PERCEIVED RELEVANCE OF THE RELIGIOUS PROGRAMS TO THESOCIAL FORMATION OF PERMANENT TEACHING AND NON-TEACHING EMPLOYEES OF LETRAN BATAAN, ACADEMIC YEAR 2023-2024

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ABSTRACT

As stated in the Mission of Colegio de San Juan de Letrán-Bataan, we are a Catholic school committed to Dominican preaching through education towards the integral formation of the human person. This research aims to assess the Perceived Relevance of Religious Programs to the Social Formation of the Full-time Permanent Teaching and Non-Teaching Employees of Letran-Bataan. The study will use the descriptive-survey method of research to assess the implications of the said programs to the employees of Letran Bataan. The descriptive nature of the research will further help in understanding the topic since it is focused on the social and spiritual aspects of the employees' experience. 60 Permanent employees of Colegio de San Juan de Letran, Abucay, and Bataan will be involved in the pursuit of this research. The proportional stratified sampling will be employed in the selection of respondents. A research-made questionnaire will be utilized as the primary tool in data gathering.

Keywords: Letran Employees, Religion, Religious Programs, Socio-Spiritual Formation

INTRODUCTION

"No less than other schools does the Catholic school pursue cultural goals and the human formation of youth. But its proper function is to create for the school community a special atmosphere animated by the Gospel spirit of freedom and charity…" (St. Paul VI, 1985) Religious activities primarily involve providing an atmosphere of love, acceptance, and trust which will facilitate us into a mature Christian. The modern world has invaded people today with new technologies and other forms of novel lifestyle that affect their behavior and personality. Their minds are full of creative ideas but these technologies offer new ways of life that affect their social and spiritual life.

As a Catholic institution, Colegio de San Juan de Letran-Bataan aims to form the employees in a holistic way. Not only does it focus on intellectual aptitude, but also on the aspect of their spiritual

life. This particular pillar of a Letranite's daily life focuses on his deeper connection with God, which can be seen in the different programs of the Colegio.

Letran's programs on Religious Formation hone the employees' relationship with God. Regular religious programs help the employees realign their sight on the significance of religious life. Moreover, these also serve as their guide towards a deeper understanding of their identities as Letranites. Religious Programs, where employees of Letran Bataan engage, serve as a guide, spiritually and morally. It helps

them to strengthen their faith and at the same time add knowledge that can be reflected in the reality of life.

"Each religious act is simultaneously an individual and social act" (Wach, 1944). Religious programs should also be seen in the social aspect since these are mostly done in the context of a group since they tend to bind together and unite those animated by the same experience (cf. Wach, 1994). In the context of Letran, every religious program aims not only to nurture the spiritual life but also the communal life of the employees.

With this, the researchers aim to look into the social implications of Letran-Bataan's religious formation programs for its employees. This study aims to answer the following questions: To what extent do the employees participate and are involved in the following religious activities? How do the respondents perceive the relevance of the religious program of the school? How do Religious Formation programs help the Letran employees as an individuals? How do Religious Formation programs enhance the life of the Letran employees in the communal context? What enhancement plan may be proposed based on the findings to improve the Religious Programs of the school?

Statement of the Problem

The study sought to make an assessment on the perceived relevance of the Religious Programs to socio-spiritual formation of permanent teaching and non- teaching employees of Letran Bataan, Academic Year 2023-2024.

At the onset of the study, the researchers aim to describe the profile of the respondents using indicators such as age, gender, religion, length of service and type of department. This is important as such data can determine how diversified the respondents are and how this diversity can contribute to the

validity and objectivity of the data.

Consequently, the study sought to explore how the employees perceive the relevance of the religious programs implemented in the colegio. As this is the pivotal aspect of the study, the researchers aim to assess its relevance in areas such as dealing with oneself, family members and relatives, work, workmates and superiors, and community.

Moreover, it is also piloted towards the analysis on to what extent the employees participate and get involved in the different religious activities such as Eucharistic celebration, annual Paghubog, holy rosary, advent recollection, Formar, outreach, RNR, and pilgrimage. This is pivotal as those mentioned religious activities constitute the identity of the Colegio as a Catholic institution.

To provide an in depth analysis of the data, the researchers sought to determine the significant relationship between the extent of involvement and participation of respondents in religious activities and perceived relevance of religious programs. The results of the study were used in developing an enhancement plan to improve the religious programs of the school.

Review of Related Literature

Religion always has a social aspect, since it is all about gathering of peoples from different walks of life. Joachim Wach's Sociology of Religion (1994) discusses the significance of the social aspect of religion. It also elaborates the impact of religion towards an organized society, which is evident in many religions. Furthermore, this text will guide the research in understanding the relationship of religion towards one's relationship to the bigger society.

Investigating religion also involves looking at the interior impact on the person. A Filipino Practice of Faith (2019) exposes the various faiths of Filipinos which also impacts their interior selves. Charentenay gave emphasis to the Filipino practice of faith as both physical and communal commitment for the answer to a particular petition. This particular faith is not simply limited to an individual. Rather, it is meant to be transmitted to others as well.

The wellbeing of employees is in the best interest of communities and organizations. The workplace is a significant part of an individual's life that affects his or her life and the wellbeing of the community (Harter, Schmidt & Keyes, 2002). Therefore, wellbeing in the context of this paper is looked at from social construct, reduction in stress, burnout and workaholism and increasing workers morale, commitment to the organization and subsequent increase in productivity of workers.
Workplaces have become the bedrock for the development of a community set up for employees. It has become a place where people spend most of their lives, develop friendships, create value, and make their most meaningful contributions to society (Fairholm, 1996). The average adult spends much of his or her life working, as much as a quarter or perhaps a third of his waking life at work, it becomes their most important community and to some employees, the work and colleagues at work have taken the place of family or social group. The workplace has become the fountain head of community for many people (Conger, 1994). With this centrality of work in people's lives, associated problems have developed, this include stress, burnout and workaholism.

The modern world is plagued by social, economic, and environmental problems that are the result of human greed and a lack of love and compassion. These large-scale problems have triggered in human kind a renewed search for harmony and peace, a search that is essentially a spiritual journey (Cacioppe, 2000). This spiritual approach recognizes that people work not only with their hands but also with their hearts or spirit (Ashmos & Duchon, 2000). At the workplace, there exists horizontal spirituality. Horizontal spirituality at work is the desire to be of service to other people and that is demonstrated by service orientation and deep concern for others at work. Consideration towards others (showing concern) and high quality interpersonal work relationships have high worker job satisfaction, low turnover, group cohesion, group performance, and group efficiency (Bass,1990; Champoux,2000).

