

Predictors of Religiosity among High School Adolescents of La Consolacion University Philippines

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ABSTRACT

This study aimed at investigating predictors of religiosity among high school adolescents of La Consolacion University Philippines. To achieve the researcher's aim, he randomly used sample of 354 Senior High School Grade 11 students studying at La Consolacion University Philippines in the academic year 2018-2019. The "National Survey for Youth" developed by Marjorie Linder Gunnoe and Kristin A. Moore and Religiosity Practices Inventory (RPI) questionnaire established by Joseph Hage with the permission from the Universal Religious Inventory (URPI) questionnaire were administered to reveal the demographic profile and the level of religiosity of the respondents, respectively. The collected data were analyzed and treated statistically through the use of percentage and analysis of regression to establish the power of the factors as predictors of religiosity through the Statistical Packages for Social Sciences (SPSS) statistical tool of the study. The findings reveals that Attendance to religious service, attendance to recollection, attendance to religious talks and families' religious practices are good predictors of religiosity while age, gender, religious preference, religious training, parents religious preference, membership to religious organization, school in terms of religious aspect, school preference, attendance to mass/Eucharistic celebration, families' attendance to religious services and parenting style are not significant predictors of religiosity among High School Adolescents of LCUP. The study suggests that students' participation in religious programs and activities be enhanced by identifying their authentic needs and interest so that active involvement and commitment may be realized.

Keywords: Adolescents, Students Demographic Profiles, Predictors of Religiosity, Pedagogical Implications

INTRODUCTION

Today, Religion is less appealing for the youth. Majority of them might prefer to be affiliated with some other secular groups or in worst scenario they claim that they are not religious at all. High school adolescents at present find it hard to practice the values they learned out of their parents' upbringing, due to the influence of secularist, materialistic, and hedonistic principles. Secularism, materialism, and hedonistic principles are among the many factors that the high school adolescents of today are less religious than the previous generations. Religiosity is a practice of being religious (e.g., attending religious services, praying, ascribing value to one's religious beliefs. However, Religiosity in its real sense covers the sphere of cult, code, and creed. These three spheres give volume to one's religion or religiosity. In a book entitled "The study of Religion in an Age of Global Dialogue" written by Leonard Swindler and Paul Mojzes, Religion is the very foundation and most comprehensive of all human activities. In every

core of civilization lies religion. Thus, if we really want to understand human life, culture, and society, we need to understand religion. Furthermore, code is related to ethics and it includes all the rules and customs of action, cult means all the ritual activities that relate the follower to one aspect or Transcendent (God), creed refers to the cognitive aspect of religion.

In a research entitled Religious and Spiritual Change in College: Assessing the Effect of a Science Education by Christopher P. Scheitle posted the question whether the exposure to science creates individuals who are less religious? The researcher can really make use of this research since it tackles the area of secularization theories of religious development that argued implicitly that the spread of scientific education along with other components of modernization, such as the growth of scientific knowledge, would lead to the secularization of the society. Another important area would be the discussion on Intellectual and Epistemological

nature as the assumed reason why exposure to science would reduce religious belief. Moreover, the research was able to discuss the four important latent variables such as Religious commitment, Spiritual quest, religious struggle, and religious skepticism.

In a journal entitled *Family Formation and returning to Institutional Religion in Young Adulthood* (Uecker, et. al 2016) youth of today are less religious than the past generations. This data has been proven by the claim that in the US only 16% of those who were born between the year 1971 and in 1994 few young adolescents have attended church weekly compared to 21% of those born between 1944 and 1955, while those born in 2000s really did not identify themselves with any religion. Likewise in the Philippines, this diminishing religiosity still continues as evidence from our local records. It shows that technology and recreational activities are the main reasons why Filipinos find it hard to make time to go frequent in Church activities according to Archbishop Emeritus Oscar Cruz in an interview published in November 16, 2017 (Inquirer, 2017).

With this issue afore mentioned, this study intends to determine the Predictors of Religiosity among the High Adolescents of LCUP. Specifically, this study aims (1) to know the profile of the High School Adolescents of La Consolacion University Philippines based on Personal Demographics, School related factors, and Family related factors. (2) To determine respondents' level of religiosity. (3) To identify the significant predictors of religiosity of Young adolescents of LCUP in terms of: Age, Gender, Religious Preference, Childhood Training, Religious Preference of the Parents, Attendance to Religious Services/ Activities, Membership to Religious Organizations, School Preference, Exposure to Religion Classes, Attendance to Recollection, Attendance to Religious Talks, Attendance to Mass, Attendance to Religious Services as a Family, Family Religious Practices, and Parenting Styles. (4) To know the pedagogical implications which can be derived from the results of the study?

