



PARENTAL INVOLVEMENT IN THE FORMATION PROGRAM AND STUDENT PARTICIPATION IN THE CHURCH ACTIVITIES OF A CATHOLIC SCHOOL

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ABSTRACT

This study aimed to determine the extent of parental involvement in the formation program and student participation in the church activities of a catholic school in Bacolod city. Using the descriptive- comparative and correlational design, the analysis showed no significant difference in the extent of parental involvement when parents in the formation program are grouped according to age, years in formation, monthly income, and educational attainment. Furthermore, there was no significant difference in sex and academic level for students' participation. Surprisingly, a significant relationship between parental involvement and student participation in church activities was found. Moreover, the formation program effectively realizes its goals and objectives in assessing parental involvement in the formation program and student participation in church activities of the school. The results were used as an enhancement proposal for the school's formation program.

Keywords: Parental Involvement, Formation Program, Student Participation, Church Activities, All My Kids

Introduction

During his general audience Wednesday in St. Peter's Square, Pope Francis emphasized the importance of parents remaining involved in their children's lives (Pope Francis, 2015). Parents must be involved in their children's education, and as educators, they are responsible for showing affection and leading by example, as well as establishing trust, love, and respect in their children. The Pope himself believes that parents, as the primary educators, are vital in instilling values and religiosity in every child's heart, thus harmonizing the church, school, and family as the three essential factors in a child's process of becoming.

This viewpoint is shared by St. Carmen Salles School, which calls on members to become instruments in the formation of families and to awaken parents' sense of responsibility in their children's education, as well as the importance of collaboration with the school, as stated in its Congregational Directory (Missionary Sisters of Immaculate Conception, 2012). It is the congregation's responsibility to prepare the families entrusted to them to become active and involved in the Catholic Church's affairs.

In this context, the congregation regarded the involvement of parents in the formation program as an opportunity to become an active transformer of the families. This initiative, which is funded by the All My Kids Foundation, aims to educate and train the parents of students at the Missionary Sisters of Immaculate Conception school (AMK).

The All My Kids Foundation Inc. (AMK) was founded in Korea with the primary goal of assisting students with their educational needs (All My Kids Foundation Inc., 2015). Locally, the AMK scholarship sparked weekly gatherings to empower and inspire parents to assist their children in their scholastic, psychological, economic, spiritual, and moral growth. There have been previous studies evaluating parents' formation programs (Sanders, 2012; Rothe et al., 2016), student participation (Robert, 2012; Eryilmaz, 2015), and the relationship between parental involvement in the formation program and student participation in Church activities (Sanders, 2012; Rothe et al., 2016). (Powell et al., 2011; Alicia-Santiago, 2015). Parental participation in the Philippines, according to Nierva (2009), is unclear, and more work must be done to enhance it.

However, these studies focused on early childhood, troublesome children, and drug-abusing parents, and no research has been done to evaluate ongoing school formation programs in a local setting. What sets this study apart from others is the level of parental involvement in the school's formation program, which some parents began as early as 2006 and continues to this day. Today, there are more than 90 AMK Parents' Formation Program participants and AMK Scholarship Program participants.

The researcher was obliged to investigate the relationship between parental participation in the formation program and student participation in Church activities. The motivation for this study is from the researcher's desire to determine the potential benefits of parent formation to the students' overall holistic development, not just academically but also as Christian human beings.

The outcomes of this study were utilized to increase the depth and breadth of knowledge, skills, and understanding of the school program in the All My Kids Parents' Formation Program, which has an influence on their children's participation in church and school activities.

Framework of the Study

This study theorizes that the higher the parental involvement in the Parents' Formation Program, the greater the students' participation in the church activities. The researcher believes that the involvement of parents is complimentary to students' involvement in church activities.

This research is based on Lev Vygotsky's Social Constructivism Theory (1978). This idea acts as a strong structural frame for laying the foundations for this research. According to Vygotsky's theory, knowledge is co-constructed, and individuals learn from one another. It is a social constructivist theory because the learner must be actively participating in the learning process. This study theorizes that when there is a high level of participation of parents in the formation program, there will be a high level of students' involvement in the school's religious activities. This stems from the theory that when the parents understand the school's programs, they will become the influencing motivating factor in the active involvement of their children.