In essence, spirituality provides employees a sense of community and connectedness which in turn increases employees commitment, belongingness, and effectiveness (Garcia-Zamor, 2003). Spirituality, therefore, can be seen as coming from within and it is beyond the survival instinct of the mind. It is pertaining to our meaning and dreams, our patterns of thought, our emotion, feelings and behaviors (Turner, 1999). Spirituality at work is not a fringe idea. In fact, spirituality at work addresses human activities relating to personal development, compassion, meaningfulness and joy at work, honesty, trust, job commitment, and wellbeing of employees (Petchsawange & Duchan, 2012). Successful organizations such as Hemlett-Packard, Tom's of Maine, Ford Motor Company (Burack, 1999), the World Bank (Laabs, 1995), AT&T, Chase Manhattan Bank, DuPont, and Apple Computer (Cavanagh, 1999), have created programmes to bring spirituality to the workplace.

A school of thought makes no differentiation between spirituality and religious practice, they assume that spirituality involves a relationship with an explicitly Christian God. At the other school of thought, any notion of a God, deity or higher power seems to have been totally excised from understanding of spirituality, and spirituality is defined only in terms of meaning or purpose in life (Crisp, 2008). Furman, Benson, Canda and Grimwood (2005) define spirituality in terms of an attitude or approach to encompassing a search for meaning, purpose and morally fulfilling relations with self, other people, the encompassing universe, and ultimate reality. Similarity, Staude (2005), saw spirituality as a transformational process through which the different aspects of life are integrated (physical, emotional, occupational, intellectual and rational). That is, spirituality involves a connectedness to oneself, others, nature and to a larger meaning or presence. It is strongly associated with creativity, play, love, forgiveness, compassion, trust, reverence, wisdom,
faith and sense of oneness. Therefore, Karakas (2010) stated that spirituality is distinguished from institutionalized religion by being characterized as a private, inclusive, non-denominational, universal human feeling, rather than an adherence to the beliefs, rituals, or practices of a specific organized religions institution or tradition. In the workplace context, spirituality has been defined as our inner consciousness (Guillary, 2000), a specific form of work feelings that energizes action (Dehler & Welsh, 1994), access to the sacred force that implies life (Nash & Mclennan, 2001) and the unique inner search for the fullest personal development through participation into transcendent musters (Delbecq, 1999).

Therefore, employees and managers have started to question the success of materialistic principle to individual and collective wellbeing of people as against people's desire for more meaning and quality of life at work (Cash & Gray, 2000; Gull & Doh, 2004; Laabs, 1995; Pratt & Ashforth, 2003; Wrzesniewski, 2003). A large number of employees today often feel psychologically isolated and alienated at work (Bolman & Deal, 1995; Cavanagh, 1999; Harman, 1992); as well as a vacuum and lack of meaning in their work lives (Cavanagh, 1999; Dehler & Welsh, 1994; Prattt & Ashforth, 2003). The compartmentalization of work, life, family and spirit may rip authenticity off employees, leaving them feeling unfulfilled, stressed and alienated (Cavanaugh, 1999; Fairholm, 1996). Johnson (2004) found that over 61% of respondents to his research think their workplaces would benefit from a greater sense of meaning and spirituality. This means that workers' souls long for deeper meaning, deeper connection, greater simplicity and a connection to something higher (Oldenburg & Bandsuch, 1997). Many employees in today's workplaces question themselves and their

work, ask themselves about the essence and meaning of their work and search for a sense of purpose and meaning at work (Ashmos & Duchon, 2000; Cacioppe, 2000; Karakas, 2010). Researches have shown that workplace spirituality has the potential to provide employees a feeling of purpose, a sense of connection, and a sense of meaning at work (Brandt, 1996; Bolman & Deal, 1995; Giacalone & Jurkiewicz, 2003). Organizations with a stronger sense of spirituality enable employees to exercise stronger values and ethical beliefs in their workplace and empower them to show more creativity and flexibility at work (Mitroff & Denton, 1999).

Work takes new meaning and significance when it is seen as a calling, a sacred duty, a service opportunity or a way to serve God, other deities, or a higher purpose (Paloutzian, Emmons & Keortge, 2003). Therefore, when work is seen as a calling, it becomes more meaningful and subsequent increase in productivity and commitment of employees (Paloutzian et al. 2003; Reave, 2005). Their finding confirms that productivity and performance increases as a result of deeper meaning at work, as well as how spirituality at work can provide employees a sense of meaning and purpose.

Religiosity and provision of Sense of Community and Interconnectedness The provision of a sense of community and connectedness is critical to employees in today's workplaces and corporations. The decline in the local communities and social groups that establishes a sense of connectedness (Conger, 1994) and the dissolution of traditional support systems such as church and family (Leigh, 1997) has necessitated the workplaces to have replaced them as primary sources of community for many people. Employees now seek ways and means to connect to each other and to be united in a common vision that goes beyond materialistic aims (Miller, 1998). This makes the aspects of community and connectedness in spirituality experiences very important in this recent community (workplace or organizations). Researchers have stressed that organizations are not just machines for producing goods but that they are also forms of human community that foster satisfying and meaningful life experiences for individuals, families and society (Gull & Doh, 2004), produce significant social values and outcomes for society (Frost, Dutton, Mailis, Liliusi, Kanov & Worline, 2006; Walsh, Weber & Margolis, 2003). Spirituality at work provides employees a sense of community and connectedness through higher levels of employee attachment, loyalty and belonging (Duchon & Plowman, 2005; Fairholm, 1996; Milliman, Ferguson, Trickett and Condemi, 1999). Spirituality is linked to positive outcomes and benefits associated with sense of community through building community (Cavanagh, Hanson, Hanson & Hinojoso, 2001) serving the need for connecting to others at work (Khanna & Srinivas, 2000) and being the source of daily expressions of compassion, wisdom, and connectedness (Maxwell, 2003). The major components of spirituality are meaningful work, purposeful work, sense of community/ interconnectedness and transcendence (Petchsawanga & Duchon, 2012). Since transcendence has been associated with religious aspect of human activities and individuals personal life (Milliman et al.,2003), it is isolated from this research which focuses on workplace and employees' wellbeing hence this research will examine the workplace spirituality (meaningful work, purposeful work, sense of community/ interconnectedness) on employees' wellbeing.

Hypotheses

The hypothesis tested in this study:

There is no significant relationship between the extent of involvement and participation of respondents on religious activities and the perceived relevance of religious programs.

Issues

This study was delimited to the Perceived Relevance of Religious Programs to the Social Formation of the permanent teaching and non-teaching employees in a Catholic School and discussed mainly how the employees live the values instruction given by the Religious Programs. It focused on the religious activities, goals, and objectives of the department and its effects on socio-spiritual formation.
Profiles of the respondents were considered in terms of age, gender, religion, length of service, and educational attainment, affiliation. The participation and involvement of the respondents in the different religious activities such as eucharistic celebrations/holy Mass, Marian devotions/holy rosary, formar, recollections/ retreats, Formar: Letrang Sambahayan, RNR, Outreach Programs, and pilgrimages were also solicited.

The perception of the respondents on the relevance of religious programs of the school was considered as important input to the study which covered such as relevance in dealing with self, relevance in dealing with family members and relatives, relevance in dealing with work/workmates/superiors and friends, relevance in dealing with the church, and relevance in dealing with the community. This was partial and limited and did not discuss the different religious denominations of the permanent teaching and non-teaching employees of Letran-Bataan.

