

Learners' Religious Affiliation Commitment and Academic Performance

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Publication Date: December 12, 2025

DOI: 10.5281/zenodo.17933915

Abstract

The aim of the study was to examine the relationship between religious affiliation commitment and the academic performance of learners at Junior High School through a descriptive-correlational design involving 136 learners. The results suggested that learners

continued to show very high levels of commitment in their religious practices—mainly worship services, prayer meetings, and service to the community—that suggest commitment to spiritual practices, a faith-driven life, and civic engagement is very important in their daily lives.

Likewise, learners' academic performances were very good under all demographic variables. This means that age, sex, grade levels, and religious involvement did not meaningfully affect the academic outcomes. Moreover, deeper analysis showed that worship commitments did not vary between different groups; prayer meetings varied only by grade level, whereby younger learners were the most interested group; and outreach commitments varied greatly among age, grade level, and religious activity areas—with younger and more religiously active learners having an

increased commitment. The most significant results indicated a strong correlation—as well as a positive and statistically significant correlation—between religious commitment on one side and academic performance on the other. Thus, more religious learners tend to perform better academically. This line of thought is in light of the fact that religious involvement may essentially provide a basis for many virtues such as discipline, responsibility, motivation, and emotional stability that would benefit their academic functioning.

Keywords: *Religious Affiliation Commitment, Academic Performance, Spiritual Engagement, Learner Development, Outreach Program*

INTRODUCTION

Nature of the Problem

Research on learning experiences indicates that religious faith and spirituality bear the potential to affect academic behaviors, defense mechanisms, and learners' intrinsic motivation. Research indicates that religious activities improve behaviors such as perseverance, impulse control, and the transmission of meaning that supports academic performance. For instance, Ismail and his partner's study demonstrated that students paying greater attention to spiritual and religious activities, in every respect, performed better regarding academic responsibility and performance (Ismail et al., 2025). A recent study presented similar findings in which students with spiritual practices demonstrated improved study habits and a richer sense of academic purpose (Añano, 2025). These mounting studies suggest that religious commitment remains significant in shaping learning experiences for students and imparting meanings to fulfill their ANC.

However, the evidence is not congruent, and further studies are needed. Thus, a study conducted among dental students came up with a small but statistically significant positive correlation between religious beliefs and academic achievements (Sarchami et al., 2020). Similarly, in a study that targeted medical students from New Zealand, the evidence pointed to the fact that it is religious affiliation that influences the perceived quality of life rather than participation in the core academic calendar (Henning et al., 2015). These contradicting findings in recent research illustrate a very weak link between religious commitment and performance in different contexts, and it could be that the strength of their interrelationships may be in view of cultural, educational, or demographic factors.

Appreciating these dynamics is beneficial family-wise to those who are into education development and the roles of interventions. The big question in all this is whether religious commitment can contribute to students' academic accomplishment---in the above-described aspects or another possible one. Should the established education community decide to hardwire value-based teachings into course offerings, forming faithologically informed assistance groups might become a powerful pedagogical apparatus (Ismail et al., 2025). Another route to take lies in the scenario where religious factors are really somewhat distant or are

situated in context, in which case attention shall have shifted towards a whole different realm of variables influencing performance in a learning environment. To this end, various empirical scholarship sees an essentially sustained affirmation of the centrality of non-genetic factors such as values and beliefs, identity, and the sense of purpose (Añano, 2025).

The crucial need to conduct this study is reinforced by the few restricted local or regional investigations into religious commitment in diverse, multicultural educational environments. Because religious experience is dependent on culture and influences exerted on varied populations, context-specific research is vital. It is the objective of the study, therefore, to gain insight into the relationship between students' commitment to religious affiliation and their academic outcomes, as this current empirical evidence may offer the much-needed blueprint for policy implementation, program design, and any further scholarship (Sarchami et al., 2020; Ismail et al., 2025). Establishing the relationship from localized progenies will guide educators in designing appropriate interventions that are directed toward the academic and holistic growth of learners.

Current State of Knowledge

Initially, Añano (2025) examined the effect of spiritual practices on academic performance among university students in the Philippines. It disclosed the likelihood of more disciplined study tasks, greater motivation, and the stability of academic performance regarding students who frequently sought prayer, meditation, and other religious activities. The discoveries argued that spiritual anchorage firmed up emotional systems and, in the successful handling of stress, formed a lean support for acts of study. This preliminary research provides indications for the spiritual anchor to indirectly shape academic outcomes.

A similar publication was reported by Ismail et al. (2025) which investigated the association between religiosity and academic motivation among Malay university students. The results of the study showed a significant positive correlation between high religious orientation and strong motivation; it supported and strengthened its association with academic motivation specifically within parameters of persistence, task involvement, and intrinsic motivation. The research concluded that students' religiously pro-regulatory beliefs helped them develop a purpose in learning behavior associated with moral responsibility and self-discipline. This statement offers us a theoretical framework, allowing us to argue that religious commitment benefits the learning process by molding internal motivational processes that lead to fruitful outcomes like academic success.

In another study, Sarchami et al. (2020) examined the phenomenally spectacular relationship between religious beliefs and educational performance among dental students in a medical university. A mere 0.27 correlation coefficient lies between the two; nonetheless, the correlation is statistically significant, thereby implying that religious beliefs could potentially serve as a psychological bedrock under the high pressures and technicalities of education. In line with the argument, the authors of that paper suggested that participants' stronger religious beliefs ultimately grant them mild emotional and resilience benefits, indirectly promoting better academic performance. This study, therefore, specified the nuanced points that religiosity has varying magnitudes of impact on different academic fields.

