

BEHAVIORAL INFLUENCES OF THE CATHOLIC FAITH AND THE RELIGIOUS EDUCATION COMPETENCIES, BOHOL ASSOCIATION OF CATHOLIC SCHOOLS, DIOCESE OF TALIBON INCORPORATED

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ABSTRACT

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This study examined the relationship between the behavioral influences of the Catholic faith and the religious education competencies of Grade 11 students in the Bohol Association of Catholic Schools (BACS), Diocese of Talibon Incorporated, during the School Year 2021–2022. Specifically, it determined respondents' profiles by sex and age, assessed the degree of behavioral influence of the Catholic faith across the dimensions of prayerfulness, agreeableness, and extraversion, evaluated the level of religious education competencies based on performance on a

summative test, and investigated the relationships among the study variables. The study employed a quantitative descriptive-correlational research design involving 617 Grade 11 students selected from participating Catholic schools.



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Data were analyzed using frequency counts, percentages, means, chi-square tests, Spearman's rank-order correlation, and analysis of variance. The findings revealed that prayerfulness was the most prominent behavioral influence of the Catholic faith, followed by agreeableness and extraversion. Students generally demonstrated very high levels of prayerfulness and high levels of agreeableness and extraversion. However, the overall religious education competency level was classified as "Did Not Meet Expectations," with most children scoring below the desired proficiency level. The chi-square analyses revealed significant associations between the respondents' profile factors (sex and age) and the behavioral impacts of the Catholic religion and religious education competence. Furthermore, a statistically significant positive association was observed between the behavioral effects of the Catholic religion and religious education competence ($\rho = .247, p < .001$). The results show a relationship between competence in religious education and faith-related behaviors, although only a small proportion of students' learning outcomes is explained. The study emphasizes the importance of strengthening instructional methodologies, faith formation programs, and learner-centered interventions that integrate faith practices with competency-based religious education.

INTRODUCTION

Catholic schools have religious instruction at their core, supporting not just academic learning but also the spiritual, moral, and personal growth of learners. These schools are rooted in Catholic principles and seek to foster faith-filled habits that lead children in their relationships with God, with others, and with themselves. Some behavioral qualities commonly associated with faith development include agreeableness, extraversion, and prayerfulness. These are evidence of the students' participation in religious activities, healthy interpersonal connections, and social involvement.

Interest in the association between faith-related activities and educational attainment has been growing in the scientific literature. Research indicates that religiousness and faith-based activities can foster good behavioral tendencies, psychological well-being, and academic engagement in teenagers (Koenig, 2012; VanderWeele, 2017). Similarly, faith development theorists contend that religious beliefs and practices influence how young people construct meaning, make decisions, and relate to one another within their communities (Fowler, 1981). Religious education in Catholic education strives to develop religious knowledge, values, and competences to achieve meaningful learning outcomes from these spiritual experiences. There can be no doubt about the importance of religious education. However, the depth of the association between faith-related activities and students' religious education skills has not been completely examined, especially in the context of Catholic schools in the Philippines. However, being involved in

religious practices and demonstrating faith-based behaviors does not mean students are knowledgeable about religious education. This potential gap necessitates an investigation into the relationship between the behavioral manifestation of religion and students' learning achievement in religious education.

This connection is examined in the distinctive setting of the Bohol Association of Catholic Schools under the Diocese of Talibon. These schools, as Catholic educational institutions dedicated to holistic development, are meant to promote both faith practices and religious understanding among learners. Examining the link between the behavioral effects of the Catholic religion and competencies in religious education might yield meaningful information to improve teaching practices, faith formation programs, and student assistance services.

This study aimed to ascertain the association between the behavioral impacts of the Catholic religion, to wit: prayerfulness, agreeableness, and extraversion, and the religious education competences of Grade 11 students in the Catholic Schools of the Diocese of Talibon. The findings may be useful in developing treatments and educational techniques to improve students' faith development and religious learning outcomes.