Conceptual Framework

The researcher aimed to determine the Perceived Relevance of Religious Programs to Social Formation of the permanent teaching and non-teaching employees in a Catholic School.

According to the National Catechetical Directory of the Philippines #85, that in the Catholic schools, religion is an essential dimension in their educational program, thus, ideally creating a more positive catechetical environment. However, while people continue to report their spiritual hunger and deeply felt relational needs (LCSO, 2009b), there are sharply declining levels of engagement in Catholic schools with religious practice and understanding of Catholic spirituality (Engebretson, 2004; Maroney, 2007; Ratican, 2004). Many people are unable to articulate confidently how their faith informs the way they live (Dean, 2010;Mason, Singleton, & Webber, 2010; Smith & Snell, 2009).

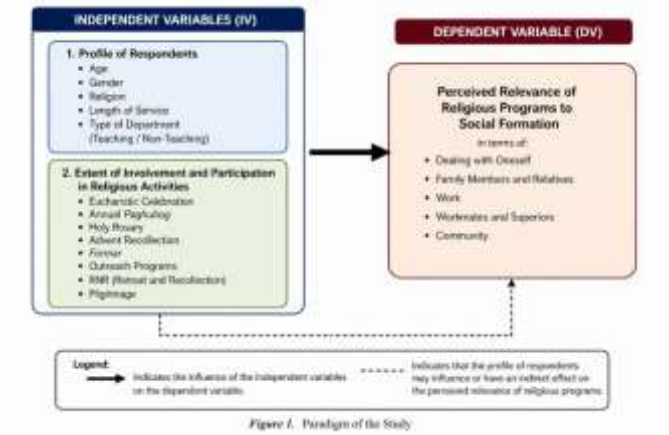

Figure 1. Paradigm of the Study

METHODOLOGY

This chapter presents and describes the research methodology. It contains the research design, description of the participants, the instrument and its validation and reliability, the data-gathering procedure, and the treatment of data.

Research Design

This study utilized the descriptive survey type of research. In a descriptive method, employing statistics serves two purposes, description and prediction using inferential statistics. Statistics are used to describe the characteristics of groups. Data is gathered and recorded for each variable. Descriptive statistics can then be used to reveal the distribution of the data in each variable (Bueno 2016). The descriptive method of research was utilized in analyzing, explaining, detailing, understanding, and expounding the problem under investigation.

According to Wagner (2005), descriptive research seeks to depict what already exists in a group or population. Descriptive studies do not seek to measure the effect of a variable: they seek only to discrete.
Based on ECHT: Descriptive Studies Social Research Methods; Descriptive Statistics (2007), it is used to obtain information concerning the current status of the phenomena to describe what exists with respect to variables or conditions in a situation. The methods involved range from the survey which describes the status quo, the correlation study which investigates the relationship between variables, to developmental studies which seek to determine changes over time.

Instrument
For an accurate way of studying, the researcher made use of questionnaires in gathering data. The questionnaires consist of five parts: the personal profile of respondents, the extent of participation and involvement in the different religious activities given by the school, and the relevance of religious instructions in dealing with the Relevance of Religious Programs to the Social Formation of the permanent teaching and non-teaching employees in a Catholic School.

Part 1 solicited the personally related variables of the respondents like age, gender, religion, length of service, department, job title, and email address.

Part 2 consisted of the relevancies of the Religious Program to the Social life of the respondents in terms of dealing with self with 10 items, family members and relatives with 8 items, workmates and superiors with 15 items, with the church with 5 items, with the community with 5 items, and the community with 7 items.

Part 3 consisted of the different Religious Activities given by the school with 10 items.

Treatment of Data

The result of the questionnaire was tallied to determine the significant answers of the permanent teaching and non-teaching employees in a Catholic School. The respondents had the option to select from the answers such as strongly agree, agree, disagree, and strongly disagree after which researchers gave equivalent ratings to facilitate an easy interpretation of the answer.

To interpret the data, the following statistical formulas were used: relative Frequency of percentage and the weighted Average Mean.

1. Percentage (%). This was used to determine what proportion of the respondents belongs to a specific profile such as…

--- X 100
N

P= f / N x 100%

Where :

% is Percentage

F= frequency
N= Total number of respondents

1. Weighted Average Mean (WX). This was used to measure the average responses on the extent of involvement in religious activities and the relevance of the religious program on the social life of the respondents.

Formula: WAM $X = \sum fx / N$
Where :
WAM X = weighted Average Mean
F= frequency(number of respondents)
X=Rating Scale/ Score
N= Total number of respondents

2. Pearson r. This was used to correlate the extent of involvement to religious activities and the relevance of the religious program on the social life of the respondents.

FORMULA:

Where:

rxy	=	Correlation between X and Y
X	=	Sum of test X
Y	=	Sum of test Y
XY	=	Sum of the product of X and Y
N	=	Number of cases
X2	=	Sum of squared X scores
Y2	=	Sum of squared Y scores

Interpretation:

± 1.00	Perfect Correlation
± 0.0- 0.19	Very Low Correlation
± 0.2 – 0.39	Low Correlation
± 0.4– 0.59	Moderate Correlation
± 0.6 – 0.79	High Correlation
± 0.8 – 1.0	Very High

4. Likert-Scale. This was used for the assessment of the relevance of the Religious Program to the social life of the respondents.

Point	Weighted Mean	Verbal Interpretation	Description Reading
4	4.00 – 3.00	Strongly Agree	SA
3	2.99 – 2.00	Agree	A
2	1.99 – 1.00	Disagree	D

1	1.00- 0.99	Strongly Disagree	SD

The assessment of the participation and involvement of the respondents participation in the Religious Activities were described using the scale:

Point	Verbal Interpretation	Description Reading
3 (2.34 – 3.00)	Always	A
2 (1.67- 2.33)	Sometimes	S
1 (1.00 – 1.66)	Never	N

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the presentation, analysis, and interpretation of data gathered from the study to identify the demographic profile of the Full-time Permanent Employees of Letran Bataan, employees' participation and involvement in religious activities, and how the employees perceived the relevance of the religious program of Letran Bataan.

1. Profile of the Full Time Permanent Employees of Letran Bataan

The profile of the Full Time Permanent Employees of Letran Bataan in this study are the following: age; gender; religion; Length of service and Department.

