

Character Formation: How Christian Education Shape Student Behavior in Loakan Baptist Church Christian Education Center

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ABSTRACT

This study explores how Christian education at Loakan Baptist Church Christian Education Center shapes character and student behavior, addressing the persistent issue of misbehavior in schools. Through a literature review, it examines experiences of misbehavior, classroom management, and the role of biblical principles in teaching. Results indicate that Christian education reduces disruptive behaviors by promoting religious awareness, tolerance, and values-based instruction. However, without holistic support, some behavioral risks persist. The study highlights the importance of collaboration among educators, parents, and religious leaders in fostering self-discipline and ethical decision-making through contextual, virtue-based curricula. Ultimately, Christian education is shown to be an effective framework for improving student behavior, though ongoing cooperation and adaptive teaching methods are essential for lasting success.

INTRODUCTION

This study investigates the impact of Christian education on character formation and student behavior at the Loakan Baptist Church Christian Education Center, addressing the persistent challenge of student misbehavior in educational settings. Using a quantitative-descriptive approach with total population sampling of 63 junior high students and teachers, the research examines how faith-based practices influence moral and ethical development, classroom behavior, and overall student conduct. Grounded in Biblical Integration, Social Learning, Constructivist, and Character Education theories, the study reveals that Christian education effectively reduces disruptive behaviors by fostering religious awareness, tolerance, and values-based instruction. It highlights the crucial role of collaboration among educators, parents, and religious leaders in cultivating self-discipline and ethical decision-making. The research contributes to knowledge by providing empirical evidence and practical recommendations for enhancing faith-based curricula and stakeholder engagement, offering a replicable framework for other Christian institutions aiming to integrate spiritual and academic growth for lasting behavioral improvement.

Review of Related Literature

Character formation through Christian education is crucial in influencing student behavior, especially in settings like the Loakan Baptist Church Christian Education Center. This study will investigate the impact of Christian educational practices on the moral and ethical growth of students, steering them towards becoming responsible and virtuous individuals.

Student Misbehavior

Student misbehavior is a widespread challenge in educational settings that significantly disrupts the learning environment and impedes academic progress. It encompasses a spectrum of behaviors, ranging from minor disruptions, such as talking out of turn, to more serious issues like bullying and defiance toward authority figures. Understanding the underlying causes of these behaviors is essential, as they often arise from both internal factors—such as emotional distress or learning difficulties—and external influences, including family dynamics and classroom management practices.

Coronado (2021) discusses how the phenomenological experiences of misbehaved pupils affect their behavior through aspects and grounds of pupil's misbehavior, teacher's disciplinary actions to misbehaved pupils, as well as suggested teacher's disciplinary actions by misbehaved pupils. The aspects of misbehavior were like playing, running around, shouting, beating the table or chair with a stick, disturbing other groups during activities, chatting or telling stories, making some noise, and sliding on the floor.

As educators confront these challenges, it becomes crucial to develop and implement effective strategies to address and mitigate student misbehavior, thereby fostering a positive and productive educational experience for all. Teacher attributions regarding challenging student behavior can significantly influence the dynamics of student-teacher relationships and, consequently,

student outcomes. Halladay et al. (2020) in a study, expressed that whole school climate interventions that promote positive teacher-student relationships may be important to consider in schools to increase student mental health help seeking behaviors and that school psychologists, social workers, and other mental health providers could play an important role in consulting with teachers to improve mental health literacy regarding identifying and responding to students in need.

Understanding Character Formation

Character formation is an intricate process that weaves together various aspects of Christian teachings, with the goal of instilling values that mirror the teachings of Jesus Christ. It includes not just academic instruction but also spiritual and moral guidance, promoting the overall development of students. The foundation of character education lies in the belief that education should foster virtues such as integrity, respect, and responsibility qualities essential for personal development and contribution to society. Fostering virtues in children can simply start in managing student behavior, however doing so does not solely fall to the parents but requires all the stakeholders of the teaching and learning process as behavior does not only stay in a single place but is brought by the student wherever they go.