Theoretical Background. The study is based on James Fowler's Faith Development Theory, Albert Bandura's Social Cognitive Theory and the Constructivist Theory of Learning. These theories provide a conceptual framework for examining the relationship between faith-related behaviors and the development of religious education skills among Grade 11 students in Catholic schools. James Fowler's Faith Development Theory (Fowler, 1981) posits that faith progresses through distinct phases across the lifespan and that religion serves as a framework for individuals to construct meaning, values, and beliefs. It is a time when people begin to focus more on religious ideas and their meaning in everyday life. At this stage, religion is commonly manifested in private practice, in connections with others, and in engagement with religious groups. The development of faith can be seen in such actions as prayerfulness, collaboration with others, and participation in the life of the community. These actions may impact how pupils perceive and learn religious teachings within the curriculum.

This concept is supported by Bandura's Social Cognitive Theory, which posits that learning is the product of the interplay among personal variables, behavior, and environmental influences (Bandura, 1986). People acquire habits through direct experience, observation, modeling, and social contact. Catholic schools expose students to religion through teaching, parents, classmates, and religious activities. These kinds of experiences can encourage faith formation behaviors such as prayerfulness, agreeableness, and social participation. These characteristics, in turn, might alter students' participation in and understanding of religious education.

The study is also inspired by Constructivist Theory, which sees learning as an active process in which learners construct knowledge by relating new experiences to existing understanding (Piaget, 1972). Religious education is not only about acquiring beliefs and notions. It is about personal contemplation, meaning-making, and the application of religious teachings in everyday life. Students gain competencies through meaningful learning experiences that help them understand, appreciate, and apply their religion in genuine circumstances over time. In summary, these ideas propose a link between faith-related behaviors and competence in religious education. Faith development lays the spiritual basis, social learning processes enable the learning of actions, and constructivist learning experiences encourage the growth of religious knowledge. These theoretical approaches are used together to study the correlation between the behavioral effects of the Catholic faith and the religious education abilities of Grade 11 students in Catholic schools in the Diocese of Talibon.

Review of Related Literature. Religious education in Catholic schools aims to promote academic knowledge of the faith and to develop values and behaviors that align with Christian living. Catholic education seeks comprehensive formation combining the spiritual, moral, social, and intellectual elements of learning. The classroom offers students the opportunity to deepen their understanding of religious teachings and integrate them into their everyday lives through prayer experiences and participation in faith-based activities (Congregation for Catholic Education, 2014).

Prayerfulness is the basis of faith formation and spiritual growth. Prayer may provide opportunities for reflection, for reaching out to God, for finding meaning in things on a very personal level. Studies show that prayer practices are associated with positive psychological outcomes, including improved emotional well-being, resilience, and sense of purpose in adolescents (Koenig, 2012). At Catholic schools, prayer is not just a religious practice but a means of helping pupils learn about religion and remain devoted to Christian beliefs.

Another behavioral aspect of the formation of religion is agreeableness. Agreeableness is a key personality trait that encompasses kindness, cooperation, trust, and other-orientedness (McCrae & Costa, 2008). These qualities align with the ideals of Catholic education, including respect, service, empathy, and community. Data suggest that students higher in agreeableness may be more open to religious lessons focused on social duty and connection.

Extroversion can also influence the extent to which students participate in faith-based activities. Extroverts tend to be social, vivacious, and involved in group situations (John & Srivastava, 1999). Such students may be more likely to join in religious programs, community outreach, and collaborative learning activities at school. These opportunities may provide greater exposure to and knowledge of religious views and practices.

Religious education content is the knowledge, skills, attitudes, and values that students gain via it. Such capacities include knowledge of Catholic theology,

the application of moral principles, participation in religious activities, and the expression of values in line with the Christian life. Good religious education aims to enable learners to move beyond knowledge acquisition to religious integration and ethical decision-making (Groome, 2011).

