



Research Article

Faith-Based Education and Overall Performance of Teachers in Selected Episcopal Schools in Mountain Province, Philippines: Basis for Teachers Training Program

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ABSTRACT

This study investigated how teachers' overall performance affects their faith-based education in selected Episcopal schools in Mountain Province. It focused on the demographic characteristics of these teachers as test factors and their overall performance in implementing faith-based education. This research employed a quantitative design, utilizing scientific and statistical methods to develop and test hypotheses, which helps deepen our understanding of the world and its workings. Data were collected using a refined and reliable questionnaire that underwent pilot testing. Data was collected from 41 participants using a quantitative research design.

Based on case studies, the paper analyzed the problems that exist when assessing the teacher respondents on faith-based education and their overall performance implementation of faith-based education in terms of objectives, learning content, learning activities, and evaluation was largely viewed positively by respondents. Findings indicated that the implementation of faith-based education, particularly in evaluation, does not significantly affect teacher performance. In terms of gender, age, education level, and length of teaching experience, the four demographic characteristics, respondents did not show significant differences in the implementation of faith-based education when their profile is used as a test factor.

Keywords: Faith-Based Education, Overall Performance, Teacher

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1. INTRODUCTION

Education forms the nucleus of societal development, and how well teachers perform greatly influences their learners in terms of scholarly and personal growth. Faith-based education, a method of acquiring knowledge and adopting religious values in conjunction, has been known to be distinguished in holistic growth since time immemorial. This paper reviews faith-based educational practices and teachers' general performance in some Episcopal schools in the Mountain Province. Through investigation into the integration of faith-based values into teaching methods and classroom management, the present research provides information that helps construct targeted training programs for teachers with the specific needs of faith-based institutions. Episcopal schools are a setting in which faith is deeply instilled in principles governing curriculum and pedagogy. Although these schools afford an environment that enables moral biblical, and ethical education, conducive to academic success. The values of peace, justice, and community service are also in evidence in faith-based education. However, embedding such principles in mathematics, science, or English—examples of the secular curriculum—would require an approach as delicate as to uphold both academic rigor and spiritual development.

Various research studies have proved that teachers play a multi-dimensional role in faith-based institutions. One role of teachers according to the study of Munthe et al. (2023) to provide a supportive learning environment that fosters spiritual growth and using effective teaching strategies, teachers can help students develop a personal relationship with God and build a strong foundation in their faith. Further, Nandagire et al. (2023) The teaching of faith-based education has helped us to create respect among ourselves through reading the Bible, which makes them able to worship and pray with more empathy, understanding, and love. Religious training gives practical life skills that help them learn by reflecting on their acts, making difficult judgments discernment, and developing their mental ability through critical thinking. Religious education makes the life of students meaningful through religious beliefs, ultimate truth, and solving religious dilemmas which significantly positively contribute to the student's education in schools. This can vary the quality of education and results obtained in such schools. The Episcopal schools of Mountain Province are an exemplary context in which to examine such dynamics. Beyond the infusion of Christian values within the curriculum, such institutions also emphasized community involvement, culture preservation, and environmental stewardship. Teachers in these schools confront the dual tension of academic standards and being exemplars of teaching in a faith-based ethos. Professional development

programs must be specifically aimed at enhancing the teacher's capability to navigate such a unique educational context.

This research will concentrate on the overall performance of teachers in Episcopal schools within Mountain Province, about the ability of the teachers to successfully integrate faith-based principles into teaching. The findings will thus be used in designing a targeted teacher training program that targets the identified gaps in knowledge, skills, and pedagogical strategies. By doing this, the research will contribute to the broader discussion on the role of faith in education and the impact it may have on teachers' effectiveness and students' achievements. Ultimately, this research is expected to increase the quality of education in faith-based institutions, impacting not only the teachers and the students but also the communities they come from.

1.1. Statement of the Problem

This study will examine the teachers' overall performance at the Episcopal school in the Mountain Province. Specifically, this study sought to answer the following questions:

First, what is the demographic profile of teacher respondents in terms of the following? Age, sex, degree obtained, and length of Teaching Experience. Second, what is the assessment of the teacher respondents on the implementation of the faith-based education in terms of objectives, learning content, learning activities, and evaluation? Third, is there a significant difference in the assessment of the teacher respondents on the implementation of faith-based education when their profile is used as a test factor? Fourth, what is the overall performance of teacher respondents in S.Y. 23-24? Lastly, is there a significant relationship between the teacher respondents' assessment of the implementation of faith-based education and their overall performance?

