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THE LEVEL OF MORALITY AND RELIGIOSITY OF STUDENTS IN A PHILIPPINE ACADEMIC INSTITUTION: THE BASIS FOR THE CORE VALUES FORMATION

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Abstract

This paper determined the level of religiosity and morality of the students. This utilizes descriptive survey and correlational design that use quantitative data. In this approach, the researcher primarily use post positivist claims for developing knowledge and employ survey to collect data. The survey design will yield holistic views of the respondent regarding morality and religiosity through statistical inquiry. The correlational design will measure the degree of association between two or more variables using also statistical procedure of correlational analysis. The respondents are male and female belonging to different age brackets. Most of the respondents are Roman Catholics since Catholicism is still the religion in the Philippines that has the most number of believers. The result reveals that the power of media, side by side with one's family and environment can be influential to a person's religiosity and morality. Despite the varying views among the respondents, it was found out that there is a significant relationship among the two variables specifically on factors such as family's social spectrum and the perceived religious effects of the chosen media. This study is a replication of another study about the religious perspective of students conducted in the same university.

Keywords: Religiosity; Perspective; Society; Grounded Theory Approach; Descriptive- Survey Design.

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1. Introduction

1.1. Background Rationale

As the application of scientific knowledge through technological development and innovations continue to prosper, new ideas come into place every day. It is a fact that, technological information increases exponentially, which means that scientific knowledge doubles every several years. This is due in part to an "information explosion" that may include also the

advances in storage, retrieval and communication of data. The said advancement in technology leads to improvement and increase in knowledge and information that completely and irreversibly changed the way people think, interact, play, work, travel, meet, do business and worship. In other words, societies will be forced to adapt and embrace to the changes being brought about by the said improvements. The internet for example has revolutionized the interactions of people through electronic networking. Information can be disseminated to million internet users around the world within seconds (Houghton Mifflin Harcourt, 2016). While it is true that this invention has revolutionized peoples interactions by providing exciting new possibilities for electronic communications, many critics argue that there exists a dark side to this information tool. In fact, even Pope Francis himself and other known personalities around the world were alarmed to the reckless dissemination of inaccurate or non-verifiable information or commonly known as fake news that flood the internet. This is now even utilized in political campaign strategies by our politicians. Through the internet, anybody including children can access and download any kind of information that includes fake news and pornographic materials. Children can even play erotic games or even trade sexual messages in porn web sites. There were even cases of parents peddling their young and unsuspecting children to sexual predators abroad also through the internet. This somehow validates what the unknown author says, “technology has connected the world but unfortunately, it disconnected all human beings”.

In recent years, a scientific advance in biotechnology has also gain prominence, although many of the discoveries in the practice of medicine were controversial. The said advances includes, reproductive technologies, genetic engineering, and surrogate parenthood. For obvious reasons, many people believe that most of these advances in medicine were of big help for sustaining life, however, other people especially those coming from the religious groups oppose it. The said advances have raised many potential and difficult moral, ethical and political questions. These questions pushed many scholars to look for ways that may lead to positive steps for social and political action to protect communities against negative consequences of global change and social transformation. Leaders must therefore look into the macro-social forces and the local experiences, traditions and identities of the communities before adapting new trends (Castle, 2015).

In the name of respecting individual rights, the traditions, values, religious belief and morals are endangered of being violated. Television shows today are sometimes conceived as a mind conditioning tool, to help people accept new ideas. Ideas such as, being normal for a girl to be a solo parent, or be impregnated, or choose whether or not to continue the conception of the child in her womb and divorce husbands. That it is also normal for a male to have multiple wives, impregnate their girlfriends, become a solo parent too and apply for legal separation or annulment when marriage goes sour. Another idea that is also being peddled by the mass media, that it is just normal and ordinary to be unfaithful to your spouse, especially when a new one would come who is much better than the first. A more controversial idea is introduced to the Filipino society today is the acceptance of the same sex couples by legalizing the same sex marriage. The stereo type ideas contrary to these new ones are considered double standard and need to be changed.

Social agencies can strengthen and eventually reinforce the characters of individuals. The church is one of the many important agencies of socialization. It provides the spiritual and moral needs

of the members of society. People learn the norms of conducts and codes of behavior set forth by every religious institution. What is right and what is wrong are delineated and prescriptions for rewards and punishments are made. Concepts of heaven and hell motivate individuals to do what is good in order to be at peace with his maker (Panopio, 2002, Agaton, 2010 & Bautista, 2016). The Church as the promoter of morality plays three important functions in the society. First, it plays as the social culture of co-existence organization. Second, the internal regulator and personal judge of individual deeds and thirdly, the internal law of action in terms of good and evil. However, the church cannot resist temptation, aggression and injustice that are products of real contradictions of life. The innovations and technological advancement that brought about radical change. A number of new developments, philosophical and pseudo-philosophical concepts, borrowed cultural values and value system appeared in the communities (Bezaro, 2015). This leads to the implementation of such ideas that somehow change some community traditions and values. Despite all these, many churches are doing its best to maintain and protect what they believe.

