

Evaluating the Level of Impact of the Integrated Christian Formation Program on Students' Self-Esteem and Academic Achievements

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Abstract— This study evaluates the level of impact of Integrated Christian Formation Program on student's self-esteem and academic achievement, specifically at Veritas College of Irosin, in the municipality of Irosin, Sorsogon. This study employed a mixed-method approach to address the sub-problems mentioned above. It utilized survey questionnaires consisting of checklist type, specification questions and a Likert-scale rating format administered to 40 respondents. Additionally, a focus group discussion was conducted to 20 respondents. Survey questionnaires were also given to the team in-charge of the Christian Formation Program and to religious education teachers to further validate and support the findings. From the gathered data, it was found that the level of student participation in Religious Education activities had a general weighted mean value of 3.43 and was described as moderate participation. In Campus Ministry activities, the obtained general weighted mean value was 3.46, which also fell within the moderate level. For Social Action activities, the average mean value was 3.21 and was classified as moderate participation as well. In terms of understanding, the average mean value for Religious Education was 3.58 and was considered moderate, while students' understanding of Campus Ministry was 3.49 and was likewise described as moderate. The level of students' understanding of Social Action had a mean value of 3.41 and was classified as moderate understanding. In results the general participation and understanding of Students on Christian Formation Program is in a moderate level.

While this level of students' participation and understanding of the Integrated Christian Formation Program foster self-esteem, strengthen identity and purpose, promote academic growth leading to scholastic success, and enhance critical thinking. Moreover, the level of impact of Religious Education on self-esteem had a general weighted mean value of 3.46 and was described as moderate impact, while on academic achievements had general weighted mean of 3.37 was classified as moderate. Regarding the impact of Campus Ministry activities on self-esteem, the obtained general mean value was 3.37, which also fell within the moderate level, while its impact on Academic achievements had a general weighted mean was 3.37 was classified as moderate impact. For Social Action activities on self-esteem, the general weighted mean was 3.43 and classified as moderate impact as well. In terms of its impact on academic achievements, the general weighted mean was 3.38 and was considered moderate. The level of seriousness challenges identified that limit the Christian formation Program's effectiveness is at a serious level. The suggested refinements highlight inclusive, well-structured, and practical activities to make the program more effective. By promoting interfaith dialogue, integrating activities into the academic calendar and establishing a student council. Strengthening partnerships and resource allocation is essential to ensure sustainability, while the Learning-Reflection-Contextualization action approach bridges the gap between theory and daily life. Policies addressing digital distractions, along with regular professional development for facilitators further enhance focus and quality. Finally, as to the main concern, it was found from the gathered data that the results conclude the positive impact of the Christian Formation Program on Self-esteem and academic achievement is at a moderate level.

Keywords— academic achievements, Integrated Christian Formation Program, moderate level of impact and serious level of challenges, moderate level of participation and understanding, self-esteem.

I. INTRODUCTION

Time and culture are both dynamic; that is why different behave differently from one another. There is a shift in personal views, social, lifestyle, culture, personal disposition in dealing with the reality and Self-esteem. These differences are rooted in historical, social, and technological contexts that bring generations different from the other.

Further, here are different generations classified by the well-known American authors named William Strauss and Neil Howe who popularized the Psycho-historical theory that elaborates similarities and differences in these five generations so far: the Traditionalists—born 1925 to 1945, Baby Boomers—born 1946 to 1964, Generation X—born 1965 to 1980, Millennials—born 1981 to 2000, Generation Z—born 2001 to 2020 (Purdue University Global, 2025)

Hence, the researcher focuses his observations on the attitudes of the last two generations, namely the Millennials and Generation Z, as he has experienced this transitional culture and context, which forms the basis of the background of this study.

In the time of the Millennials where digital gadgets and technology were not highly developed as they are in the present generations, children often played outside the home with their friends after class and during weekends. In fact, children were upset when their parents did not allow them to go outside and instead forced to sleep in the afternoon. So much so, it is normal to be wounded physically after playing, to be bullied by peers during games, to be whipped by parents when find himself/herself wounded got by playing instead of comfort. In school context where corporal punishment were still allowed teachers can do such as striking their students with stick, shoving, pulling, pinching, hair pulling, standing, and so many others. Then again most of the millennials who experienced all of these, undeniably contribute them to be firm physically, spiritually and emotionally. In addition, such experiences served as encouragement, perseverance, motivation and inspiration, which is why millennials used to compare and talk about these experiences during casual conversations, alumni gatherings and formal gatherings to this present generation which has different personal views,

lifestyles and cultures (Bialik K. and Fry R., 2019). But no less to downgrade this present generations rather to lay facts of different characteristics of each generations.

Meanwhile, Generation Z- who born in a way have easy access from technology even at the very young age, this generation is diverse in personality, yet creative, can express themselves and interact with other people through social media, less in an interpersonal interactions. These are some strengths we find in Generation Z- their profound and transformative effects. However, living in the world of technology have a sudden change of personal perspective of the real world, everything can happen in just quick click of mobile phones, open access in different websites in social media everything made easy, accessible and comfortable. But it has effect on moral change referring to people's moral beliefs, practices and personal worth view (Danaher, Saetra 2022) and In addition, Verbeek (2013, pp. 77–78) suggested that there are at least two distinct way where technology contribute to the moral changes of the youth and students: first, is through pragmatic mediation where technology affects the decision making as they face the reality of problem every day. In a way that we find solutions to what the social media is projecting them, or we tend to ask sympathies in social media from friends who even not knowing your situations or problems. Second, is through hermeneutic mediation where technology tends to change people's interpretations and understanding of things, the aspect of this world and how we must relate to it. Such examples are lying and fake news, disinformation are rampant in social media, people normalize it to appear as what is true, escaping the real world, thus running to technology as the best partner to solve the problem. Worst that social media platforms are inculcating in the mind of young that suicide is the last option to deal with problems. With all the negative vibes, news of betrayal, of rejections, of killings are trying to sow in the minds of youth that no one need to be trusted.

Moreover, it creates even more dilemma in a smaller context within the family which is suppose the affirming support where everybody can listen, and

open up what each member feels and passes through their life, but the reality like no one is present at home when the father needs to rest will go to neighborhood, or watch TV instead, while the children after school because the father can't be disturbed will eat alone, and after that will pick his/her phone until even midnight, and the mother instead of attending to their children because of work needs to rest and eat alone will pick up her phone after and start browsing online shopping, facebook, tiktok etc... not all but majority of families today don't eat together, do not pray together as a family, seldom to talk together. In the midst of this crisis, who are mostly affected by this set up inside home? Is no other than the children who keep their struggles alone, their problems and conflicts and worst to the point they feel less worth at home. Yet, indisputably technology and social media are great aid for humanity, the society can't do away with trends of social media platforms and Artificial Intelligence. But there is also the other side of the coin that need to see, its influence in the mental health and self-esteem of students.

Therefore, it affects their self-esteem, where it manifests within the school classrooms, students with this kind of struggles are not motivated to study, do not participate in the discussions and activities, do not collaborate with their peers. It happened that the researcher had talk to some students and youth about their spiritual, moral and emotional struggles due to low self-esteem. In result, students are questioning their self-worth, and worst they do not even know their purpose and the meaning of their life, why they are doing such things? Why they need to study? What satisfaction I can get in doing these things? Why I am not satisfied for what I am doing? How do I find joy in studying? These are some questions heard from students which are truly disturbing to hear.

Indeed, generations have similarities and yet have differences. Millennials have strong personalities and can cope up with their internal personal problems and struggles, can endure pain and difficulties, while our generation today are yet competitive but vulnerable and fragile in terms of emotions and self-esteem.

In recent study of University of the Philippines Population Institute finds that at the age of 15-24 more than 574,000 or 3% of Filipino youth ever tried ending their life in year 2013 and in 2021, the percentage rose to 7.5%, equivalent to almost 1.5 million youth with such experience (UPPI, 2022). This finding is alarming showing that our youth needs intervention to improve self-esteem and mental health conditions which greatly affect their academic performance, participation and showing what kind of leadership in the future. However, mental health issues are prevalent in today's generations, still manifested a kind of resilience adapting to adversity and recovering from setbacks. That is why in Generation Z gives emphasis on mental health, has become advocates for self-care and mental wellness. Recognizing the importance of seeking help and promoting healthy coping mechanisms. By creating dialogue around mental health issues, they destigmatize conversations and encourage others to prioritize their well-being (Madhu, et. al., 2025)

This is the gap where the researcher finds how relevant the Christian formation program being implemented in school especially in religious Catholic schools in response to solidifying self-esteem of the students as an intervention for the said problem. This study in the specific context of Catholic school here in province of Sorsogon especially in Veritas College of Irosin where not only academically, but a holistic growth approach being monitored and implemented as part of curriculum programs for all the students regardless of your beliefs or religion.

In Veritas College of Irosin the Christian formation program is divided into three pillars: first, the Religious Education program- this program is doctrinal and catechetical in nature. These Religious subjects (Theo. 1: Salvation history with introduction to scriptures, Theo.2: Christology, Theo.3: Church liturgy and Sacraments, Theo. 4: Christian Family, Theo. 5: Moral Theology, Theo 6: Christian Discipleship with Diocesan Pastoral Plan) are included in curriculum designed for three years or six semester. Second pillar, The Campus Ministry which is liturgical, pastoral and spiritual in nature such as celebration of Holy Mass, organizing facilitators,

leadership training programs, regular schedules for recollections and retreat for both students and school employees. And the last pillar is the Social Action which focuses on justice and peace, ecological integrity, engage citizenship, poverty alleviation, gender equality and youth empowerment (JEEPGY advocacy) pointing to moral, social responsibility, and citizenship in nature. These three pillars are in line with the school mission to integrate Christian values into education, to develop morally responsible and empowered citizens, to foster community engagement through active participation (Veritas College of Irosin Manual, 1987)

With this inspiration of Christian formation program being implemented in Veritas College of Irosin the researcher through survey and interview is trying to find out the impact of Christian formation programs to the self-esteem of students in Veritas College of Irosin in view also of their academic achievements.