Eliseo (2024) noted the advantages of successful classroom management extend to academic-related results, including a reduction in disruptive behaviors and an increase in academic learning and engagement among students. Professional development opportunities for classroom management may be made available to teachers and school staff via local education agencies as well as schools themselves. In addition, it is also mentioned that Self-discipline is the most essential discipline, which the learner should cultivate by setting standards and determining how far they can go despite numerous obstacles. As integrated in Christian Education, self-discipline is a core component of Christian values, as it reflects the principles of self-control and moral uprightness that are vital for spiritual development. Within the Christian faith, self-discipline goes beyond mere personal determination.

The Role of Christian Education

Christian education provides a framework for character formation by incorporating biblical principles into its curriculum. This method encourages students to actively engage with their faith, fostering behaviors that align with Christian values. Programs focused on character education typically highlight the significance of community involvement, service, and ethical decision-making, equipping students to face life's challenges with a solid moral foundation. There are studies of various kinds of Religious and Christian Education and the benefits that are seen in applying such education.

Hayati and Susatya (2020) discuss the strengthening of religious character education based on school culture in Indonesian secondary schools, The results of the study showed that the implementation of religious character education building based on school culture was carried out through character building based on religious values, school climate based on religious values,

extracurricular activities based on religious values, as well as building relationships between schools and the societies. The impact of the strengthening program of character education produces two themes as follows: the growth of students' religious awareness and the growth of tolerance among religious communities. The findings of this study indicated the importance of the school's cultural base in implementing holistic religious character education programs in schools. It is evident in the mentioned study that the impact of religious education in character formation is significant as religious tolerance and religious awareness is developed resulting in an educational setting that is free from discrimination.

Collaborative efforts among educators, parents, and mental health professionals are necessary to create a supportive environment that promotes character development and effectively addresses the complexities of student behavior. Integrating religious education into this framework can enhance moral development and provide mental health support for students, emphasizing the importance of community involvement in the educational process.

THEORETICAL REVIEW

Christian education does not only focus on the academics of learners, but seeks holistic development using Christian values that lead to the improvement of students' discipline and behavior. The following theories and concepts that demonstrates the framework of the study focuses on theories that discusses relationship between Christian Education and the development of student behavior.

Biblical Integration Theory

Biblical Integration Theory is a foundational concept in Christian education that emphasizes the integration of faith and learning across all subjects. This theory posits that education should not merely include biblical teachings as an add-on but should fundamentally incorporate a biblical worldview into the entire educational process. The aim is to ensure that students perceive all knowledge as interconnected and rooted in God's truth, thereby fostering a Christ-centered perspective on life and learning.

Often integration occurs spontaneously only as a part of the teachers' hidden curriculum. Teachers' modeling and propitious, but sporadic relations between subject matter and spiritual issues are not sufficient to reach the desired integration

A Christian worldview becomes operative only as teachers integrate these principles into practice at the classroom level and promotes their integration in the student's life. Integration of faith and learning should pervade the formal, informal, and hidden curriculums of Christian schools and colleges (Korniejczuk, 2020).

Social Learning Theory

Proposed by Albert Bandura, social learning theory asserts that individuals acquire behaviors through observing and imitating others, especially those they consider role models. In the realm of Christian education, students are

likely to emulate the disciplined behaviors demonstrated by their teachers and peers during class sessions. This observational learning process not only reinforces positive behaviors but also fosters a sense of responsibility and accountability among students.

Social Learning Theory suggests that individuals learn through observation and imitation. In the context of Christian education, students can learn from their teachers and peers by observing them and using them as role models for positive behavior and discipline. Through lessons on topics such as obedience to parents and kindness to neighbors, younger students can emulate the actions of older students by observing their behavior. This process not only reinforces desirable behaviors but also instills a sense of accountability and responsibility in both teachers and older students, as they recognize that they are being watched and serve as role models.