This theory by Vygotsky can be seen in the actual formation program. Parents come together from different aspects of life, diverse cultural backgrounds in educational, psychological, economic, social, and religious constructs. Parents also engage within a group and a social group, as evidenced by the notion that knowledge is co-constructed,

and individuals learn from one another. Through sharing and dialogue, they would understand better the context of schools. Through sharing of experiences, parents will understand more the activities of the school and the church.

The social constructivist theory aims to emphasize the significance of the learner's involvement in the learning process. The parents, in this situation, become learners and eventually sharers of their knowledge with their family and society. As a result, the parents gain confidence and undergo personal transformations. This has a cascading effect that is felt not only within the household but also throughout the community. The program does not end here because it encourages parents to re-share in the society they belong to, particularly in their families. As an effect, children also reflect on what they have learned from their parents in their lives. Thus, the Social Constructivist Theory is seen and progressed.

Methodology

This study utilized a descriptive, comparative, and correlational design. The descriptive design was used in this study to assess the extent of parental involvement in the formation program and students' participation in church activities to describe phenomena.

The respondents of the study were 40 paired parents and scholars of All My Kids School, and stratified random sampling was utilized.

The researcher constructed two questionnaires; one questionnaire assessed parental involvement. The other questionnaire assessed the students' participation.

The instrument for the parents consists of two parts. The first part is the respondent's profile, which contains information about their age, educational attainment, years of formation, and family monthly income. The second part includes items that helped the participants assess their involvement in the Parent Formation Program. This part was subdivided into six areas: formation, religious/moral, educational, psychological, economic/financial, and social/religious, with five questions under each area. Likewise, the instrument for the students consists of two parts. The first part is for the respondents' profiles like age and academic level. The second part consists of 15 questions that contain items that helped the participants assess students' participation in the church activities.

The questionnaires were subjected to validation before processing the data collected by twelve (12) experts knowledgeable about the topic. Lawshe utilized the Content Validity Index (CVI) to calculate all the items in the questionnaire using the mean of the CVR values of the items that were retained (1975). The result obtained a 0.92 validity index, which suggested that all items in the questionnaire are essential.

Meanwhile, for reliability, the researcher subjected it to a pilot test. The researcher calculated the questionnaire's reliability using Chronbach's Alpha, and the reliability test yielded reliable.

The researcher began collecting data by obtaining permission from the school's principal. Following the consent, data collection commenced. Before the study started, the parents of the student-respondents gave their informed consent. For individuals who cannot access or afford the internet, the researcher provided the surveys with their modules, then submitted them the following week with their children's modules. For easier comprehension, the questions were translated into Hiligaynon.

Frequency, percentage, and mean were utilized in the descriptive analysis. An independent samples t-test was used to examine if there was a significant difference in the degree of parental involvement when parents in the parent formation program were grouped by age, years in the program, and family monthly income. For educational

attainment, however, analysis of variance (ANOVA) was utilized.

Mann Whitney U test was used to determine the significant difference in the extent of program scholars' participation in church activities when they were grouped according to sex and academic level, and Spearman rank correlation was used to determine the significant relationship between parental involvement in the formation program and program scholars' participation in church activities.

Results and Discussion

Table 2A presents the demographic profile of the parents who are recipients of the parents' formation program. The table shows that 45% of the respondents are younger while 55 % are older. Furthermore, parents who have undergone tertiary education comprise 40%. In comparison, those who had either finished or started secondary education compose 52%, and those who had elementary education to no formal education make up 7.5%. Forty-five percent of the parents have shorter years in the formation, while 55% have long or more than three years of formation. Seventy percent of the parents have low family monthly income, while 30% are at a high-level family monthly income or receive more than a Php9,500 average monthly income.

Table 2A. Demographic Profile of the Parents

Variable	f	%
Age		
31-42 years old	18	45.0
43-60 years old	22	55.0
Educational Attainment		
Below or Elementary	3	7.5
Secondary	21	52.5
Tertiary	16	40.0
Years in the Formation		
1 to 3 years	18	45.0
More than 3 years	22	55.0
Family Monthly Income		
9500 pesos below	28	70.0
9500 pesos and up	12	30.0
Total	40	100.0

Table 2B shows the demographic data of the scholar -respondents of the study. As to sex, 57.5% are males, while 42.5% are females. For the academic level, 50% are from elementary while 50% are from junior high school.