Eventually, school stakeholders must look ahead to produce graduates with competitiveness, with high morale, know their purpose, their future contribution and participation in the progress of the school, family and society. This research will also be an aid to private and public schools as it will provide vital information for proper intervention on how to address the problems being faced by the students and youth of today's generations.

PROBLEM STATEMENT

This study evaluated the level of impact of integrated Christian Formation Program on students' self-esteem and academic achievements.

1. What is the level of participation and understanding of students in Integrated Christian Formation Program in terms of:
 - 1.1 Religious Education,
 - 1.2 Campus Ministry, and
 - 1.3 Social Action?
2. How does the level of participation and understanding of Integrated Christian Formation Program affect students' self-esteem and academic achievements?

3. What is the level of impact of the different components of the program on students' self-esteem and academic achievements?
4. What is the level of seriousness of the challenges that limit the effectiveness of the program?
5. What proposed refinements can enhance the impact on students' self-esteem and academic achievements?

II. METHODOLOGY

Research Design

This study evaluated the impact of integrated Christian formation program on the development of self-esteem and academic achievements of students. Moreover, it identified and understood which pillar components (Religious Education, Campus Ministry and Social Action) drive any observed effects. This study is convergent design mixed-method by employing survey checklist questionnaires and informal interview in gathering the data.

Quantitative data were gathered using structured survey questionnaire employed for forty students as participants, designed to measure participation and understanding on Christian Formation Programs, which components of Christian formation program have greater impact on students' self-esteem and their academic achievements, and the challenges that limit the effectiveness of the programs. Qualitative data were gathered by conducting focused group discussion for twenty respondents.

Therefore, this study is a mixed-method, both qualitative and quantitative in nature. Quantitative in perspective for it provided statistical descriptions, interpretation and explanations of numerical data to quantify and qualify the impact of Christian Formation Programs on self-esteem and academic achievement of students. And qualitative for it seek on how Christian Formation Programs will contribute to the improvement of students' self-esteem and to their academic performance. IBM-SPSS Application software will be used in tabulating and computing the given data.

Research Locale

This study was conducted at Veritas College of Irosin, Irosin, Sorsogon City, within Region V (Bicol

Region). This school is purposively chosen based on their active implementation of the Christian formation program as Catholic school, and as part of holistic curriculum approach for the development and learning of students.

Furthermore, this school has demonstrated consistent implementation and engagement in different stakeholders and programs related to religious education, campus ministry and social action.

The Respondents

This study was conducted at Veritas College of Irosin, a Catholic private school owned and managed by the Diocese of Sorsogon. The Veritas College of Irosin has now three thousand one hundred and seventy two enrollees in eight courses. Since the respondents are vast in number the researcher made use of random sampling in the selection of forty (40) students from different levels and courses as respondents for quantitative questionnaires and twenty (20) students for qualitative questions for focused group discussions to minimize selection bias.

The data were tabulated according to the level of participation on activities, the level of students' understanding of Christian formation programs, which components of the program have greater to least impact on self-esteem and academic achievements and challenges that limit the effectiveness of the program. All these data were significant in order to evaluate the impact of Christian formation programs on students' self-esteem and academic achievements.

Sampling Technique

The study employed a stratified random sampling technique to ensure fair and proportionate representation of respondents. This method allowed the researcher to divide the population into meaningful strata and randomly select participants, thereby enhancing the representativeness of the sample.

By using stratification, the study minimized sampling biased and ensured that the diversity of respondents was adequately reflected in the data. This approach was particularly important given the study's focus on Christian formation program, self-esteem and academic achievement. The use of stratified random

sampling thus contributed to the reliability and validity of findings.

Research Instruments

The researcher employed questionnaire, a checklist type of survey for respondents' applying five point-Likert (highly engaged, engaged, moderately engaged, disengaged, highly disengaged) as to measure the level the participation formation program. And employed a four point -Likert scale (strongly agree, agree, disagree, strongly disagree) as to the measure the level of understanding of Christian formation program, which components of the program have greater impact on self-esteem and academic achievements, as to the challenges that limit the program.

Aside from check-list type of questions, the researcher also used an open-ended questions for qualitative problem regarding on how the level of participation and understanding of integrated Christian formation program affect self-esteem and academic achievement.

Data Collection Procedures

Following the approval from relevant school authorities and the acquisition of ethical clearance, the researcher initiated the data collection process in accordance with the established ethical standard. Before administering the research instruments, students assent forms were distributed to all prospective respondents. These documents outlined the purpose of the study, the voluntary nature of participation, and the measures taken to ensure confidentiality and data protection.

Once consent and assent were secured, the validated survey questionnaire was administered during a pre-scheduled session coordinated with school administrators and class advisers. The administration took place in a controlled classroom setting to minimize distractions and ensure consistency. Before distribution, the researcher provided clear verbal and written instructions, explaining the purpose and how to properly respond to the Likert-scale item.

Respondents were reminded that their responses would be treated with strict confidentiality, and that they were free to withdraw from the study at any point

without penalty. No identifying information was collected in the survey forms to protect students' anonymity. The researcher and designated facilitators were present throughout the session to address any clarification and ensure that the process remained neutral and non-intrusive.

In addition to student responses, key focused group discussion was conducted with selected twenty (20) participants coming from the total forty (40) respondents. This interview followed a semi-structured format, notes and recording were securely stored and anonymized during transcription to uphold ethical standard.

The entire data collection process was completed within the agreed-upon timeframe, ensuring minimal disruption to regular school activities while maintaining the integrity and reliability of the research.

Therefore, in this figure one the researcher gathered and interpret the data through the use of this format with five (5) as the highest and one (1) as the lowest indicator for the level of participation. While the second, third and fourth tables regarding the level of understanding of Christian formation program, which components of the program have impact on self-esteem and academic achievement and the challenges that hinder the effectiveness are measured with four (4) as the highest and one (1) as the lowest indicator.

Table A
Likert Scale Table for Level of Participation on Christian Formation Program: Religious Education, Campus Ministry and Social Action.

Abbreviation	Response Option	Number Rating from Highest to Lowest	Interpretation	Mean
HE	Highly Engaged	5	Highly Engaged	4.00-5.00
E	Engaged	4	Engaged	3.00-3.99
ME	Moderately Engaged	3	Moderately Engaged	2.00-2.99
D	Disengaged	2	Disengaged	1.00-1.99
HD	Highly Disengaged	1	Highly Disengaged	0.00-0.99

TABLE B
Likert Scale table for understanding of Christian Formation Programs: Religious Education, Campus Ministry and Social Action.

Abbreviation	Response Option	Number Rating from Highest to Lowest	Interpretation	Mean
SA	Strongly Agree	4	High	3.60-4.00
A	Agree	3	Moderate	2.60-3.59
DA	Disagree	2	Low	1.60-2.59
SA	Strongly Disagree	1	Very Low	1.00-1.59

TABLE C
Likert Scale table for which components of the program have impact on self-esteem and academic achievement.

Abbreviation	Response Option	Number Rating from Highest to Lowest	Interpretation	Mean
SA	Strongly Agree	4	Great Impact	3.60-4.00
A	Agree	3	Moderate Impact	2.60-3.59
DA	Disagree	2	Less Impact	1.60-2.59
SA	Strongly Disagree	1	Least Impact	1.00-1.59

TABLE D
Likert Scale table for challenges that hinder the effectiveness of the program

Abbreviation	Response Option	Number Rating from Highest to Lowest	Interpretation	Mean
SA	Strongly Agree	4	Very serious	3.60-4.00
A	Agree	3	Serious	2.60-3.59
DA	Disagree	2	Less Serious	1.60-2.59
SA	Strongly Disagree	1	Least Serious	1.00-1.59

This format was utilized in showing the status of the respondents as to their participation and understanding of Christian Formation Programs. The same format was used by the researcher to show and evaluate the effects of Christian Formation Programs on students' self-esteem and their academic performance.

Prior to the formal data gathering the researcher first sought the approval from school president of Veritas College of Irosin and to the office in-charge of Christian Formation Programs. Letters of request and formal endorsements were prepared and submitted to secure permission to conduct this study. Students were also informed through school administration, the researcher also conducted orientation to explain further the objectives of the study, procedures and ethical considerations.

Data Analysis Method

This study employed both quantitative and qualitative approaches to analyze the gathered data, following a convergent mixed-methods design wherein numerical results and narrative insights are integrated to provide a comprehensive, consistent and reliable interpretations of the impact of integrated Christian Formation Programs.

In quantitative strand, Descriptive statistics was employed to summarize the numerical results of the respondents' level of participation and understanding of Christian formation programs, which components of the program have impact of self-esteem and academic achievements, and challenges that hinder the effectiveness of the program. On the other hand, qualitative strand used thematic analysis corresponding to prepared open-ended questionnaire classified in these three pillars of Christian Formation

Programs which are: Religious Education, Campus Ministry and Social Action (JEEPGY advocacy)

Statistical Analysis

The gathered data were encoded, organized and analyzed using descriptive statistical techniques to summarize the all the responses from survey questionnaires. Most specifically, the study employed weighted mean to interpret the data. Weighted mean provided a composite score for each item, reflecting the overall result of each sub problem.