Constructivist Learning Theory

Constructivism means the learners construct their knowledge through a reflection of existing ideas. The evolution of learning comes from the prior concepts to make new thoughts. According to this theory when the learners receive new information, they reconcile this idea with their previous thoughts and experiences. They may refute the new information, ideas and concept or endorse it by comparing with preconceived ideas. In both cases, they are the 'manufacturers' of knowledge (Iqbal, 2020).

In a Christian education environment, students are encouraged to delve into biblical teachings and apply these lessons to their lives, enabling them to develop a meaningful understanding of their faith. Similar to the principles of constructivism, which emphasize active participation and reflection, Christian education invites students to engage thoughtfully with scripture, enhancing critical thinking and fostering personal connections to their beliefs. For instance, through discussions, collaborative projects, and hands-on learning experiences, students can reflect on their experiences and weave their faith into their comprehension of different subjects.

Character Education Theory

This framework emphasizes the importance of instilling core ethical values in students, including respect, responsibility, fairness, caring, and citizenship. Christian education aims to promote character development in tandem with discipline, aligning with the principles of character education that support moral and ethical growth among students.

character education is not a slogan or a course but a mission that is embedded in the everyday school life. Schools function as an arena where students could practice good virtues and go beyond their school life. Most important, the promotion of character education should not just a leap service but has an action plan for practice (Singh, 2019).

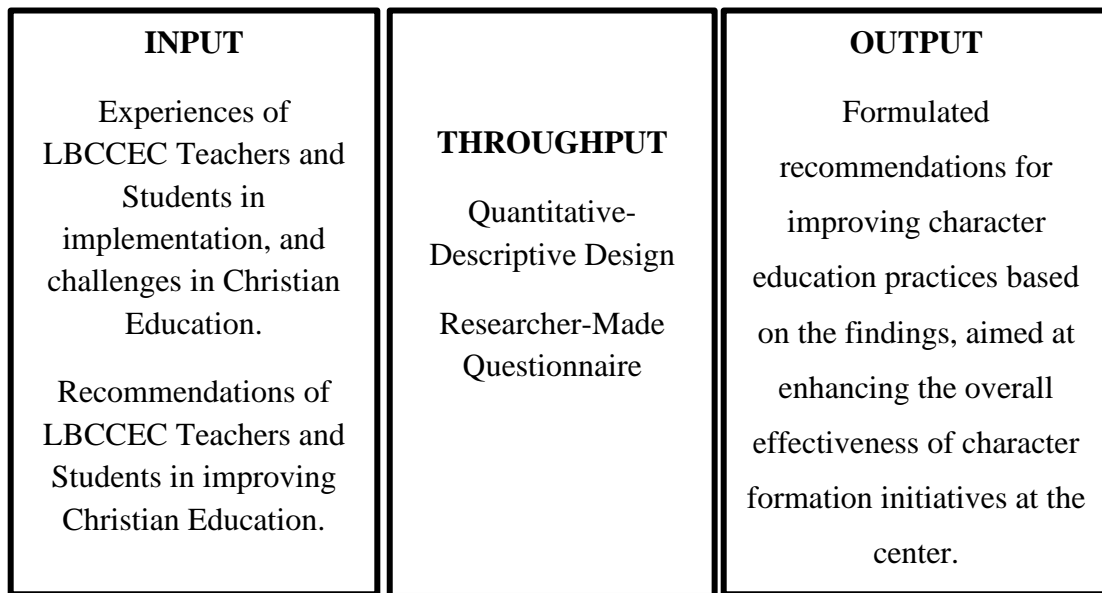


Figure 1. Schematic Illustration

Significance of the Study

The significance of the study titled "Character Formation: How Christian Education Shapes Student Behavior in Loakan Baptist Church Christian Education Center" lies in its potential to contribute valuable insights into the intersection of education, character development, and faith-based learning. This research holds several important implications:

1. **Enhancing Educational Practices:** By examining the specific teaching methods utilized at the Loakan Baptist Church Christian Education Center, this study can provide evidence-based recommendations for improving character education practices. Such enhancements can lead to more effective educational strategies that promote moral and ethical behavior among students.
2. **Understanding Student Development:** The research aims to analyze how Christian educational practices influence student behavior, offering a deeper understanding of the relationship between education and character formation. This insight can help educators and administrators recognize the impact of their programs on students' moral and ethical development.
3. **Addressing Challenges in Character Education:** Identifying challenges faced by educators in implementing character education can lead to targeted solutions that enhance the effectiveness of these programs. This aspect of the study can inform policy decisions and resource allocation within educational institutions.
4. **Gathering Student Perspectives:** Collecting insights from students about their experiences with Christian education will provide a unique perspective on its effectiveness in shaping behavior. Understanding students' views can guide improvements in curriculum design and delivery.