Another agency of socialization is the school. The educational institution form, transform and enhance the character of individuals. Every educational institution engaged in the formation of persons towards becoming professionals in the country looks forward to have the best products as it could possibly have. Its primary concern centers on who or what its students ought to become. The emphasis has to be on combining a broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides opportunities of lifelong education and lays a foundation for learning throughout life. That is why, in the basic education, on top of other academic subjects, the students are required to take values education subjects. In public schools, state colleges and universities, where students do not have the opportunity to study religious education, values education is merely incorporated in all subject areas. Teachers are required to integrate in their subjects the moral implications for values formations of learners. This is for purposes of coming up with a well-rounded and holistic personality of every learner. Teachers prepares students to compete not only in their field of specialization, but more importantly to imbue them with what is moral. This is done to transform them into becoming future professionals equipped with values in different fields of practices locally and abroad (Moga, 2007, Corpuz, 2007 & Bautista, 2016). The character of every teacher plays a very important factor here.

Leyte Normal University, is one of the state university in the Philippines that caters teacher education. As such, it become a pillar in teacher education in the region with other courses in the arts and sciences and management and entrepreneurship. It must not only provide quality and relevant academic training but moral training as well. One of the problems that beset the university is on the aspect of ethical realm during the years of formation of the students whereby through their learning experiences, students can imbibe and likewise manifest both the ethical and the unethical practices of their mentors. It is worse when only the unethical practices come out to be readily recognizable in the mentors' practices thereby totally and negatively affecting the welfare of the teaching profession and eventually stains the quality of the graduates of the university. In Leyte Normal University, the personal notion of values of the students, dictates its effects on their personal life and actuation towards their individual action. Thus, there is a need to determine the personal conception of the university's students with regard to religiosity and analyze if their ideas are in conformity with the well-founded notions as written and explained in

the different schools of thought or religious denominations. Obviously, religious beliefs have become foundations of moral systems in a group or society. This step would create a unified notion that would propel the university to a strong promotion of morality in the university.

2. Framework of the Study

This study is anchored on the following theories, the Psychological Foundation of Education of Jean Piaget, Social Influences in Cognitive Development of Vygotsky, the Social Learning theory of Bandura as supported by the literary work of Rousseau, the concept of Cognitive Dissonance as coined by Leon Festinger and the concept of the Split-level Christianity by Jaime Bulatao.

Piaget believed that the students as learners discover their individual talents and abilities according to the stimuli that stir their curiosity and interest. The teacher guide the learners' own discovery and knowledge (McLeod, 2009 & Dasen, 1994). Every teacher should aim to bring about changes for the better in the light of the principle involved in learning experiences of the individual student inside and outside the classroom. This is also known as learning by doing, where teachers guide the students in what they do. Thus, as guides, the moral turpitude of the teacher plays a vital role. Learners' behavior changes as a result of observing other behavior and its consequences. Learners usually follow and imbibe the things they observe. Through observation, learners create ideas or concepts on how behavior is limited and performed to serve as guides to any action.

Vygotsky, like Piaget, believed that young children are curious and actively involved in their own learning and the discovery and development of new understandings/schema (McLeod, 2007 & Shaffer, 1996). He believes in social transmission an important factor for cognitive development of the child learner. However, Vygotsky placed more emphasis on social contributions to the process of development, whereas Piaget emphasized self-initiated discovery. Much important learning by the child occurs through social interaction with a skillful tutor. The tutor may model behaviors and/or provide verbal instructions for the child. Vygotsky refers to this as co-operative or collaborative dialogue (McLeod, 2007 & Shaffer, 1996). The child seeks to understand the actions or instruction provided by the tutor often, the parent or teacher, and then internalizes the information, using it to guide or regulate their own performance. This theory will be utilized to know how the students were able to come up with those ideas about morality and religiosity. Where they influenced and shaped by the people and social environment around them? Was it the organizational culture that sanctioned it?

Bandura states that behavior is learned from the environment through the process of observational learning. Children observe the people around them behaving in various ways (Bandura, 1961). In this theory, learners observe people around them, who they call models. These models that surround them include parents within the family, television characters, friends within their peer group and teachers at school. These models provide examples of behaviors that are observed and can be imitated. Learners most of the time pay attention to these models and copy their behavior. And at the later time they may imitate those behavior they observed regardless of whether these behavior are appropriate or not.

Rousseau said that man by nature is inherently good (Michele, 2007 & Bloom, 1991). Man was born capable of sensation and from birth is affected in diverse ways by the objects around him. As soon as man becomes conscious of his sensations he is inclined to seek or to avoid the objects which produce them, at first, because they are agreeable or disagreeable to him. And later because he discover what suit or not suit him. And ultimately because of the judgments he pass on them by reference to the idea of happiness or perfection which he gets from reason. However, the inherent goodness of man is corrupted because though he is free but he is “chained everywhere”. This is an expression of his belief that man is corrupted by the evils of society. People must establish set of rules and norm that would govern them.

As a prime supporter of education, Rousseau emphasized that man should be allowed to express himself so as to produce a well-balanced and a free thinking individual. Because according to him, we are born weak, we need strength; helpless we need aid, and foolish we need reason (Michele, 2007 & Bloom, 1991). All that we lack at birth, all that we need when we come to man’s estate, is a gift of education. Mans’ behavior therefore, is developed through his/her free interaction with his/her fellow human beings. What man would become depends on what the society offers. The society influenced man and eventually transforms him/her to become what he/she is. The Leyte Normal University for its part, has a mission to integrate morality training not only to the students but more so, the formators specifically, the faculty and staff. Their role is so vital that they too need to be evaluated and retrained to conform to task of forming morally sound graduates.