This statistical tool allowed the researcher to identify patterns, strengths, and areas for improvement of the Christian formation program. The results were then interpreted in relation to the study's objectives and theoretical framework, providing evidence-based insights into the current state of the said program and its influence on self-esteem and academic performance.

Ethical considerations

The study adhered to establish ethical standards throughout its implementations. Before data collection, the researcher secured informed consent from the respondents, school president and teachers of religious education. Ensuring that all respondents were fully aware of the study's purpose, procedures and their rights as participants.

Anonymity and confidentiality were strictly maintained. No personal identifiable information was collected, and all responses were coded to protect the identity of both student respondents and key informants. Data were securely and accessed only by the researcher for analysis.

Participants were informed that their involvement was voluntary, and they were free to withdraw from the

study at any point without any consequences or impact on their academic standing. This assurance was reiterated during administration of survey instruments and interviews.

All data gathered were used exclusively for academic purposes, specifically to fulfill the objectives of the present research. The study complied with institutional and national guidelines on ethical research.

III. RESULTS AND DISCUSSION

I. Level of Student Participation and Understanding of the Integrated Christian Formation Program

Table 1.0
Level of Student Participation in Religious Education Activities

Indicators	Mean	Description
Attending seminars on liturgy and sacraments	3.22	Moderate
Participating in religious education workshop	3.37	Moderate
Attending religious education classes a part of faith Formation	4.02	High
Serving as youth catechists by facilitating faith Instruction	3.45	Moderate
Participating in school-based catechesis to foster faith formation	3.25	Moderate
Involving oneself in church-based catechesis to nurture faith formation	3.25	Moderate
Average	3.43	Moderate

Recent research in Catholic schools across the Philippines show that student participation in religious education activities varies widely depending on institutional support and program design. Del Castillo and Cacho (2024) observed that schools with participative pedagogy reported higher levels of student involvement in liturgical celebrations and classroom discussions. In contrast, Porqueriño (2023) noted that participation levels were moderate in schools where activities were limited to traditional catechism, highlighting the need for more engaging formats, this reflects to the findings of this present study due to the lack of limited resources specifically funds and facilities one of the many challenges being encountered by the catholic schools. These findings suggest that participation is strongest when schools integrate innovative, interactive and community-based approaches into religious education.

The previously cited moderate level of student participation in Religious Education activities affirms the findings of the present study. Respondents reported a moderate level of involvement in seminars on liturgy and sacraments, religious education workshops, and catechetical engagements, school and church catechesis. However, a remarkable and hopeful indicator of the respondents' is there high attendance in religious education classes as part the elective

subjects but more importantly as part of faith formation. This present finding affirms the study of Springer (2018) that religious education is essential in shaping personal identity and spiritual growth. Moreover, it is not only instructions but about formation of minds, morality and spiritual aspect of the respondents. The nature of clear self-identity and healthy spiritual growth has a great implication in school and community. This finding supported by Center for the Advancement of Christian Education (CACE), (2025) a need to strengthen and emphasize on the idea of formation, though instructions is foundational and essential and yet can be forgotten and insufficient after the students graduated in school they drift away. But if when the students imbibed spirit of this holistic formation as not only part of the mind as instructions but part of their lives, carried and practice in their daily lives and routines. Hence, CACE suggests that religious education must be reinforce and practiced inside the family, school and community to gain high engagements. While Hitik Journal (2025) suggested that religious education go beyond doctrine in mind only to community engagement such as inter-faith dialogue and advocacy on social justice and ecological concern. It shows that respondents is active and mindful on how to practice faith.

Other studies emphasize that participation is not only about attendance but also about the frequency and depth of involvement in religious activities. Del Castillo (2024) found that students who joined retreats and outreach programs demonstrated higher levels of engagement compared to those who only attended regular classes. Similarly, Porqueriño (2023) reported that schools promoting holistic spirituality—through

prayer services, social action, and peer-led activities—saw more consistent participation across grade levels. This indicates that Catholic schools must diversify religious education activities to reach and sustain high levels of student involvement, especially at Veritas College of Irosin where the researcher finds that respondents showing a moderate level of participation on religious education.

Table 2.0
Level of Student Participation in Campus Ministry Activities

Activities	Mean	Description
Participating in monthly Mass	4.15	High
Joining recollection and retreats	3.85	High
Attending religious education classes a part of faith Formation	4.02	High
Participating in the holy hour/hour of worships	3.65	High
Serving as choir members/animators/altar servers)	3.57	Moderate
Participating in Bible sharing/Lectio Divina	3.50	Moderate
Involving oneself in the team building	3.47	Moderate
Attending basic Bible seminars	3.47	Moderate
Taking part in Youth encounter	3.45	Moderate
Engaging in Taize Prayer	3.35	Moderate
Taking the role as facilitators during recollections	3.30	Moderate
Engaging in facilitators seminar workshop (FSW)	3.05	Moderate
Average	3.46	Moderate

The major contribution of Rasor (2017) based on the Astin's students involvement theory (1984), in this present study is the support that indeed campus ministry activities provides a safe feeling of social integration and academic motivation. Campus ministry becomes healthy space where the students find belonging, and they truly engage at touches students emotionally, socially and spiritually, a holistic growth. Therefore, its implication is decline of dropout risk and persistence and resilience despite academic challenges and pressures. Supported by the Social Identity theory (Tajfel, H., & Turner, J. C. 1979) that campus ministry provides strong self-identity and belongingness which factors in reinforcing faith, emotional safety and spiritual journey. Thus, in this present study the researcher identified based on the results a remarkable activities being implemented at Veritas College of Irosin, where the respondents show a high participations in monthly Mass, joining recollections and retreats and joining a holy hour or hour of worship.

Arlanza et. al. (2025) contextualized in Philippine-based study found and argued that participants mostly experience mixed-emotions of both negative and

positive, desolations and consolations but at the end always the experience of joy, blessings and stronger faith identity are overwhelming in campus ministry activities. This study enhances students' moral values, providing moral support especially during the times of trials, distress and challenges in life. In connection with this the researcher agreed because in his observations even in the ministry in the Church youth and young adults came to the church to find accompaniment and where they can express freely what is in their hearts and feelings after a long week of academic and social concerns. Therefore, the emotional aspect of youth today is too delicate and sensitive and yet despite of this show resilience and courage.

Losaria, J. S., et al. (2025) highlighted how campus ministry creates the spirit of volunteerism and eventually foster responsibility, leadership and spiritual maturity. Phillips (2025) emphasized also that campus ministry activates students from being disciples to being apostles, meaning from learners to educators, from passive to active participants. This notions and studies are supported by the classical and fundamental service learning theory (Kolb, 1984) that

stated campus ministry activities through the spirit of imbibed volunteerism provides a learning experiences and opportunities. It is a form of students learn by doing method of education which deepen both students' idea and practices.

Furthermore, these various studies supported the findings of the researcher in the present study. However, the general result shows a moderate level of participation of respondents in the Campus ministry calls for innovation and consistency in their engagement, especially on serving as choir

members/animators/altar servers), participating in Bible sharing/Lectio Divina, involving oneself in the team building, attending basic Bible seminars, taking part in youth encounter, engaging in Taize Prayer, taking the role as facilitators during recollections, engaging in facilitators seminar workshop (FSW) and taking role as vocation animators, outline a necessary strategies such as mentoring, creating a well welcome spaces, building true and strong relationships, the shift from being a program to relational aspect of the campus ministry. Table 3

Table 3.0
Level of Student Participation in Social Action Activities

Activities	Mean	Description
Participating in prayer rally	3.95	High
Engaging in community involvement and tree planting	3.90	High
Involving oneself in community immersion	3.12	Moderate
Advocating during pro-life month	3.10	Moderate
Serving in prison apostolate	2.63	Moderate
Visiting households through house-to-house outreach	2.57	Low
Average	3.21	Moderate

There are notable indicators with high value mean where Respondents participating in prayer rally and engaging in community involvement and tree planting. It shows the strengthened organized activities that awaken the students' awareness on the current social issues need to address, thus acknowledging their personal contribution as individuals belonging to a whole society aiming for a better environment. It also shows that students have the courage and strength to engage in communal activities as to compare the result of the involving oneself in immersion.

Diaz et, al. (2025) said that an organized developmental activities in schools increases awareness of students' on social issues and motivated them to engage themselves as part of a whole organization. While Boat (2024) in his study showed that this generation of youth are taking themselves always the spirit of contribution in a collective goal as they show enthusiasm in involvement in school, civic and community engagement. These findings affirmed of objective advocacy of social action in Veritas college of Irosin. The Department of Education emphasized also the importance of social awareness and initiative encouraging learners to identify their

roles and contribution in societal context. Moreover, to identify the issues confronted by the youth of today as future leaders of the society, and to think collectively together the schools' stakeholders.

Another notable indicator is the house- to- house outreach or visitation, which is described as having low level of participation. It implies more attention on how to improve students' enthusiasm to really participate in this activity, to set clear guidance, nature of this sort of engagement, instructions and proper accompaniment among them by those in-charge of social action. This minimal participation impact is on the weakening of sense of mission among the respondents (Cuevas, 2023)

The general finding of this present study regarding the level of participation in social action as another pillar of Christian formation program, the respondents show a moderate level of participation. The researcher looks at it where the respondents are in the state of balancing mode between academics, Christian formation program and other extra-curricular activities in the school, balancing in front of all these pressures and activities. The same finding of Jomud (2023) that moderate participation in social action activities was a

sign of students' balancing discipline in participating in school activities along with academics, related with self-compassion and responsibility to avoid conflict especially in academic performances. In connection with this Cejuela (2025) said that moderate participation in these activities the students' wanted to prevent themselves from burnout which is a hindrance

for personal growth given the demands of works not only in school but even outside the school especially in the family's concerns. In contrast, Prakash (2021) argued that Christian formation program is in no way a conflict in other aspects of students most especially in regards to their academic focus but rather guides them towards attaining personal and collective goal.