5. **Contributing to Broader Discussions:** The findings from this research will contribute to ongoing discussions about the role of character education in both Christian and secular contexts. By highlighting successful practices and outcomes, this study can serve as a model for other educational institutions seeking to integrate character formation into their curricula.

In summary, this study is significant because it not only seeks to enhance the understanding of how Christian education shapes student behavior but also aims to provide practical recommendations for improving educational practices that foster character development, thereby benefiting students and their communities.

Objectives of the Study

This study specifically focuses in the following objectives:

1. **Examine Educational Practices:** To investigate the specific teaching methods and practices employed at the Loakan Baptist Church Christian Education Center that contribute to character formation among students. The consistent implementation of traditional teaching methods (lecture, reading, memorization, drill, recitation, oral and written examination) combined with direct Bible study at the Loakan Baptist Church Christian Education Center is positively correlated with students' demonstration of Christian character virtues."
2. **Analyze Student Behavior:** To analyze how these educational practices influence the moral and ethical behavior of students, identifying changes in their attitudes and actions as a result of their Christian education. "There is a statistically significant, positive correlation between the level of student engagement in Christian education activities at the Loakan Baptist Church Christian Education Center and their self-reported scores on a standardized moral and ethical behavior survey."
3. **Identify Challenges and Opportunities:** To identify challenges faced by educators in implementing character education and opportunities for enhancing its effectiveness within the educational framework. "Educators at the Loakan Baptist Church Christian Education Center perceive specific challenges in implementing character education, and their identification of these challenges is negatively correlated with their perception of the overall effectiveness of the character education program; conversely, their identification of opportunities for enhancement is positively correlated with their perception of the program's effectiveness."
4. **Gather Student Perspectives:** To collect insights from students regarding their experiences and perceptions of how Christian education has influenced their personal development and behavior. "Students who participate in Christian education at the Loakan Baptist Church Christian Education Center will report positive perceptions and experiences regarding the influence of this education on their personal development and behavior."
5. **Develop Recommendations:** To formulate recommendations for improving character education practices based on the findings, aimed at

enhancing the overall effectiveness of character formation initiatives at the center. These objectives aim to provide a comprehensive understanding of how Christian education at the Loakan Baptist Church influences student behavior, contributing to both academic and personal growth within a faith-based context.

METHODOLOGY

Study Design

This research employed a quantitative-descriptive design to address the specified questions regarding the effectiveness of Christian Education at the Loakan Baptist Church Christian Education Center (LBCCEC). The first objective focused on examining the educational practices at LBCCEC and how Christian education is integrated into these practices. The second objective analyzed student behavior. The third objective focused on identifying challenges and opportunities within Christian education. The fourth objective gathered student perspective regarding Christian Education. Lastly, the fifth objective gathered recommendations from both students and teachers through a questionnaire checklist for improving Christian Education integration and implementation in Loakan Baptist Church Christian Education Center.

Population and Locale of the Study

The study's respondents and participants are the Loakan Baptist Church Christian Education Center Incorporated Junior High students and teachers for the academic year 2024-2025. As reflected in table 1, there are 63 students and teachers who volunteered to join as respondents in the conduct of the study. There are 16 Grade 7 students, 12 Grade 8 students, 25 Grade 9 students, 4 Grade 10 students, and 7 teachers respectively.