Prior research has investigated the influence of spirituality, personality traits, and religious activities on adolescent development. However, there is few research on the link between the distinctive behavioral repercussions of Catholicism and the religious education abilities of senior high school students. The gap is most apparent in the Philippine context within Catholic educational institutions, where religious formation remains part of the curriculum.

Review of Related Studies. Previous studies have documented the relationship between religiosity, faith practices, and various educational and psychosocial outcomes among adolescents. Koenig (2012) reported that religious involvement is often associated with improved psychological well-being, positive social behaviors, and greater resilience among young people. These findings suggest that faith-related practices may contribute to positive developmental outcomes beyond spiritual growth alone.

Research on prayer has shown that regular engagement in prayer may strengthen personal reflection, self-regulation, and emotional well-being. Adolescents who actively participate in religious practices often demonstrate stronger value formation and a greater sense of purpose (Hardy et al., 2019). Such outcomes may support learning processes within religious education by encouraging deeper engagement with faith-related content.

Studies examining personality traits have likewise found associations between agreeableness, prosocial behavior, and moral development. Individuals with higher levels of agreeableness tend to exhibit empathy, cooperation, and concern for others, qualities that align closely with the objectives of faith formation programs (McCullough & Willoughby, 2009). These characteristics may facilitate the application of religious teachings in interpersonal relationships and community involvement.

Extraversion has also been linked to active participation in social and religious activities. Research indicates that extraverted adolescents are more likely to engage in group-based experiences, including religious gatherings and community programs, which may enhance opportunities for faith learning and social support (Gebauer et al., 2014).

Within educational settings, studies have emphasized the importance of integrating faith formation with meaningful learning experiences. Religious education programs that encourage participation, reflection, and community engagement have been associated with higher levels of religious understanding and values formation among students (Groome, 2011). However, much of the existing literature has focused on religiosity, spirituality, or general educational outcomes rather than examining the relationship between specific behavioral influences of the Catholic faith and religious education competencies.

Although previous studies have examined religiosity, spirituality, and

adolescent development, relatively few have explored how specific behavioral manifestations of the Catholic faith relate to measurable competencies in religious education. Moreover, evidence from Catholic secondary schools in the Philippine context remains limited. Understanding this relationship is important because Catholic schools are expected not only to foster faith formation but also to develop learners' religious understanding and competency. This study therefore addresses an important gap in the literature by examining the extent to which prayerfulness, agreeableness, and extraversion are associated with religious education competencies among Grade 11 students

Statement of the Problem. This study aimed to examine the relationship between the behavioral influences of the Catholic faith and the religious education competencies of Grade 11 students in the Bohol Association of Catholic Schools (BACS), Diocese of Talibon Incorporated.

Specifically, it sought to answer the following questions:

1. What is the profile of the respondents in terms of:
 - a. Sex; and
 - b. Age?
2. What is the level of behavioral influences of the Catholic faith among the respondents in terms of:
 - a. Prayerfulness;
 - b. Agreeableness; and
 - c. Extraversion?
3. What is the level of religious education competencies of the respondents based on their performance in the summative assessment?
4. Is there a significant relationship between the respondents' profile variables (sex and age) and their behavioral influences of the Catholic faith?
5. Is there a significant relationship between the respondents' profile variables (sex and age) and their religious education competencies?
6. Is there a significant relationship between the behavioral influences of the Catholic faith and the religious education competencies of the respondents?
7. Based on the findings of the study, what are the recommendations to strengthen faith formation and improve religious education competencies among students?

RESEARCH METHODOLOGY

Research Design. This study employed a quantitative descriptive-correlational research design. The descriptive component was utilized to determine the levels of behavioral influences of the Catholic faith, specifically prayerfulness, agreeableness, and extraversion, as well as the level of religious education competencies among Grade 11 students. The correlational component was used to examine the relationship between the behavioral

influences of the Catholic faith and religious education competencies.