Table 4.0
Level of Understanding of Religious Education
Religious Education as a component of Integrated Christian Formation Program...

Activities	Mean	Description
fosters both doctrinal learning and the formation of character and values.	3.65	High
strengthens faith and deepens one's relationship with God.	3.65	High
nurtures faith as a vital support in facing life's challenges and cultivating the virtue of hope.	3.65	High
serves as a guide in discovering the meaning and purpose of life.	3.62	High
directs reason toward truth and goodness	3.60	High
provides guidance for the day-to-day application of sound decision -making.	3.60	High
encourages reflection on the reality of suffering, the search for purpose, and the meaning of life.	3.57	Moderate
enables appreciation of oneself as created in the image of God	3.52	Moderate
promotes respect for diversity and fosters dialogue and peace among people of different beliefs.	3.47	Moderate
forms a sound conscience for living a life of integrity.	3.45	Moderate
Average	3.58	Moderate

Ubani (2025) argued and raises the necessity of integrating religious education as foundation both in private and public schools as truly part of holistic development. Schweitzer (2024) highlighted Christian formation program as a framework guiding students' moral right judgement, balancing faith into actions, doctrines into compassion. The knowledge of truth and right feed the will to choose what is morally right. Also renowned result as highly understood by the respondents which are religious education directs towards truth and goodness and as guidance of day-to-day application for sound making decisions here foundation of religious education laid down. Rooted in Piaget's Cognitive Development Theory (1936) as applied to religious education, students' understanding of faith and doctrines evolved with cognitive maturity.

There are notable indicators showing high level of understanding of respondents. As regards to the understanding the nature of religious education students eminently understood Religious education as a component of integrated Christian formation program which foster both doctrinal learning, and formation of character and values. It strengthens faith and deepens one's relationship with God and nurtures faith as a vital support in facing life's challenges and cultivating the virtue of hope. This high level of understanding indicates that the respondents possess a strong and clear grasp of the concepts and its implications in personal lives, meaning to say that these ideas are applied in daily lives especially in deepening one's relationship with God and in hopeful facing daily struggles and challenges. Del Castillo (2024) contextualized that Filipino youth find moral

guidance and emotional support from religious education as they face struggles, personal and family challenges, seeing the impact of their understanding on daily decision –making. Further, Mākosa (2022) saw religious education as tool stabilizing factor for students’ coping up with difficulties in life.

The respondents also highly understood that religious education serves as a guide in discovering the meaning and purpose of life. It reflects and affirms the important role of religious education as setting guiding foundational notions about human person as someone dignified, precious, especial and have worth. It shows that the respondents able to explain ideas accurately in their own manner of explaining it, demonstrates

correct explanations of salient points and more importantly apply them in relevant situations in life.

But the general understanding of the respondents based on the researcher’s finding of this present study is in moderate level. It reflects that the respondents have a general grasp of the basic ideas, concepts, and lessons. Recognized that religious education is a holistic approach formation and growth and yet, in some way finds it difficult on consistent application in personal lives. It challenges religious education teachers to innovative, experiential and participatory and interactive way of teaching, because they play a crucial role in a pedagogical growth of students, they are in fact navigators (Rosales, R. J., & Bantogon, G. 2024).

Table 5.0
Level of Understanding of Campus Ministry
Campus Ministry as a component of Integrated Christian Formation Program...

Indicators	Mean	Description
becomes a source of inspiration when feel lost and burdened.	3.55	Moderate
provides space and opportunities for prayers and spiritual growth.	3.52	Moderate
teaches trusting God as a way to cope with academic problems and pressures.	3.52	Moderate
promotes a holistic approach to self-discipline for improved well-being.	3.52	Moderate
offers an avenue for developing leadership skills.	3.52	Moderate
calls members to serve God, others, the community, and the school.	3.50	Moderate
fosters harmony, collaboration, and mutual respect.	3.50	Moderate
enables appreciation of oneself as created in the image of God	3.52	Moderate
serves as a support system through activities that help boost self-esteem..	3.47	Moderate
helps to hope above failures and beyond what is perceivable.	3.45	Moderate
nurtures healthy relationships through understanding, forgiveness, and a sense of belonging.	3.30	Moderate
Average	3.49	Moderate

Esteban (2015) looked at campus ministry as a venue for evangelization, mission, and safe place for sharing, trusting peers, spiritual and emotional support due to strong sense of belongingness. It supported the findings of this study where respondents demonstrate a general moderate understanding of campus ministry its objectives, and activities. Aware of its spiritual guidance, faith and emotional formation felt in the sense of belongingness. However, their knowledge on practical application, visible and concrete formation

on a larger community programs is limited. This moderate understanding implies a gap for deeper and consistent engagement and mentorship.

Studocu (2023) identified some factors limiting respondents’ knowledge on its practical application. These factors are technological influence or destructions, religious diversity, secularization and relativism. These factors affirm the findings of this present studies regarding the serious challenges that

limit program's effectiveness. Esteban (2015) said that in the Philippines campus ministry activities in schools stress heavily on catechesis and liturgical activities, while outreach to a larger community activities striving yet, and remains limited, it became an exclusive association within the school rather than an inclusive one. That's why no wonder many studies show a moderate understanding of campus ministry by the general respondents. The same findings of Gonzales (2018) shoed that while campus ministry provides spiritual support and essential for faith and values formations but often lack of innovative structured activities where students can engaged in a unique experience beyond their peers. Nevertheless, this program impact on personal faith formation, and personal holistic growth of the respondents.

ELCA (2023) viewed this moderate understanding that campus ministry as a support resource rather than a

transformative experience. In contrast, to the position of Labial (2023) that campus ministry is not just support program but rather a formative and transformative experience that reshapes students' personal identity, values and spirituality. Based on the result of this present study the researcher sided with Labial since the respondents are aware of its impact on spiritual support, faith and emotional formation and experience in sense of belongingness. In other words, the concern of this finding as moderate understanding is in the inconsistency and limited idea on how to apply these principles learned in practical instances of life. Rooted on the Transformational Learning Theory (Mezirow, 1997) that campus ministry creates and place students in a dilemmas or disoriented situations that lead them to reflection, realizations and eventually for transformations. Therefore, process of reflections, realizations, processing and transformations are innate in the activities under campus ministry.

Table 6.0
Level of Understanding of Social Action
 Social Action as a component of Integrated Christian Formation ...

Indicators	Mean	Description
helps to see the dignity and sacredness of life; therefore, it needs to be protected.	3.50	Moderate
provides a way to apply what learning inside the classroom to real-world situations.	3.47	Moderate
develops leadership and a sense of responsibility for the common good, rooted in awareness of social issues.	3.45	Moderate
teaches that love and service are lived out within the context of family and community.	3.42	Moderate
makes students realize their responsibility to contribute to the common good.	3.42	Moderate
shows, through participation, the significance of the course to society.	3.42	Moderate
shapes awareness of one's role as a citizen in contributing to societal progress.	3.40	Moderate
offers opportunities to practice compassion and empathy toward those who are suffering.	3.40	Moderate
serves as an avenue for faith in action by helping others, promoting justice, and responding to societal needs.	3.35	Moderate
leads me to care for God's creation (through JEEPGY)	3.30	Moderate
Average	3.41	Moderate

Cejuela (2025) underscored on the importance of connections within these three pillars of Christian formations. There must be a continuity and linear

movement of activities fostering holistic well-being among students.

The data indicates that the understanding of "Social Action as a component of Integrated Christian Formation" falls within a moderate level. This is similar to the research done by Pacho (2020) on the understanding of Catholic Higher Education Institutions, which indicated that the translation of high student understanding of social teachings into social action was often only at a "moderate" or "developing" stage due to a lack of immersive experiences.

Arubal (2018) identified the "Pro-Life" and "Human Dignity" pillars as the most deeply embedded concepts within Christian-affiliated institutions. This prevalence is attributed to their consistent integration across core theology and ethics curricula, aligning with the high prioritization of life protection observed in the current data.

These findings mirror Kolb's Experiential Learning Model, particularly the transition from abstract conceptualization to active experimentation. As Bringle and Hatcher (2009) suggest, social action serves as the conduit for this transition. Nevertheless, the moderate results here indicate a nuance in the student experience: there is an awareness of the "bridge," but perhaps a lack of confidence in crossing it without further institutional scaffolding.

II. How the Level of Students' Participation and Understanding of the Integrated Christian Formation Program Affects Their Self Esteem and Academic Achievements?

The Integrated Christian Formation Program occupies a central place in the educational framework, serving as a platform for nurturing both personal and academic dimensions of student growth. Within this context, the degree of student participation varies considerably, reflecting diverse levels of engagement and commitment. Such variation introduces important considerations regarding how the program is perceived and valued within the institution. Examining this interplay provides a foundation for understanding how participation and program standing may influence broader developmental outcomes.

Students' involvement in the Integrated Christian Formation Program is shaped not only by individual

choices but also by the institutional emphasis accorded to the program. The standing of the program within the academic community contributes to how students interpret its relevance to their learning and personal development. Even with differing levels of participation, the program remains positioned as a potential contributor to both self-esteem and academic achievement.