1.1 AGE

TABLE 1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25-29	15	32.6	32.6	32.6
	30-39	18	39.1	39.1	71.7
	40-49	10	21.7	21.7	93.5
	50-59	3	6.5	6.5	100
	Total	46	100	100	

1.2 GENDER

TABLE 2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	19	41.3	41.3	41.3
	Female	27	58.7	58.7	100
	Total	46	100	100	

1.3 RELIGION

TABLE 3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Roman Catholic	39	84.8	84.8	84.8
	INC	1	2.2	2.2	87
	Methodist	1	2.2	2.2	89.1
	BornAgain	5	10.9	10.9	100
	Total	46	100	100	

1.4 LENGTH OF SERVICE

TABLE 4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5years	17	37	37	37
	6-10 years	17	37	37	73.9
	11-15years	7	15.2	15.2	89.1
	16-20 years	4	8.7	8.7	97.8
	21-25 years	1	2.2	2.2	100
	Total	46	100	100	

1.5 DEPARTMENT

TABLE 5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	IBED	14	30.4	30.4	30.4
	Registrar	3	6.5	6.5	37
	Auxiliary	5	10.9	10.9	47.8
	College	2	4.3	4.3	52.2

	RPD	2	4.3	4.3	56.5
	LMS	2	4.3	4.3	60.9
	FAD	7	15.2	15.2	76.1
	Admin	1	2.2	2.2	78.3
	HR	3	6.5	6.5	84.8
	APRD	1	2.2	2.2	87
	RA	1	2.2	2.2	
	PrincipalsOffice	3	6.5	6.5	95.7
	Elem	1	2.2	2.2	97.8
	DSA	1	2.2	2.2	100
	Total	46	100	100	

2. Relevance of Religious Instruction in Employees' Social Life.

2.1 Dealing with oneself.

TABLE 6

1. Relevance in dealing with oneself.	WX	SD	DR	RANK
a. I grow in having a deeper self-esteem	3.50	.66	SA	8
b. I am committed with my daily tasks	3.54	.66	SA	7
c. I appreciate things better	3.72	.46	SA	4
d. I learned to reflect on the things I have done	3.70	.47	SA	5
e. I can make decisions easier	3.40	.68	SA	10
f. I think that God is always with me	3.90	.28	SA	1
g. I establish a strong foundation with regards to my faith	3.74	.53	SA	3
h. I perform my assigned tasks with diligence and love.	3.59	.62	SA	6
i. I keep good company with everyone at work	3.48	.69	SA	9
j. I help others without asking for a reward/ recognition.	3.78	.47	S	2
OVER ALL MEAN	**3.64**	**.55**	**SA**	

2.2 Dealing with family members and relatives.

TABLE 7

2.Relevance in dealing with family members and relatives.	WX	SD	DR	RANK
a. I appreciate my family	3.83	.38	SA	1.5
b. I respect/care for my elderly/parents/siblings	3.78	.42	SA	3.3
c. I devise ways to be a responsible family member	3.78	.42	SA	3.3
d. I actively participate in home activities for the welfare of the family	3.67	.52	SA	6
e. I spend more time with my family	3.63	.71	SA	8
f. I trust my family members	3.83	.38	SA	1.5
g. I can open up my problems with my family	3.52	.72	SA	7
h. I assist my family members whenever I see them needing my help	3.78	.42	SA	3.3
OVER ALL MEAN	**3.73**	**.50**	**SA**	

2.3 Dealing with work, workmates and superiors.

TABLE 8

3. Relevance in dealing with work, workmates and superiors.	**WX**	**SD**	**DR**	**RANK**
a. I forgive those who hurt me	3.43	.62	SA	14.5
b. I ask for forgiveness when I hurt them	3.59	.54	SA	9
c. I extend my help when needed	3.74	.49	SA	4.5
d. I patiently understand them	3.46	.59	SA	12.5
e. I honestly correct them when they do wrong things	3.46	.69	SA	12.5
f. I foster strong bond/relationship with my friends	3.61	.49	SA	8
g. I treat them like my own brothers and sisters	3.52	.69	SA	10.5
h. I understand their weakness and failures	3.52	.62	SA	10.5
i. I am accepting of friends regardless of cultural background	3.67	.56	SA	7
j. I treat them with respect	3.70	.47	SA	6
k. I am vocal about my observations in the workplace	3.43	.72	SA	14.5
l. I appreciate their leadership, efforts and concerns	3.83	.38	SA	1.5
m. I value their constructive feedback	3.80	.40	SA	3
n. I am open to their comments and suggestions	3.83	.38	SA	1.5
o. I enjoy working with them	3.74	.44	SA	4.5
OVER ALL MEAN	**3.62**	**.54**	**SA**	

2.4 Dealing with the Church
TABLE 9

4. Relevance in terms of dealing with the Church.	**WX**	**SD**	**DR**	**RANK**
a. I became active in participating in liturgical activities	3.50	.59	SA	4
b. I firmly adhere to Church teachings	3.52	.55	SA	3
c. I participate in church activities (participating in Mass service and charity works, etc.)	3.57	.58	SA	1
d. I encourage my peers to become active in Church	3.33	.67	SA	5
e. I become closer to our priest and parishioners	3.54	.55	SA	2
OVER ALL MEAN	**3.49**	**.59**	**SA**	

2.5 Dealing with the Community
TABLE 10

5. Relevance in terms of dealing with the community.	**WX**	**SD**	**DR**	**RANK**
a. I participate in the community service activities	3.59	.54	SA	7
b. I am a peace-loving member of our community	3.63	.53	SA	4
c. I encourage people to do what is right and just	3.50	.62	SA	6
d. I show respect to every member of the community	3.72	.46	SA	3
e. I respect other beliefs and religion	3.78	.42	SA	1
f. I grow in having a deep sense of love for the country	3.61	.54	SA	5
g. I give due respect and obedience to the authority and other lawmakers/enforcers in the community.	3.76	.43	SA	2
OVER ALL MEAN	**3.66**	**.51**	**SA**	

3. Participation of Employees in Religious Activities

3.1. Eucharistic Celebration

P1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes	3	6.5	6.5	6.5
	Often	4	8.7	8.7	15.2
	Always	39	84.8	84.8	100
	Total	46	100	100	

3. 2. Annual Paghubog

P2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Often	1	2.2	2.2	2.2
	Always	45	97.8	97.8	100
	Total	46	100	100	

1.3. Holy Rosary/Marian Devotion

P3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rarely	3	6.5	6.5	6.5
	Sometimes	7	15.2	15.2	21.7
	Often	15	32.6	32.6	54.3
	Always	21	45.7	45.7	100
	Total	46	100	100	

1.4. Advent Recollection

P4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Often	6	13	13	13
	Always	40	87	87	100
	Total	46	100	100	

3.5. Lenten Recollection

P5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes	3	6.5	6.5	6.5
	Often	6	13	13	19.6
	Always	37	80.4	80.4	100
	Total	46	100	100	

3.6. Year-End Recollection

P6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rarely	1	2.2	2.2	2.2
	Often	5	10.9	10.9	13
	Always	40	87	87	100
	Total	46	100	100	

3.7. Formar: Letranistang Simbahayan

P7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rarely	4	8.7	8.7	8.7
	Sometimes	2	4.3	4.3	13

	Often	15	32.6	32.6	45.7
	Always	24	52.2	52.2	97.8
	7	1	2.2	2.2	100
	Total	46	100	100	