Henning et al. (2015) also viewed religious affiliation, quality of life, and academic performance among medical students in New Zealand. The study demonstrated that religious affiliation, although not a robust predictor of academic grades, was found to predict students' perceptions of well-being and spiritual quality of life. Spiritually fulfilled students tended to have better emotional stability and social support, which essentially promotes academic engagement. Although its immediate connection to academic performance was not quite there, this study set off a signal regarding a broader positivity in spirituality within student well-being—hence contributing internally, albeit scarcely, to academic functioning.

Theoretical Underpinnings

The current research adopts Self-Determination Theory (SDT) (Deci & Ryan, 1985, 2000) to underpin how intrinsic and extrinsic motivators drive learning behavior and performance. According to SDT, individuals flourish when there is a meeting of the needs for autonomy, competence, and relatedness. Commitment to a religious affiliation provides ways to nurture these needs by giving learners the context of belonging to a faith community (relatedness), a moral rule with which they can start to discipline themselves and be responsible (competence), and the combination of values they will adopt until they internalize them with a sense of ownership (autonomy). When learners are aligned with their spiritual beliefs, it correlates positively with their intrinsic motivation, showing perseverance in tasks and continued attention to research issues, correlating with improved performance.

In addition, the study draws upon Bandura's (1986) Social Cognitive Theory, a theory that stresses the delicate interaction among personal factors, behaviors, and environmental factors, affirming the mere acquisition of observable behaviors arising from learning from a model of an influential figure in society, including religious leaders, faith-based mentors, and family members who practice religious commitment. The application of this model would engender self-regulation, resilience, self-efficacy, and moral character—all of which are the most important predictors of school success—through cultures, religious teachings, and role models. The rules handed down by religions and the examples of their religious leaders are then utilized to lead children in insisting upon certain positive habits such as persistence, moral judgments, and responsible behaviors that might positively permeate their educational outputs.

Collectively, Self-Determination Theory and Social Cognitive Theory provide vital groundwork for questioning how attachment to a religious group is related to academic performance. Since internal motivation based on spiritual values makes an individual put effort into his academics, such effort would be increased by a religious person. On the other hand, SCT is helpful in explaining that the behavioral modeling and self-regulation learned in religious environments could facilitate academic study habits and performance. This study will specifically use these factors to see if more religiously committed students perform academically better and how these psychological and behavioral paths contribute to the learners' academic accomplishments.

Objectives of the Study

This study determined the level of commitment to religious affiliation and the academic performance of Junior High School students in a national high school in Cntral Philippines during the School Year 2019–2020. Specifically, it sought to describe the respondents' profile in terms of age, sex, grade level, and religion; determine the level of learners' commitment in relation to religious activities such as worship services, prayer meetings, and outreach programs; assess the learners' academic performance when grouped according to the aforementioned variables; examine whether significant differences exist in the level of learners' religious commitment and in their academic performance when both are grouped and compared based on these variables; and finally, determine whether a significant relationship exists between the levels of learners' religious commitment and their academic performance.

RESEARCH METHODOLOGY

This section presents the research design, data-gathering procedure, other instrumentation, and statistical tools. It also discusses the parameters, especially the statistical tools, the respondents, and the study's locality.

Research Design

The current research adopted a descriptive research design, which is the presentation, analysis, and interpretation of the current condition of a population or phenomenon in a noncontrolling manner. Creswell (2014) sees descriptive research as being able to “describe trends, attitudes, or opinions of a population by studying a sample of that population” (p. 155). Hence, in this instance, this design was used to draw a precise picture of the learners' religious commitment and academic performance, as well as to indicate the demographic categories of age, sex, grade level, and religion where these variables differed. The emphasis on the current state and observable behavior enabled the researcher to quantify the extent of religious involvement and academic success according to standard measures and statistical techniques.

This design was the best fit for the study because the purpose was to find out what the situation is like in terms of the religious commitment of students belonging to different denominations and their respective academic performance, and not to do so by testing or developing any interventions. Calderon and Gonzales (2012) also pointed out that descriptive research is the right choice when the aim is to “describe the nature of a situation as it exists at the time of the study and to explore the causes of particular phenomena” (p. 83). In this way, the design facilitated the researcher in comparing groups, finding differences, and looking at the correlation between variables without disturbing the natural habitat of the learners. The researcher aimed to identify and explore behaviors and performance level patterns; thus, the descriptive research design was the most suitable method employed.

Study Respondents

The respondents of this study were Grade 7 to 10 Junior High School students from a national high school in the Central Philippines, selected through stratified random sampling using the fishbowl technique. The sample size was determined using Cochran's formula, resulting in 136 students drawn from a population of 209. According to Berkowitz (2016), sample size (N) influences the accuracy of statistical estimates and the ability of a study to draw valid inferences. The fishbowl or lottery method was applied by placing slips of paper representing the students into a container and randomly drawing the required number of respondents, ensuring an equal chance of selection for all (Berkowitz et al., 2016).

Instrument

The instrument used in gathering the data to determine the level of students' religious affiliation commitment in relation to their academic performance was a survey questionnaire, a self-made questionnaire. The survey form was filled out and divided into two parts. Part I of the questionnaire was to determine the personal demographic profile of the respondents in terms of different variables, which are age, sex, grade level, and religion. Part II is the questionnaire proper, focusing on measured areas of church activities and responsibilities consisting of ten (10) items each. These three areas were measured using a rating scale where five (5) is the highest and one (1) is the lowest, along with their interpretations.