A descriptive-correlational design is appropriate when the purpose is to describe existing conditions and determine the degree of association among variables without manipulating them (Creswell & Creswell, 2018). This design was considered suitable because the study sought to determine whether variations in faith-related behaviors are associated with variations in students' religious education competencies.

Research Environment. The study was conducted among selected Catholic secondary schools under the Bohol Association of Catholic Schools (BACS) and the Diocese of Talibon, Incorporated. These institutions operate within the Catholic educational tradition and integrate faith formation with academic instruction. Religious education is a core component of the curriculum and is intended to support students' spiritual, moral, and intellectual development.

Participants of the Study. The participants of the study were Grade 11 students enrolled in Catholic schools within the Diocese of Talibon. Grade 11 students were selected because they have already undergone several years of Catholic religious instruction and are expected to possess sufficient exposure to faith formation activities and religious education programs.

The sample size was determined using an appropriate sample-size calculation to ensure adequate representation of the target population. Participants were selected through stratified random sampling to provide representation from participating schools. Inclusion criteria included enrollment in Grade 11 and willingness to participate in the study.

Research Instruments. The study used a structured questionnaire that consisted of two main elements. The first section examined the behavioral impacts of Catholicism across the dimensions of prayerfulness, agreeableness, and extraversion. Items were adapted from known measures of religion and personality characteristics and contextualized for Catholic educational contexts. Responses were graded on a 4-point Likert scale ranging from 1 (Strongly Disagree) to 4 (Strongly Agree).

The second portion measured religious education capabilities aligned with the criteria outlined in the Religious Education curriculum for Catholic schools. The tool examined students' reported skills in comprehending Catholic teachings, applying Christian values, participating in faith practices, and making moral decisions. Before the data collection, the instrument was validated by the experts in religious education, educational research, and measurement and evaluation. Suggestions and recommendations were taken into account to enhance the content's validity and clarity.

A pilot test was conducted with students whose characteristics were comparable to those of the target participants. The reliability study showed adequate internal consistency, with Cronbach's alpha values above the suggested level of—.70 for educational research (Taber, 2018).

Data Gathering Procedures. Upon securing approval from the school

administrators and relevant authorities, the researcher conducted data collection. Participants were informed of the purpose of the study, the voluntary nature of participation, and their right to withdraw at any stage without penalty.

Questionnaires were administered during scheduled periods agreed upon by school administrators. Adequate time was provided for participants to complete the instrument. Completed questionnaires were collected, checked for completeness, coded, and prepared for statistical analysis.

Ethical Considerations. The study adhered to established ethical principles in educational research. Participation was voluntary, and informed consent was obtained before data collection. Participants were guaranteed the confidentiality of their comments and that their comments would be used for research purposes only. No identifiable information was used in the analysis of data or the reporting of conclusions. The study was carried out in accordance with the institutional ethical guidelines, and the principles of respect for individuals, beneficence, and justice were upheld throughout the research.

Statistical Treatment of Data. The following statistical tools were employed:

1. Mean and Standard Deviation. These were used to determine the levels of behavioral influences of the Catholic faith and religious education competencies.
2. Spearman's Rank-Order Correlation Coefficient (ρ). This was used to determine the relationship between behavioral influences of the Catholic faith and religious education competencies. Spearman's rho was selected because the data were derived from ordinal-scale responses and the assumption of normality was not met.

All statistical tests were evaluated at the 0.05 level of significance.

RESULTS AND DISCUSSIONS

Behavioral Influences of the Catholic Faith. Among the dimensions of behavioral influences of the Catholic faith, prayerfulness emerged as the most prominent characteristic among the respondents. The highest-rated indicator was "I pray for protection," which obtained a mean of 3.15 and was interpreted as very high. This was followed by praying for one's family and praying directly to God, both of which also received very high ratings. The relatively low standard deviations indicate that respondents exhibited similar perceptions regarding the importance of these prayer practices.