Engaging in Purposeful Participation Nurtures Belonging and Confidence

Engaging in purposeful participation fosters a strong sense of belonging among students, which in turn enhances their confidence and academic success. Research shows that belonging is a critical social determinant of well-being, directly influencing both mental health and academic outcomes (van Kessel et al., 2025). When students feel connected to their peers and institutions, they are more likely to persist in their studies and demonstrate resilience in the face of challenges (Gopalan, 2023). Purposeful participation, such as involvement in collaborative learning or campus activities, provides meaningful opportunities for students to affirm their identity and role within the academic community.

Moreover, purposeful participation nurtures confidence by allowing students to actively contribute and see the impact of their engagement. A meta-ethnographic analysis highlights that students define belonging through active involvement and recognition, which strengthens their self-efficacy and motivation (Dost & Mazzoli Smith, 2023). Evidence also suggests that belonging has longitudinal effects, continuing to support students' confidence and academic outcomes beyond immediate contexts (Gopalan, 2023). Thus, structured opportunities for purposeful participation not only cultivate belonging but also empower students to develop confidence that sustains their educational journey (van Kessel et al., 2025).

Deepening Understanding of Integrated Formation Strengthens Identity and Purpose

Participants (P4, P5) highlighted that identity rooted in "divine truth" provides a standard that transcends personal bias. Recent studies by Efremov (2025)

supported this, finding that religious identity significantly stabilizes an individual's perspectives, providing a "theological lens" that aids in self-regulation and reduces the uncertainty of subjective personal judgments. This suggests that integrated formation acts as a "cognitive anchor" in an increasingly pluralistic and subjective world. Further, great St. Augustine in his book *Confession* clearly stated that the worth and dignity of a person is not earned by perfect grades or peer approval but rather on the inherent gift from God. The fact that human person is loved by the highest being.

P7 described Religious Education as an "avenue" to deepen faith and configuration to God, especially during challenges. This aligns with the findings of Del Castillo et al. (2023) and ResearchGate (2025), who demonstrated that spiritual practices—such as prayer, retreats, and community engagement—are not merely private acts but are transformative tools that nurture spiritual well-being and resilience. Their research indicates that students who integrate these practices into their lives show a higher capacity for "personal synthesis," effectively bridging the gap between faith and academic or personal struggles.

Clear self-identity leads to a purpose of "giving oneself for others" (P20, P2). This is echoed in the "Biblical Model of Collective Social Responsibility" proposed in recent theological studies (RSIS International, 2024). Contemporary research emphasized that Christ-centered spirituality moves beyond personal devotion to proactive participation in socio-economic reform and the promotion of human dignity.

Furthermore, Johnson and Eze (2024) found a strong positive correlation between religious education and a sense of social responsibility, suggesting that the "spirit of volunteerism" mentioned by P2 is a direct outcome of the moral integrity fostered in integrated formation programs. Anchored on the theology of St. Thomas Aquinas idea of *Magnanimitas*—speaks about the virtue recognizing the talents God has given in each person. And this recognition builds the growth of self-esteem and thus, person strive to give rather than to be selfish.

Enhancing Self-Esteem through Applied Learning

Recent studies (2022–2026) emphasized the "spiritual-social-action" triad—where spirituality and external engagement create a feedback loop that builds self-esteem.

A 2024 study in the *Journal of the Indian Academy of Applied Psychology* found a significant positive correlation between spirituality and resilience. It suggests that spiritual health acts as a "determinant of health" that nurtures internal strength before external challenges arise (Barmola, 2024). Participants' realization that "God gives solutions" serves as a protective cognitive framework, transforming burdens into lessons, which the literature identifies as Meaning-Making—a core component of psychological resilience.

Participants P15 and P18 emphasized that "doing good starts with small efforts" like picking up garbage. Recent research on Pro-Environmental Behavior (PEB) (2025–2026) highlighted the role of Environmental Self-Efficacy. Studies show that small-scale individual actions (recycling, waste disposal) are not just physical acts; they are psychological "micro-successes" (Slovene Student Study, 2026). This confirmed participants' view that concrete policies and small initiatives are necessary. These small acts prevent the learned helplessness often associated with large-scale environmental crises, thereby enhancing the student's self-esteem through proven competence.

P10 and P17 discussed the transition from self-awareness to educating and influencing others (through social media advocates). A 2025 meta-analysis on Social-Emotional Learning (SEL) confirms that student engagement in Advocacy Competencies significantly increases self-reported measures of personal value and civic responsibility. Furthermore, service-learning has been shown to be most effective when it moves from the classroom to the community as a laboratory (Lloyd-Hazlett et al., 2022). Participants' involvement in the "Trillion March" and social media advocacy represented the highest level of applied learning—Civic Agency. This transition from self to society is a documented pathway for consolidating a firm and healthy

identity as defined by the Collaborative for Academic, Social, and Emotional Learning (CASEL).

Involving Oneself in Activities Provides Focus on Academic Growth

The core of the data suggests that religious education functions as a "psychological anchor," transforming a student's mindset from mere compliance to purposeful growth. Respondents (P17, P19, P20) emphasized that self-discipline and "wasting no time" are fruits of their religious upbringing. This aligns with the concept of Grit. Recent studies suggest that religious involvement fosters "effortful control." When students view their studies as a form of stewardship, they develop higher levels of self-regulation. (Duckworth & Gross, 2020).

Recent research indicates that students with a strong religious foundation utilize "positive religious reappraisal." This allows them to view academic stressors not as threats, but as challenges they are divinely equipped to handle. (Pargament & Abu-Raiya, 2020). Education is most effective when it moves from extrinsic motivation to virtue. Religious education provides the "why" that sustains the "how." (Tan, 2021).

The findings of this present study, particularly the emphasis on self-discipline and "goal-oriented" thinking (P19, P20), resonate with contemporary research on the intersection of spirituality and academic persistence. According to Pargament and Abu-Raiya (2020), religious beliefs provided a cognitive framework that transforms academic difficulty into a manageable trial, echoing the sentiment of P16 that "the impossible becomes possible." This internal disposition shifts the student's focus from extrinsic compliance to what Tan (2021) described as "virtuous education," where learning is pursued as a matter of hope and character rather than mere academic requirement. Consequently, religious education acts as a catalyst for academic growth by fostering a resilient mindset that prioritizes long-term goals over immediate distractions (Duckworth & Gross, 2020). To conclude St. Thomas and St. Bonaventure on the discussion on divine intellect said that human intellect is a reflection of divine intellect, that is why any formations of spirit and intellect across

and through any branches of human knowledge such as scientific, literacy, philosophical and theological are lights significantly leading the intellect to critical thinking and deepen cognitive engagement which requires to grasp the nature of God- the immaterial being.

Knowing Christian Formation Principles Enhances Critical Thinking and Learning

Mention of identity being based on "standard truth" rather than subjective bias is supported by recent studies on Christ-centered identity. While focusing on the source of truth (the Divine), researchers highlight the result—a stable identity that improves responsible decision-making (Widjaja et al., 2022).

Seeking meaning beyond the perceivable is a hallmark of critical thinking. New frameworks in Inquiry-Based Learning (IBL) within religious education encourage students to question, interpret, and analyze rather than just memorize (Cordeiro et al., 2025). This process of moving from observation to insight or wisdom (bhāvanā) is now a recognized pedagogical model in 2025 studies (Higher Education Studies, 2025). participant's "seeing beyond what is seen" matches what scholars call "cognitive maturity" and "truth-seeking," which are core dimensions of the California Critical Thinking Disposition Inventory (CCTDI) used in 2025 educational assessments.

The idea that religious education opens personal perspectives and clarifies the real purpose of our existence is a major theme in 2024-2025 literature. Recent studies show a significant correlation between spiritual well-being and a student's sense of "meaning-making" (Madrigal et al., 2020). Scholars argued that integrating spiritual formation into academic disciplines is essential for holistic development, helping students navigate complex moral landscapes (Journal Neosantara Hybrid Learning, 2025). Mentioning on the "Faculty of Intellect and Will" echoes the classical Thomistic framework (Aquinas), which remains a foundation for modern moral education. Current literature reaffirms this, stating that religious instruction provides the reflective context necessary for higher stages of moral reasoning (Narvaez, 2010; Carr, 2020).

Enhancing Academic Success through Study Habits

The insights provided by the participants align closely with contemporary educational research regarding the multi-faceted nature of academic success. The emphasis placed by P4 and P14 on the necessity of "double efforts" and consistent routines for working students is mirrored in the work of Adnan and Anwar (2020), who argued that effective time management is a primary predictor of success for students juggling multiple roles. This suggests that self-discipline is not merely a personal trait but a critical survival mechanism for students. Furthermore, P19's assertion regarding the power of goal-orientation and the mitigation of digital distractions (social media and gadgets) is validated by Cevik and Bakir (2022). Their research indicated that students who actively manage their digital environment and set specific academic milestones achieve higher levels of learning efficiency than those who do not.

The environmental and social aspects of study habits mentioned by P9 and P6 also find strong support in recent studies. P9's observation that a conducive environment improves focus is corroborated by Schunk and DiBenedetto (2020), who highlighted that self-regulated learners intentionally curate their physical surroundings to sustain motivation and reduce cognitive load. Additionally, P6's focus on collaboration and seeking help from mentors during examination weeks aligns with findings by Dawson et al. (2021). Their study on Peer-Assisted Learning (PAL) demonstrated that social engagement and group discussions facilitate a deeper understanding of complex material compared to solitary study. Collectively, these findings reinforce the conclusion that academic excellence is a product of a holistic system—combining personal discipline, intentional goal-setting, and collaborative support.