The findings of this study are beneficial to the following groups, organizations and individuals: For the IEP Director, this may be a guide to modify their programs towards embracing the authentic Christian Catholic teachings. For the School Administrators, they may find this study

a tool for a betterment of how they run the programs of the school. For Theology/Values education Teachers, They may find this research very emulating in enhancing the way they deliver specific topics in the area of our faith. For the Guidance Counselors, this may help them for broad understanding of their students in line with the values formation and discipline programs. For the Student Moderator, they may find this research useful in the easy facilitation of peer counseling. For the Priest Chaplains/Spiritual adviser. They may find this research useful in terms of the way they respond to the needs of the students through the renewed way of evangelization. For the Parents, this can have significance on how they will train their children especially in the sphere of religiosity. For the Curriculum developer, this may help them to develop a good and comprehensive program/material in order for the instructors to deliver a good lesson on religion. Lastly, for the Future researchers, they may continue this research and to look for a new and valuable findings that can add to the development and can be used as baseline data that may open doors for other studies in other perspective.

MATERIALS AND METHODS

To achieve the researcher's aim, he randomly used sample of 354 Senior High School Grade 11 students studying at La Consolacion University Philippines in the academic year 2018-2019. The "National Survey for Youth" developed by Marjorie Linder Gunnoe and Kristin A. Moore and Religiosity Practices Inventory (RPI) questionnaire established by Joseph Hage with the permission from the Universal Religious Inventory (URPI) questionnaire were administered to reveal the demographic profile and the level of religiosity of the respondents, respectively. To extract the correlation between the two variables of the study, percentage and analysis of regression were used to establish the power of the factors as Predictors of Religiosity through SPSS or the Statistical Packages for Social Sciences.

RESULTS

Problem1. Personal Demographics

Table1 presents that religious predictors of the High School Adolescents of La Consolacion University Philippines based on Personal Demographics, School Related Factors, and Family Related Factors.

Predictors of Religiosity among High School Adolescents of La Consolacion University Philippines

Table1. Personal Demographic Profile of the Respondents

AGE	15-17	307	(86.72%)
	18-20	44	(12.43%)
	21-23	3	(0.85%)
GENDER	MALE	168	(47.46%)
	FEMALE	186	(52.54%)
Religious Preference	Roman Catholic	260	(73.45%)
	Iglesiani Cristo	16	(4.52%)
	Born Again Christian	68	(19.21%)
	Others	10	(2.82%)
Religious Training	Roman Catholic	294	(83.05%)
	Iglesiani Cristo	18	(5.08%)
	Born Again Christian	37	(10.45%)
	Others	5	(1.41%)
Religious Preference Of Parents	Roman Catholic	289	(81.64%)
	Iglesiani Cristo	16	(4.52%)
	Born Again Christian	41	(11.58%)
	Others	8	(2.26%)
Attendance To Religious Services	Not at all	17	(4.80%)
	A few times a year or less	36	(4.80%)
	Two or three times a month	72	(20.34%)
	About once a week	137	(20.34%)
	More than once a week	92	(25.99%)
Membership To Religious Organization	Never	26	(7.34%)
	Rarely	39	(7.34%)
	Sometimes	122	(34.46%)
	Often	90	(25.42%)
	Always	77	(21.75%)

School In Terms of Religious Aspect	The school never follows Religious celebrations/practices	0	(0.00%)
	The school rarely follows Religious celebrations/practices	7	(1.98%)
	The school sometimes follows Religious celebrations/practices	28	(7.91%)
	Religious celebrations/practices	87	(24.58%)
	The school always follows Religious celebrations/practices	232	(65.54%)
School Preference	Don't know	6	(1.69%)
	Strongly disagree	4	(1.13%)
	Disagree	17	(4.80%)
	Agree	174	(49.15%)
	Strongly Agree	153	(43.22%)
Attendance To Mass Organized By School	Don't know	4	(1.13%)
	Strongly disagree	5	(1.41%)
	Disagree	28	(7.91%)
	Agree	171	(48.31%)
	Strongly Agree	146	(41.24%)
Attendance To Recollection	Don't know	11	(3.11%)
	Strongly disagree	6	(1.69%)
	Disagree	26	(7.34%)
	Agree	204	(57.63%)
	Strongly Agree	107	(30.23%)
Attendance To Religious Talks	Don't know	8	(2.26%)
	Strongly disagree	5	(1.41%)
	Disagree	25	(7.06%)
	Agree	183	(51.69%)
	Strongly Agree	133	(37.57%)
Families Attendance To Religious Service	Never	6	(1.69%)
	Almost Never	6	(1.69%)
	Occasionally	68	(19.21%)
	At least once a week	168	(47.46%)
	Every other day	64	(18.08%)