This study recognizes the possibility of the utilization of the different values that would somehow influence ethical practices of that is dependent on the organizational vision and mission of both the state and the school. The state on its part has directed the educational institution to frame values orientation programs to be incorporated to school instruction and activities that promote the continuity between religious morality and bureaucratic norms. This is evident on the laws enacted by the state as mentioned, for the said purpose.

In the process of learning and development, sometimes man is confronted with two or more conflicting cognition such as ideas, values, beliefs or emotional reaction. This produces a feeling of discomfort leading to an alteration in one of the attitudes, beliefs or behaviors to reduce the discomfort and restore balance. Such theory is called cognitive dissonance coined by Leon Festinger (McLeod, 2008). He believes that, to be able to cope up with such feeling, man must focus on more supportive belief or behavior that outweighs the dissonant one existing in him. Man must also reduce the importance of the conflicting belief and change the same so that it would be consistent with other beliefs and behavior.

This theory somehow supports the study conducted by Jaime Bulatao, Split-level Christianity, wherein Filipinos tend to join religious activities yet commit cultural practices which are deemed as unethical in the context of public office. In a sense, only those who view the continuity between the religious and the secular realm manifest consistency of morality.

The theories mentioned above supports the beliefs that man’s nature is highly influenced by the kind of society or environment where he/she is in. Individuals choose the kind of life he/she wanted to follow with the idea that such choice would give him/her the goodness that he/she

wanted to attain. With closer observation, it may be deduced from this fact that individuals who were exposed to religious and moral education are at an advantage of understanding the philosophy, the theoretical concept, and the connection of religious education with what is moral. This place them at a higher and better chance of practicing what is known to them such as religiosity and morality, in the society. As the latin saying goes “nemo dat quod non habet” which means nobody gives what he/she does not have. However, what is moral can still be understood and put into practice with every learner striving to be the best in their chosen field of profession.

The main thrust of this study is to determine the level of morality and religiosity of faculty of Leyte Normal University as bases for intervention program.

Specifically this study would like to answer the following questions:

- 1) What is the demographic profile of the LNU Students in terms of the following; gender, age, marital status, membership to religious and morality movement, type of school previously attended level of exposure to media Parents background as to their educational attainment, occupation, social class and moral conviction and places where the respondents live.
- 2) What are the respondents’ personal views about religiosity and morality?
- 3) Is there a relationship between religiosity and morality as perceived by students with their demographic profile?
- 4) What intervention activities may be proposed based on the result?

3. Methodology

This study is a descriptive survey and correlational design that utilizes quantitative data. In this approach, the researcher primarily use post positivist claims for developing knowledge and employ survey to collect data. The survey design will yield holistic views of the respondent regarding morality and religiosity through statistical inquiry (Creswell, 2012). The correlational design will measure the degree of association between two or more variables using also statistical procedure of correlational analysis (Creswell, 2012). Library research, more particularly on the different principles and ideas about religiosity and morality will be employed. Focus Group Discussion (FGD) with grounded theory approach, an inductive way of analyzing data was employed.

The questionnaire consists of three parts: Part I: solicit the data of demographic profile of the selected students of LNU such as age, educational attainment, family and educational background, religious group where they belong. Part II-A was made of questions that identify the levels of religiosity of the students of LNU. The said test is comprised of five religious components namely, knowledge, beliefs, behaviors, practice and consequence. These components were grounded in the combined idea of Gerhard Emmanuel Lenski and Charles Y. Glock.

Knowledge pertains to having basic ideas about the existence of God and religion. Beliefs include the acceptance of doctrines, such as the existence of heaven and hell and life after death. The behavioral component includes participation and attendance to religious services and

activities. The practices component includes the affective relation of the individual to his God and to his fellowmen. The consequence of religiosity includes the emotional, physical and spiritual well-being of the individual as a result of his religious living.

Part II-B was made of questions that identify the levels of morality of the respondents. The said questionnaires also contain the five religious components found in part I of the said questionnaire, such as knowledge, beliefs, behavior, practice and consequence. Part III was made of questions that identify the personal perceptions or views of the respondents about religiosity and morality.

The said questionnaire was validated by conducting a dry run at the Eastern Visayas State University (EVSU), in Tacloban City. The researcher will employ in-person or face-to-face survey to be able to solicit information directly from a respondent (Rea, L. & Parker, R., 2005).

In order to obtain a holistic data on of the respondents' views on morality, the study utilized the Statistical Package for the Social Sciences (SPSS). To determine significant relationship or association between demographic and personal factors and morality, respectively, the contingency coefficient was used. This is a chi-squared based statistics measuring the degree of relationship or association of dependence of the classifications in a frequency table.

In this study, the respondents were the students of LNU, Tacloban City, Leyte, Philippines. Their where 6,230 students enrolled, however, only 623 were chosen to answered the questionnaire.

4. Results and Discussion

4.1. Demographic Profile of Respondents

Table 1 presents the demographic prolife of Leyte Normal University students. Frequencies and percentages were computed to show the demographic and personal profile of respondents. This is a chi-squared based statistics measuring the degree of relationship or association of dependence of the classifications in a frequency table. It shows that out of 623 numbers of respondents, 431 or 69.18% were females and 192 or 30.72% were males. Obviously this paper was done in a university were female students outnumbered the males.