Table 1. Population of the Study

| Grade Level | Number of Participants |
|--------------------|-------------------------------|
| Grade 7 | 16 |
| Grade 8 | 12 |
| Grade 9 | 25 |
| Grade 10 | 4 |
| Teacher | 7 |
| Total: 64 | |

Participants in the survey were identified using a total population sampling method, specifically focusing on the Junior High students and teachers at the Loakan Baptist Church Christian Education Center for the 2024-2025 school year.

Total population sampling is a type of purposive sampling technique that involves examining the entire population that have a particular set of characteristics. Most of the time, researchers consider this as their sampling method because the entire population is so small and well-define, and a fraction of which may not measure what is required. It can eliminate any potential bias occurring through sampling technique (HubPages, n.d.). Given that there are only 64 participants in the study, a total population sampling method is employed to eliminate any potential bias. Furthermore, the small number of participants means that including only a subset of the officers may not adequately capture the necessary data for the study.

Data Gathering Tools

The relevant data for this research are collected using a questionnaire checklist, that includes items on self-discipline (Eliseo, 2024), anti-discrimination (Sianipar et al., 2021), and stakeholder collaboration (Dumagay, 2022). The researcher made modifications to the indicators by rephrasing certain terms and adding additional indicators.

The questionnaire in this study consisted of six sections. The first section gathered participants' demographic information. The second explored the integration and use of Christian education in LBCCEC's educational practices. The third focused on learners' self-analysis of their behavior. The fourth examined the challenges and opportunities associated with implementing and integrating Christian education. The fifth explored student perspectives on the implementation of Christian education at LBCCEC. Finally, the sixth section collected recommendations from administrators and educators regarding the implementation and integration of Christian education at LBCCEC.

Data Gathering Procedures

The researcher distributed the prepared questionnaire checklist to respondents through the junior high teachers at the Loakan Baptist Church Christian Education Center Incorporated. The questionnaires will be specifically designed to address questions one, two, three, four, and five.

Initially, the researcher requested an endorsement letter from the Dean of the Graduate School at the University of Baguio to conduct the study. This letter will be subsequently presented to the principal of the Loakan Baptist Church Christian Education Center Incorporated (LBCCEC), who provided a brief orientation on the policies and procedures for conducting research within the school.

Next, the researcher provided an assent letter to the parents and respondents to confirm their willingness to participate in the study. Following

this, the junior high-class advisers distributed the questionnaires to the students. Before participants began answering the questionnaires, the researcher explained the contents and purpose of the study, allowing participants to ask questions for clarification to ensure everything was understood prior to completing the questionnaires.

Lastly, potential risks associated with participating in the study was discussed with participants. These risks included psychological risks, where participants might experience discomfort or anxiety when discussing personal experiences related to their involvement in LBCCEC Christian Education, especially if they faced challenges or negative experiences.

Data collection was scheduled at a time convenient for participants, allowing them ample opportunity to thoughtfully respond to the questions posed by the researcher. Furthermore, no monetary cost was required for participation in the study.

RESULTS

The study had five primary objectives. The first was to examine the specific teaching methods and practices used at the Loakan Baptist Church Christian Education Center that contribute to character development among students. The second objective focused on analyzing how these educational approaches impact students' moral and ethical behavior, highlighting changes in their attitudes and actions resulting from their Christian education. The third aim was to identify the challenges educators face in implementing character education, as well as opportunities to enhance its effectiveness within the educational framework.

The data analysis process employed in the study utilized a quantitative-descriptive design with descriptive statistics as the primary analytical method to examine the effectiveness of Christian education at the Loakan Baptist Church Christian Education Center (LBCCEC). The study analyzed data from 63 junior high students and teachers using a 4-point Likert scale framework, where responses were categorized from "Strongly Disagree" to "Strongly Agree" with interpretation ranges of 3.26–4.00 indicating "Strongly Agree/Always/Very Significant/High Priority". The comprehensive analysis revealed consistently high mean scores across all five research objectives: educational practices (M = 3.30, SD = 0.48), student behavior analysis (M = 3.31, SD = 0.44), challenges and opportunities significance (M = 3.46, SD = 0.28), student perspectives (M = 3.29, SD = 0.41), and recommendations priority (M = 3.30, SD = 0.42).