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	Everyday	42	(11.86%)
Family Religious Practices	Never	23	(6.50%)
	Rarely	45	(12.71%)
	Sometimes	132	(37.29%)
	Often	96	(27.12%)
	Always	58	(16.38%)

	Very Lenient	29	(8.19%)
Parenting Style	Lenient	140	(8.19%)
	Neither strict/ nor Lenient	131	(37.01%)
	Strictly	31	(8.76%)
	Very Strictly	23	(6.50%)

Age of the Respondents

The data showed that the majority of the respondents were of normal age as Senior High students with an age range from 15 to 17 years old. The data also revealed the majority of respondents since 86.72 percent with 307 respondents out of 354 number of total population.

Gender

Out of 354 numbers of respondents, female got the majority population with 52.54 percent based from 186 number of respondents; male got only 47.46 percent based from 168 numbers of respondents.

Religious Preference

Data revealed a normal outcome on religious preference considering that the research was conducted in a Catholic Academic Institution. The Catholic students outnumbered the respondents with 73.45 percent based on 260 number of population from the total population of 354 respondents.

Attendance to Religious Services

The data manifested an insignificant result considering that the environment has provided venues and avenues for religious activities. Masses and other religious activities were given daily but data revealed that students attended only once a week to Eucharistic Celebration with a percentile of 38.70 percent or from 137 respondents out 354 of the total population.

Membership to Religious Organization

In this cluster of question, the highest score garnered 34.46 percent based on 122 respondents on neutral ground. This finding caused no significance in the study.

School in Terms of Religious Aspect

Religious influence from school got a neutral Liker's score of "Sometimes" with an average percentage of 34.46 percent based on 122

respondents out from 354 total populations. School environment had little impact on the religiosity of the students.

School Preference

Due to compulsory schedules on religious activities by the school through the campus ministry program, the result with the highest percentage of 65.54 percent from 232 populations was attributed to question #5 saying that the school always follows religious celebrations and practices.

Attendance to Eucharistic Celebration

Attendance to Eucharistic Celebration was quite high based from the data presented above with 48.31 percent based from 171 respondents. This is significant because the respondents came from a catholic Institution.

Attendance to Recollection

The data presented above was highly rated as agreeable with a rate of 57.63 percent based from 204 respondents. This is quite significant because the institution belonged to a Catholic School wherein values formation is very important in the curriculum.

Attendance to Religious Talk

The data of religious talk was also quite high or significant because it garnered 51.69 percent based from 183 students. This showed a positive result because it reflected the mission vision of the institution.

Childhood Training

The data presented above displayed an over whelming result for a Roman Catholic majority. Childhood training was present among the respondents in the family with the rate of 83.05 percent

Religious Preference of Parents

The data revealed a high number of Roman Catholic in terms of religious preference of parents with 81.64 percent based from 289

students. For a Roman Catholic School the data showed a normal result for Catholic School.

Attendance to Religious Services as a Family

Attendance to religious services per week as a family was a minimal result for a Catholic community. It garnered 47.46 percent based from 168 respondents. The result was not so significant.

Family Religious Practices

The devotion or piety in the religious practices in the family is acceptable with a “sometimes” preference with a rate of 37.29 percent based from 132 students.

Parenting Style

Parenting style as a variable to affect the religiosity of the respondents was insignificant

in the study. The highest answer preference belonged to “Neither strict/nor Lenient” with a rate of 37.01 percent based from 131 number of students.

Problem2. Respondents Level of Religiosity

The standardized test directly culled from the Religiosity Practices Inventory (RPI) questionnaire was administered to a sample of Grade 11 students who were enrolled in the Basic Education Department of LCUP for the School year 2017-2018. The test serves as the part 2 of the questionnaire consisted of eight items and divided into four criteria namely Intimacy with God, Depth of Prayer life, Commitment with the Church Mission, and Discernment process. Table 2 presents the level of religiosity of the respondents.