The respondents were mostly in the 10-19 brackets that constitute 570 or 91.49 %, followed by 20-29 that constitute 50 or 8.03%, and 30-49 bracket that constitute 3 or 0.48%. As to their civil status, 621 or 99.68% were single and 2 or 0.32% were married.

The table further discussed, that majority of the respondents are Catholics that constitute 566 or 90.85%. Born Again Christians comes next with 35 or 5.62% of all the respondents. It is followed by members of the Iglesia ni Kristo with 9 or 1.44%, then 5 or 0.80% were members of the Latter Day Saints, 3 or 0.48% were Jehovah witness, 2 or 0.32% were member of the Dating Daan and 1 or 0.16% respondent for the Islam, Jesus is Lord Movement and the Methodist Church respectively.

The table also reveals that out of 623 total respondents 534 or 85.71 % were products of public school from pre-elementary grades to college and 89 or 14.29 % were products of private schools from elementary to Secondary school Therefore, the majority of the respondents were products of public school from pre-elementary to college.

Most of the respondents are exposed to the broadcast media rather than the print media. The table reveals that majority 270 or 43.34 % of the respondents very often use the television, 198 or 31.78 % very often use the internet and 109 or 17.50 % very often use the radio, and 65 or 10.43% very often read the newspaper. Nevertheless, all of them are exposed to media one way or the other, which may propel one to think that all have access to information.

In this table, respondents are obviously male and female but belonging to different age brackets where female-respondents have taken the greater cut. With regard to membership in religious and morality movement, the Roman Catholics dominated it because of the fact that the Philippines is a catholic nation. Demographics postulated by the government clearly states that Catholicism is still the religion in the Philippines that has the most number of believers. Islam may be the next in the government's list but since Leyte Normal University is situated in the Visayas region, it is not the case. The data reveal that, Born Again Christians come next. Most of the respondents were product of public school system.

Table 1: Demographic Profile of LNU Students

	Students	
	N	%
Sex		
Male	192	30.72
Female	431	69.18
Age		
10-19	570	91.49
20-29	50	8.03
30-49	3	0.48
50-65	0	0.00
Civil Status		
Single	621	99.68
Married	2	0.32
Widow/er	0	0.00
Membership in Religious and Morality Movement		
Roman Catholic	566	90.85
Born Again Christian	35	5.62
Iglesia ni Kristo	9	1.44
Latter Day Saints	5	0.80
Jehovah's Witness	3	0.48
Dating Daan	2	0.32
Islam	1	0.16
Methodist	1	0.16
Jesus is Lord	1	0.16
Type of School Previously Attended		
Private (Pre-Elementary to College)	0	0.0

Private (Pre-Elementary to Secondary)	89	14.29
Private (Pre-Elementary to Elementary)	0	0.00
Private (College to Graduate School)	0	0.00
Public (Pre-Elementary to College)	534	85.71
Public (Pre-Elementary to Secondary)	0	0.00
Public (Pre-Elementary to Elementary)	0	0.00
Public (College to Graduate School)	0	0.00
Level of Exposure to Media (Newspaper)		
Very Often	65	10.43
Often	129	20.71
Slightly Often	229	36.76
Seldom	183	29.37
Never	17	2.73
Level of Exposure to Media (Radio)		
Very Often	109	17.50
Often	233	37.40
Slightly Often	134	21.51
Seldom	128	20.55
Never	19	3.05
Level of Exposure to Media (Television)		
Very Often	270	43.34
Often	222	35.63
Slightly Often	93	14.93
Seldom	24	3.85
Never	14	2.25
Level of Exposure to Media (Internet)		
Very Often	198	31.78
Often	228	36.60
Slightly Often	130	20.87
Seldom	60	9.63
Never	7	1.12
Total	623	100

Table 2 shows the distribution of respondents as to their parent's educational attainment, parent's occupation, parent's social class, respondents father moral conviction, respondents mother moral conviction and place of residence. This table revealed that out of the total number of respondent's parent, 330 or 52.97% parents were in the college level or college graduate, 159 or 25.52% were in the secondary level or secondary graduate, 78 or 12.52 % were in the elementary level or elementary graduate, 50 or 8.03% were in the Master's level or holder of Master's degree and 6 or 0.96 % were holder of Doctorate degree or Doctorate level.

The table further discussed that out of 623 respondents, 344 or 55.22% says that their parents were self-employed, 192 or 30.82% were government employees and 87 or 13.96% were privately employed. As to respondents social class, 309 or 49.60% belong to the middle class,

170 or 27.29% belongs to the lower middle class, 136 or 21.83% belong to the working class and only 8 or 1.28% belong to the upper middle class.

Table 2: Distribution of Respondents as to their Parents profile

Respondents Parents Profile	FACULTY	
Parents Education	N	%
Elementary Level/Graduate	78	12.52
Secondary Level/Graduate	159	25.52
College Level/Graduate	330	52.97
Masters Level/Graduate	50	8.03
Doctorate Leve/Graduate	6	0.96
Parents Occupation		
Government Employee	192	30.82
Private Employee	87	13.96
Self-Employed	344	55.22
Parents Social Class		
Upper Middle Class	8	1.28
Middle Class	309	49.60
Lower Middle Class	170	27.29
Working Class	136	21.83
Fathers Moral Conviction		
Very Strong	119	19.10
Strong	358	57.46
Uncertain	118	18.94
Weak	17	2.73
Very Weak	11	1.77
Mother's Moral Conviction		
Very Strong	142	22.79
Strong	396	63.56
Uncertain	61	9.79
Weak	14	2.25
Very Weak	10	1.61
Place of Residence		
Elite Urban Subdivision	1	0.16
Low Cost Urban Subdivision	99	15.89
Barangay Urban Settlement	449	72.07
Barangay Rural Settlement	74	11.88
TOTAL RESPONDENTS	623	100

