to find the information more believable if it was posted by someone close to them - someone they know personally because they trust the person-source to come from the same reality as them.

The station manager of Radyo Pilipinas Marawi says that she feels the people's trust because she has been in the program as a radio broadcaster for 21 years. Their credibility has been built over time. The addition of a social service in their program also boosted the engagements and thus, the relationship their station has with the community. Local media practitioners are trusted by the communities they serve, especially if they know the practitioner. However, media and news practitioners have to compete with non-news information generators which are many on social media and generator. These include social media accounts and people on the two-way radio who spread information but do not embody journalistic principles in their information dissemination.

The lack of media functions, media support, and media literacy can be rooted to the weak state of media in Marawi compared to other regions. Accessibility in terms of signal is weak and it only gets weaker in most areas of Marawi, which then affects news media reach. The availability of channels is also small and concentrated. In terms of news programs in the likes of TV Patrol, 24 Oras, and Pamahaw Espesyal, Marawi City has no similar television program. Newspaper circulation in Marawi is also not stable, with only a few trained practitioners and small, unstable funding.

- ***Language and Access - What Kinds of Languages in Media are Consumed or Preferred by the Community?***

In the discussions made with the media practitioners here in Marawi and Lanao del Sur, broadcasters and news writers saw the importance of Meranaw language in the community however, being the broadcasters themselves, it would not be enough to just depend on what they can perceive. In a simple poll on an FB Group chat among Meranaw speakers, the combination of all, meaning, Meranaw, Filipino and English turn out to be the preference. This can be due to the absence of a standardized Meranaw orthography for writing Meranaw Texts. However, spoken language over the radio is always Meranaw as preference. This was supported by the ideas from the DXSO Manager, a broadcaster for more than two decades. She claimed that "Meranaw is preferred for information delivery *kasi Meranaw yung tagapakinig* (because the listeners are Meranaws)."

The argument above was supported by Table 1 below showing the poll results and survey questionnaire results during the MIL4Ulamah project about the language preference of the people of Marawi. It turned out that the

dominant language that local people prefer to be used and accessed is the Meranaw language. Apparently, on the total number, there are significant implications that can be taken from the data below.

Table 1. Poll and Survey results of Language Preference in MIL4Ulamah Project

Language Options	MCHC (23)	Marawi Aken (15)	MIL4Ulamah (113)	Total (151)	Percentage
Combination of All Known Languages	10	8	23	41	27.15
Meranaw	7	6	70	83	54.97
Filipino	1	0	0	1	0.66
English	0	1	0	1	0.66
Has not Decided	5	0	20	25	16.56

From the above table, we can see that Meranaw is more preferred by many. There are significant values above, highlighted in red. MCHC above means the Meranaw Cultural Heritage Center members who are basically professionals of the Mindanao State University. They preferred a combination of all known languages to them because they are a group of academicians. However, for the group of Ulamah when they were asked every after the training made with them in the MIL4Ulamah project, they all confirmed Meranaw to be the most preferred language to be accessed and used via media or broadcast. In the arena of professional reporting, the Radyo ng Bayan affirmed that when the broadcast news is for National coverage, the other broadcasters prefer Tagalog for it will be aired on all Radyo ng Bayan stations in the Philippines. For Mosmirah, a writer in the Marawi Aken, she still prefers writing in English due to the absence of Meranaw standardized orthography. There will be confusions on the information shared ones the spelling would not be appropriate at times.

Even scholars from other cultures have different means of appreciating the use of local language in broadcast media (Akanbi & Aladesanmi, 2014). On the other hand, using a combination of all languages that is known to the listeners can be a good strategy in media broadcast. Like what has been reported by Rappler, the Philippines' numerous languages have economic potential for everyone who is

learning languages. In the same manner, using the local language will be useful for indigenous groups. Radio became a fundamental means for individuals to exercise and defend their rights. Community media can be very helpful in forwarding local needs. Hence, in Marawi and Lanao del Sur, it would be useful if Meranaw language is dominantly used in broadcast media. Other languages can be used when translations are not available or for better understanding. Code switching is a welcome alternative too. As mentioned in the works of Prasithratsint, A., Thongniam, K., & Chumkaew, P. (2019), code-switching between the countries' national languages and English is found in different ASEAN countries. It means that we can make use of whatever is understandable to the Meranaw community as a whole.