Table2. Level of Religiosity of the Respondents

Criteria	Mean	Range
Intimacy with God		
I use the lessons from Qur’an/ Holy Scriptures in my conversations	3.56	High
I refer to Al Qur’an/my holy book/scriptures to obtain tranquillity (Peace)	3.58 3.57	High High
Depth of Prayer life		
I find time to recite the Qur’an/Holy Book/Holy Scriptures even when I am busy	3.35	High
I will seek God’s help first then from others when I face difficulties	4.14 3.75	High High
Commitment with the Church Mission		
I look opportunities to give charity	3.81	High
I perform my work duties enthusiastically because of my religion/God	3.95 3.88	High High
Discernment Process		
I make an effort to deepen my understanding of laws	4.05	High
I make an effort to obey rules/ advice of my religion (God) in my daily life	4.17 4.11	High High
Average	3.83	

Intimacy with God

The average level of intimacy with God based from 2 questionnaires (a and b) on religiosity totaled to 3.57 from the raw data of 3.56 and 3.58. The data revealed that the respondents’ level of religiosity was high based from standardized norm of religiosity (High level: 3.40-4.19) as customized by the researcher in this particular study.

Depth of Prayer Life

Depth of prayer life got an average score of 3.75 from the raw scores of 3.35 and 4.14 which also belonged to the “High” cluster of religiosity. It means that prayer life was present among the respondents

Commitment with the Church Mission

Commitment with the Church mission was in a high level cluster in the research with an average score of 3.88 from the raw scores of 3.81 and 3.95. This was a good indicator for a Catholic institution.

Discernment Process

Discernment process was an outstanding indicator in the level of religiosity in the research. It garnered a high score of 4.11 from the 4.05 and 4.17. The respondents displayed a high rate of discernment process in their practice of religiosity.

Problem3. Predictors of Religiosity of Young Adolescents of La Consolacion University Philippines

This study declared that attendance to religious service, attendance to recollection, attendance to religious talks and families’ religious practices are good predictors of religiosity while age, gender, religious preference, religious training, parents religious preference, membership to

religious organization, school in terms of religious aspect, school preference, attendance to mass/ Eucharistic celebration, families’ attendance to religious services and parenting style are not significant predictors of religiosity among High School Adolescents of LCUP. Table 3 provides the gist of the analysis of these relationships, followed by a thorough discussion of the results.

Table3. Anova

ANOVA ^a						
	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	49.281	15	3.285	8.727	.000 ^b
	Residual	127.250	338	.376		
	Total	176.531	353			

a. Dependent Variable: Religiosity
 b. Predictors: (Constant), Parenting Style, Relorg, School Aspect, Age, RelPref Parents, Gender, Real talk, FamDev, Devotion, RelServ, Mass Organize, Curriculum, Recollection, Relpref, Religions Child

Looking at the ANOVA table above, the variables, collectively, was found to be not significant with a p-value <.05. This means that the Non paramedic variables under IV working

together made a not good predictor of Religiosity of the High School Adolescents of LCUP.

Table4. Analysis of Regression

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
Personal Demog	(Constant)	.106	.776		.136	.892
	Age	.049	.039	.061	1.259	.209
	Gender	.035	.070	.025	.509	.611
	Rel. Preference	.075	.053	.095	1.412	.159
	Rel. Services	.133	.035	.207	3.777	.000
	Rel. organization	.030	.035	.049	.861	.390
School Related	School Preference	.080	.050	.082	1.598	.111
	Religion Classes	.043	.055	.046	.770	.442
	Eucharistic Celeb	.008	.055	.008	.144	.885
	Schl Recollection	.140	.051	.167	2.735	.007
	Religious Talks	.130	.056	.150	2.336	.020
Family Related	Child Training	.017	.103	.018	.169	.866
	Parents-Pref Rel	-.010	.102	-.010	-.093	.926
	Fam-Attendance	-.019	.036	-.028	-.532	.595
	Family Devotion	.127	.034	.196	3.678	.000
	Parenting Style	.049	.036	.068	1.369	.172

a. Dependent Variable: Religiosity

Data in Table 4 showed the results of the analysis of regression. First, variables under personal demographic profile of the students such as age, gender, religious preference, and membership in religious organization obtained beta coefficients equal to .061, .025, .095, and .049 respectively, with p-values >.05 were found to be non-significant predictors of the High School Adolescents religiosity. Secondly, variables under school related factors such as

school preference, attendance in religion classes, attendance in school Eucharistic celebration obtained beta coefficient equal to .082, .046, and .008 respectively, with p-value >.05 were found to be non-significant predictors of the High School Adolescents religiosity. Lastly, variables under family related factors such as childhood training, religious preference of parents, attendance to religious services as family, and parenting style obtained .018, -.010, -.028 and

.068 respectively, with p -value $>.05$ were found to be non-significant predictors of the High School Adolescents religiosity.