3.8. Outreach Programs

P8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes	3	6.5	6.5	6.5
	Often	11	23.9	23.9	30.4
	Always	32	69.6	69.6	100
	Total	46	100	100	

3.9. Summer Retreat and Recreation

P9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes	1	2.2	2.2	2.2
	Often	4	8.7	8.7	10.9
	Always	41	89.1	89.1	100
	Total	46	100	100	

3.10. Pilgrimages

P10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never	4	8.7	8.7	8.7
	Rarely	2	4.3	4.3	13
	Sometimes	7	15.2	15.2	28.3
	Often	12	26.1	26.1	54.3
	Always	21	45.7	45.7	100
	Total	46	100	100	

4. Correlation of Extent of Involvement to Religious Activities and Perceived Relevance of the Religious Program.

Pearson r Correlation Matrix between the Extent of Involvement in Religious Activities and the Perceived Relevance of Religious Program

TABLE 16

Correlations

	AveA	AveB	AveC	AveD	AveE	AveP
AveA	Pearson Correlation	1	.614**	.731**	.415**	.561**	.517**
	Sig. (2-tailed)		0	0	0.004	0	0
	N	46	46	46	46	46	46
AveB	Pearson Correlation	.614**	1	.606**	.445**	.533**	.339*
	Sig. (2-tailed)	0		0	0.002	0	0.021
	N	46	46	46	46	46	46
AveC	Pearson Correlation	.731**	.606**	1	.559**	.696**	.529**
	Sig. (2-tailed)	0	0		0	0	0
	N	46	46	46	46	46	46
AveD	Pearson Correlation	.415**	.445**	.559**	1	.634**	0.218
	Sig. (2-tailed)	0.004	0.002	0		0	0.146
	N	46	46	46	46	46	46
AveE	Pearson Correlation	.561**	.533**	.696**	.634**	1	.346*
	Sig. (2-tailed)	0	0	0	0		0.018
	N	46	46	46	46	46	46
AveP	Pearson Correlation	.517**	.339*	.529**	0.218	.346*	1
	Sig. (2-tailed)	0	0.021	0	0.146	0.018	
	N	46	46	46	46	46	46

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

TABLE 17

Correlations

		AveP	Overall
AveP	Pearson Correlation	1	.509**
	Sig. (2-tailed)		0

	N	46	46
Overall	Pearson Correlation	.509**	1
	Sig. (2-tailed)	0	
	N	46	46

**. Correlation is significant at the 0.01 level (2-tailed).

Discussion

This part discusses and interprets the results of the study starting with identifying the demographic profile of the Full-time Permanent Employees of Letran Bataan, employees' participation and involvement in religious activities, and how the employees perceived the relevance of the religious program of Letran Bataan.

1.1 Age

The distribution of the Permanent full-time employees by age is shown in Table 1. The age distribution is represented into four groups. The eldest is 50-59 years old and the youngest is 25-29 years old. Fifteen (15) or 32.6% are 25-29 years old, eighteen (18) or 39.1% are 30-39 years old, ten (10) or 21.7 are 40-49 years old, and three (3), or 6.5% of the respondents are 50-59 years old.

1.2 Gender

Table 2 shows the distribution of the permanent full-time employees according to sex. Figures show that there were nineteen (19) or 41.3% who were male and fifty (27) 58.7% who were female. These data showed that there were more female permanent full-time employees than the male.

1.3 Religion

Table 3 shows the different religions of the respondents. Thirty-nine (39) or 84.8 percent of the respondents are dominated by the Catholic religion since they are working in a Catholic School. The respondents who are Iglesia ni Cristo consist of one (1) or 2.2 percent, one (1) or 2.2 percent of respondents are Methodist, and five (5) or 10.9 percent are Born Again.

1.4 Length of Service

Table 4 shows the length of service of the full-time permanent employees in Letran Bataan. Seventeen (17) or 37% are in service for 1-5 years, seventeen (17) or 37% are in service for 6-10 years, seven (7), or 15.2% for 11-15 years, four (4) or 8.7% for 16-20 years, and one (1) or 2.2% for 21-25 years in service.

1.5 Department

Table 5 exhibits the departments where full-time permanent employees are working under. The majority of the respondents are from the Integrated Basic Education Department, making up 30.4% of the respondents. This is to be followed by the Financial Affairs Department with 15.2%, and the Auxiliary Services Department with 10.9%. The Registrar's Office, Human Resources, and Principal's Office make up 6.5% of each office, while the College, Research and Publication, and Library and Media Services, make up 4.3% each. The Administrative Office, Alumni and Public Relations Department, Religious Affairs Department, and the Department of Student Affairs make up the remaining percentage of the respondents with 2.2% each.

2. Relevance of Religious Instruction in Employees' Social Life.

This part discusses the relevance of religious programs in full-time permanent employees' social life.

2.1 Dealing with oneself.

Table 6 presents the rating, frequency, and weighted mean on the relevance of Religious Programs in with self of the respondents. It shows that the majority of the respondents strongly agree with the 3.90 (SA) weighted mean that they think that God is always with them. They Strongly agree with the 3.78 (SA) weighted mean that they help others without asking for reward or recognition because of the religious program, they establish a strong foundation with regards to my faith with a weighted mean of 3.74 (SA), the respondents appreciate things better with 3.72 (SA) weighted mean, they learned to reflect on the things they have done with 3.70 (SA) weighted mean, and they perform my assigned tasks with diligence and love with 3.59 (SA) weighted mean.

The respondents Strongly agree that because of the religious program they become committed to their daily tasks with a 3.54 (SA) weighted mean, they keep good company with everyone at work with a 3.48 (SA) weighted mean, and lastly, in terms of the relevancies of the religious program in dealing with themselves, they can make decisions easier with 3.40 (SA) weighted mean.

In terms of the relevance of religious programs in dealing with self, an overall scale of 3.64 falls under the category of Strongly Agree.

Happy people tend to be productive and law-abiding and also tend to learn well, thus having a positive impact on society. A review of the research shows that Religion significantly affects the level of an individual's happiness and overall sense of well-being. In the vast majority of the studies reviewed, an increase in religious practice was associated with having greater hope and a greater sense of purpose in life.

More frequent attendance at religious services predicts less distress, even when controlling for the normal sociodemographic predictors of this condition. In Byron Johnson's extensive literature review, 65 percent concluded that religious commitment and practice lead to increased self-esteem, while more than 80 percent indicated that religious practice correlates with increased social support.

Thus, involvement in religious practices tends to lead to a favorable self-image and to foster the development of faith, hope, benevolence, and a belief in divine grace as personal spiritual resources of the employees.

2.2 Dealing with family members and relatives.

Table 7 presents the rating, frequency, and weighted mean on the relevance of Religious Programs with family members and relatives of the respondents. It shows that the majority of the respondents strongly agree that the Religious Program is relevant in terms of dealing with their family and relatives because they appreciate their family and trust their family members with a 3.83 (SA) weighted mean. They strongly believe that they respect/care for the elders/parents/siblings and devise ways to be a responsible family member and assist their family members whenever they see them needing their help through religious activities with a 3.78 (SA) weighted mean. The respondents actively participate in home activities for the welfare of their family members with a 3.67 (SA) weighted mean. Lastly, they spend more time with family members with a 3.63 (SA) weighted mean.