Table 2B. Demographic Profile of the Students

Variable	f	%
Sex		
Male	23	57.5

Female	17	42.5
Academic Level		
Elementary	20	50.0
Junior High School	20	50.0
Total	40	100.0

Extent of Parental Involvement in the Formation Program in a Catholic School

Table 3 shows that the extent of the Parental involvement in the formation program in the formation taken as a whole and in the areas of educational, psychosocial, economic/finance, and spiritual is to a very great extent.

For the first part, the formation mentioned how the participants participate, obtain, understand, develop, and apply the formation to their children.

The findings of the extent of the participation of the parents as a whole are ($M=4.30$, $SD=0.47$) interpreted to a very great extent. While the extent of their participation in the different formation areas, psychological ($M=4.45$, $S=0.45$), religious/moral ($M=4.39$, $S=0.55$), educational ($M=4.30$, $S=0.55$), social/religious ($M=4.23$, $S=0.45$), and economic/financial ($M=4.21$, $S=4.43$) are all assessed as very great extent. This means that the parents have participated well in the program and the different areas.

Surprisingly, the findings show that parents with a low or elementary education, as well as those with a monthly income of 9500 pesos and above, appear to be less involved in their children's formation by garnering a great extent than the parents' other variables, which have garnered a very great extent.

The school gave the four formations on the day of distribution of the report card; thus, all parents can get the knowledge and skill for their children. The rest of the six sessions focused on religious/moral formation given by the sisters with the AMK leaders through prayer, sharing, and activity. All parents of the All My Kids scholarships are required to attend monthly gatherings except during necessary appointments or emergencies (All My Kids Foundation Inc., 2015).

In the last two areas, which are the social/spiritual and economic/financial, they were rated as very great extent because All My Kids families are usually unfortunate families chosen by administrators. Also, many are single mothers and from broken families. They cannot apply what they have learned well even though they learned through the formation because of financial problems and family problems in social formation. School administrators help them practice little by little, saving money at least ten pesos a day.

As stated, parenting skills taught as part of focused interventions may benefit parents in general by giving evidence-based information on the knowledge, skills, and competencies that support optimal child development, well-being, and academic success (Lindsay et al., 2011).

Other parental education programs have shown greater parental efficacy and changed parenting practices (Jacobson & Seward, 2011), congruent with social support and parents' self-esteem and contentment. It's also true that parents' sense of efficacy is influenced by their life attitudes (Rothe et al., 2016).

Extent of Parental Involvement in the Formation Program according to Age

Table 3 shows the parental involvement in the formation program according to age. Both young ($M=4.36$, $SD=0.33$) and old ($M=4.28$, $SD=0.36$) attained a very great extent. In this aspect, it is worth noting that in the part of the economic/ financial

constructs, those participants belonging to the old category (43- 60 years old) achieved a great extent. On the other hand, the young parents, those aged 31 to 42 years old, garnered great extent in the aspect of social/religious areas.

This gives us a unique perspective about how the young ones perceive religious matters compared to those categorized under old age. This implies that in terms of social/religious areas, the young ones are more interested in religiosity issues because of the stronger catholic ties of the previous generations in which Filipino values, including faith in God, were seen as more existent from the old generation.

In 2020, before the COVID-19 pandemic, parents organized a gardening activity by themselves and the students. This was done after a formation on backyard gardening was held. Both young and old parents participated actively in the said activity. The program goals were achieved because the initiative came from the parents themselves. This means that both the young and old parents are ready to participate in the school activities and their children's activities.

The study of Cherry (2020) supports the findings of this paper; it agrees that both groups of parents are always willing to get involved in school activities, especially on formations involving themselves. Moreover, a similar study by Noel, Stark, and Redford (2016) shows that parents from any age group are always willing to be involved in the affairs of their children in school but more depend on the academic level.