2. METHODOLOGY

2.1. Research Design

The study employed quantitative research to examine the teachers' overall performance of Episcopal schools in Mountain Province. Data was collected using a refined and reliable questionnaire that had undergone pilot testing. The results of the Kruskal-Wallis score were used for the analysis of the survey outcomes, which included Spearman's rho correlation and one-way ANOVA to uncover the meaningful relationship between the teacher respondents' assessment of the implementation of faith-based education and their overall performance. Statistical analysis was performed using Microsoft Excel and JAMOVI software.

2.2. Respondents

The participants of the study were 41 teachers from the selected Episcopal school in Mountain Province, whose

ages ranged from 22 to 50. The sample was selected using purposive sampling, targeting participants from selected Episcopal schools in Mountain Province. All respondents voluntarily completed a questionnaire assessing their views on the questionnaire, which evaluates teachers' opinions and experiences applying faith-based education. The questionnaire is divided into four steps in the curriculum.

2.3. Instrumentation

The primary data collection tool was a questionnaire, which is divided into discrete segments, each of which fulfills a particular function that aligns with the study's overall goals. Part I of the questionnaire solicits information about the respondents such as their age, sex, degree obtained, and length of teaching experience of the respondents.

Part II covers the questionnaire to assess the teachers' respondents on implementing faith-based education. The questionnaire was divided into four parts of the curriculum representing the (four) objectives, learning content, learning activities, and evaluation. A pilot test was conducted on 41 teachers in a selected Episcopal school in Mountain Province. The questionnaire was validated by two educational experts, whose feedback was incorporated into the final version. Data was collected through self-administered questionnaires completed by the respondents.

2.4. Data Gathering Procedure

The data for this study were collected through a questionnaire survey of the teachers in selected Episcopal Schools in Mountain Province. After obtaining approval from school administrators, the questionnaire was distributed in collaboration with the school administration. Participants were informed of the purpose of the study and indicated their consent before completing the questionnaire. The researcher gave the printed questionnaires to the teachers in the sample once they had been given clearance by the relevant authorities. To facilitate the distribution of questionnaires to qualified teachers, the distribution procedure may entail collaboration with the school administration.

Questionnaires are supplied with clear instructions that guide respondents through the process of accurately and efficiently completing the survey. These guidelines cover information about the goal of the study, and the clear instructions supplied with questionnaires to guide respondents through the process of accurately and efficiently completing the survey. These guidelines cover information about the goal of the study, the significance of participation, and how to answer certain kinds of questions. Instructions are clear to reduce ambiguity and guarantee consistency in respondents' comprehension of the questionnaire's significance of participation, and how to answer certain kinds of questions. To reduce ambiguity and

guarantee consistency in respondents' comprehension of the questionnaire, instructions must be clear. Responses were collected within two weeks and initially organized in Microsoft Excel. Statistical analysis was conducted using Jamovi software, including descriptive statistics and correlations, to examine the relationship between teachers and their overall performance in teaching faith-based education. The results were then used to propose a plan for the teacher training program.

3. RESULTS

3.1. What is the demographic profile of teacher respondents in terms of the following?

Most of the teachers are below 30 years of age, with 43.9% of the responses coming from the 20—to 25-year-old age group. The 25- —to 30-year-old age brackets follow this at 36.6%. The four age brackets are tallying at a much lower scale than the preceding age brackets, with the 30—to 45-year-old age group representing 12.2%, 35—to 40 representing 4.9% of the total population, and the 45—to 50 age group contributing 2.4%.

Most of the respondents in the study are female accounting for 78% while the males account for only 22%. More than three-quarters of the teachers, 78% of them, have a degree in Secondary Education, while the remainder, 22% have a degree in Elementary Education. 73.2% have 1 to 3 years' experience in teaching. Those with 4–7 years of experience made up 17.1% and those with 8–10 years of experience the educators were 7.3%. Finally, 2.4% of participants teach for more than eleven years of practice.