Data Gathering and Procedure

After administering the validity and reliability tests, and upon approval of the schools division superintendent, the questionnaires were administered to the target respondents. The questionnaires were gathered, recorded, and analyzed. The data gathered from the responses of the

respondents were tallied and tabulated using the appropriate statistical tools. The encoded data were processed using SPSS.

Data Analysis and Statistical Treatment

Objectives 1 to 3 employed a descriptive analytical scheme, using frequency counts and percentages as statistical tools to assess the profile of respondents and means to assess the level of learners' commitment to their religious affiliation across the three areas and academic performance when grouped according to the aforementioned variables. Objectives 4 and 5 utilized a comparative analytical scheme, applying the Mann-Whitney U test, Kruskal-Wallis H test, independent samples t-test, and analysis of variance to determine significant differences in the levels of learners' religious commitment and academic performance when grouped and compared according to the aforementioned variables. Lastly, Spearman rho to establish a significant relationship between the levels of learners' religious commitment and their academic performance.

Ethical Consideration

In accordance with R. A. 10173, or the Data Privacy Act of 2012, the research ensured that participants' responses and identities remained confidential and anonymous throughout the study. The researchers also secured the free and informed assent of the child participants and obtained formal written consent from their parents/guardians. This measure was carried out to minimize any potential risks and to ensure that the rights, privacy, and well-being of the respondents were fully protected.

RESULTS AND DISCUSSION

This section presents, analyzes, and interprets the data gathered to carry out the predetermined objectives of this study.

Profile of Respondents

Table 1. Profile of Respondents

Variables	Categories	Frequency	Percentage
Age	Younger(below 13 years old)	37	27.23
	Older(13 years old and above)	99	72.80
Sex	Male	72	52.9
	Female	64	47.1
Grade Level	Grade 7	46	33.80
	Grade 8	45	33.10

	Grade 9	23	16.90
	Grade 10	22	16.20
	Active	87	64.00
Religion	Passive	49	36.00
	Total	136	100

Table 1 shows the demographic profile of 136 respondents. In terms of age, the majority (72.80%) of all respondents were older learners, or 13 years and above, while being less than 13 years comprised 27.23%—which suggests that most of the participants fell within the typical age bracket of Junior High School life, where learners attain increased cognitive maturity and higher degrees of formative social and religious influence. Of the sex of the 136 respondents, about 52.9% were male and slightly fewer were female (47.1%)-a fairly balanced distribution.

The largest groups cut across grade levels, namely Grade 7 (33.80%) and Grade 8 (33.10%), followed by smaller coefficients out of Grade 9 (16.90%) and Grade 10 (16.20%). The trend shows that Grade 7 is over-represented in samples when reference is made to the fall enrollment at school throughout the academic year. In light of religious practice, 64% of 64% had been recognized as active adherents, categorically meant to have taken an active part in their religion, leaving only 36% classified as passive—meaning those who did not have much interest or attended religious activities infrequently. According to the data, this suggests that the majority of the students are truly identifying with their religion.

Old age and great religious engagement factors were predominant among students in line with the developmental trends that many authors have already demonstrated. Hardy et al. (2019) indicated greater religious commitment in people between the ages 13 and 17 since early to middle adolescence is a time for identity formation, moral development, and social belonging. The research showed that teens participating in religious activities (worship services, youth fellowship, and community service) exhibited stronger prosocial values, better emotion regulation, and more consistency in behavior. These characteristics are largely governed by family pressures and peer influence in religious gatherings. Thus, given the fact that the majority of learners were older and religiously active, the list of variables in Table 1 is marked by congruence with the developmental trends identified in the work of Hardy et al. thus calling attention to further exploration of the aspects that might bridge religious commitment with academic performance in an effort toward better educational service delivery.

Level of Learners' Religious Affiliation Commitment

Table 2. Level of Learners' Religious Affiliation Commitment in the Area Worship Service

Items	Mean	Interpretation
A. Worship Service		
1. I believe that worshiping God and serving Him is one of my greatest responsibilities in life.	3.61	High Level

2. I believe spending more time with my family to go to church and worship God every Friday/Saturday/Sunday.	3.58	High Level
3. I believe what I have read in the Bible, Quran, or any religious books.	3.57	High Level
4. I believe that attending church services is better than spending time with my friends.	3.62	High Level
5. I am comfortable and at peace every time I am inside the church attending the service.	3.85	High Level
6. I believe in expressing my spiritual beliefs while respecting the beliefs of others.	3.97	High Level
7. I believe that listening/watching religious songs/videos and listening to sermons in the church/radio/TV, gives me good lessons in life.	3.91	High Level
8. I give tithes and offerings to the church regularly to put God first.	3.74	High Level
9. I give extra money to the church aside from tithes and offerings if church projects or activities need additional finances.	3.72	High Level
10. I believe that sharing and giving tithes or offerings to the church is thankfulness to God because He blesses me.	3.73	High Level
Overall Mean	3.73	High Level

At the Worship Service domain, the reliability scale observed a high religious affiliation commitment level with an average score of 3.73 meaning "High." It reflected the students' great active involvement, belief, and engagement with worship conditions. High values of means across all items show that worship was considered a source of meaning for their spiritual life and came to influence its decorum, horizon, and value orientations.