Extent of Parental Involvement in the Formation Program according to Educational Attainment

Table 3 shows that the secondary ($M=4.37$, $SD=0.34$) and tertiary level ($M=4.29$, $SD=0.33$) parents garnered a very great extent in their willingness to participate in the formation program, while the parents whose educational attainment is below or elementary level got lower values ($M=4.00$, $SD=0.32$). Further, those who attained elementary or below educational level got great extent in all aspects.

This seems connected to the family's situation. Even though some parents reached the tertiary level, some have low family monthly income or minimum salary, which is a common scenario in the Philippine setting where the salary grade even for professionals is not that high. It is not surprising that those who belong to the educational attainment of elementary and below are less involved in the parental formation, maybe because they are less interested in education because they are less interested in education because of their lesser exposure to education.

Several studies have found that a parent's educational level is connected to parental involvement, with those with more years of education being more active in their child's education. Parents with lower educational attainment in the Chinese samples may rely entirely on teachers since they lack understanding about how to educate their children (Sheng, 2012). Paulsen (2012) confirms this finding, stating that parents with lower educational attainment attend parent-teacher conferences less frequently. Blair (2014) contends that Filipino parents are significantly more likely to participate when they have higher levels of educational attainment.

Extent of Parental Involvement in the Formation Program according to Years of Formation

Table 3 shows that the parents who have been in the formation program for a short period (1 to 3 years of formation) ($M=4.36$, $SD=0.33$) are more willing to participate than those who have been in the school longer (more than 3 years) ($M=4.27$, $SD=0.35$) in all the areas of formation even though both attained a rating of very great extent. Surprisingly, those involved longer with the formation program acquired a great

Table 3. Extent of Parental Involvement in the Parent Formation Program of a Catholic School

Variable	Formation			Religious/ Moral			Educational			Psychological			Economical/ Financial			Social/ Religious			Involvement		
	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int	M	SD	Int
Age																					
31 to 42 years	4.36	0.46	VGE	4.47	0.51	VGE	4.34	0.53	VGE	4.49	0.39	VGE	4.26	0.40	VGE	4.19	0.42	GE	4.35	0.33	VGE
43 to 60 years	4.25	0.48	VGE	4.33	0.59	VGE	4.25	0.56	VGE	4.41	0.51	VGE	4.17	0.45	GE	4.26	0.47	VGE	4.28	0.35	VGE
Educational Attainment																					
Below or Elem	3.93	0.50	GE	3.93	0.50	GE	4.00	0.20	GE	4.13	0.23	GE	4.13	0.64	GE	3.87	0.12	GE	4.00	0.32	GE
Secondary	4.30	0.49	VGE	4.44	0.50	VGE	4.38	0.58	VGE	4.49	0.50	VGE	4.30	0.40	VGE	4.33	0.47	VGE	4.37	0.34	VGE
Above Tertiary	4.36	0.43	VGE	4.41	0.61	VGE	4.24	0.53	VGE	4.45	0.42	VGE	4.11	0.43	GE	4.16	0.41	GE	4.29	0.33	VGE
Years in the Formation																					
1 to 3 years below	4.37	0.46	VGE	4.40	0.54	VGE	4.34	0.58	VGE	4.51	0.50	VGE	4.24	0.45	VGE	4.28	0.36	VGE	4.36	0.33	VGE
3 years and up	4.24	0.48	VGE	4.38	0.58	VGE	4.25	0.52	VGE	4.39	0.43	VGE	4.18	0.42	GE	4.19	0.51	GE	4.27	0.35	VGE
Family Monthly Income																					
9500 below	4.34	0.50	VGE	4.39	0.51	VGE	4.31	0.55	VGE	4.44	0.47	VGE	4.20	0.47	GE	4.21	0.44	GE	4.31	0.34	VGE
9500 p and up	4.20	0.40	GE	4.38	0.66	VGE	4.27	0.55	VGE	4.47	0.46	VGE	4.23	0.31	VGE	4.28	0.46	VGE	4.30	0.35	VGE
As Whole	4.30	0.47	VGE	4.39	0.55	VGE	4.30	0.55	VGE	4.45	0.46	VGE	4.21	0.43	VGE	4.23	0.45	VGE	4.31	0.34	VGE

Note: GE=Great Extent, VGE=Very Great Extent

extent in the economic/ financial and social/ religious aspects.