Capacity of Local Media - What's the Condition of Local Journalist Skills, Ownership?

Local media practice in Lanao del Sur is not considered highly professional due to lack of professional courses for media practice. In Marawi, only the Mindanao State University - Marawi Campus has a degree offering Communication and Media Studies. Hence, most of the radio broadcasters are not media graduates. This is the reason why the local journalists in Lanao del Sur would want to have more journalism skills to be developed. As mentioned in the previous paragraphs of this report, the ownership of local media outlets here in Marawi is usually private and only two broadcast stations are owned by the government.

Expectedly, the local journalists would like to have additional skills such as the following, according to the participants:

Table 2. Skills Needed and Need Improvement

Rank	Skills to be improved
1	Public Speaking
2	News Writing
3	Environmental Reporting
4	Mobile Journalism
5	Investigative Journalism
6	Disc Jockeying
7	Peace Journalism
8	Creating Infographics
9	Creating Ads

State of Private - Public Media, do They Have Different Programs and Orientations in their Operation?

In Marawi, there are two radio stations that are government owned. The Radyo ng Bayan Marawi is under the Philippine Broadcasting Services of the Philippines, while UFM is under the Mindanao State University- Radio

Telecom Office. All the rest of the stations mentioned above are owned by private individuals. As to the news agencies, especially newspapers are owned by private organizations and individuals.

When it comes to programming, the public broadcast media of Lanao have public service programs while the privately owned usually have musical programs and block time programs that are paid by individuals or organizations for their personal or organizational advocacies. Publicly owned stations require memorandum of agreement for individuals to have their programs on air. If the program is not approved, there will be no airing allowed.

Recent Election Context - What Role did Local Media Play in the Elections of Marawi and Lanao Del Sur?

During the recent 2022 elections, the local media realized how difficult their media safety is. In the experience of Johaniah Yusoph, in the recent elections, they encountered other media practitioners from Europe fully clad in protective gear: Helmet and bullet proof vest; while they, local media, went in casual clothes. The local officials and politicians do not give any important treatment to local media. In fact, in the interview, the media practitioners narrated that they can only go areas where they feel safe to be sure. In cases of emergencies like the one in the Lanao del Sur Provincial Capitol where there was a reported assault, the media workers inside the capitol were caught unprepared of the incident. They had to find ways to get out of the building.

One form of "local media" in Marawi during election was Facebook. The peer-to-peer sharing of information on Facebook was the quickest way to spread the "news". Uncensored, unfiltered, and often unexplained or without-caption images of violence during the elections were shared on Messenger group chats and Facebook. This is because the people sharing these pictures online are not necessarily media practitioners but people who were at the actual site of the incident. Local media practitioners play their role in reporting the elections but with the limits of not being able to immerse themselves in the area where electoral actions happen. The demand for information remains great but the resources for those who provide the needed information is few.

Media Safety - What are the Safety Conditions of Media Practice in Marawi and Lanao del Sur?

In the experience of Johaniah Yusoph, a media practitioner of Marawi City, on her way to cover the elections, she encountered other media practitioners from Europe - fully clad in protective gear: Helmet and bullet proof vest while they, the local media, went in casual clothes. Due to the lack of protective gear, local media practitioners are not allowed to go to the "hotspot" or the area of conflict. "Adna limitations iyan...pinaka dulo ng Maguing, yung pembebethaya, di kami roo song. Aya ami kiya ipos man na aden na miya angel." [There are limitations... As for places like the edge of Maguing where conflicts happen, we don't go there. The moment we left, there was a riot.] Constantly facing threats and health risks, media practitioners of Marawi have

no media safety training and no insurance. When asked about media safety, long-time media practitioner Baeshora Sabdullah said, "Ah na yan yung wala sa atin." [Ah, that's what we do not have.]

DISCUSSION

The data on media consumption habits in Marawi City before, during, and after the siege offers valuable insights that can contribute to peace and sustainable development in the community.