The total average score teachers gave on the level of assessment of "Objectives" of faith-based education is highlighted in Table 2a as 3.66 which according to the verbal interpretation has an indication of 'Strongly Agree.' This implies that the teachers have a positive view of the significance of the educational goals in their faith-based teaching settings. "The objectives of faith-based education are pertinent to the student's overall growth and the same as Faith-based education develops a stronger sense of well-being, ethical standards, and personal happiness means that the agreement response of the educators that their objectives are aligned well with the curriculum" (3.61): is an indication that the objectives are well aligned with the educator's perception and expectation of the curriculum. "Faith-based- education emphasizes the value of relationships and developing the sense of community and encouraging pupils to develop their views and ideas on religious and spiritual issues" (3.56) "The students are adequately informed about the purpose of faith-based education" (3.27): Indicates that teachers also are informing students about the purpose of faith-based education.

Table 1. Age, Sex, Degree Obtained, Length of Teaching Experience: Summary Profile of the Respondents Based on Sex, Age, Degree Obtained, and Length of Teaching Experience.

Participants Profile		Counts	Total in %
1. Gender/Sex	Female	9	22.0%
	Male	32	78.0%
Total		41	100%
2. Age	20-25	18	43.9%
	25-30	15	36.6%
	30-35	5	12.2%
	35-40	2	4.9%
	40- 50	1	2.4%
Total		41	100.0%
3. Degree Obtained	Secondary Education	32	78%
	Elem. Educ	9	22.0%
Total		41	100%
4. Length of Teaching Experience	No. of years		
	1-3	30	73.2%
	4-7	7	17.1%
	8- 10	3	7.3%
	11- 20	1	2.4%
Total		41	100.0%

3.2. What is the assessment of the teacher respondents on the implementation of the faith-based education in terms of: a. objective, b. learning content c. learning activities d. evaluation?

Table 2b. Level of Assessment by the Teachers on the Implementation of Faith-based Education in terms of Learning Contents

Indicator	Mean	Verbal Interpretation
The subjects covered in faith-based education align with the institution's religious beliefs.	3.49	Strongly Agree
A faith-based education improves the students' comprehension of the foundational disciplines.	3.44	Strongly Agree
Diverse learning experiences in faith-based education are supported and accessible.	3.39	Strongly Agree
Faith-based education effectively conveys biblical truths and principles in a way that is accessible and meaningful to students.	3.37	Strongly Agree
The school offers enough training and opportunities for faith-based education.	2.90	Agree
Faith-based education utilizes effective teaching methods that cater to diverse learning styles and promote active engagement.	3.34	Strongly Agree
Students can attempt to support and explain their ideas in simple terms using reasons with religious language.	3.27	Strongly Agree
Students can express their ideas and insights, raise questions, and suggest answers in response to their inquiry into faith-based education.	3.22	Agree
OVERALL MEAN	3.37	Strongly Agree
<i>Note. 3.26-4.00 (Strongly Agree) 2.51-3.25 (Agree) 1.76-2.50 (Neutral) 1.00-1.75 (Disagree)</i>		

The overall mean score of the level of assessment by teachers towards the content learned in faith-based education, "Learning Contents": 3.37, with a verbal interpretation of "Strongly Agree." This implies that teachers have a positive attitude towards the faith-based education program learning materials and content presented in their learning domain. "The subjects covered in faith-based education align with the institution's religious belief (3.49): it implies that the subject is well aligned with the institution's religious beliefs. "A faith-based education improves students' comprehension of the foundational disciplines." (3.44): There are connections among learning engagement in foundational disciplines in school. "The school offers enough training and opportunities for faith-

based education" (2.90): received the lowest score, indicating that the school needs to offer training and opportunities to teachers for faith-based education.

Total mean score or level of assessment by teachers on "Learning Activities" like in faith-based education: 3.30, which is equivalent to "Strongly Agree". Learning activities include service projects aligned with Christian values, community involvement, and experiential learning. This implies that teachers reduced their quantitative survey findings to endorse just those problems about which they had good feelings about the learning activities incorporated into their educational curricula.