The table also shows the distribution of the respondent fathers' moral conviction. Majority of the respondents says that 358 or 57.46 % of their fathers possess strong moral conviction, 119 or 19.10 % have very strong moral conviction, 118 or 18.94 % have uncertain moral conviction , 17 or 2.73% have weak moral conviction and 11 or 1.77% manifested that their father has very weak moral conviction. As to the respondent's mother moral conviction majority of the respondents says that 396 or 63.56% of their mother have a strong moral conviction, 142 or

22.79% have very strong moral conviction, 61 or 9.79% were uncertain, 14 or 2.25% have weak conviction and 10 or 1.61 % have very weak conviction.

Table 2 also reveals that 449 or 72.07% out of 623 total number of respondents are living in barangay urban subdivisions, 99 or 15.89% live in low cost urban subdivision, 74 or 11.88 % are in barangay rural settlements and 1 or 0.16% came from an elite urban subdivision. Therefore, majority of the respondents are living barangay urban subdivisions.

Table 3 shows the students view of religiosity. It is posited there that majority of the student respondents have high sense of religiosity and only few of them who are uncertain. Majority of the respondents strongly agree to the statements. This means that they possess knowledge that pertains to the basic ideas about the existence of God, the importance of religion in their lives and acceptance of the different doctrines such as the existence of heaven and hell, life after death and judgement time. Such beliefs and practices have been in existence in our society even before the coming of the Europeans who introduced Christianity to the Filipinos. Strong belief in God is one of the values that Filipinos possess and cherish. In everything that they do, they always invoke the presence of God, which is a good manifestation that may uplift their spirituality (Moga, 2007).

On the issues regarding the influence of their religious belief when they make important decisions in their lives, on what they wear, what they do, what and whom they associate with and the kind of social activity they undertake, majority of the respondents showed moderately agreement. There were fourteen student respondents who are uncertain on other issues like that of their willingness to do what God as per religious teaching want them to do and the influence of their religious belief on what they wear. This result affirms the idea that religiosity is a positive and personal relation of an individual towards a higher being, which is expressed in experiences, processes and mental states. It is an integral and homogeneous phenomenon that can be seen and experienced in many facets of mental and sociological functioning (Fowler, 1981 & Walesa, 2005).

Vygotsky explained that a child seeks to understand the actions or instruction provided by the skillful tutor. They internalize the information and use it as guide to regulate his own performance (Shaffers, 1996). Learners are influenced and shaped by the people and his social environment. The things that learners see and observe in their surroundings like their parents and teachers, and the media become the bases of their individual values that in turn become the sources of their having to develop individual ideas of what is good.

However, this should not be viewed as a problem, with the influence of the worldly thing confronting us every day, it is not impossible that anybody might try to practice what is contrary to their belief. The influence now of the parents, teachers, school workers and the church and other moral institutions must interfere. They played a vital rule in the formation of this young men and women who will constitute the new breed of citizens. That is why, a university that is being manned by religious and moral professors and personnel, can produce students having the same values. A religious and moral person can be convincing to other people who may want to practice the same.

Table 3: Student's View of Religiosity

Ideas, Beliefs, Doctrines, Practices and Consequences	1	2	3	4	5
God exists.	529	94	0	0	0
God created the world.	540	79	0	0	0
God created man according to His image and likeness.	501	121	0	0	0
Satan and hell exist.	408	215	0	0	0
There is life after death.	414	209	0	0	0
I believe that my religion is very important in my life.	446	177	0	0	0
I believe that the whole creation of God is good and must be respected.	494	129	0	0	0
I believe that there is heaven.	488	135	0	0	0
I believe that in the end of time, we will be judge according to what we did.	411	212	0	0	0
I believe that the Bible is the word of God.	465	158	0	0	0
I live my life in accordance with the teachings of my religion.	405	218	0	0	0
Prayer is a tool to communicate with God.	499	124	0	0	0
I must respect my fellow men.	501	122	0	0	0
Avoiding sin is a must.	470	153	0	0	0
I am willing to share my blessings with others especially the needy.	477	146	0	0	0
I admit my sin to God and ask for His forgiveness.	530	93	0	0	0
I always pray.	339	279	0	0	0
Attendance in religious services and activities is a must.	426	197	0	0	0
I am willing to do what God, as per religious teaching wants me to do.	400	209	0	0	14
Doing good things while alive would merit a place in heaven.	465	158	0	0	0
The important decisions of my life are always influenced by my religious beliefs.	241	382	0	0	0
I am influenced by my religious beliefs on what I wear.	292	317	0	0	14
I am influenced by my religious beliefs and affiliation on what I do.	280	343	0	0	0
I am influenced by my religious beliefs on what or whom I associate with.	247	376	0	0	0
I am influenced by my religious beliefs on what social activities I undertake.	263	360	0	0	0

1 – Strongly Agree 2-Moderately Agree 3- Agree 4-Fairly Agree 5-Uncertain

Table 4, conveys that majority of the respondents positive views on religiosity as evidenced by the large margin of numbers under 1 and 2 columns. Although it was not absolute, the 4 respondents who are uncertain on the issue that the practice of homosexuality is always wrong does not greatly affects the general characteristics. Implied in the findings that when one is highly religious, it does not always follow that his morality is equally high. In the table, majority of the respondents put into practice what they know and believe, however, a good number of them were probably influenced by what the secular world provides which explain why they don't practice their faith firmly. The said result is not alarming either since, they prefer the moderately agree statements. According to Jaime Bulataos', Split Level Christianity, Filipinos tend to join religious organizations and activities yet commit to cultural practices which are sometimes viewed as unethical (Bulatao, 1966).