- 1. Examine Educational Practices:** To investigate the specific teaching methods and practices employed at the Loakan Baptist Church Christian Education Center that contribute to character formation among students.

Table 1. Teachers' Educational Practices

| Teachers' Practices | Educational Students (n = 57) | Teachers (n = 7) | Overall (N = 64) |
|---------------------|-------------------------------|------------------|------------------|
|---------------------|-------------------------------|------------------|------------------|

| | M | SD | VI | M | SD | VI | M | SD | VI |
|--|-------------|-------------|----------|-------------|-------------|----------|-------------|-------------|----------|
| 1. Use of direct Bible study in lessons. | 3.25 | 0.66 | S | 3.57 | 0.53 | A | 3.28 | 0.65 | A |
| 2. Use of traditional teaching methods (lectures, memorization, recitation). | 3.46 | 0.76 | A | 3.57 | 0.53 | A | 3.47 | 0.73 | A |
| 3. Integration of Christian values into academic subjects. | 3.37 | 0.64 | A | 3.57 | 0.53 | A | 3.39 | 0.63 | A |
| 4. Conduct of service-oriented activities (e.g., community outreach). | 3.09 | 0.66 | S | 3.29 | 0.49 | A | 3.11 | 0.65 | S |
| 5. Giving of Oral/written examinations focused on moral reasoning. | 3.21 | 0.77 | S | 3.43 | 0.53 | A | 3.23 | 0.75 | S |
| Overall Mean | 3.27 | 0.50 | A | 3.49 | 0.23 | A | 3.30 | 0.48 | A |

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. A = always. S = sometimes.

With an overall mean of 3.30 (SD = 0.48), the table shows that the respondents perceive that the indicated statements regarding Teacher’s Educational Practices are always practiced. More particularly, the result is the same for both students (M = 3.27; SD = 0.50) and teachers (M = 3.49; SD = 0.53). The overall mean score of **3.30** (SD = 0.48) and the subgroup means for students (M = 3.27, SD = 0.50) and teachers (M = 3.49, SD = 0.53) indicate a strong consensus among respondents that the educational practices at the Loakan Baptist Church Christian Education Center (LBCCEC) are consistently implemented. On a 4-point Likert scale (where 1 = *Strongly Disagree* and 4 = *Strongly Agree*), these means fall within the “**Strongly Agree**” range (3.26–4.00), reflecting widespread agreement that the practices are systematically applied. The narrow standard deviations (SD < 0.53) further suggest minimal variability in responses, with most participants clustering closely around the mean⁵. This consistency underscores the effectiveness of LBCCEC’s approach in embedding character-forming practices into daily routines, such as structured scouting programs (e.g., Boys’ and Girls’ Brigade Philippines) and teacher-led moral guidance, as highlighted in the institution’s curriculum.

In conclusion, the strong agreement across both groups highlights LBCCEC’s capacity to translate Christian educational principles into tangible, daily practices that students and teachers alike recognize as foundational to character formation. This alignment serves as a critical enabler for the center’s mission to cultivate morally grounded individuals.

- 2. Analyze Student Behavior:** To analyze how these educational practices influence the moral and ethical behavior of students, identifying changes in their attitudes and actions as a result of their Christian education.

Table 2. Student Behavior Analysis

| Student Behavior Analysis | Students (n = 57) | | | Teachers (n = 7) | | | Overall (N = 64) | | |
|--|----------------------|-------------|-----------|---------------------|-------------|-----------|---------------------|-------------|-----------|
| | M | SD | VI | M | SD | VI | M | SD | VI |
| 1. My skills in conflict-resolution have improved due to Christian Education. | 3.28 | 0.65 | SA | 3.43 | 0.53 | SA | 3.30 | 0.63 | SA |
| 2. I apply biblical principles (e.g., honesty, kindness) in daily interactions. | 3.37 | 0.62 | SA | 3.86 | 0.38 | SA | 3.42 | 0.61 | SA |
| 3. I improved in giving ethical decisions due to participation in chapel/services. | 3.16 | 0.62 | A | 3.57 | 0.53 | SA | 3.20 | 0.62 | A |
| 4. I feel more responsible for my actions after Christian education lessons. | 3.25 | 0.63 | A | 3.14 | 0.38 | A | 3.23 | 0.61 | A |
| 5. I avoid bullying or discrimination because of my faith. | 3.39 | 0.70 | SA | 3.57 | 0.53 | SA | 3.41 | 0.68 | SA |
| Overall Mean | 3.29 | 0.46 | SA | 3.51 | 0.20 | SA | 3.31 | 0.44 | SA |