The findings imply that prayer remains an important element of the students' religious experience. The prevalence of prayers for protection, family well-being, and personal dialogue with God may indicate the pragmatic and relational aspects of spirituality for teenagers. The respondents seemed to see prayer not just as a religious duty, but as a source of direction, security, and personal support. This finding is in line with earlier research suggesting that prayer is an

essential coping and meaning-making tool among young people (Koenig, 2012). While all indicators of prayerfulness were generally rated favorably, devotional behaviors such as attendance at Sunday Mass, recitation of the Our Father, and praying the Rosary were rated considerably lower. Even though these results are still favorable, they might suggest that students value personal and situational prayer more highly than more formal devotional forms. This trend may be indicative of current teenage religious practices, in which personal spirituality is often experienced through individualized rituals while remaining connected to broader religious traditions.

The most highly ranked behavior for agreeableness was the desire to create a positive effect on one's family, followed by readiness to help individuals in need. The two measures were considered quite high, indicating the importance of family-oriented values and prosocial behavior among the participants. These findings indicate that students value interpersonal ties and social responsibility that are congruent with the principles espoused in Catholic education. On the other hand, "I like to agree with others' opinions" received the lowest rating in the agreeableness dimension, although it remained in the good range. This discovery could not be a sign of disrespect for others' opinions, but rather a sign that pupils are forming their own judgments and beliefs while still relating well to others. In general, favorable interpersonal attitudes are reported. However, agreement with others is not always a priority, which may be explained by the greater autonomy and critical thinking typically associated with adolescence. The general results on agreeableness highlight the importance of family bonds and helping behaviors in respondents' lives. The emphasis on these principles highlights the social dimension of faith development, in which care for others, compassion, and duty towards family and community are key expressions of Christian living.

The third dimension of behavior studied was Extraversion. The statement "I love to spend time with others" received the highest rating. This study shows that social connection and belongingness are significant components of students' experiences. For adolescents, relationships with peers and significant people provide emotional support, validation of their developing identities, and social learning. These experiences may also provide opportunities to participate in religious, educational, and communal activities that contribute to personal and faith growth.

Comparison of the three behavioral characteristics revealed that prayerfulness had the highest interpretation, with the highest composite mean. Agreeableness came in at a high level, and extraversion was rated highly as well. The findings reveal that the respondents' faith-related behaviors are most clearly manifested in prayer routines, followed by positive attitudes towards others and social involvement. Together, the results imply that the Catholic religion continues to impact students, not just in their spiritual lives but also in their connections with others and their engagement in social activities.

Religious Education Competencies. Results of the summative

evaluation showed that a large percentage of respondents did not reach the desired level of competence in religious education skills. Moreover, two-thirds of the students were classified as “Did Not Meet Expectations,” with a tiny percentage of pupils meeting good, very excellent, or outstanding levels of performance.

The results of this study point to a potential divide between faith activity and intellectual ability in religious education. Students reported high levels of prayerfulness and favorable behavioral dispositions, but these attributes did not necessarily translate into knowledge of the religious education curriculum and competence. Religious commitment and intellectual achievement in religious education are two related but independent dimensions of student development. Students may be practicing their faith actively, but may not be able to demonstrate the knowledge, analytical skills, and competencies required on formal tests.

The data may yield instructional, curricular, or assessment-related aspects that warrant further investigation. The goal of religious education is to promote spiritual development and understanding of Catholic doctrines and their implementation in today’s world. The study found poor performance levels, indicating the need to improve instructional techniques, learning materials, and assessment practices to promote greater engagement with religious education skills.

These findings indicate potential to strengthen both faith development and academic learning given the major role that religious education plays in Catholic institutions. Students may have a more holistic grasp of their faith and how to apply it practically in everyday life if religious experience, classroom learning, and competency-based learning outcomes were better connected.