In terms of the relevance of religious programs in dealing with family and relatives, an overall scale of 3.73 falls under the category of Strongly Agree.

2.3 Dealing with work, workmates, and superiors.

Table 8 presents the rating, frequency, and weighted mean on the relevance of the Religious Program in dealing with work, workmates, and superiors of the respondents. It shows that the majority strongly agree they appreciate their leadership, efforts, and concerns and are open to their comments and suggestions with a 3.83 (SA) weighted mean. The respondents value their constructive feedback with a 3.80 (SA) weighted mean. It shows that they extend their help when needed and they enjoy working with them with a 3.74 (SA) weighted mean, they treat them with respect with a 3.70 (SA) weighted mean. The respondents accept their friends regardless of cultural background with a 3.67 (SA) weighted mean, they foster strong bonds/relationships with friends with a 3.61 (SA) weighted mean. They ask for forgiveness when someone hurts them with 3.59 (SA), they treat them like their own brothers and sisters, and understand their weaknesses and failures with a 3.52 (SA) weighted mean. It shows that they patiently understand them, and honestly correct them when they do wrong things with a 3.46 (SA) weighted mean. Lastly, they forgive those who hurt them and are vocal with their observations in the workplace with a weighted mean of 3.43 (SA) spend more time with my family.

In terms of the relevance of religious programs in dealing with work, workmates, and superiors of the respondents an overall scale of 3.62 falls under the category of Strongly Agree.

One specific characteristic of the educational profession assumes its most profound significance in the Catholic educator: the communication of truth. For the Catholic educator, whatever is true is a participation in Him who is the Truth; the communication of truth, therefore, as a professional activity, is thus fundamentally transformed into a unique participation in the prophetic mission of Christ, carried on through one's teaching.

Teachers and administrators in a catholic school should be role models and witnesses of good behavior. Thus, they are the people followed by students and should respect and obey as well.

Prime responsibility for creating this unique Christian school climate rests with the teachers, as individuals, and as a community. The religious dimension of the school climate is expressed through the celebration of Christian values in Word and Sacrament, in individual behavior, in friendly and harmonious interpersonal relationships, and in ready availability. Through this daily witness, the students will come to appreciate the uniqueness of the environment to which their youth has been entrusted. If it is not present, then there is little left which can make the school Catholic.

2.4 Dealing with the Church

Table 9 presents the rating, frequency, and weighted mean on the relevance of the Religious Programs in dealing with the Church. It shows that the majority of the respondents participate in church activities with a 3.57 (SA) weighted mean. To be followed, they become closer to our priest and parishioners with a 3.54 (SA) weighted mean and they firmly adhere to Church teachings with a 3.52 (SA) weighted mean. The respondents become active in participating in liturgical activities with a 3.50 (SA) weighted mean and lastly, encourage their peers to become active in Church with a 3.33 (SA) weighted mean.

In terms of the relevance of religious programs in dealing with the Church of the respondents, an overall scale of 3.49 falls under the category of Strongly Agree.

2.5 Dealing with the Community

Table 10 presents the rating, frequency, and weighted mean on the relevance of the Religious Program in dealing with the community. The majority of the respondents respect other beliefs and religions with a 3.78 (SA) weighted mean. It shows that they give due respect and obedience to the authority and other lawmakers/enforcers in the community with a 3.76 (SA) weighted mean and show respect to every member of the community with a 3.72 (SA) weighted mean. The respondents become peace-loving members of the community with a 3.63 (SA) weighted mean and grow in having a deep sense of love for the country with a 3.61 (SA) weighted mean. They encourage people to do what is right and just with a 3.50 (SA) weighted mean and participate in community service activities with a 3.59 (SA) weighted mean.

In terms of the relevance of religious programs in dealing with the Community of the respondents an overall scale of 3.66 falls under the category of Strongly Agree.

3. Participation of Employees in Religious Activities

The percentage of employees' participation in the religious activities of the Colegio is presented in this part of the paper. The researchers specified ten activities that the Colegio offers for the enhancement of the spiritual life of its employees.

3.1. Eucharistic Celebration

Being a Catholic institution, celebration of the Eucharist is a constant since it is the highest form of prayer. Statistics show that the majority of the respondents participate in the Eucharistic celebrations of the Colegio, with 84.8% responding that they always participate in this activity. 8.7% of the respondents attend often, while the remaining 6.5% participate in the Eucharistic celebration sometimes.

3.2. Annual Paghubog

As part of Colegio's opening program for employees every academic year, the vast majority of the respondents always attend the Paghubog with 97.8%. The said program is a series of activities and talks that the employees participate in to be oriented toward facing the challenges of the new academic year.

3.3. Holy Rosary/Marian Devotion

The Colegio's commitment to fulfilling its mission of instilling a special devotion to Mary in its employees is shown in many activities like the praying of the Holy Rosary and celebration of special Marian feasts. 45.7% of the respondents always participate in these activities, while 32.6% often participate in these. 15.2% participate sometimes, and the remaining 6.5% rarely participate. It can be seen from this data that the majority of the employees do not always participate in activities of this nature.

3.4. Advent Recollection

The Advent Recollection guides the employees in gaining a deeper understanding of the faith in relation to daily experiences. This activity also prepares the community for the celebration of the

Birth of Jesus Christ. The majority of the employees constantly participate in this annual event, with 87% responding that they always attend. The remaining 13% often attend the said activity.

1.5. Lenten Recollection

Before going into Holy Week, the employees gather for a day of reflection as preparation for the commemoration of the most important days in the liturgical calendar: the Paschal Triduum (from Maundy Thursday to Easter Sunday). This recollection is an avenue for the employees to reflect on God's saving act through the passion, death, and resurrection of Jesus. According to the statistics, all employees attend the said program, with 80.4% responding that they always attend. 13% of the respondents often

attend, while the remaining 6.5% attend sometimes.

3.6. Year-End Recollection

As part of the Thanksgiving program of the Colegio before ending the year, the employees reflectively look back on the year that has been in relation to their spiritual life. The event is usually held during the vacation period of the Colegio. Statistics show that 87% of the employees always attend this program. The remaining employees often and rarely attend the yearly program, with 10.9% and 2.2% respectively.

3.7. Formar: Letranistang Simbahayan

The said program is relatively new since it was only launched during the Academic Year 2022-2023. The aim of this program is to strengthen the bonds of employees in the Colegio through groups, which in ecclesiastical terms are called Basic Ecclesial Communities (BEC). Because this is a program that is still not solidly established, statistics show that the majority of the respondents do not always attend, with only 24% responding that they always attend. 32.6% of the respondents answered that they often attend, while 8.7% attend sometimes. Those who rarely attend compose 4.3%, while the remaining 2.2% never attend.