Knowledge about something especially faith is expected to transcend and be put into practice. Although this not always the case but we are all called to or expected to put into practice what we know and believe. The result may also mean that somebody might be inspiring or influencing the respondent to be such. People tend to follow their models that provide examples of behavior that are observed and imitated (McLeod, 2008 & Abun, 2012). The table also confirms that some respondents are not that firm in putting into practice what they believe. In the views of Leon Festinger, when man is confronted with two or more conflicting cognitions, such values, beliefs, or emotional reactions he will alter one of the attitudes belief or behavior because it brought forth a feeling of discomfort (Mcleod, 2008). In order to cope up with such feeling, man must focus on more supportive beliefs and behavior that outweighs the dissonance existing in him. Students being young and exposed to new ideas and practices of the secular world are probably still not aware about the gravity and culpability of their actions. According to an author, while there always will be exceptions, the general truth is that, “those who believe in God are much more likely to have respect and concern for their fellows that those who do not”.

Table 4: Student’s view of Morality

Ideas, Beliefs, Doctrines, Practices and Consequences	1	2	3	4	5
I love God with all my heart.	514	109	0	0	0
Prayer is my way to communicate with my God.	502	121	0	0	0
I express my love to God by loving His creations.	362	261	0	0	0
I likewise express my love to my God by respecting my fellowmen.	497	126	0	0	0
I am willing to do whatever God wants me to do.	475	168	0	0	0
I don’t expect something in return everytime I help others.	429	168	0	0	0
I believe that without religious faith, the rest of my life would not have much meaning.	387	236	0	0	0
I carry my religion over into all my other dealings in life.	406	217	0	0	0
I always encourage others to believe in God.	424	199	0	0	0
I am bothered by my conscience everytime I commit something wrong against my God and my fellowmen.	415	208	0	0	0
I forgive others who committed something wrong against me.	376	247	0	0	0
Gays and lesbians are part of the creations of God.	399	224	0	0	0
Abortion is not a matter of choice.	396	227	0	0	0
Artificial birth control method should not be available to everyone.	364	259	0	0	0
The practice of homosexuality is always wrong.	388	231	0	0	4
I firmly believe that adultery/concubinage is always wrong.	426	197	0	0	0
I believe that pre-marital sex is always wrong.	425	198	0	0	0
Making fun of others’ is always wrong.	375	248	0	0	0
Telling a lie in whatever form is wrong.	401	222	0	0	0
Destroying others reputation is always wrong.	409	214	0	0	0
Divorce is not good and destroys family relations.	424	199	0	0	0
The environment must always be protected.	440	183	0	0	0
The government must always protect the family.	388	239	0	0	0
The government has moral obligation to promote human rights.	418	205	0	0	0
The government needs to do more about corruption.	425	198	0	0	0

1 – Strongly Agree 2-Moderately Agree 3- Agree 4-Fairly Agree 5-Uncertain

Table 5 showed the relationship between religiosity and the demographic profile of the student respondents. The table revealed that factors such as parent’s education, and their moral conviction, the place of residence, the classification of programs, movies and reading materials they resorted to and the perceived moral effects of the chosen media have a high significant relationship with the religiosity of the student respondents. While the school previously enrolled in and the frequent access to news paper have a high significant relationship with their religiosity. The table clearly shows that parents, family and the media have a positive influence to the religiosity of the student. The power of the trimedia, side by side with the environment can be influential to a person’s religiosity. In this case, schools play a vital role in forming the citizens of the community. They are one of the honing agency and responsible for the future of the country. Schools hone the characters of each student for them to become knowledgeable and skilled, for they are the one who will build the country’s future. To attain however a good result, the state through its education agency must look into its educative process.

This is crucial for parents as beacons of their children in shedding light, proper guidance and instilling values. Religious values are under attack nowadays and the parents’ role in maintaining the same is vital. The factors such as the previous school enrolled in and the frequency of access to newspaper has significant effects. This result shows that parent, the media and the environment where they live significantly affects children’s religiosity. This affirms the Social Learning theory of Bandura, that behavior is learned from the environment through the process of observational learning. Using Piaget point of view in explaining how an individual develop, it undergoes several stages. It starts from man using his senses until he develop concepts and eventually coming up with a rational idea to stand to (Piaget, 1957). Man develops ideas based on the influences brought upon him by his environment. The religiosity of man, likewise undergo the same stages until it reach a point where he can now make a good decision about his own belief and practice. Children observe the people around them behaving in various ways (McLeod, 2011).