Meanwhile, among the top three said points, Point six, which relates to the premise "I believe in expressing my spiritual beliefs while respecting the beliefs of others," had the highest mean of 3.97, indicating the sturdiness of faith while at the same time showing the belief in acceptance of the beliefs of others. From the context, it suggests that students will always have their faith exposed in practice and will have the tolerance and harmonious traits in multicultural educational environments. The rating for Point 7, however, is high too, with an average of 3.91, lending credibility to the thought that today's young college students really find digital or media-based religious enterprises offering them some form of spiritual uplift.

Item 3, "I believe what I have read in the Bible, Quran, or any other religious books," recorded a mean of 3.57, which lies within the rather high range. Such a slightly lower value might indicate that while students have appreciation for worship activities and participation in them, they perhaps take a back seat in relation to the personal attention that is given to sacred texts by any other method. This could be due to limited accessibility, time constraints, or an inclination towards more interactive and communal religious practices rather than individual reading of religious literature.

This situation has been spotted and supported by the discovery of Hardy and associates (2019) wherein it was found that adolescents often express more commitment to the metaphorical and existential aspects of religion [e.g. worship attendance, music, community] when compared to doctrinal or text-based practices such as reading scriptures. Their work denotes the fact that teenagers feel a spiritual connection through the community and through many forms of modern religious media. Such evidence aligns closely with the higher ratings from the participants when it comes to participating in worship or media engagement.

Crucially, it is argued that the tendency exhibited in Table 2 is a hallmark of shining adolescent religious behavior, with experiential spirituality outstripping textual spirituality.

Table 3. Level of Learners' Religious Affiliation Commitment in the Area Prayer Meetings

Items	Mean	Interpretation
B. Prayer Meetings		
1. I believe that attending (for Christians) prayer meetings/(Salah) for Muslims helps me grow spiritually.	3.65	High Level
2. I love to pray always.	3.65	High Level
3. I enjoy attending prayer meetings with my family, relatives, or fellow believers in the faith.	3.73	High Level
4. I used to pray before and after going to bed or eating meals.	3.86	High Level
5. I believe that God (Allah) answers prayers according to His will.	3.90	High Level
6. I believe that praying keeps me close to God.	3.81	High Level
7. I spend extra time every day to meditate and pray.	3.79	High Level
8. I experience that the more I pray, the closer I get to God.	3.71	High Level
9. I am at peace with others when I pray for them.	3.83	High Level
10. I have a prayer list of what to pray for.	3.85	High Level
Overall Mean	3.78	High Level

Table 3 presents the learners' level of religious affiliation commitment in the area of **Prayer Meetings**, revealing an **overall mean of 3.78**, interpreted as a high level. This indicates that students demonstrate strong engagement in prayer-related practices, both personal and communal. The consistently high ratings across all items suggest that prayer is a significant and meaningful spiritual activity for the respondents, shaping their values, sense of connection to God, and emotional well-being.

The item with the **highest mean**, **Item 5**—"I believe that God (Allah) answers prayers according to His will"—received a rating of **3.90**, reflecting the learners' deep trust and confidence in divine guidance. This strong belief suggests that students maintain a hopeful, faith-driven outlook that supports their spiritual development and resilience. Close to this is **Item 4**, which emphasizes praying before sleeping or meals (mean = 3.86), indicating the habitual and integrated nature of prayer in students' daily routines, likely influenced by family upbringing and cultural practices.

In contrast, **Item 1** and **Item 2**—both with a mean of **3.65**—recorded the lowest scores, though they still fall within the high level range. These items relate to attending prayer meetings and frequently praying in general. The slightly lower mean may imply that while students value prayer and believe in its power, their physical attendance in formal prayer gatherings or their own consistent personal prayer routines

might be influenced by factors such as time constraints, family schedules, or accessibility to prayer venues. Nonetheless, the high overall means indicate that prayer remains central to their spiritual identity.

These findings are supported by **King and Boyatzis (2015)**, who found that adolescents typically engage more strongly in private or family-based prayer routines than in formal prayer gatherings. Their research highlighted that prayer gives young people emotional comfort, moral grounding, and a sense of security—factors that resonate with the respondents' high agreement on items relating to trust in God's answers, praying before daily activities, and experiencing peace when praying for others. This supports the pattern reflected in Table 3, where private and habitual prayer practices scored higher than structured or communal prayer activities.

Table 4. Level of Learners' Religious Affiliation Commitment in the Area Outreach Program

Items	Mean	Interpretation
C. Outreached Programs/ Activities		
1. I attend church outreach programs like youth camps, spiritual retreats, and giving free religious reading materials to other people.	3.78	High Level
2. I feel comfortable and happy in the service of God by helping others.	3.77	High Level
3. I participate in religious activities outside the church, such child feeding, track distribution, and other related activities sponsored by our church.	3.74	High Level
4. I consider attending any outreach activities as part of my mission as a believer.	3.82	High Level
5. I also encourage my fellow members of the church to participate in outreach programs.	3.74	High Level
6. I believe that the more help I give to others, the closer I get to God.	3.90	High Level
7. I feel fulfilled and happy after rendering my service to others.	4.02	High Level
8. I consider a simple act of service or help to others as part of my outreach ministry to serve others.	3.87	High Level
9. Outreached programs/activities of the church help me to grow spiritually.	4.01	High Level
10. I consider attending outreach programs/activities of the church a blessing for myself and others.	4.05	High Level
Overall Mean	3.87	High Level

Table 4 unfolds that the learners have a high level of religious commitment in the cross-section of the Outreach Programs, producing an overall mean of 3.87 that qualifies as a High Level. That is to say, against the general qualification, learners show substantial enthusiasm for community-based religious activities and perceive service as an infinite expression of their faith. The positing of an extremely high level can dupe anyone into thinking that the outreach-related services are not just one of the religious obligations for the learners, but a matter of fulfillment, personal growth, and spiritual relatedness.