Even though this study has opposite results, there are apparent reasons for it. When the school started this program, administrators chose only the poor ones without any condition to help. Still, later, administrators realized that they do not change in attitude and how they care for the children. After three years, the administrators decided to choose those who are poor and those whose parents are interested in education so both the school and parents will attain equal benefits.

This contradicts what Choi (2016) mentioned in his study about minister Eun-hee Kang of the Ministry of Gender Equality and Family in Korea, who stated in his research that the more years parents spend in the formation, the more dedicated they become. The research of Barna Research and Orange (2010), a division of the Rethink Group, confirms that the church's long-term aim provides a chance to assist parents in being more proactive and adopting a long-term perspective on parenting.

Extent of Parental Involvement in the Formation Program according to Family Income

Table 3 shows that the parents who have high monthly income (M=4.36, SD=0.33) are more committed to the formation than the low income (M=4.27, S=0.36) ones. The low-income earners, those whose income range from 9500 Php and below, accumulated to a great extent both in Economical/ financial and Social/ religious areas.

The parents who belong to low-income earners are usually the *trisikad* drivers, on-call jobs (not permanent), construction workers, or small sari-sari stores. They are struggling in their daily lives. Low-income earners are those under below minimum salary. Though the categories are either high family income, their wages are in the middle-low; their wages are close to 9500 pesos or just above the minimum salaries.

Garcia (2018) stated that low-income families are particularly sensitive to conditions that limit parental involvement. For example, economic pressures and financial strains may limit their ability to participate in their children's education.

Because of their poor income and working-class status, parents are unable to give resources to improve their children's learning. Better-off families, on the other hand, have more time and access to knowledge to help their children succeed in school (Balarin & Santiago, 2007). Professional, busy working parents, on the other hand, have reported not having enough time to communicate with their children's teachers, according to study (Kabir & Akter, 2014).

Difference in the Extent of Parental Involvement in the Parent Formation Program

When parents in the parent formation program were grouped according to age, years in the formation, and family monthly income, independent samples using the t-

test were utilized to evaluate the significant difference in the extent of parental involvement. Table 4A indicates that when parents in the parent formation program are grouped by age [$t(38)=0.658$, $p=0.515$], years in the program [$t(38)=0.783$, $p=0.439$], and family monthly income [$t(38)=0.072$, $p=0.943$], there is no significant difference in the level of parental involvement.

Similarly, when parents in the parent formation program were grouped according to educational level, analysis of variance was used to determine the significant difference in the extent of parental involvement. When parents in the parent formation program are grouped according to educational level, Table 4B indicates no significant difference in the extent of parental involvement [$F(2, 37)=1.657$, $p=0.205$].

The accepted null hypothesis implies that despite the age, length of years spent in the formation, differences in the family income, and educational attainment, the participants show willingness, interest, and enthusiasm in the formation program offered by the school. This validates the importance of the program to every parent and student involvement, which makes it a vital element in the school's quest to involve family together in the realization of its mission and vision.

This can collaborate with the mandate of the congregation itself, promoting evangelization and collaboration in providing a healthy and formative environment for the families and leading active participation in the life and mission of the Church in the development of society (Missionary Sisters of the Immaculate Conception, 2007).



Table 4A. Difference in the Extent of Parental Involvement in the Parent Formation Program

Variable	Age		T	df	p
	31-42 years old	43-60 years old			
Involvement	4.35 (0.33)	4.28 (0.35)	0.658	38	0.515
	Years in the Formation		T	df	p
	1-3 years	More than 3 years			
Involvement	4.36 (0.33)	4.4.27 (0.35)	0.783	38	0.439
	Family Monthly Income		T	df	p
	9500 pesos below	9501 pesos and up			
Involvement	4.31 (0.34)	4.30 (0.35)	0.072	38	0.943

Note: the difference is significant when $p < 0.05$

Table 4B. Difference in the Extent of Parental Involvement in the Parent Formation Program

Educational Attainment	M	F	df	p
Below or Elementary	4.00 (0.32)	1.657	2.37	0.205
Secondary	4.37 (0.34)			
Above Tertiary	4.29 (0.33)			

Note: The difference is significant when $p \leq 0.05$.