Table 5: Relationship between Religiosity and Demographic and Personal Factors of Students

Demographic and Personal Factors	Contingency Coefficient	Pearson chi-square value	df	Significance
Sex	.009	.052	2	.974
Age	.048	1.425	4	.840
Civil Status	.073	3.321	4	.506
Highest Educ’l Attainment	n/a – the same educ’l attainment	n/a	n/a	n/a
Religion	.015	.138	2	.933
Parents’ Education	.188	22.904	8	.003**
Parents, Occupation	.067	2.848	4	.594
Family’s Social Spectrum	.064	2.598	6	.857
Father’s Moral Conviction	.317	69.443	8	.000**
Mother’s Moral Conviction	.318	69.952	8	.000**
Previous School Enrolled In	.092	5.352	2	.069*
Place of Residence	.204	26.896	6	.000**
Frequency of Access to Newspaper	.158	15.842	8	.045*

Radio	.096	5.778	8	.672
TV	.135	11.336	8	.183
Internet	.130	10.654	8	.222
Classification of Program, Movies, Reading Material Resorted to	.276	50.791	10	.000**
Perceived Moral Effect of the chosen media	.217	30.712	8	.000**

* $\alpha < .05$ Significant ** $\alpha < .01$ Highly Significant

Table 6 revealed the relationship between morality and the demographic and personal factors of students. Factors such as sex, parent's education, parents moral conviction, place of residence frequent access to newspaper, classification of program, movies, reading materials and perceived moral effects of the chosen media have a highly significant influence to the morality of the student respondents. While factors such as age, previous school enrolled in and radio have significant relationship to the respondents.

Age mattered here because some respondents were still young, hence sometimes care-free about morality. Pratt (2009) said that moral judgement of man would become more organized and consistent as he grow older. Consistency between moral stages produced and those preferred by man and the consistency of moral orientation usage increased markedly by age (Pratt, et al, 2009). This finding greatly support the hypothesis of increasing philosophical reflectiveness with maturity. As man grow older he becomes more wiser. Sadly, prior school attended also mattered since some of them must have attended a school where intense values formation was not catered. Radio mattered here because some of the respondents reside in rural areas where it is the primary and probably the only mode of acquiring information.

The respondents were young and mostly dependent on their parents that factors like Parent's Education, Father and Mother's Moral Convictions, Place of Residence, Newspaper, and Classification of Movies have high significant relationship. Peer Scheepers, et al, (2002) of the University of Nijmegen The Netherlands, present a study to answer three research questions on moral attitudes. They found out as a result of their study that parental and individual religiosity, as well as individual educational attainment, has strong effects on moral attitudes. It is absolutely important that parents should be the primary role models of their children. Parents should not only teach their children good things but also show them that they do what they teach. It is unbelievable on the part of the children that parents demand from the former to always do what is right but in actual the latter fails to deliver morally good deeds.

Table 6: Relationship between Morality and Demographic and Personal Factors of Students

Demographic and Personal Factors	Contingency Coefficient	Pearson chi-square value	df	Significance
Sex	.128	10.549	2	.005**
Age	.129	10.484	4	.033*
Civil Status	.085	4.525	4	.340
Highest Educational Attainment	n/a – with same educational	n/a	n/a	n/a

	attainment			
Religion	.069	3.023	2	.221
Parents' Education	.214	30.026	8	.000**
Parents' Occupation	.056	1.945	4	.746
Family's Social Spectrum	.128	10.422	6	.108
Father's Moral Conviction	.259	44.829	8	.000**
Mother's Moral Conviction	.316	69.013	8	.000**
Previous School Enrolled In	.101	6.441	2	.040*
Place of Residence	.227	33.877	6	.000**
Frequency of Access to				
Newspaper	.223	32.548	8	.000**
Radio	.168	18.035	8	.021*
TV	.069	2.892	8	.941
Internet	.093	5.440	8	.710
Classification of Program, Movies, Reading Material Resorted to	.282	53.434	10	.000**
Perceived Moral Effect of the chosen media	.186	22.192	8	.005**

* $\alpha < .05$ Significant ** $\alpha < .01$ Highly Significant

Another factor that also affects the moral point of view of individuals is mass media. It is communication, whether written, broadcast or spoken, that reaches a large audience. This includes television, radio, advertising, movies, the internet, newspapers, magazines and so forth. It is a significant force in modern culture or the present era of globalization, wherein, communities and individuals are bombarded constantly with messages from multitude of sources. The connection between the mass media and religiosity is almost taken for granted. Plato for example, banished all storytellers from his imagined Republic except those whose tales were in accordance with the patterns he laid down, because listeners or viewers would, thought, admired and imitated characters' bad behavior. Media exposure therefore, can influence our moral development either positively or negatively. All moral behaviors are learned, and much of what are learned about the environment and the world comes from media (Johnson, 2013). Focus on the Family, as cited by Laci Post (2013), said that extensive viewing may be to blame for aggressive or violent behavior, poor academic performance, precocious sexuality, obesity and substance abuse. Beside all of these concerns, the most dangerous thing that media can do is alter our ethical, religious and moral views. Consistently consuming entertainment with false ideas will inevitably distort ones view of the world.