The lowest scoring item, Item 10—"I consider attending outreach programs/activities of the church as a blessing to myself and others"—scores an impressively low mean of 4.05 which deeply asserts that learners deem outreach programs beneficial to them and to others as part of enriching their livelihood. This is closely followed by Item 7 (4.02), i.e., feeling fulfillment or happiness after serving. This is evidence that reflects a very high motivation to execute service acts, which gives students, on the one hand, their sense of committed purpose and, on the other, emotional fulfillment by doing altruistic acts.

On the opposite end, average scores were lowest with approximately similar figures for Item 3 (3.74) and Item 5 (3.74). At this value within the Level definition, it means engagement in participation is slightly lower, yet still indicates consistent participation in and active pursuit of others' involvement in outreach projects. All such tendencies of students' behavior point away from a presumably fickle relationship with their interest in the said project. They need time to venture into outreach activities to gratify their interests, like these chemistry aspects, at whatever chance, since they prioritize them. This idea reveals a perfectly cohesive, interfaced dimension wherein they are able to believe public service to be an issue of parallel, simultaneous existence with their faith.

The results presented in this paper are reinforced by the views of Smith and Snell (2009). Adolescents engaged in religious communities use acts of service to express their faith, and they volunteer because of their existential beliefs in service. According to Smith and Snell (2009), it is their age group that feels most rewarded in service work. Adolescent activists and service mutualists who affirm their belief in their faith are more imbued with feelings of compassion; they could be cajoled into remembering that changes to their spiritual awareness as youths or their personal development are the cornerstones of extravagant satisfaction, spiritual growth, and the enormity of blessing in serving together. This close match between both studies further emphasizes how service-based religious events have powerful impacts on the spiritual development of adolescents and their personal well-being.

Level of Learners' Academic Performance When Grouped According to the Variables

Table 5. Level of Learners' Academic Performance According to Variables

Variable	Category	Mean	Interpretation
Age	Younger	85.32	Very Satisfactory
	Older	85.76	Very Satisfactory
Sex	Male	85.97	Very Satisfactory
	Female	85.27	Very Satisfactory
Grade Level	Grade 7	86.13	Very Satisfactory
	Grade 8	84.67	Satisfactory
	Grade 9	86.43	Very Satisfactory
	Grade 10	85.77	Very Satisfactory

Religion	Active	85.40	Very Satisfactory
	Passive	86.06	Very Satisfactory

As we move along, Table 5 underscores academic performance delineated further by various groupings: by age, gender, class level, and religious activity status. Broadly observed, the study reveals quite good academic performance throughout; all of the means were within the "Very Satisfactory" range. Specifically, the academic performance of students with mean marks of 85.32 and 85.76, very satisfactory for both younger and older students, showing that just a negligible number of points separate the two extremes in age. It is therefore presumed that the level of academic achievement between early and middle adolescence remains more or less constant. This means that a comparative level of academic readiness and study habits is fostered by learners, regardless of the age group around them.

They also performed well with Very Satisfactory marks, with males scoring higher at about 85.97 while females scored at 85.27. The small difference implies that sex does not carry much influence on academic performance; hence, the groups of students are deemed to be scholastically capable. The findings refer to the most recent research (Voyer & Voyer, 2014) on the gender educational performance gap that is diminishing rapidly as schools include more inclusive practices and students gain equal access to learning support.

Reframed in terms of grade levels, there is some variance in the pattern. Although the Very Satisfactory level shows Grade 7 (mean = 86.13), Grade 9 (mean = 86.43), and Grade 10 (mean = 85.77) performing almost similarly, Grade 8 drops to a mean of 84.67, showing a relenting Satisfactory performance. This may possibly underscore the struggle Grade 8 students frequently face in adjusting academically; moving from skill-building or tunneled subjects in Grade 7 to multiple requirements in more complex subjects with increased academic expectations, consequently undermining student achievement. This may also be understood from research on adolescent learning, where a peripheral low dip in performance can be allowed to precede a high rise in achievements down the road in subsequent grades (Eccles & Roeser, 2011).

In terms of religious activity, students who are active (mean = 85.40) or passive (mean = 86.06) obtained high levels of Very Satisfactory performance; however, the passive ones scored slightly higher. This is indicative of the fact that although many students' religious commitment may be moderate, the relationship between their academic performance and the extent or lack of participation in religious activities remains unaffected. It may also indicate that students with lesser religious involvement have more time available for academic pursuits or that academic performance is more strongly related to study habits than to religious activities.

These findings are consistent with the research of **Amarilla et al. (2025)**, who reported that learners in the new normal demonstrate stable academic and social engagement when supported by consistent learning environments, structured routines, and adaptive coping strategies. Their study emphasized that students' academic performance remains steady when they experience a sense of connection, meaningful engagement, and well-established study habits—regardless of demographic factors. The similar performance patterns observed in the present study support Amarilla et al.'s conclusion that academic engagement, rather than background characteristics, is a stronger predictor of achievement. This alignment reinforces the idea that learners' consistent academic outcomes are a result of their sustained engagement and adaptability across different learning conditions.