Profile and Behavioral Influences of the Catholic Faith. The results revealed a significant relationship between respondents’ sex and behavioral influences of the Catholic faith, $\chi^2(2) = 10.298$, $p = .006$. Since the obtained p-value was lower than the .05 level of significance, the null hypothesis was rejected. This finding suggests that behavioral influences of the Catholic faith vary across male and female students. The result implies that sex may be associated with differences in the expression of prayerfulness, agreeableness, and extraversion among Grade 11 students. Similar findings have been reported in studies indicating that religious attitudes and practices may differ across gender groups due to variations in socialization experiences and patterns of religious engagement (Koenig, 2012).

Table 1. *Relationship Between Respondents’ Profile and Behavioral Influences of the Catholic Faith*

Variables	χ^2	df	p-value	Decision	Interpretation
Sex and Behavioral Influences of the Catholic Faith	10.298	2	.006	Reject H_0	Significant
Age and Behavioral Influences of the Catholic Faith	19.720	10	.032	Reject H_0	Significant

Note. Significant at $\alpha = .05$.

Likewise, a significant relationship was found between age and behavioral influences of the Catholic faith, $\chi^2(10) = 19.720$, $p = .032$. This indicates that students’ age groups were associated with variations in faith-related behaviors. Adolescent development is characterized by changes in identity formation, values, and religious commitment, which may help explain differences in how faith-related behaviors manifest across age categories (Fowler, 1981). These findings suggest that faith formation programs may need to consider developmental differences among learners to ensure relevance and effectiveness.

Profile and Religious Education Competencies. The findings showed a significant relationship between respondents’ sex and religious education competencies, $\chi^2(4) = 20.960$, $p < .001$. Since the p-value was lower than .05, the null hypothesis was rejected. This result suggests that religious education competencies differed across gender groups. Previous educational studies have reported that learning outcomes may vary according to gender due to differences in learning preferences, motivation, and educational engagement (Eccles & Roeser, 2011). However, the present findings do not indicate which gender performed better; they only demonstrate a statistically significant association.

Table 2. *Relationship Between Respondents’ Profile and Religious Education Competencies*

Variables	χ^2	df	p-value	Decision	Interpretation
Sex and Religious Education Competencies	20.960	4	.000	Reject H_0	Significant
Age and Religious Education Competencies	39.548	20	.006	Reject H_0	Significant

Note. Significant at $\alpha = .05$.

Similarly, age was significantly associated with religious education competencies, $\chi^2(20) = 39.548$, $p = .006$. This suggests that learning competencies in religious education varied across age groups. Developmental theories propose that cognitive maturity and experiential learning contribute to differences in academic performance and conceptual understanding among adolescents (Piaget, 1972). Consequently, age-related differences may influence students’ capacity to understand and apply religious concepts.

Correlation between Behavioral Influences and Religious Education Competencies. Table 17 presents the correlation between behavioral influences of the Catholic faith and religious education competencies. The analysis yielded a Spearman's rho of .247 with a p-value < .001. Since the p-value was lower than the .05 level of significance, the null hypothesis was rejected.

Table 17. *Correlation Between Behavioral Influences of the Catholic Faith and Religious Education Competencies*

Variables	Spearman's ρ	Strength of Relationship	p-value	Decision	Interpretation
Behavioral Influences of the Catholic Faith and Religious Education Competencies	.247	Weak Positive	.000	Reject H_0	Significant

Note. Correlation is significant at $\alpha = .05$.

The positive coefficient indicates that higher levels of faith-related behaviors were associated with higher levels of religious education competencies. However, the magnitude of the relationship was weak, suggesting that behavioral influences of the Catholic faith explain only a limited portion of the variation in students' religious education competencies. While prayerfulness, agreeableness, and extraversion may contribute to religious learning, other factors such as instructional quality, learning resources, prior knowledge, motivation, family support, and school environment may also play important roles in shaping students' academic performance in religious education.