Extent of Student Participation in the Church Activities

Table 5 shows that the program scholars' participation in the church activities greatly ($M=3.94$, $SD=0.31$). The male ($M=3.95$, $SD=0.31$) and female students ($M=3.94$, $SD=0.32$) show a great extent of their commitment to participating in the church activities, but there is little difference between them. Also, the data shows that the students whose grade level is lower ($M=3.987$, $S=0.687$) projects higher participation than those in the higher level ($M=3.903$, $SD=0.751$).

In terms of participation in church activities amid this pandemic, the parents highly influence the students. As per the data, it clearly shows that those students, both elementary and high school, have been affected by the challenges of pandemic regardless of age and grade level, and for security reasons, they stay home all the time, which hinders them from going to school, following the attitude of the parents. It is safe to say that the students follow what the parents do regarding religious activities at home.

The findings of the variable in sex are consistent with prior research, and they support the notion that women are more religious than men. (Ivona, 2015; Michaelson et al., 2014) and of variable in academic level are supported by the study of Tindowen, which indicate that students are more religious and active in liturgical activities during their early teen years (13-16) years than those who age 17 and above. As a result, sociologist Dean (2010) is correct in his assertion that American teenagers' religiosity is essentially a reflection of their parents' religious dedication and, by extension, their congregations'.

Table 5. Extent of Program Scholars' Participation in the Church Activities

Variable	M	SD	Interpretation
Sex			
Male	3.95	0.31	Great Extent
Female	3.94	0.32	Great Extent
Academic Level			
Elementary	3.99	0.25	Great Extent
Junior High School	3.90	0.36	Great Extent
As a Whole	3.94	0.31	Great Extent

Difference in the Extent of Program Scholars' Participation in the Church Activities

Mann-Whitney U test was used to determine the significant difference in the extent of program scholars' participation in the church activities when grouped according to sex and academic level. Table 6 shows no significant difference in the extent of program

scholars' participation in the church activities when grouped according to sex [U=191.00, p=0.902] and academic level [U=144.40, p=0.132].

The findings strongly highlight that sex and academic levels of students do not affect the extent of participation in religious activities. Furthermore, this implies that students see equally how valuable the formation is despite the differences in the perceptions influenced by sex and grade levels. Possible reasons for this phenomenon could be the parents' influence in the formation program and the school's commitment to the program's success.

This result of this study is strongly aligned with the study of Robert (2012) when he reiterated that their environment strongly influences young people and further mentioned that the youngsters grow up and are honed in homes and their relationships with their parents nurture their faith it is cultivated and molded.

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Table 6. Difference in the Extent of Program Scholars' Participation in the Church Activities

Variable	Sex		U	z	p
	Male	Female			
Participation	3.95 (0.31)	3.94 (0.32)	191.000	-0.124	0.902
	Academic Level		U	z	p
	Elementary	Junior High School			
	3.99 (0.25)	3.90 (0.36)			
			144.500	-1.507	0.132

Note: The difference is significant when $p < 0.05$.

Relationship between Parental Involvement in the Formation Program and the Participation of Program Scholars in the Church Activities

Table 7 shows a significant relationship between parental involvement in the formation program and the participation of program scholars in the church activities [$p(38)=0.325$, $p=0.041$]. Spearman rank correlation was used to determine the significant relationship between parental involvement in the formation program and the participation of program scholars in the church activities.

According to the statistics, parents' involvement in the formation program has a major impact on their children's participation in church events. This supports the study's premise based on Vygotsky's Social Constructivist Theory (1978), which

emphasizes parents' role as knowledge sharers with their children. Learning is also co-constructed, with people learning from one another and parents interacting within a group and social group. This means that parents may be exposed to the learning process of the school administration.

Administrators at Catholic schools should develop a parent formation program that considers the parents' history. This is based on the idea that if parents are aware of the school's programs, they will become a motivating factor in their children's active participation. As a result, children consider what they have learned from their parents throughout their lives.