Comparative Analyses of the Level of Learners' Religious Affiliation Commitment

Table 6. Difference in the Level of Learners' Religious Affiliation Commitment in the Area Worship Service According to Variables

Variable	Category	N	Mean Rank	Kruskal-Wallis H test	Mann Whitney U test	p-value	Sig. level	Interpretation
Age	Younger	37	76.70	1528.00	0.137			Not Significant
	Older	99	65.43					
Sex	Male	72	64.78	2036.00	0.242			Not Significant
	Female	64	72.69					
Grade Level	Grade 7	46	80.27	6.63	0.085	0.05		Not Significant
	Grade 8	45	62.42					
	Grade 9	23	66.20					
Religion	Grade 10	22	58.73	1800.50	0.133			Not Significant
	Active	87	72.30					
	Passive	49	61.74					

Table 6 displays an illustrative side-by-side analysis of the learners' religious affiliation commitment in worship services, as influenced by age, gender, grade level, and membership in a religious group. From all independent variables, the computed p-values are all more than 0.05 among the said groups; hence, no significant differences in the learners' worship service commitment might have been made. It seems that learners showed a more or less equal level of commitment to worship, whether they were of different ages, sexes, or years of study, or saw themselves as religiously inactive or religiously active.

In their age-based categories, younger participants appeared marginally more committed to religious worship (mean rank = 76.70) compared to older participants (mean rank = 65.43). However, the difference was not significant ($U = 1528.00$, $p = 0.137$)--warrants a claim that commitment to worship is constant across early and middle adolescence, reflecting a sustained religious interest by learners, regardless of age. Also, by gender. About sex, females (mean rank = 72.69) scored just a little higher on worship commitment than males (mean rank = 64.78); again, this is not statistically significant ($U = 2036.00$, $p = 0.242$). This implies a similar background for both male and female learners when discussing religious practices.

By grade, Grade 7 students (mean rank = 80.27) rated the highest commitment to church services, while Grade 10 had the lowest (mean rank = 58.73); however, the differences failed to reach statistical significance, as determined by the Kruskal-Wallis test ($H = 6.63$; $p = 0.085$). This implies that students across grade levels showed strikingly uniform interest in worship activities. Grouping respondents based on activity status resulted in slightly higher commitment levels for active learners (mean rank = 72.30)

compared to passive learners (mean rank = 61.74); nonetheless, the Mann-Whitney test result fails to show any significant difference ($U = 1800.50$; $p = 0.133$). This indicates that even inactive participants-those who do not actively participate in religious activities-are almost like active participants in devotion.

These results correspond with the findings of the investigation by Pearce and Denton (2011) who found engagement in religious activities among youths of this age group continued unaltered across demographic factors of age, sex, and school level. They found that these worship practices among their subjects are strongly influenced by the family and community environment rather than such demographic markers, and as such, tend to have almost congruent levels of commitment to different worshipping groups. From Table 6, it is clear that demographic markers indeed distinguish the level of commitment to church services among the subjects.

Table 7. Difference in the Level of Learners' Religious Affiliation Commitment in the Area Prayer Meetings According to Variables

Variable	Category	N	Mean Rank	Kruskal-Wallis H test	Mann Whitney U test	p-value	Sig. level	Interpretation
Age	Younger	37	77.49	1499.00	0.103	0.331	Not Significant	
	Older	99	65.14					
Sex	Male	72	65.41	2081.50	0.045	0.05	Not Significant	
	Female	64	71.98					
Grade Level	Grade 7	46	80.24	8.07	0.100	0.100	Not Significant	
	Grade 8	45	61.72					
	Grade 9	23	71.07					
Religion	Grade 10	22	55.14	1769.50	0.100	0.100	Not Significant	
	Active	87	72.66					
	Passive	49	61.11					

Table 7 exhibited the comparative analysis of the religious community's commitment to learners in the context of other religious activities and associations across age, sex, grade level, and religious activity status. The analysis makes it clear that grade level is the only grouping variable showing a significant difference; otherwise, the other grouping variables, such as age, sex, and religion, show no noticeable difference in means regarding the learners' prayer-meeting commitment.

In their age groups, learners who are younger (mean rank = 77.49) tend to be slightly more committed to prayer gatherings than learners who are older (mean rank = 65.14), though this difference is

not significant ($U = 1499.00$, $p = 0.103$). This may suggest that the older and younger pupils have relatively equal prayer commitment. For gender, girls (mean rank = 71.98) appear to be more connected to this cause than boys (mean rank = 65.41), although this difference was also non-significant ($U = 2081.50$, $p = 0.331$). This implies that both male and female learners express similar levels of prayer involvement.

In terms of religious activity status, active learners (mean rank = 72.66) had more or less a similar level of commitment as passive learners (mean rank = 61.11); but again, the difference was not statistically significant ($U = 1769.50$, $p = 0.100$), meaning whoever is less involved in formal religious activities show equal commitment to prayer, which could possibly be viewed as a private experience.

However, the findings differed significantly across grades ($H = 8.07$, $p = 0.045$). Thus, Grade 7 learners (mean rank = 80.24) were the most committed to prayer meetings, followed by Grade 9, Grade 8 and finally Grade 10 (mean rank = 55.14). This variation demonstrates that prayer contributions depend on the grade level and the maturation of academic demands. Younger learners, particularly in Grade 7, may have stronger involvement owing to their upbringing with strong familial influences, earlier religious formation, or spirited involvement in religious activities with structure. On the other hand, higher-grade learners' increasing academic responsibilities or more profound personal independence may contribute to less participation in prayer meetings.