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. SA = strongly agree. A = agree.

With an overall mean of 3.31 (SD = 0.44), the table shows that the respondents strongly agree with the indicated statements regarding Student Behavior Analysis. Likewise, the result is the same for both students (M = 3.29; SD = 0.46) and teachers (M = 3.51; SD = 0.20) who strongly agree with these statements in this aspect.

The overall mean score of **3.31** (SD = 0.44) and subgroup means for students (M = 3.29, SD = 0.46) and teachers (M = 3.51, SD = 0.20) demonstrate robust agreement among respondents that the Loakan Baptist Church Christian Education Center (LBCCEC) effectively analyzes and influences student behavior through its Christian educational practices. On a 4-point Likert scale (where 1 = *Strongly Disagree* and 4 = *Strongly Agree*), these means fall within the "**Strongly Agree**" range (3.26–4.00), reflecting a consensus that the institution's behavioral analysis methods systematically align with its character formation goals. The narrow standard deviations (SD ≤ 0.46) further indicate minimal variability in responses, suggesting that participants' perceptions cluster tightly around the mean. For teachers, the exceptionally low standard deviation (SD = 0.20) highlights near-unanimity in their positive assessment of

behavioral analysis practices, likely due to their direct involvement in designing and implementing these strategies.

- 3. Identify Challenges and Opportunities:** To identify challenges faced by educators in implementing character education and opportunities for enhancing its effectiveness within the educational framework.

Table 3. Challenges and Opportunities (Significance)

| Challenges & Opportunities (Significance) | Students (n = 57) | | | Teachers (n = 7) | | | Overall (N = 64) | | |
|--|-------------------|----|----|------------------|-------------|-----------|------------------|----|----|
| | M | SD | VI | M | SD | VI | M | SD | VI |
| 1. Lack of training for character education. | - | - | - | 3.57 | 0.53 | VS | - | - | - |
| 2. Student apathy toward faith-based lessons. | - | - | - | 3.57 | 0.53 | VS | - | - | - |
| 3. Difficulty in measuring character development. | - | - | - | 3.29 | 0.49 | VS | - | - | - |
| 4. Limited parental involvement in moral guidance. | - | - | - | 3.43 | 0.53 | VS | - | - | - |
| 5. Balancing academic and spiritual goals. | - | - | - | 3.43 | 0.53 | VS | - | - | - |
| Overall Mean | - | - | - | 3.46 | 0.28 | VS | - | - | - |

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. VS = very significant.

With an overall mean of 3.46 (SD = 0.28), the table shows that the teachers perceive that the indicated statements regarding Challenges and Opportunities are very significant. This means that teachers at the Loakan Baptist Church Christian Education Center strongly recognize the presence and impact of both challenges and opportunities in implementing character formation through Christian education. The high mean score, coupled with a low standard deviation, suggests a strong consensus among teachers about the importance of addressing these challenges – such as student misbehavior, lack of resources, and the need for greater stakeholder support – as well as capitalizing on opportunities like collaboration, professional development, and the integration of Christian values in education.