III. Integrated Christian Formation Program Components That Have Impact on Students' Self-Esteem and Academic Achievement

Table 7.0
Impact of Religious Education on Students' Self-Esteem

Indicators	Mean	Description
Cultivate students' self-worth and self-respect	3.58	Moderate
foster confidence in expressing beliefs and values Without fear of judgment.	3.56	Moderate
Strengthen resilience by teaching students to cope with challenges through faith and moral grounding.	3.51	Moderate
Nurture a sense of belonging by connecting students to a supportive spiritual community.	3.40	Moderate
enhance moral decision-making, empowering students to act with integrity and confidence.	3.25	Moderate
Average	3.46	Moderate

Religious Education contributes to students' self-esteem by fostering a sense of identity, moral grounding, and personal worth. Studies in the Philippines highlight that adolescents engaged in religious education report higher levels of thriving and confidence, as spirituality provides a supportive environment for self-expression (Buenconsejo, 2018). Research also showed that psycho-spiritual well-being

among junior high school students in Catholic schools correlates positively with psychological resilience, which strengthens self-esteem (Tajonera & Madrigal, 2019). These findings suggested that Religious Education nurtures students' inner confidence by integrating values and spiritual practices into their developmental journey.

Table 7.1
Impact of Religious Education on Students' Academic Achievements

Indicators	Mean	Description
improve discipline and study habit.	3.50	Moderate
enhance critical thinking and reflective skills.	3.45	Moderate
gain greater motivation and purpose in learning.	3.40	Moderate
instill positive classroom behavior and active engagement.	3.30	Moderate
develop resilience in coping with academic stress and challenges.	3.20	Moderate
Average	3.37	Moderate

In terms of academic achievement, Religious Education has been linked to improved motivation, coping strategies, and persistence in learning. A dissertation study found that religious coping strategies among college students enhanced their academic performance and life satisfaction, indicating that faith-based practices support academic resilience (Camarines, 2020). Similarly, a review of religion and

academic achievement revealed that adolescents with strong religious commitments often demonstrate better long-term educational outcomes, including persistence and higher attainment (Horwitz, 2020). These results emphasize that Religious Education not only strengthens students' self-esteem but also equips them with psychological and motivational resources that positively influence academic success.

Campus Ministry as an Integrated Christian Formation Program Component and Its Impact on Students' Self Esteem and Academic Achievement

Table 8.0
Impact of Campus Ministry on Students' Self-Esteem

Indicators	Mean	Description
enhance students' confidence in public expression	3.55	Moderate
Strengthen students' sense of belonging.	3.48	Moderate
boost students' recognition of personal gifts and talents	3.36	Moderate
nurture students' resilience and positive coping	3.25	Moderate
develop students' leadership identity	3.21	Moderate
Average	3.37	Moderate

Recent studies conducted by Dugan and Komives (2021) indicated that when students get involved in campus activities, especially those related to their faith, they are able to move from "hierarchical" to "collaborative" leadership, which gives them the confidence to make noise in a group, indicator that students gain confidence in public expression as what the researcher of this present study found. However, as Shaver et al. (2025) observe, in very secular and diverse settings, students might feel like they don't belong, and this could make it difficult for them to make noise outside their religious circle, thus the moderate score.

Moreover, Mancuso and Lorona (2023) positively discovered that religious group activities significantly reduced feelings of isolation. Wong et al. (2024) also claimed that when we find meaning in religion, we cope well. If students are able to cope with their hardships by seeing it in their religious belief, then it is likely that these students adjust well.

However, the moderate score in this study suggest that ministry programs contribute positively on students' self-identity, self-expressions, experience supports, finds inspirations and strategies on coping mechanism and leadership practices but this moderate level indicates the enhancement of self-esteem may not be consistently experienced by all. Which is in line with

Martínez de Pisón (2023) that found that in religious settings, there is also "religious guilt" or high moral pressure that may lead to stress rather than ease. Also According to Komives et al. (2025), Leadership identity is a process that develops over years and occurs on many levels. It is also common for a person to have a moderate score because students tend to think

of leadership in a position way, like the President, rather than in a process way, serving others. In addition, St. Thomas tackled on character and discipline meaning that student whose character is formed can focus better, study more deeply and naturally achieve higher academic results (Aquinas, T., 1948).

Table 8.1
Impact of Campus Ministry on Students' Academic Achievements

Indicators	Mean	Description
improve students' focus and discipline in academics because of values formation	3.55	Moderate
enhance students' motivation to excel in schoolwork	3.50	Moderate
strengthen students' collaborative learning	3.45	Moderate
support students' time management and responsibility in academics	3.35	Moderate
foster students' perseverance in academic challenges because of spiritual guidance	3.30	Moderate
Average	3.43	Moderate

In terms of academic achievements, campus ministry strengthen values formation evidently mirror a strongest indicator, showing how students link their moral principles with their academic behavior. New studies indicated discipline issues in college are a "values crisis" and not behavioral problems (De Klerk & Rens, 2003). Inclusion of intrinsic values will sustain disciplined behaviors even outside the classroom (Patel, 2021). A belief that guides motivation is the idea that having a calling enables students to set actual goals and stay involved (Fowler

& Musgrave, 2024, as cited in Taylor & Francis, 2025).

Overall, the general findings described as moderate impact of Campus Ministry on academic achievement. It indicates that participation on activities of campus ministry positively contributes to the academic success of the respondents in fostering discipline, motivations, collaborations, time management and perseverance. However, this may one of many factors which supports such growth to deliver academic achievements.

Social Action as an Integrated Christian Formation Program Component and Its Impact on Students' Self Esteem and Academic Achievement

Table 9.0
Impact of Social Action on Students' Self-Esteem

Indicators	Mean	Description
build students' belief in their capacity to make a difference	3.48	Moderate
strengthen students' sense of self-worth because of recognition	3.48	Moderate
boost students' pride in their talents and skills	3.42	Moderate
nurture students' resilience and self-assurance	3.35	Moderate
Develop students' leadership identity because of organizing campaigns.	3.33	Moderate
Average	3.43	Moderate

Recent studies by Hansen et al. (2023) have proven that service learning projects function as mirrors for students. By solving problems in the community, they can clearly see their own skills reflected back at them, thus enhancing their self-worth. In contrast to Piliavin (2021) finding who argues, if the social action is perceived as a rule rather than a calling, the increase in self-esteem is minimal. This could be the reason why students have rated the impact as moderate since they can only see the activities as checklists.

Moreover, according to McLean & Pratt (2026), "generativity" is the desire to care and be concerned about helping the next generation or the community and guiding them. This is part of the identity

development process. Through the application of specific skills such as teaching, organizing, and technical skills in social actions, students are able to develop and build up their professional and personal identity. According to Dugan (2021), leadership identity in social action is a long time in the making because students often struggle with social complexity like poverty on a grand scale, which can be overwhelming rather than empowering." Overall, the impact of social action on self-esteem is moderate. It indicates social action activities contribute positively on self-worth and identity, enhances and creates area for practicing leadership skills though there growth is not instant but rather gradual.

Table 9.1
Impact of Social Action on Students' Academic Achievements

Indicators	Mean	Description
improves students' critical thinking in academics because of exposure to real-life social issues	3.50	Moderate
Enhances students' research and analytical skills.	3.45	Moderate
strengthens students' collaborative learning in academics	3.40	Moderate
supports students' responsibility and accountability in academics because of commitments to social causes	3.30	Moderate
fosters students' motivation to excel in academics by connecting classroom learning to societal impact	3.25	Moderate
Average	3.38	Moderate

For academic achievements, social action's impact on academic achievements is also moderate. It indicates that participation in activities contributes positively on academic performance of the respondents and but still need constant supports. Also it reflects other multiple factors contributing to their academic success.

According to Mezirow's Theory of Transformative Learning, "the experience of disorienting dilemmas, such as social issues, prompts critical reflection." When students observe poverty, they are forced to think critically about the reason for this problem, which helps to improve critical thinking skills. And in this area where social action exposes students to see social issues like poverty, injustices, corruptions and other pressing issues leading people to suffer and for them to think critically.

Further, when students become involved with social issues, they gather data, interview people in the community, and examine the needs. Fowler (2025) explained that "community-based research" is helpful in teaching information literacy because the "stakes" are higher; the students are doing the research for someone rather than a grade. Piliavin (2021) stated, Role overload is the condition in which individuals are very altruistically or help-oriented in their relationships with others. If social action is not incorporated in the curriculum, it may cause a split in the student's accountability, thereby lowering their academic accountability scores. Pointing to the necessity of inclusion of social action in the curriculum and social awareness.

IV. Challenges that Limit the Program Effectiveness

Table 10.0
Challenges and level of seriousness that Limit the Program Effectiveness.

Challenges	Mean	Description
Diversity of religious beliefs and perspectives	3.05	Serious
Challenge on time management of students between academic pressure and Christian formation activities	3.00	Serious
Students' lack of personal motivation to participate wholly in the Program	2.93	Serious
The inconsistency of students' attendance	2.78	Serious
Limited resources (fund and facilities)	2.78	Serious
Gap between the content of the Program to the application in daily lives of students	2.75	Serious
Digital destruction	2.70	Serious
Inadequate professional development and training for religious education teachers and program facilitators	2.60	Serious

The Integrated Christian Formation Program, like any comprehensive educational initiative, naturally encounters circumstances that may limit its effectiveness. These limitations should not be viewed as failures but rather as integral aspects of the developmental process. Programs designed to nurture values, spirituality, and social responsibility often evolve through the realities of implementation, adjustment, and refinement. Recognizing that challenges are part of the journey sets the stage for a deeper exploration of how the program continues to grow and respond to the needs of students and the institution.