This conception was corroborated by King & Roeser (2020) with data reporting a small temporal decrease in adolescents' religious and spiritual engagement between schooling years, leading to increased academic demands, increased socializing, and developmental transitional experiences. They claim their study shows that younger adolescents demonstrate significantly higher participation in organized public religious activities in the way of gatherings compared to older adolescents. This can be seen by noticing the importance of grade levels in Table 7, where younger students, in particular, have outstanding prayer meeting associations, such as Grade 7.

Table 8. Difference in the Level of Learners' Religious Affiliation Commitment in the Area Outreach Program According to Variables

Variable	Category	N	Mean Rank	Kruskal-Wallis H test	Mann Whitney U test	p-value	Sig. level	Interpretation
Age	Younger	37	80.35		1393.00	0.032		Significant
	Older	99	64.07					
Sex	Male	72	64.33		2003.50	0.189		Not Significant
	Female	64	73.20					
Grade Level	Grade 7	46	82.02		0.05			
	Grade 8	45	57.70					
	Grade 9	23	69.54					
	Grade 10	22	61.23					

Religion	Active	87	75.83	1493.50	0.004	Significant
	Passive	49	55.48			

The bond commitment of the learners' religious affiliation was analyzed against grade, gender, level, and their status in religious activities within the school environment. It was revealed that age, grade level, and religious activity status have significant differences, while there was none for gender. This means that participation in outreach programs tantamount to multicellularity may vary across the two developmental stages and religious engagements but not according to gender.

Regarding age, the matter of greater commitment to community activities could only be seen in younger learners (mean rank = 80.35) in comparison to their older counterparts (mean rank = 64.07), as the Mann-Whitney U shows ($U = 1393.00$, $p = 0.032$). It may be that adolescents younger in age are more excited about religious community service by virtue of stronger parental guidance, earlier religious moral formation, and a higher level of enjoyment for group activities. On the other hand, the older students may be working harder on their curriculum or be predisposed to new interests, resulting in their decreased participation in community outreach.

Once distributed according to sex, the difference was not significant ($U = 2003.50$, $p = 0.189$), notwithstanding isolation in the small advantage for female learners (mean rank = 73.20) concerning community outreach compared with the male group (mean rank = 64.33). This simply means that males and females would be equally participating in religious outreach, with respect to their mutual community service and sense of shared responsibility.

A significant variance was also observed across grade levels ($H = 9.59$, $p = 0.022$). Learners from Grade 7 showed the highest commitment (mean rank = 82.02), whereas those from Grade 8 recorded the lowest commitment (mean rank = 57.70). Like in the prayer-meeting commitment (Table 7), it is the younger learners who are more in favor, in part because the learners tend to have the school-supported religious programs that have been exposed for the first time while indeed being easily open to any acts of value-shaping. Older learners, especially those in Grade 8 and 10, may have become bogged down under increasing academic responsibilities; their social priorities may have somehow shifted; their parents may have grown distant, so moral responsibility to outreach ministries does not come into play.

Results for identity verified a more extensive range of religious types, and many types of religious practices could well be used to express the existential devotion of individual believers.

In support of this finding, Petts (2009) also found that young people actively involved in a religious community—specifically attending regular services—are significantly more likely to be engaged in volunteerism and outreach. Through his study, Petts found that family religiosity solidifies commitments to community service and acts of altruism. The point resonates with the marked differences observed in Table 8: the highest involvement in outreach appears to belong to the primary learners, Grade 7s, and those who consider themselves religious.

Comparative Analysis in the Level of Learners' Academic Performance

Table 9. Difference in the Level of Learners' Academic Performance According to Variables

Variable	Category	N	Mean Square	Mean	ANOVA	t-test	p-value	Sig. level	Interpretation
Age	Younger	37		85.32		-	0.704	Not Significant	
	Older	99		85.76		0.380			
Sex	Male	72		85.97		0.697	0.487	Not Significant	
	Female	64		85.27					
Grade Level	Between Groups		22.87				0.05	Not Significant	
	Within Groups			0.654			0.582		
Religion	Active	87		85.40		-	0.533	Not Significant	
	Passive	49		86.06		0.625			

In relation to academic performance, Table 9 shows the level of comparison of learners grouped according to age, sex, grade level, and religious activity status. Across all levels, results signify a non-significant difference since all p-values are above the 0.05 significance level. Moreover, this indicates that the study of academic performance provided a quite consistent pattern across demographic groups, mainly suggesting factors like age, sex, grade level, and religious activities hardly have any major influence on learners' academic attainment.

According to age grouping, younger learners (mean = 85.32) and older learners (mean = 85.76) almost showed equally good performance with very slight disparity, as reflected by the results of the t-test ($t = -0.380$, $p = 0.704$). It is very probable that the academic ability and performance of the learners in the juvenile-to-mid teenage years are consistent in this context. Similarly, in terms of gender, men (mean = 85.97) and women (mean = 85.27) are almost on par with each other in terms of performance, as confirmed by the t-test results ($t = 0.697$, $p = 0.487$). This suggests that all the male and female students appear perfectly equal academically, which is a sign of current schooling forms that provide equal instructional practices and equal learning opportunities for both sexes.