3.8. Outreach Programs

The Colegio engages in outreach programs during various days in the academic year. This is a concrete response to the call of the Lord Jesus Christ to love one another as he does (cf. John 13:34). Through these programs the employees are engaged in practices that exhibit charity. 69.6% of the respondents always participate in the said programs, while the remaining respondents often and sometimes attend with 23.9% and 6.5% respectively.

3.9. Summer Retreat and Recreation

The Summer Rest and Recreation is the culmination of the Year-End Recollection. Team-building activities are usually held in this program as part of the employees' recreation before leaving for summer vacation. The vast majority of respondents always attend the activity with 89.1%. 8.7% of the respondents attend often, while the remaining 2.2% only participate in the said activity sometimes.

3.10. Pilgrimages

Pilgrimages are spiritual travels that help in deepening appreciation of culture and faith in a particular place. The Colegio usually goes on pilgrimage in Manaoag, Pangasinan on the first Saturday of October. From the statistics gathered, it can be seen that most of the employees do not regularly attend the said activity, with only 45.7% of the respondents always attending. The remaining 54.3% of the respondents who do not regularly attend responded as follows: 26.1% often attend; 15.2% sometimes attend; 8.7% never attend; and 4.3% rarely attend.

4. Correlation of Extent of Involvement to Religious Activities and Perceived Relevance of the Religious Program.

Shown in Table 16 is the Correlation Matrix using Pearson r for the correlation coefficient of the extent of involvement in religious activities and the perceived relevance of the religious program of the school.

It is shown that perceived relevance in terms of dealing with work, workmates, and superiors has a moderate correlation with involvement in religious activities with r-values of .529 thus rejecting the null hypothesis.

The perceived relevance in terms of dealing with oneself show a moderate correlation with participation in religious activities with an r-value of 0.517 thus rejecting the null hypothesis.

The perceived relevance in terms of dealing with family and relatives show a low correlation with participation in religious activities with an r-value of 0.339 thus rejecting the null hypothesis.

The perceived relevance in terms of dealing with the community shows a moderate correlation with participation in religious activities with an r-value of 0.346 thus rejecting the null hypothesis.

The perceived relevance in terms of dealing with the church show a low correlation with participation in religious activities with an r-value of 0.218 thus rejecting the null hypothesis.

Overall the perceived relevance of religious activities shows a moderate correlation with participation in religious activities with an r-value of 0.509 thus rejecting the null hypothesis.

5. Implications of the Findings as Basis for a Proposed Enhancement Plan to Improve the Religious Program of the School

The institution should develop the critical faculties of employees so that they can relate their Catholic faith to daily life and their social life. The school should continue giving religious activities such as; Eucharistic celebration, Annual Paghubog, Praying Holy Rosary, Retreats, Recollection, Formar, Outreach Programs, RNR, and pilgrimages because with the help of these religious activities employees find meaning and relevance with their social life. Religious programs in the school should raise employees' awareness of the faith and traditions of other religious communities in order to respect and understand them.

The school should present engagingly comprehensive content which is the basis of knowledge and understanding of the Catholic faith. Religious Programs in the school should bring clarity to the relationship between faith and life, and between faith and culture, within self and social life.

The outcome of an excellent Religious Program should be religiously literate and engaged young people who have the knowledge, understanding, and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life. (Religious Education Curriculum Directory p6).

The Religious Program is the "core of the core curriculum" in a Catholic school (Pope St John Paul II). Placing Religious Education at the core of the curriculum in Catholic schools helps the school to fulfill its mission to educate the whole person in discerning the meaning of their existence, since "Religious Education is concerned not only with intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture." (Religious Education Curriculum Directory p4). Furthermore, religiously literate children and young people are able to engage in a fully informed critique of all knowledge, "leading, for example, to an understanding of the relationship between science and religion or history, and between theology, sport, and the human body." (Religious Education Curriculum Directory p4).

SUMMARY, CONCLUSION AND RECOMMENDATION

This chapter presents the summary of the problem, conclusions,

and recommendations about the topic.

Summary

This study was conducted to determine the perceived relevance of the religious program to the social life of the Permanent Full-Time Employees of Letran Bataan. Specifically, the study aimed to identify the demographic profile of the permanent employees as age, sex, religion, length of service, and department, the perceived relevance of the religious activities to the social formation of the respondents, and the extent of participation and involvement in the religious activities attended by the respondents.

A descriptive correlational research method was used in the study wherein 46 permanent full-time employees participated in the study. The tools used in gathering the data included the survey questionnaire which was divided into three parts. Part 1 deals with students' profiles which include their age, sex, religion, length of service, and department. Part II deals with the relevancies of the religious program to the social life of the students in terms of dealing with oneself, family and relatives, work/workplace/workmates, church, and community which is composed of 45 items. Part III deals with the extent of participation and involvement of the respondents in the religious program. The statistical treatments of the gathered data included Percentage, Weighted Mean, and Pearson r.

Summary of the Results

The following are the salient findings of this study;

1. Profile of the Respondents

1.1 Age. Majority of the respondents were 31 to 39 years old;

1.2 Sex. Most of the respondents were female;

1.3 Religion. The majority of the respondents are Roman Catholic;

1.4 Length of Service. Majority of the respondents are in service for 1-10 years;

1.5 Department: Most of the respondents come from the Integrated Basic Education Department

2. Relevance of Religious Instruction in Permanent Full-time Social Life.

2.1 Dealing with oneself. The data reveals that the majority of the respondents always think that God is always with them in terms of dealing with themselves. Yet, found a hard time making decisions easier.

2.2 Dealing with family and relatives. The majority of the respondents appreciate and trust their family members in terms of dealing with family and relatives. Yet, the religious program and activities should do much in terms of spending more time with their family.

2.3 Dealing with work, workmates, and superiors. Most of the respondents appreciate their leadership, efforts, and concerns and open their comments and suggestions. Yet, the religious program and activities should do much in developing the respondents' actions on how to forgive those who hurt them, being vocal about their observations in the workplace, and being open to their comments and suggestions.

2.4 Dealing with the church. The majority of the respondents participate in church activities like participating in Mass service charity work, etc. Yet, the religious program and activities should do much in developing the respondents' on how to encourage their peers to become active in Church.

2.5 Dealing with the community. Most of the respondents show respect for other beliefs and religions in terms of dealing with the community. Yet, the religious program and activities should do much in developing the respondents' participation in community service activities.

3. Participation and Involvement of students in religious activities

3.1 Eucharistic Celebration. The majority of the employees are always participating and involving themselves in the Eucharistic Celebration.

3.2 Annual Paghubog Most of the employees are always participating and involving themselves in the Annual Paghubog.

3.3 Holy Rosary. Most of the employees always participate and involve themselves in praying the Holy Rosary.

3.4 Advent Recollection. Most of the employees always participate and involve themselves in Advent Recollections.

3.5 Lenten Recollection. The majority of the employees always participate and involve themselves in Advent Recollections.

