

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			
	4.35 (0.33)	4.28 (0.35)	0.658	38	0.515
Involvement	Years in the Formation		T	df	p
	1-3 years	More than 3 years			
		4.36 (0.33)	4.4.27 (0.35)	0.783	38
Involvement	Family Monthly Income		T	df	p
	9500 pesos below	9501 pesos and up			
	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)			
Secondary	4.37 (0.34)	1.657	2.37	0.205
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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