Table 2c. Level of Assessment by the Teachers on the Implementation of Faith-based Education in terms of Learning Activities

Indicator	Mean	Verbal Interpretation
To keep students interested, the teachers deliver faith-based education through a variety of instructional strategies.	3.32	Strongly Agree
Faith-based education enables students to relate their religious convictions to practical circumstances.	3.34	Strongly Agree
Through faith-based education, religious concepts are skillfully incorporated into regular classroom activities.	3.29	Strongly Agree
Education rooted in faith encourages tolerance and respect for other religious traditions.	3.41	Strongly Agree
Students can know and recognize stories from the Bible and understand that they are important to Christians.	3.34	Strongly Agree
The school encourages parents to have conversations with their kids about religion.	3.10	Agree
OVERALL MEAN	3.30	Strongly Agree

Note. 3.26-4.00 (Strongly Agree) | 2.51-3.25 (Agree) | 1.76-2.50 (Neutral) | 1.00-1.75 (Disagree)

Table 2d. Level of Assessment by the Teachers on the Implementation of Faith-based Education in terms of Evaluation

INDICATOR	Mean	Verbal Interpretation
Faith-based education helps me to foster students' understanding of religious teachings.	3.32	Strongly Agree
Assessments based on faith-based education are useful tools for gauging students' comprehension of religious ideas.	3.26	Strongly Agree
Teachers are oriented and trained to evaluate students' development in religious education.	2.96	Agree
Enough tools and assessments are available at the school to support a successful faith-based education.	2.95	Agree
Fair and impartial assessment methods are employed in faith-based education.	3.19	Agree
Teachers can respond to students who express different religious beliefs or perspectives.	3.35	Agree
Teachers foster spiritual growth and encourage students to deepen their relationship with God.	3.51	Strongly Agree
Teachers join in faith-based education teacher-assessment programs.	3.19	Agree
OVERALL MEAN	3.22	Agree

Note. 3.26-4.00 (Strongly Agree) | 2.51-3.25 (Agree) | 1.76-2.50 (Neutral) | 1.00-1.75 (Disagree)

The level of assessment by teachers of faith-based education regarding "Evaluation" scored 3.22, which has a verbal interpretation of "Agree." This implies a positive disposition among teachers concerning the methods of assessment and the processes adopted in their faith-based education programs.

3.3. Is there a significant difference in the assessment of the teacher respondents on the implementation of faith-based education when their profile is used as a test factor?

Age as Test Factor

Table 3a. Result of One-Way ANOVA (Kruskal-Wallis Test): Teachers' Assessment on the Implementation of Faith-Based Education with Age as Test Factor

	<i>x²</i>	<i>df</i>	<i>p</i>
Objectives	3.34	5	0.502
Learning Content	3.12	5	0.538
Activities	1.63	5	0.804
Evaluation	3.33	5	0.504

Age differences:

The age groups were categorized into the following: 20-25 years, 25-30 years, 30-45 years, 35-40 years, and 45-50 years. The calculated chi-square (χ^2) for the "Objectives" was 3.34 with a p-value of 0.502; for "Learning Content," the test statistic was 3.12 with a p-value of 0.538; for "Activities,"

the statistic was 1.63 with a p-value of 0.804; and for "Evaluation," the chi-square was 3.33 with a p-value of 0.504. All p-values are above the significance level of 0.05, indicating that there is no significant difference in how different age groups evaluate faith-based education.

Sex as Test Factor

Table 3b. Result of T-Test (Mann-Whitney U Test): Teachers' Assessment on the Implementation of Faith-Based Education with Sex as Test Factor

		<i>Statistic</i>	<i>p</i>
Objectives	Mann-Whitney U	122.5	0.438
Learning Content	Mann-Whitney U	105.0	0.179
Activities	Mann-Whitney U	118.5	0.427
Evaluation	Mann-Whitney U	91.5	0.100

3.3.1. Sex differences:

The Mann-Whitney U test was applied to assess whether there is a significant difference between male and female respondents in the implementation of faith-based education. For the "Objectives," the obtained statistic was 122.5, with a p-value of 0.438. For "Learning Content," the

statistic was 105.0, and the p-value was 0.179. The "Activities" yielded a statistic value of 118.5 with a p-value of 0.427, while for "Evaluation," the statistic was 91.5, with a p-value of 0.100. Since none of the p-values are below the significance level of 0.05, there is no significant difference based on sex.