3.6 Year-end Recollection. Most of the employees always participate and involve themselves in every year-end recollection.

3.7 Formar- Letranistang Sambahayan. Most of the employees always participate and involve themselves in Formar.

3.8 Outreach Programs. Most of the employees always participate and involve themselves in the outreach programs.

3.9 Summer Retreat and Recreation. Most of the employees always participate and involve themselves in Retreat and Recreation.

3.10 Pilgrimages. Most of the employees always participate and involve themselves in the pilgrimages.

4. Correlation of Extent of Involvement to Religious Activities and Perceived Relevance of the Religious Program

The data revealed that the Religious Activities promoted by Colegio de San Juan de Letran Bataan are moderately correlated with respondents' Social Life.

5. Implications of the Findings as Basis for a Proposed Enhancement Plan to Improve the Religious Program of the School

There is a need for the school to enhance religious activities and encourage employees to attend and participate in Pilgrimages, Outreach Programs, Formar, praying the holy rosary, attending retreats, and recollections.

Conclusions

The following conclusions were drawn:

1. Profile of the Respondents

The majority of the respondents are ages 30 to 40 and most of them are female. There are more Roman Catholic permanent employees and the majority of the respondents give their service to school for 1 to 10 years. Lastly, most of the respondents are from the Integrated Basic Education Department and Finance Department.

2. Relevance of Religious Instruction in Permanent Full-time Social Life.

2.1 Dealing with oneself. The data reveals that the majority of the respondents always think that God is always with them in terms of dealing with themselves. Yet, found a hard time making decisions easier.

2.2 Dealing with family and relatives. The majority of the respondents appreciate and trust their family members in terms of dealing with family and relatives. Yet, the religious program and activities should do much in terms of spending more time with their family.

2.3 Dealing with work, workmates, and superiors. Most of the respondents appreciate their leadership, efforts, and concerns and open their comments and suggestions. Yet, the religious program and activities should do much in developing the respondents' actions on how to forgive those who hurt them, being vocal about their observations in the workplace, and being open to their comments and suggestions.

2.4 Dealing with the church. The majority of the respondents participate in church activities like participating in Mass service charity work, etc. Yet, the religious program and activities should do much in developing the respondents' on how to encourage their peers to become active in Church.

2.5 Dealing with the community. Most of the respondents show respect for other beliefs and religions in terms of dealing with the community. Yet, the religious program and activities should do much in developing the respondents' participation in community service activities.

2. Relevance of Religious Instruction in Permanent Employees' Social Life.

3.1 Eucharistic Celebration. The majority of the employees are always participating and involving themselves in the Eucharistic Celebration.

3.2 Annual Paghubog Most of the employees are always participating and involving themselves in the Annual Paghubog.

3.3 Holy Rosary. Most of the employees always participate and involve themselves in praying the Holy Rosary.

3.4 Advent Recollection. Most of the employees always participate and involve themselves in Advent Recollections.

3.5 Lenten Recollection. The majority of the employees always participate and involve themselves in Advent Recollections.

3.6 Year-end Recollection. Most of the employees always participate and involve themselves in every year-end recollection.

3.7 Formar- Letranistang Sambahayan. Most of the employees always participate and involve themselves in Formar.

3.8 Outreach Programs. Most of the employees always participate and involve themselves in the outreach programs.

3.9 Summer Retreat and Recreation. Most of the employees always participate and involve themselves in Retreat and Recreation.

3.10 Pilgrimages. Most of the employees always participate and involve themselves in the pilgrimages.

4. Correlation of Extent of Involvement to Religious Activities and Perceived Relevance of the Religious Program

There is a need for the school to enhance religious activities and encourage employees to attend and participate in Pilgrimages, Outreach Programs, Formar, praying the holy rosary, attending retreats, and recollections.

5. Implications of the Findings as Basis for a Proposed Enhancement Plan to Improve the Religious Program of the School

It is implied that it is imperative for the Religious Program to be practiced and given as a requirement to all employees of Letran Bataan.

Recommendations

Based on the foregoing results and conclusions, the following recommendations are presented.

1. Profile of the Respondents

In this study, the researchers utilize the permanent full-time employees of the institution as part of the research study. Although this particular inclusion factor greatly contributed to the development of the research study, it is suggested to include probationary employees as part of the sample. This could yield to more extensive results as their insights shall contribute to the depth of the research findings. Moreover, this could promote inclusivity as every single employee of the institution takes part in both institutional and departmental religious activities.

The school should focus on encouraging employees to be involved in different religious activities to promote them in their daily lives. Also, there is still a need to enhance the religious program to encourage employees to participate in the different religious activities promoted by the school as part of their social life.

2. Relevance of Religious Activities to the Social Life of the Permanent Employees

The researchers utilized holistic and comprehensive data measures to determine how religious activities affect the social lives of the respondents. This is due to the fact that areas like oneself, family members, workmates, church, and community were taken into utmost consideration. The study revealed significant findings such as how these activities implicate work, workmates, and superiors relevant to the enhancement of religious activities implemented by the Colegio. However, these particular findings delve into quantitative data as such limitations can be observed. Thus, in order to add more inclusivity and generalizability to the data, qualitative data through case studies, interviews, and observations using a more strict inclusion of participants may yield more reliable results.

Moreover, other data measures pertinent to the relevance of religious activities to the social activities of the respondents can make the study more comprehensive. As the variable is only limited to such data measures, exploring other holistic implications delving into mental, emotional, and physiological aspects may produce different findings. Examples of these aspects may include, intrinsic and extrinsic factors, environmental aspects, and cultural climate.

3. Participation and involvement in religious activities:

Participation and involvement in religious activities is an integral component of the research study. The researchers opted to include several indicators to determine the extent of how the respondents deal with various religious activities. Areas such as Eucharistic celebrations, devotions, recollections, outreach programs, and pilgrimages are the key components of the study. However, it has been noticeable that a wide array of religious components included in the tradition Colegio de San de Letran Bataan can be assessed for further development of the study. It could be suggested to also include other areas such as activities offered by different extracurricular clubs offered in both college and high school levels. This could yield wider perspectives as the cases of the students' well-being can be taken into consideration. Self-initiated activities conducted by faculty and stakeholders pertinent to religious aspects can also be measured as this, although not entirely, contributes to the culture and tradition of the institution.

As the results of the study yielded lower engagement of employees in activities such as FORMAR, it could be suggested to future researchers to develop studies and proposals that would promote collaboration among employees through a more inclusive religious activity. By enhancing current policies implemented in the institution, the researchers view a more inclusive religious climate for the employees.

As a recommendation, the institution should develop activities toward dealing with their social life, hence, other religious activities should be focused and maintained to develop the social life in terms of dealing with the church to the extent of religious activities. There is a need for the school to maintain and enhance religious activities and encourage employees to attend and participate in Formar, Pilgrimages, Outreach Programs, Retreats, and Recollections.

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