Furthermore, only when accompanied by high parental religiosity does high student religiosity predict a student's education completion. However, when aggregated with all student religiosity groups, high parental religiosity significantly and positively predicts high school graduation (Stokes, 2008). Another study discovered that the children's religious and spiritual lives are greatly influenced by their parents and that having their parents more active in and serious about their faith communities is the best method to get most youth involved in and serious about their faith communities (Alicia-Santiago, 2015).

Table 7. Relationship between Parental Involvement and Scholars' Participation

Variable	ρ	Df	P
Involvement x Participation	0.325	38	0.041

Note: *The correlation is significant when $p < 0.05$.

This research is based on Lev Vygotsky's (1978) Social Constructivism Theory, which assumes an assessment of parental involvement in the parents' formation program and scholars' participation in church activities, and a relationship between parental involvement in the formation program and program scholars' participation in church activities.

The assumption is valid when parents in the parent formation program were categorized by age, educational attainment, years in the formation, family monthly income, and educational attainment since the study found no significant differences in the level of parental engagement. A similar assumption is true with the scholars' participation in church activities when grouped according to sex and academic level, as it showed no significant difference.

This study refutes the third hypothesis showing a significant difference between parental involvement in the formation program and program scholars' participation in church activities

The results align with the theory of Vygotsky that the parents are the sharers of knowledge to their children as the primary educators at home. This supports Vygotsky's theory, confirming that knowledge is co-constructed, and that people learn from each other. Because the learner actively participates in the learning process, the findings corroborate Vygotsky's social constructivist theory. There will be a high level of student

participation in the school's religious activities when parents participate actively in the formation program.

This conclusion is in line with Blair's (2014) research, which found that higher levels of parental education lead to more parental involvement. Similarly, according to the study, research suggests that Filipino parents in private schools have considerably greater educational attainment and are more active in their children's academic and religious life. These parents have a better understanding of the school's activities and programs. Furthermore, a study involving the variables of sex and grade level cannot be avoided, according to Dean (2010). As a sociologist, he concluded that American adolescent religiosity is essentially a mirror of their parents' religious devotion (or lack thereof) to their congregation.

Meanwhile, Alicea-Santiago (2014) supported the construct about a significant difference between parental involvement in the formation program and program scholars' participation in church activities when she reiterated that students' religious life is highly motivated by their parents. Parents are the single most influential social influence on adolescents' religious and spiritual lives. He also believes that getting parents more involved and serious about their spiritual groups is the best way to get most youth active and concerned about them. The theoretical assumption of the study is evident in most of the studies, affirming the importance of parent formation in honing the students' development, implying that students and parents are convinced of the value and importance of the programs and activities, regardless of the differences in perceptions that the stated factors can influence.

Because the study discovered a strong correlation between parental involvement in the formation program and student participation, signaling that the program meets its goals and objectives, religion classes and formation programs should be strengthened and enriched. This will only be realized with the help of the country's catholic educational institutions and each local school administrator in solidifying parental involvement in the formation program as the key to improving students' growth in all aspects of their lives, resulting in the formation of a community of believers gathered in the name of the Lord Jesus.

Conclusion

The study showed a substantial relationship between parental involvement in the formation program and student participation which implies that the program effectively realizes its goals and objectives. The formation program has helped in the spiritual and religious well-being of students and their families. However, the researcher understands that the program could still be enhanced. The parents show a very great extent of involvement in the formation program and great extent for the student participation regardless of the demographics, which speak how great as well their interest is in involving themselves in the formation, a factor in the high extent of participation of the students in church activities. Finally, because there is no significant difference in student participation in church activities based on sex or academic level, this implies that regardless of the differences in perceptions that can be influenced by the factors mentioned, students and parents are convinced of the value and importance of the programs and activities.

The researcher suggests based on the findings of the study that school administrators improve the existing parent formation program, create a formalized and institutionalized parent formation program, and develop a plan to implement new strategies and methods of providing formation to the parents during the pandemic. This will benefit parents since it will encourage students to participate in church activities,

regardless of whether they are scholars or not. Furthermore, Christian Life Education teachers should integrate church activities and formation for their students using the findings of this study. Finally, future researchers are encouraged to conduct a similar study on expanding the parental formation program and student participation in church activities, as well as studies on other constructs such as strategies and methods for delivering parental formation in schools, particularly amidst the pandemic.

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