The findings support the view that faith-related behaviors and educational outcomes are interconnected but not interchangeable. Students may actively practice aspects of their faith while still demonstrating varying levels of competency in formal religious education assessments. Similar observations have been reported in studies indicating that religiosity contributes positively to educational engagement and well-being but does not automatically guarantee higher academic achievement (Koenig, 2012; VanderWeele, 2017).

The weak yet significant correlation suggests that Catholic schools should continue strengthening faith formation initiatives while simultaneously enhancing instructional strategies, assessment approaches, and learner support systems to improve religious education competencies.

CONCLUSION

The study demonstrated that the behavioral influences of the Catholic faith were evident among Grade 11 students in the Bohol Association of Catholic Schools, Diocese of Talibon Incorporated. Among the dimensions examined, prayerfulness emerged as the strongest behavioral influence, followed by agreeableness and extraversion. These findings indicate that students generally

maintain positive faith-related behaviors and interpersonal dispositions that reflect important aspects of Catholic formation.

Despite favorable ratings of the Catholic faith's behavioral influences, the respondents' overall performance in religious education competencies was classified as Did Not Meet Expectations, suggesting that strong faith-related behaviors do not automatically translate into mastery of these competencies. This finding highlights the distinction between practicing faith and demonstrating academic proficiency in religious education.

The results further revealed significant relationships between respondents' profile variables and both behavioral influences of the Catholic faith and religious education competencies. Moreover, a statistically significant but weak positive relationship was found between behavioral influences of the Catholic faith and religious education competencies. This suggests that students who exhibit stronger faith-related behaviors tend to demonstrate higher levels of religious education competencies; however, the magnitude of the relationship indicates that other educational, instructional, personal, and environmental factors may also contribute substantially to learning outcomes.

Overall, the findings affirm that faith formation and religious education are interconnected dimensions of Catholic education. Nevertheless, enhancing religious education competencies requires not only the cultivation of faith-related behaviors but also effective pedagogical approaches, meaningful learning experiences, and supportive educational environments that facilitate deeper understanding and application of religious teachings.

RECOMMENDATIONS

Based on the findings and conclusions of the study, the following recommendations are proposed:

1. **Strengthen Faith Formation Programs.** Catholic schools may continue to reinforce prayerfulness, agreeableness, and positive social engagement through regular faith-formation activities, retreats, recollections, spiritual enrichment programs, and values-formation initiatives that promote the integration of faith into daily life.
2. **Enhance Religious Education Instruction.** Religious education teachers may adopt more learner-centered, interactive, and competency-based instructional strategies that encourage critical reflection, active participation, contextualized learning, and practical application of Catholic teachings to improve students' mastery of religious education competencies.
3. **Develop Targeted Academic Interventions.** Schools may design intervention programs focusing on learning competencies that have obtained low mastery levels. Remedial instruction, enrichment activities, formative assessments, peer tutoring, and supplementary learning resources may be utilized to address identified learning gaps.

4. **Strengthen Home-School-Faith Partnerships.** Parents, teachers, and school administrators may collaborate in supporting students' faith development and academic growth. Family-based faith activities, parental involvement initiatives, and regular communication between home and school may reinforce learning and the formation of values.
5. **Provide Professional Development for Religious Education Teachers.** School administrators may support continuing professional development through seminars, workshops, and training programs that enhance teachers' competencies in religious education pedagogy, assessment, curriculum development, and faith-based instructional practices.
6. **Utilize Data-Driven Educational Planning.** Findings from this study may serve as a basis for reviewing and improving religious education curricula, assessment systems, and faith formation programs to ensure alignment between desired learning outcomes and instructional practices.
7. **Conduct Further Research.** Future researchers may investigate other factors that influence religious education competencies, such as motivation, learning strategies, family religiosity, school climate, instructional quality, and student engagement. Mixed-methods and longitudinal studies may likewise provide deeper insights into the relationship between faith formation and educational outcomes.

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