- **Pre-Siege Media Landscape (Loss and Fragmentation):**
A thriving local press scene with newspapers like Salam and Inged a Pilumbayan addressed local issues but became scarce in the early 2000s. National newspaper distribution declined due to the rise of television and cell phones. The shift from AM to FM radio stations indicated changing preferences but also potential limitations in programming.
- **Media During the Siege (Shifting Focus and Amplification):**
National media coverage of Marawi intensified and gained international attention. Local voices were given a platform through initiatives like "S'bang Ka Marawi" on DXDZ radio.
- **Post-Siege Media Landscape (Gradual Revival and Challenges):**
Local radio stations like DXSO and Cool FM (DXSK) resumed operations, joined by DXMG Radyo Dansalan. Social media remains a dominant source of information, but trust issues and lack of media literacy pose challenges. The use of Meranaw language in media is preferred by many residents, requiring a standardized orthography for wider accessibility. Local media practitioners lack professional training and resources, impacting skills and safety. The data presented in this study underscores the vital role media can play in fostering peace and sustainable development within the Marawi community. By understanding how residents currently access and engage with media, this research provides valuable insights that can inform future initiatives such as empowering media literacy, strengthening local media, and revitalizing media education.
- **Empowering Media Literacy**
The data highlights the importance of media literacy education. The strong reliance on social media for news can lead to information silos and a lack of critical thinking. By equipping residents with media literacy skills, we can empower them to become discerning consumers of

information, recognize bias, and verify the accuracy of what they encounter online.

- **Strengthening Local Media**

The research reveals a desire for a local news media organization. This suggests a gap in the current media landscape. Investing in local media development can fill this gap by providing residents with trustworthy, locally-focused news and information. Local media can also play a crucial role in promoting peacebuilding narratives and fostering social cohesion within the community.

- **Revitalizing Media Education**

The data suggests an opportunity to increase enrolment in Mindanao State University's Communication and Media Studies program. Encouraging young Meranaws to pursue careers in media can contribute to a more vibrant and diverse media landscape in Marawi City. Graduates with strong media skills can play a vital role in shaping local news coverage, promoting media literacy initiatives, and ensuring that the stories of the Marawi community are told with accuracy and sensitivity.

Hence, the findings from this study provide a springboard for a multi-pronged approach to strengthening media in Marawi City. By promoting media literacy, supporting local media development, and fostering a new generation of media professionals, we can harness the power of media to contribute to a more peaceful and sustainable future for the Meranaw people.

CONCLUSIONS AND RECOMMENDATIONS

From the results and discussions made in this study, we can conclude that Marawi's media landscape offers insights for peacebuilding as the Pre-Siege media landscape, a thriving local press were challenged with the rise of new technologies. But during the siege, national media surged while local voices emerged through initiatives like "S'bang Ka Marawi". Meanwhile, during this post-Siege, local radio thrived, but social media challenged them with issues on trust and literacy. Further, a realization that Meranaw language is preferred, but needs a standardized writing system. Finally, local media practitioners lack training and safety resources.

From these, it can be recommended that there has to be a revitalization of local media & promote media literacy as the language is standardized starting with the Meranaw orthography. Furthermore, the locality must invest in media safety training.

FURTHER STUDY

Because of the limitations of this current study, it is therefore recommended to study the shifting media landscape and information gaps in Lanao. Specifically, studies can be on the Impact of social media on Trust and Information Sharing in Post-Siege Marawi; a Comparative Analysis of Pre-Siege and Post-Siege Media Consumption in Marawi City and the role of Local Media in Peacebuilding and Reconciliation Efforts in Marawi. On Language and Media Accessibility, studies can be made through the Standardization of the Meranaw Language and its Impact on Media Consumption; the interplay of Language and Trust in Media Consumption among the Meranaw People; and it could further explore if familiarity with the language plays a role in information credibility for the Meranaw community.

Lastly, on Media Literacy and Local Media Development, studies can be on the Effectiveness of Media Literacy Programs in Empowering Marawi Residents; Enhancing Local Media Skills and Resources in Marawi City; and a possible Investigative Journalism and Conflict Reporting in Marawi where it could explore the challenges and opportunities of media in Marawi and further examine the role of local media in holding authorities accountable and promoting transparency in governance.

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