Diversity of Religious Beliefs and Perspectives

The diversity of religious beliefs among students presents a significant challenge to the Integrated Christian Formation Program, as it requires balancing multiple perspectives within a single framework. Research on Filipino college found that students' attitudes toward religion reveals wide variations in appreciation of spirituality, morality, and religious practices, which complicates the delivery of uniform religious education (Baring et al., 2020). Such diversity often leads to differing expectations of what religious formation should provide, making it difficult for educators to design inclusive approaches (Mendoza, 2024). This challenge underscored the need for programs to acknowledge pluralism while maintaining their core objectives.

Students' perspectives on religion classes further highlight the complexity of integrating diverse beliefs into formation programs. A recent study found that while some students value religion-based courses, others question their relevance, especially in public school contexts where multiple faith traditions coexist (Carreon, 2024). These differing viewpoints can affect student engagement and participation, potentially limiting the program's effectiveness in fostering holistic development (Mendoza, 2024). Addressing this challenge requires sensitivity to the varied religious identities present in classrooms and the creation of spaces for dialogue and mutual respect (Baring et al., 2020).

Challenge on Time Management of Students between Academic Pressure and Christian Formation Activities

Balancing school stress, family responsibilities, and Christian growth is viewed as a conflict in the students' lives. Students recognize the importance of spiritual activities in managing stress, but at the same time, they experience stress because of the time they spend on these activities. According to Al-Abyadh & Abdel Azeem (2022), students who experienced good spiritual well-being are good at managing themselves. However, majority of students only experience a moderate level of spiritual well-being, indicating they have not fully integrated school life with spiritual life.

Students perceive school life and spiritual life as different, not as part of a single process. This has contributed to more stress as they try to balance the two boats. This situation has been worsened by the college environment, which pressures students to perform. Schmalzbauer (2022) demonstrated that a performance culture in college results in too much work for students. During examination and term-end seasons, students do not spend much time on spiritual activities. However, this activity helps students to deal with stress.

Students' Lack of Personal Motivation to Participate Wholly in the Program

The primary challenge of students' lack of personal motivation to participate wholly in the program is the interest on immediate impact or results of the activities. Students want to see and enjoy those things immediately and unaware of the process and gradual growth. In addition, Hardy et al. (2020) suggested another problem is when the disposition of the students in participation is just done out of duty, as compliance and school requirements. Indeed, this shallow motivation is fragile and not lasting, not even touching the will of the students.

Schmalzbauer (2022) noted also of the mental engagement not just physical engagement. Because students may attend and present physically but their minds and mental activity is not in the activity because activities required a deep, intense personal and communal mental and physical works. In this where anderWeele (2024) gave emphasis on creating activities that really flourish and doable mental exercises.

Finally, the lack of motivation is brought by the academic load such as unfinished projects, assignments and paper works, in addition to mental exhaustion from classroom discussions.

The Inconsistency of Students' Attendance

This finding is a critical pivot point. The correlation between low engagement and inconsistent attendance suggests that students may view the program as a formal requirement rather than a transformative experience.

Research by Ulum (2023) and Andok (2024) showed that students prioritize short-form, attractive digital formats (TikTok, YouTube) over traditional, scheduled formation programs. The result of this present study tackles about of minimal interest in social engagement might suggest that the form of engagement offered is competing unsuccessfully with digital-native habits.

Limited Resources

Recent studies confirm that inadequate funding is a primary barrier to the successful administration of religious programs. According to Mokotso (2024), the effectiveness of religious education (RE) is often compromised when budgetary constraints prevent the transition from traditional, low-cost pedagogies to more transformative and interactive approaches.

Furthermore, Abuchi et al. (2026) highlighted that in higher education settings, inadequate funding is directly responsible for a shortage of professional lecturers and the absence of modern instructional materials. This reflect the finding of this present study where the researcher found that resource limitations are a serious challenge, as it suggests that without a stable financial base, the terminal and enabling objectives of formation programs are rarely met.

The findings that limited resources affect "sustainable plans" is echoed by Cruz (2021) and Norazlan et al. (2020), who argued that when organizations are in "survival mode" due to financial stress, long-term strategic goals—such as spiritual mentoring and community building—are often sacrificed for immediate, low-cost operational needs.

To counter these limitations, recent literature emphasizes the importance of linkages and partnerships. Tamsah et al. (2023) suggested that religious programs must shift toward a shared resource model, collaborating with external stakeholders to bridge the gap in facilities. Similarly, research into Public-Faith Partnerships (2025) suggested that when internal school funds are low, leveraging community-based assets and non-government budgets can exhibit a stronger influence on program success than relying solely on official school allocations.

Gap between the Content of the Program to the Application in Daily Lives of Students

Recent studies suggest that Christian formation often suffers when it remains purely cognitive. According to Groome (2021), effective religious education must move beyond information to transformation. If the curriculum focuses heavily on sole memorization of doctrines rather than reflective practice, students perceive the content as a set of abstract rules rather than a life-giving framework.

When values are taught in a vacuum, students lack the moral imagination to apply them to modern issues like social media ethics or peer pressure. Smith (2019), in his work on Cultural Liturgies, argued that students are shaped more by secular liturgies (social media, consumerism, and entertainment) than by weekly formation programs. This creates a "split-brain" effect where students hold Christian values in one compartment and secular behaviors in another.

A significant factor in the seriousness of this challenge is in difficulty of internalization is the absence of visible application. White (2022) noted that internalization occurs best through mimesis (imitation). If students do not see the faculty or their community modeling the integration of these values in real-world scenarios, the program remains "academic" rather than "existential."

The finding of this present study aligned with the concerns raised by Groome (2021) regarding gap between religious information and lived transformation. This gap suggests that while the cognitive content is delivered, the affective and behavioral domains remain under-addressed. As Smith (2019) posited, the competing secular liturgies of modern life often outweigh the influence of periodic formation programs, leading to the difficulties in internalization observed in this study.

Digital Destruction

The identification of digital distraction as a serious challenge in this study aligns with contemporary research regarding the "fragmented attention" of Generation Z in spiritual and academic contexts.

This challenge hinder focus is supported by Ninan (2021), who found that social media significantly impacts the spiritual formation of college students by preventing them from being fully present during activities such as prayer and quiet time. Similarly, Fakhroh and Khobir (2025) noted that while technology can improve literacy, the omnipresence of social media often creates a religious literacy gap where students struggle to internalize values due to constant digital interruptions.

The cognitive aspect of this distraction is explained by Distraction-Conflict Theory, which suggests that when students use gadgets during formation, their cognitive resources are divided between the spiritual content and the digital stimulus, leading to "cognitive overload" and decreased retention of moral teachings (Barron, 1986; Nicholson, 2025).

Recent literature suggested that digital distraction in formation programs is uniquely damaging compared to general academic settings. While Li Yu (2022) found that short, regulated smartphone breaks might actually boost general student vitality, Lee and Jirásek (2024) argued that in the context of religious rituals and formation, even minor digital interruptions lead to diminished spiritual engagement and a loss of the sacredness of the activity.

Inadequate Professional Development and Training for Religious Education Teachers and Program Facilitators

This result aligns with recent studies highlighting the specialized nature of religious pedagogy. Unlike general education, Religious Education requires a blend of doctrinal accuracy and socio-emotional sensitivity.

Research by Buchanan and Rymarz (2022) emphasized that many Religious Education teachers are content-rich but method-poor. Their study indicates that without ongoing professional development, facilitators often revert to outdated, didactic methods that fail to resonate with modern, pluralistic student bodies.

According to Chowdhury (2021), the lack of structured training leads to lower teacher self-efficacy.

When facilitators feel ill-equipped to handle complex ethical or theological inquiries, the overall effectiveness of the program diminishes, often resulting in a mechanical delivery of faith-based curriculum rather than an inquiry-based approach. Recent literature also points to a gap in digital literacy within religious programs. Francis and Lankshear (2021) argued that the "serious" nature of these training gaps is exacerbated by the rapid shift toward hybrid learning environments, where Religious Education teachers often receive less technical support compared to their STEM counterparts.

The "Serious" rating of this challenge confirms a global trend: religious education is frequently marginalized in institutional professional development budgets. As noted by Gellel (2023), for a program to be effective, facilitators must be viewed as reflective practitioners rather than mere conduits of information. It serves as a critical indicator that the program's success is currently capped by the professional limitations of its staff.

V. Proposed Refinement to Enhance Program Components Thereby Strengthening Impact on Students' Self-Esteem and Academic Achievement

The Integrated Christian Formation Program continues to play a vital role in shaping students' holistic development, but like any evolving initiative, it benefits from ongoing reflection and enhancement. Strengthening its components is essential to ensure that the program remains responsive to the diverse needs of learners in both academic and personal dimensions. Proposing refinements allows educators and institutions to maximize the program's potential, aligning its practices more closely with desired outcomes. This process sets the groundwork for deepening its impact on students' self-esteem and academic achievement, ensuring that formation remains both relevant and transformative.

Interfaith Dialogue and Capacity Building as a Proposed Refinement to Address the Diversity of Religious Beliefs and Perspectives

Interfaith dialogue has been recognized by scholars as a vital approach to fostering inclusivity in educational and formation programs. Gozum, Galang, and

Sarmiento (2023) emphasized that integrating ecumenism and interreligious dialogue into peace education in the Philippines strengthens mutual understanding and reduces tensions among students of different faiths. Their perspective highlights that dialogue is not merely about tolerance but about cultivating respect and shared values within diverse learning communities. This underscores the importance of embedding interfaith practices into formation programs to ensure that diversity becomes a source of enrichment rather than division.