3.3.2. Degree Obtained as Test Factor

Table 3c. Result of T-Test (Mann-Whitney U Test): Teachers' Assessment on the Implementation of Faith-Based Education with Degrees Obtained as Test Factor

		<i>Statistic</i>	<i>p</i>
Objectives	Mann-Whitney U	72.0	0.008
Learning Content	Mann-Whitney U	86.5	0.046
Activities	Mann-Whitney U	104.0	0.210
Evaluation	Mann-Whitney U	79.5	0.043

3.3.3. Educational level differences:

The Mann-Whitney U test was conducted to examine whether there is a significant difference in the implementation of faith-based education based on the degree received by respondents. For the "Objectives," the statistic was 72.0, and the p-value was 0.008, indicating a significant difference in the mean ranks between the two groups. For the "Learning Content," the statistic was 86.5, with a p-value of 0.046, which is also significant, suggesting

that the mean rankings between the two groups differ significantly. In contrast, the "Activities" component yielded a statistic of 104.0 and a p-value of 0.210, indicating no significant difference between the groups. For "Evaluation," the statistic was 79.5, with a p-value of 0.043, demonstrating a significant difference in mean rankings between the two groups.

3.3.4. Years of Teaching Experience as Test Factor

Table 3d. Result of One-Way ANOVA (Kruskal-Wallis Test): Teachers' Assessment on the Implementation of Faith-Based Education with Length of Teaching Experience as Test Factor

	x²	df	p
Objectives	1.80	3	0.614
Learning Content	4.42	3	0.219
Activities	5.82	3	0.121
Evaluation	7.84	3	0.051

3.3.5. Teaching experience differences:

The Kruskal-Wallis test was used to determine if there is a significant difference in respondents' evaluations of the implementation of faith-based education based on years of teaching experience. For the "Objectives," the test statistic (χ^2) was 1.80, and the p-value was 0.614, indicating no significant difference between the four groups at the 0.05 level of significance. Similarly, for "Learning Content," the statistic was 4.42, with a p-value of 0.219, indicating no

significant difference across the groups. For "Activities," the statistic was 5.82, and the p-value was 0.121, showing no significant differences. For "Evaluation," the statistic was 7.84, with a p-value of 0.051, which is significant at the 5% level but not at the usual 1% level of significance.

3.4. What is the overall performance of the teacher respondent in S.Y 2023-2024?

Table 3e. Profile of the Respondents Based on Work Performance

Work Performance	Counts	% of Total
Outstanding	23	56.1%
Very Satisfactory	16	39.0%
Satisfactory	2	4.9%
Total	41	100.0%

Summary of Work Performance Evaluations:

The largest proportion of respondents, 56.1%, rated their performance as Outstanding, followed by 39.0% who rated it as Very Satisfactory. Only 4.9% of respondents rated their performance as Satisfactory.

5. Is there a significant relationship between the assessment of the teacher respondents on the implementation of faith-based education and their overall performance?

Table 5a. Result of Correlation Analysis (Spearman rho): Effects of the Implementation of Faith-Based Education in terms of Objectives on the Teachers' Overall Work Performance

		Objectives	Work Performance
Objectives	Spearman's rho	----	
	p-value	----	
Work Performance	Spearman's rho	0.135	----
	p-value	0.401	----

Table 5b. Result of Correlation Analysis (Spearman rho): Effects of the Implementation of Faith-Based Education in terms of Learning Content on the Teachers’ Overall Work Performance

		Learning Content	Work Performance
Learning Content	Spearman's rho	----	
	p-value	----	
Work Performance	Spearman's rho	0.232	----
	p-value	0.144	----

Correlation findings on work performance:

The Spearman's rho value is 0.135, indicating a slightly positive relationship between the extent of faith-based education implementation and teachers' work performance. However, the p-value is 0.401, which is greater than the significance level of 0.05. This suggests that the correlation is statistically insignificant. This could indicate that other determinants like teachers' capacity, institutional support, and personal motivation could further be more influential in the performance than the actual policy on objectives of faith-based education.