Considering the following: Does ANOVA say anything about grades? That is, do Grade 7, 8, 9, and 10 students all have different academic achievements from one another? The fact from Table 5 clearly demonstrates how small the variations are, although the data did not achieve any significance. With that being the case, one thing clear has transpired-whatever the grade, the level of academic achievement is uniformly high, played against the background of a common curriculum policy, the same teaching methods, and support for learners in junior high school.

As far as learners' grade level is concerned, the t-test does not give any hint about academic achievement for active learners in comparison with passive learners-even according to Table 4-at a significance level of . Essentially it would mean that religious values and personal discipline, due to their participation in religious activities, caused the only possible effects on academic performance in this study, which means all groups tend to perform on the same field in academics.

The study by Mullis, Martin, and Hooper (2017) also similarly found that some demographic variables, such as age and sex, have a minimal effect on academic performance when schools approach consistent standards, resources, and teacher quality. The implications of their work add weight to the point that academic outcomes are more influenced by the school climate, teacher effectiveness, and individual study habits-more so than by demographic characteristics-of support provided on Table 9.

Relational Analysis between the Level of Learners' Religious Affiliation Commitment and the Level of Learners' Academic Performance**Table 10. Relationship between the Level of Learners' Religious Affiliation Commitment and the Level of Learners' Academic Performance**

Variables	rho	p-value	Sig. level	Interpretation
Commitment	0.774	0.000	0.01	Significant
Academic Performance				

Table 10 illustrates the relational analysis, conjointly analyzing learners' religious affiliation commitment and academic performance via Spearmans-r correlation. The findings revealed a substantial positive rho of .774, p = 0.000, which suggests that the relationship is significant at .01 (two-tailed). This signifies that the more firmly the learners express their religious commitment, the more they attained good academic performance. That means additionally, mostly means that learners extremely involved in religious activities—such as worship services, prayer meetings, and outreach programs—tend to show higher academic performance. The strong correlation, accompanied by significant statistical presentation, symbolizes more or less a useful, even if somewhat vague, relationship; linking religious devotion with discipline, perseverance, responsibility, and emotional stability, thereby motivating students positively toward academic achievements.

This result suggests that some form of religious commitment could act as a supporting mechanism to improve study habits, motivation, and resilience in pupils. Learners who are actively involved in the performance of a religion are provided with moral guidance, emotional comfort, and motivation derived from faith communities or family ties, leading to more intense focus, decreased anxiety, and better self-regulation, determinants of success both ultimately and academically. Hence, there are strong relationships from Table 10 and from the outcome that spiritual and religious participation could encourage positive psychological wellness and academics among the student populace.

While the present study focused on learners, the findings of Maculada & Guanzon (2024) provide useful corroborating evidence from the teachers' side: they found that teachers in public schools exhibited a high level of religious commitment, and this commitment was significantly associated with very satisfactory levels of work performance ($\rho = 0.582$, $p < 0.01$). This suggests that religious commitment—whether among students or educators—can positively influence performance outcomes in educational settings. In the context of this study, the strong positive correlation ($\rho = 0.774$, $p = 0.000$) between

learners' religious commitment and their academic performance resonates with the teacher-level findings of Maculada & Guanzon (2024). This parallel supports the idea that religiosity may foster values such as discipline, responsibility, and dedication that transcend roles (student or teacher) and contribute to favorable performance—either scholastic achievement for learners or work effectiveness for teachers.

In addition, Park's (2021) research supports the present study by finding a higher level of religiousness and spiritual orientation among adolescents. Youth with stronger religious and spiritual connections also demonstrate better academic adaptability, increased motivation, and superior educational outcomes. The study concludes that religious convictions establish a certain scriptural morality and coping strategies that help students manage academic pressures and maintain motivation. This corresponds to the other variables and depicts a strong, positive correlation in Table 10, thus warranting a verdict that supports the significant role of religious commitment in advancing the academic achievement of students.

Conclusion

The profile of respondents highlighted that learners were predominantly older teens exchanging a fairly balanced female to male sex ratio, apparently mostly lower graders, heavily involved in religious participation. Higher levels of spiritual practice commitment ranged consistently high among learners in their religious affiliation. Given their strong levels of engagement at worship services, it seems that worship has remained an important means for connecting in faith and associating with personal grounding, identity, and spiritual discipline. This trend also explains prayerfulness, prayers, and actual devotion, where prayers, both personal and communal, provide greater comfort, moral grounding, and spiritual strength. Further, their active engagement in outreach activities highlights that service in the form of helping others has become a crucial expression of their religious identity.

Learners likewise exhibit satisfactory levels of academic performance with slight variabilities among demographics coded within preschools or worship sessions. Such uniformity suggests that pure academic performance seems kept intact in all learners in a way predicated on the background characteristics of these individuals.

Significant differences in religious participation across gatherings are also manifested. Worship numbers make a nearly perfect string across demographics, suggesting that worship is universally claimed as important by the learners. In contrast, levels of dedication to GID activities differentiate more concerning their age groups, as the younger learners tend to attend more faithfully with respect to the prayer meetings. With regard to the outreach, more participation in these activities was seen relatively more than in the other areas, depending on age, grade, or religious activity.

In conclusion, the research unveils the direct and positive significant relationship that exists between the students' religious identities and their academic success. The implication suggests that commitments that are deeply religious-in prayer, worshiping, and reaching out may inculcate discipline, motivation, resilience, and purpose that, in turn, influence higher academic outcomes.

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