The schools like the Leyte Normal University, where everyone acquire social and emotional competence also plays a vital role. As mandated by the state it trains the people to become good citizens. Therefore, teachers help the students specially the youth to understand the nature of social development by applying different strategies for addressing common social concerns. Like helping student or the youth to develop and sustain friendships, promote self-esteem and self-awareness. Why does the state invest so much on its people most specifically its youth? Because the youth represent hope, they are the hope for the change and for the future. It is said that no matter how bad or good the present is, the future will be formed by the enlightened mind of the

incoming generation. As the former American President Franklin D. Roosevelt says “We cannot always build the future for our youth, but we can build our youth for the future”. Therefore, all the necessary things for the training are contained in the curriculum. The teachers for their part must utilize and come up with suitable strategies to implement the learning program properly. Once the learning process are implemented, positive outcomes will be produced. The schools are expected to produce graduates who are not only academic giants, but a balanced individual.

Fr. Damianus Abun, SVD,(2012) came up with an idea based on the study he conducted in their school. He found out that the more religious students are, the higher their morality is. He further concludes that all religions help the formation of morality of students. It is simply impossible for people to be moral without religion or God (Laura Schlessinger, quoted in Zucherman, 2008). If God does not exist, everything is permitted (Dostoeusky as quoted by Mckay et. Al, 2013) morality therefore is dictated by religion and it is unthinkable for a society to exist without God. Moralists believe that the declining moral standards are partly attributed to the rise of secularism and the decline of organized religion (Zuckerman, 2008). Religion enhances moral awareness of the students and religion is important for moral development in the Philippine context. Students, therefore, who study religious education are at an advantage of understanding the philosophy, the theoretical concept, and the connection of religious education with what is moral. This place them at a higher and better chance of practicing what is known to them such as religiosity and morality, in the society. He recommends therefore, that parents should promote religious awareness to their children at home. In school, it is not enough for teachers to teach religion and values subjects but most importantly, they must set themselves as examples. Students must be aware of the fact that religious awareness is not something that only comes from outside but it should come from within. To improve their religious awareness, teachers, parents and students must practice and strengthen their faith by prayers and by attending religious activities of their church. An individual’s religion can influence every aspect of their lives.

The above results are good manifestation and indeed revealed that Leyte Normal University is a good university. Siddhartha Gautama once said, that in order for us to know if the ship is stable and in good condition is by observing its crews. If they work harmoniously with each other, then that said ship to which they board is stable and in good condition (Boeree, 1999). With a faculty and staff having high regard for religiosity and morality will indeed produce students that are equally religious and moral.

5. Summary of Findings, Conclusion and Recommendations

5.1. Findings

Based on the problems of the study, the following findings were derived:

- 1) The Leyte Normal University students are dominated by members of the Roman Catholic Church.
- 2) Majority of the respondents believe in the existence of a Divine being, who created all thing except sin and mandated his creation to follow rules of law that would put order in all things.

- 3) Majority of the respondents likewise showed reverence and respect to the ideas, doctrines and practices that contributed much to the enhancement of their moral development.
- 4) Majority of the respondents displays a high sense of religiosity. They possess deep faith in God and adhere to His laws and teachings.
- 5) Most respondents showed high sense of morality in their respective lives and only few were undecided.
- 6) Demographic and personal factors such as parent's education, and their moral conviction, the place of residence, the classification of programs, movies and reading materials they resorted to and the perceived moral effects of the chosen media have a high significant relationship with the religiosity of the student respondent. While other factors such as the school previously enrolled in and the frequent access to news paper have a high significant relationship with their morality.
- 7) Factors such as sex, parents education, both parents moral conviction, place of residence frequent access to newspaper, classification of program, movies, reading materials and perceived moral effects of the chosen media have a highly significant influence to the morality of the student respondents. While factors such as age, previous school enrolled in and radio have significant relationship to the respondents.

6. Conclusions

Based on the findings of the study, the following conclusions were derived:

- 1) Leyte Normal University being a State university it caters the educational need of those who belong to the middle class, lower middle class and the working class strata of society.
- 2) Majority of the respondents believe that God exist. They are aware of his divine teachings and laws which is a good manifestation that indeed, Leyte Normal University is a good university.
- 3) Having accepted and practiced the doctrines of the church to which they belong, majority of the respondents were able to imbibe a distinctive character that radiates the goodness that they possess.
- 4) Filipinos are known to possess and cherish a very strong belief in God. In almost everything that they do, the presence of God is always felt.
- 5) Religiosity is indeed one of the most cherished values, every Filipino possesses and cherishes and the same is being practiced by the students of LNU.
- 6) The students of the university are exposed to different ideas and practices that sometimes it is difficult for them to discern which of these ideas are acceptable and which are contrary to their faith.
- 7) Media have both a positive and negative effect, it depends on ones upbringing and exposure. A person may not be affected that much despite the exposure he/she gets. What prevails is his/her faith on the religion that mold him/her and the influence of the family.
- 8) Parental and individual religiosity as well as individual educational attainment has strong effects on moral attitudes.
- 9) Individuals who study religious education are at the advantage of understanding things that are moral.

7. Recommendations

Based on the findings and conclusions presented, the following are respectfully recommended:

- The Office Student Affairs may consider conducting enrichment activities (i.e. retreats and lectures) not only to the graduating students. Such activities would enhance the morality and spirituality of students of the university.
- The university must also consider enhancing its curriculum program. As a leading university of education, it is but proper that values education be integrated as a subject to all the discipline it caters.
- The faculty must also integrate values in every subject taught while the staff must continue to promote good rapport in serving its clientele. In doing so, the practice of values will be enhanced.
- Finally, to validate some of the findings in this study, further researches may be made by future researchers who might be interested in the issues presented in this study.

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