According to the study of Nelson & Yang (2022), the majority of teachers saw no difficulties in sharing personal stories about beliefs and values teachers, believed this brought to life the concepts they were teaching. In this regard, they brought authenticity to their practice. The fact that teachers bring their own lives to bear in the classroom should not be a surprise; teaching is not simply a technical task. Relationships are at the heart of effective teaching, and in any relationship, we will reveal something of ourselves.

Correlation findings on job productivity:

Spearman's rho correlation analysis was used to examine the impact of faith-based education promotion, particularly in terms of learning content, on teacher job productivity. The Spearman's rho coefficient is 0.232, indicating a very minor positive relationship between faith-based education and learning content, and teacher job performance. However, the p-value of 0.144 suggests that this correlation is not statistically significant.

In support of this viewpoint, Nellitawati (2020) explored the relationship between teacher commitment and performance, emphasizing that commitment to teachers' responsibilities increases overall performance. This fact is especially pertinent in the context of faith-based education, as educators' work is more effective when they are focused on achieving both educational and religious objectives. As a result, developing commitment may be crucial in enhancing performance and thus meeting goals in the delivery of faith-based education.

Correlation findings on teacher performance:

Spearman's rho was used to determine the impact of the intervention of faith-based education on teacher work performance. The reported Spearman's rho value of 0.161 indicates a near-zero positive correlation between the implementation of faith-based education in terms of activities and the teachers' work performance. The p-value of 0.313, which is greater than the typical significance level of 0.05, further supports the conclusion that this correlation is statistically insignificant.

According to Aseery (2023), in the study of religious education classrooms, elementary teachers can use computer-based iterative teaching, practice,c and application, digital storytelling with animation, inclusive role-modeling, visual impression preaching, recitation with audio technology, and the movie dialogue method to increase motivation and engagement. Implementing these teaching methods and strategies in elementary classrooms will effectively increase motivation and engagement, ultimately enhancing the educational experience for students studying religion.

Table 5c. Result of Correlation Analysis (Spearman rho): Effects of the Implementation of Faith-Based Education in terms of Activities on the Teachers’ Overall Work Performance

		Activities	Work Performance
Activities	Spearman's rho	----	
	p-value	----	
Work Performance	Spearman's rho	0.161	----
	p-value	0.313	----

Table 5d. Result of Correlation Analysis (Spearman rho): Effects of the Implementation of Faith-Based Education in terms of Evaluation on the Teachers' Overall Work Performance

		<i>Evaluation</i>	<i>Work Performance</i>
Evaluation	Spearman's rho	----	
	p-value	----	
Work Performance	Spearman's rho	0.102	----
	p-value	0.526	----

Correlation findings on teacher performance:

Spearman's rho was used to determine the correlation coefficients for the effects of implementing faith-based education on teacher work performance. The reported Spearman's rho value is 0.102, indicating a very slight positive relationship between the extent of faith-based education implementation, particularly in evaluation, and teacher performance. The p-value of 0.526 is greater than the conventional significance level of 0.05, indicating that this correlation is statistically insignificant.

In support of this view, Asres & Abebe (2024), investigate a correlation between the actual assessment measures employed by the pre-service teachers and their overall performance in placing faith in operation. There is evidence of poor assessment literacy and actual practice that reveals that these concerns have negative implications for teacher practices. It stresses that ability improvement demands specific professional development for skillful assessment knowledge among teachers to improve their productivity in religious education.

4. CONCLUSION

This study examined the teacher's relationship between faith-based education and the overall performance in Episcopal Educational Institutions in Mountain Province and how it affected educators' perspectives on their jobs.

Regarding demography, the respondents are below 30 years of age, 43.9% are 20 to 25 years old, and 36.6% are 25 to 30 years old. According to the study of Doqaruni (2024), beginning teachers consider professional development as an intrinsic motivator to increase their self-esteem and, at the same time, as an extrinsic tool to build their careers. Females are at 78% and the same percentage have a degree in Secondary Education. The study of Salvan et al. (2020), indicates that in the teaching profession, there are more female than male teachers. Sex plays a vital role in different job performance, whether in offices, teaching, or field work. Various studies have provided results on how males and females vary in terms of their performance. Women were found to score higher than men on the interpersonal dimension. The majority, 73.2%, have 1 to 3 years of experience. Thus, the teachers perceive that the implementation of faith-based education does not depend

on the length of teaching experience. This finding suggests that though teachers in faith-based schools differ in the number of years in service, they hold similar perceptions about the goals and plans, subjects or topics of teaching, teaching-learning strategies, and assessment forms in faith-based schools. The study of Bacus et al. (2024) revealed a contrasting finding that both beginning and experienced teachers support each other in carrying out their duties and functions as teachers, resulting in better job performance. Hence, they claimed that the length of service has no bearing on job satisfaction and teaching performance.