Capacity building complements interfaith dialogue by equipping educators and institutions with the skills to manage religious diversity effectively. The ASEAN Institute for Peace and Reconciliation (2024) stressed that structured training on interreligious and intercultural dialogue enhances the ability of leaders and facilitators to create inclusive spaces for students. Similarly, Corpuz (2023) argued that grassroots interfaith initiatives in the Philippines empower communities to engage in peacebuilding, which can be mirrored in educational settings to strengthen student formation. These authoritative perspectives affirm that combining dialogue with capacity building provides a sustainable refinement to address challenges posed by diverse religious beliefs and perspectives.

Calendar integration as proposed refinement to address the challenge on time management of students between academic pressure and Christian formation activities.

One of the primary challenges where some students see Christian formation program is a competing aspect with academic time that is why recent study also proposed calendar integration in order to provide an overview visual workload and schedules for both implementers and students (InKSMU, 2023). This strategy ensures that student does not over ride Christian formation activities with academic works. Considering this formation not as extra in school activities but rather essential part of holistic development need to be given priorities (ResearchGate, 2025). Further, this strategy is essential for managing stress in academics, as a mental break from academic pressures and gives time for relaxations, meditations and reflections

Creating Christian formation students' council as proposed refinement to addressed challenge on Students' lack of personal motivation to participate wholly in the Program and the inconsistency of students' attendance

Martinez and Chen (2026) found that creating students' council for Christian formation program leads to stringer engagement and consistent participation because activities are likely coming from the idea of their peers. Peer-Led Team Learning (2024) studies also showed a decline of absentees when activities created from their co-students because the feel that they are part of the said activities, hence it is a collective students responsibilities.

Moreover, letting students' council to run the program can be an opportunities leadership training ground, where they can be motivated to showcase their skills and talents (The International Journal of Educational Development, 2025). Cejuela (2025) also proposed this refinement to combat spiritual burnout caused by academic pressures. This strategy gives the council a hearing body to identify what, when and where their peers are struggling.

Strengthen linkages and partnership as proposed refinement to address challenge on limited resources (fund and facilities)

Department of Education (2026) emphasized that collaborations with educations' stakeholders and partnerships with different NGO's, LGU's, businesses, industries and other institutions is critically essential to diminish the of facilities, funds and other lacking resources faced by the schools.

Xavier University (2025) also suggested in facing limited resources is the collaborative networking of schools and universities in one area to allow themselves to share and access to their resources. Supported by AgEcon Search (2026) finding that this inter-institutions collaboration is primary effective strategy to maximize their available resources and effective in what is called budget- restricted environment.

Learning-Reflection-Contextualization- Action approach as proposed refinement to address the

challenge on Gap between the content of the Program to the application in daily lives of students

Santi et al. (2025) found that students must be get into stage of asking the "HOW" this activities and learning affect choices in life. It is only then that moves students to be an active subjects putting every single realization and reflection into practice. Moreover, the researcher of this present study observed that the more actions application is being met the higher chance of retention rate of ideas and principles on the part of students. It was supported by the recent neuro-pedagogical research (Journal of Educational Psychology, 2026) that this contextualization and action based leads to a long-term retention memory and it is a sign of healthy memories. Categorizing information, values and religious principles as essential for survival, and practicality.

Policy on gadgets as proposed refinement on challenge of digital destruction

This strategy of structured policy on gadgets can serve to safeguard the minds, and disciplining the mind form the unhealthy effects of gadgets on the critical thinking and on the process of reflections. Since based from the study of UNESCO (2025) even just the presence of gadgets without any touch or using it can still disrupt the mind of students and can take 20 minutes to go back in focusing mode. Further, an excessive used of gadgets especially screen time can increase anxiety and decline of emotional stability and courage. Therefore, this policy on gadget strategy helps them to do away with such anxiety and emotional struggles.

Regular quarterly professional development and training as proposed refinement on challenge of inadequate professional development and training for religious education teachers and program facilitators

Santi et al. (2025) show the importance of professional development at least quarterly for practicality but more so affect growth on confidence of teachers. Further, this strategy provides time for bonding and strengthen camaraderie among teachers and the team implementers.

The International Journal for Multidisciplinary Research (2026) found also this strategy as way of

innovating and updating especially for effective teaching and creating more engaging activities. Regular professional development provides further self-care, self-check and self-compassion which are essential in coping burn outs and stress.

IV. FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Findings

1. The level of student participation in Religious Education activities had a general weighted mean value of 3.43 and was described as moderate participation. In Campus Ministry activities, the obtained general weighted mean value was 3.46, which also fell within the moderate level. For Social Action activities, the average mean value was 3.21 and was classified as moderate participation as well. In terms of understanding, the average mean value for Religious Education was 3.58 and was considered moderate, while students' understanding of Campus Ministry was 3.49 and was likewise described as moderate. The level of students' understanding of Social Action had a mean value of 3.41 and was classified as moderate understanding.

2. The level of students' participation and understanding of the Integrated Christian Formation Program affected self-esteem through purposeful engagement that nurtured belonging and confidence. Likewise, their deepened understanding identity and purpose, through applied learning. Moreover, students' involvement in the activities helped them focus on academic growth, which contributed to scholastic success, and their understanding of the principles upheld by the program enhanced critical thinking.

3. The level of impact of Religious Education on self-esteem had a general weighted mean value of 3.46 and was described as moderate impact, while on academic achievements had general weighted mean of 3.37 was classified as moderate. Regarding the impact of Campus Ministry activities on self-esteem, the obtained general mean value was 3.37, which also fell within the moderate level, while its impact on Academic achievements had a general weighted mean was 3.37 was classified as moderate impact. For Social

Action activities on self-esteem, the general weighted mean was 3.43 and classified as moderate impact as well. In terms of its impact on academic achievements, the general weighted mean was 3.38 and was considered moderate.

4. The level of seriousness of the challenges identified that limit the Christian formation Program's effectiveness are as follows: Diversity of religious beliefs and perspectives had a value mean of 3.05 and was described as serious. Challenge on time management of students between academic pressure and Christian formation activities had a value mean of 3.00 and was described as serious, for students' lack of personal motivation to participate wholly in the Program had a value mean of 2.93 and was described as serious challenge. The inconsistency of students' attendance had a value mean of 2.78 and was described as serious challenge, in the same way, limited resources (fund and facilities) had a value mean of 2.78 and was described as serious as well. Gap between the content of the Program to the application in daily lives of students had a value mean of 2.75 and was described as serious and digital destruction had a value mean of 2.70 and was described as serious. Lastly, inadequate professional development and training for religious education teachers and program facilitators had a value mean of 2.60 and was described as serious.

5. The proposed refinements to enhance effectiveness of the Christian formation program on self-esteem and academic achievements are: Interfaith Dialogue and Capacity Building to address the challenge on diversity of religious beliefs and perspectives. Calendar integration as proposed refinement to address the challenge on time management of students between academic pressure and Christian formation activities. Creating Christian Formation Students' Council as proposed refinement to addressed the challenge on Students' lack of personal motivation to participate wholly in the Program and the inconsistency of students' attendance. Therefore, strengthening linkages and partnerships with LGU's for logistic support and funding through community development plans and grants, NGO's for training modules and collaboration for advocacy campaigns for

social and spiritual aspects. Other schools for resource sharing and joint community advocacy. Parishes for venues, mobilization of community volunteers and in providing pastoral and spiritual supports. And other stakeholders is essential to ensure sustainability and transformative effects of the formation program. Learning-Reflection-Contextualization- Action approach as proposed refinement to address the challenge on Gap between the content of the Program to the application in daily lives of students and Policy on gadgets to address the challenge on digital destruction. Regular quarterly professional development and training as proposed refinement on the challenge of inadequate professional development and training for religious education teachers and program facilitators.

Conclusions

1. The student participation and understanding of Integrated Christian Formation Program across Religious Education, Campus Ministry, and Social Action activities are at a moderate level.
2. The students' level of participation and understanding of the Integrated Christian Formation Program foster self-esteem, strengthen identity and purpose, promote academic growth leading to scholastic success, and enhance critical thinking.
3. The level of impact of the different components of the program on students' self-esteem and academic achievements are at a moderate level.
4. The level of seriousness of the challenges identified that limit the effectiveness of the program is serious.
5. The proposed refinements highlight inclusive, well-structured, and practical activities, promoting interfaith dialogue, integrating activities into the academic calendar, and creating a student council, strengthening partnerships and resources to ensure sustainability and effectiveness.

Recommendations

1. Students' engagement in the Integrated Christian Formation Program be strengthened through interactive activities, mentoring support, and

structured reflection sessions to further enhance self-esteem, academic growth, and critical thinking.

2. The Integrated Christian Formation Program be enhanced through the inclusion of peer coaching, collaborative projects, and structured dialogue sessions.

3. The Impact of the integrated Christian Formation Program be enhanced through innovative, updated and modern ways of teachings, empowering student leaders to design ministry activities, calendar integration, and service-learning experience, strengthening further students' self-esteem, academic growth, and critical thinking.

4. Regular monitoring and evaluation of activities to establish feedback mechanisms to track progress on the given challenges, measure outcomes, and adjust strategies for greater impact and strong effectiveness of the program.

5. The proposed refinements of the Christian Formation Program be implemented.

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