Problem4. Pedagogical Implications of the Study

Based from the results of the study, the following pedagogical implications were derived:

- The need to intensify the Religious program and activities must be realized
- Religiosity of the students will be manifested by attending religious celebration alone but also by attending and listening to different religious venues such as recollection and talks.
- The respect for one's belief must give way to the strengthening of one's devotion and piety that will lead to a higher sphere of religiosity or more so spirituality.
- Religion teachers and theology instructors must be open to different type of strategies in teaching religion and theology subjects.
- Results on student's evaluation on religious activities such as recollection and religious talks may help the Campus Minister, religion teachers, and theology instructors in planning their program for instruction and activities.
- The design of Religious Program must be based on the student's needs and character, but none the less the style of teaching derived from recollection must still be present wherein the deepening of the subject matter took place.
- Collaborative effort between the persons involved in Religious Program must still be realized in order to deliver effective instruction and more so in leading the students to become more religious and much better in becoming spiritual.

These findings verify that age, Gender, religion, religious training, and religious preference of parents are not strong predictors of religiosity of young adolescents of LCUP. However, these figures contradict what (Cornwall 1989; Myers 1996; Smith and Denton 2005) reported as there exist a positive relationship between parents religious preference and family religious training in one's religiosity. This could be explained that youth raised by their married biological parents are most likely to be religious and parental religiosity was a strong predictor of

youth religiosity; youth were less likely to be religious when raised by parents with low levels of religiosity and vice versa. It is remarkable to the Filipinos to put premium on their children's religiosity whatever their preference and training is. However, looking at the ANOVA table above, the variables such as attendance to religious services/activities (personal demography hic factor) attendance to school recollection (school-related factor), attendance to school religious talks (school-related factor) and family religious practices (family-related factor) which obtained .207, .167, .150, .196 respectively are found to be significant with a p -value $< .05$. This means that only four of the independent variables working together made a good predictor of Religiosity of High School Adolescents of LCUP. One predictor from personal demographic factors, two predictors from school related factors, and only one from family-related factors. This means that among significant predictors of religiosity among High School Adolescents of LCUP, the highest predictor is the attendance to religious services/activities which obtained .207, and the least predictor is the attendance to religious talks.

In the light of the findings of the study is the confirmation that attendance to religious service, Attendance to Recollection, Attendance to Religious talks, and Families' Religious practices are highly significant predictors of Religiosity of High School Adolescents of LCUP, with Beta coefficients equal to .192, .139, .152, and .196. These Beta coefficients mean that attendance to religious service, attendance to recollection, attendance to religious talks, and families' religious practices influence the religiosity of the High School Adolescents of LCUP. These results agreed with common notion that Religious practices are one of the foundations of Holistic formation of students especially those students coming from Catholic institutions. However, there are certain cases which involve the diversity in faith or religious belief. (Goodman, 2012).

This study therefore declared that attendance to religious service, attendance to recollection, attendance to religious talks and families' religious practices are good predictors of religiosity while age, gender, religious preference, religious training, parents religious preference, membership to religious organization, school in terms of religious aspect, school preference, attendance to mass/Eucharistic celebration, families' attendance to religious services and parenting style are not

significant predictors of religiosity among High School Adolescents of LCUP.

CONCLUSIONS

At the end of the study, the following were concluded:

- The respondents of the study were almost equally distributed in terms of gender.
- Majority of the respondents were Roman Catholics
- Majority of the respondents has same Religious preference as to their parents.
- Majority of the respondents demonstrated a high level of religiosity.
- Attendance to religious service, attendance to recollection, attendance to religious talks and families' religious practices are good predictors of religiosity while age, gender, religious preference, religious training, parents religious preference, membership to religious organization, school in terms of religious aspect, school preference, attendance to mass/Eucharistic celebration, families' attendance to religious services and parenting style are not significant predictors of religiosity among High School Adolescents of LCUP.

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