Tallying the result of the evaluation of faith-based education to its four aspects—objectives, learning contents, learning activities, and evaluation—respondents have been largely affirmative. This shows that academicians feel the curriculum is practical, functional, and geared towards achieving both the educational objectives and the moral development of the individual learner. Which are then properly executed, together with complementary community activities. However, there is room for improvement with better evaluation techniques. The findings suggest that the implementation of faith-based education, specifically concerning evaluation, does not significantly affect teacher performance. This lack of correlation implies that while assessment is a key component of education, it does not play a decisive role in influencing teachers' effectiveness. Other factors, such as teachers' ability to provide meaningful evaluations or their interest and engagement in the curriculum, may be more critical in enhancing performance in faith-based education. Sanfo & Ogawa (2021) stated that the present study highlights the necessity of investigating the influence of teacher evaluation on the achievement gap, denoting the unequal academic outcomes among diverse student populations.

According to the study of Basbas et al. (2022), As teaching has become a fundamental emphasis of educational policy attention, teacher evaluation is currently the leading means being encouraged to enrich it. Teacher evaluation, in general, refers to the official process by which a school reviews and rates teachers' performance and effectiveness in the classroom. The results of these evaluations would ideally be utilized to provide feedback to teachers and guide their professional growth.

The analysis investigated whether there was any significant correlation between the teachers' assessment of the implementation of faith-based education with overall performance. The results indicate that there is no statistically significant relationship across all components of faith-based education objectives, learning content, learning activities, and evaluation, with p-values above the 0.05 significance level, based on Spearman's rho correlation. The respective correlation coefficients for objectives ($\rho = 0.135$, $p = 0.401$), learning content ($\rho = 0.232$, $p = 0.144$), learning activities ($\rho = 0.161$, $p = 0.313$), and evaluation ($\rho = 0.102$, $p = 0.526$) indicate weaker positive but statistically not significant associations. The findings imply that while teachers have positive views regarding the implementation of faith-based education, their assessments do not have a significant bearing on self-reported overall performance. The literature collected for the study noted the necessity of a faculty improvement system that focuses on assessment literacy, curriculum integration, and orientation for parents regarding faith-based education, which works especially well in Episcopal Educational Systems in Mountain Province.

5. RECOMMENDATIONS

The study leads to numerous significant insights regarding the correlation between the implementation of faith-based education and the extent of teacher performance.

Based on the data gathered, the researchers conclude the underlying need for specific professional development programs because of these demographic setbacks: the majority are young, women, inexperienced, and do not have a bachelor's degree in secondary education. Also, well-designed evaluation strategies are necessary to achieve excellent, holistic, faith-based academic and moral growth. Based on all the evidence gathered, the capacity-building program for faculty development that has been proposed comes out as a core managerial and strategic response aimed at addressing the deficiencies that were highlighted in the study.

This program will also touch on the Curriculum objectives. The recommendation is:

a. teachers' training program for faith-based education

The curriculum content recommendation is:

b. Orientation of teachers and students regarding faith-based education

The curriculum activities, the recommendation is:

c. Orientation for parents regarding faith-based education

The curriculum evaluation recommendation is:

d. Teachers training for enough tools for assessment is expected to improve teachers' competency in delivering faith-based education and therefore encourage their professional development.

Finally, the study signifies the importance of the Episcopal Educational System in the Mountain Province and how to improve it in the future.

Author Contributions: Conceptualization, B.L.-O. and E.A. jointly developed the core idea for the study. B.L.-O. Formulated the theoretical framework and performed the main calculations. E.A., together with B.L.-O., validated the analytical methods used. E.A. encouraged and supported B.L.-O. to explore more about faith-based education. All authors have read and agreed to the published version of the manuscript.

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