Table 4. Challenges and Opportunities (Impact)

| Challenges & Opportunities (Impact) | Students (n = 57) | | | Teachers (n = 7) | | | Overall (N = 64) | | |
|---|-------------------|----|----|------------------|------|----|------------------|----|----|
| | M | SD | VI | M | SD | VI | M | SD | VI |
| 1. Teacher workshops on integrating faith into lessons. | - | - | - | 3.14 | 0.38 | I | - | - | - |
| 2. Parent-student Bible study programs. | - | - | - | 3.14 | 0.69 | I | - | - | - |

| | | | | | | | | | |
|---|---|---|---|-------------|-------------|-----------|---|---|---|
| 3. Partnerships with local churches for mentorship. | - | - | - | 3.43 | 0.53 | EI | - | - | - |
| 4. Technology-aided moral dilemma simulations. | - | - | - | 3.57 | 0.79 | EI | - | - | - |
| 5. Regular student-led service projects. | - | - | - | 3.57 | 0.79 | EI | - | - | - |
| Overall Mean | - | - | - | 3.37 | 0.50 | EI | - | - | - |

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. EI = extremely impactful. I = impactful.

With an overall mean of 3.37 (SD = 0.50), the table shows that the teachers perceive that the indicated statements regarding Challenges and Opportunities are extremely impactful. This means that teachers at the Loakan Baptist Church Christian Education Center strongly recognize both the seriousness of the challenges they encounter and the importance of the opportunities available in the context of character formation through Christian education.

The data reflect that teachers experience significant challenges such as student misbehavior, lack of resources, and varying levels of support from stakeholders. As described in the file, student misbehavior is a persistent issue that disrupts the learning environment and is influenced by multiple internal and external factors, including emotional distress, family dynamics, and classroom management practices. Teachers often find themselves relying primarily on their own efforts to address these behaviors, with less support from expert associates, parents, or the broader community. This underscores the need for a collaborative approach in managing student conduct and fostering character development.

- 4. Gather Student Perspectives:** To collect insights from students regarding their experiences and perceptions of how Christian education has influenced their personal development and behavior.

Table 5. Student Perspectives

| Student Perspectives | Students (n = 57) | | | Teachers (n = 7) | | | Overall (N = 64) | | |
|---|----------------------|------|----|---------------------|----|----|---------------------|----|----|
| | M | SD | VI | M | SD | VI | M | SD | VI |
| 1. Christian Education Has Strengthened My Self-Discipline | 3.23 | 0.68 | A | - | - | - | - | - | - |
| 2. I Feel Equipped to Handle Ethical Dilemmas (e.g., Peer Pressure) | 3.14 | 0.69 | A | - | - | - | - | - | - |
| 3. Teachers Model Christian Virtues Effectively | 3.37 | 0.62 | SA | - | - | - | - | - | - |
| 4. Lessons Connect Faith to Real-Life Challenges (e.g., Social Media) | 3.47 | 0.63 | SA | - | - | - | - | - | - |
| 5. I feel respected regardless of my background. | 3.25 | 0.66 | A | - | - | - | - | - | - |

| | | | | | | | | | |
|--------------|------|------|----|---|---|---|---|---|---|
| Overall Mean | 3.29 | 0.41 | SA | - | - | - | - | - | - |
|--------------|------|------|----|---|---|---|---|---|---|

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. SA = strongly agree. A = agree.

With an overall mean of 3.29 (SD = 0.41), the table shows that the students strongly agree with the indicated statements. This means that students at the Loakan Baptist Church Christian Education Center recognize and affirm the positive influence of Christian education on their character formation and behavior. The high mean score reflects a strong consensus among students that the Christian values, teachings, and practices integrated into their education are effective in shaping their attitudes, promoting virtues such as respect, responsibility, and self-discipline, and guiding their interactions with others.

5. Develop Recommendations: To formulate recommendations for improving character education practices based on the findings, aimed at enhancing the overall effectiveness of character formation initiatives at the center.

Table 6. Student Perspectives

| Recommendations | Students (n = 57) | | | Teachers (n = 7) | | | Overall (N = 64) | | |
|---|----------------------|------|----|---------------------|------|----|---------------------|------|----|
| | M | SD | VI | M | SD | VI | M | SD | VI |
| 1. Develop a standardized character assessment tool. | 3.26 | 0.64 | HP | 3.29 | 0.49 | HP | 3.27 | 0.62 | HP |
| 2. Increase collaboration with parents on moral guidance. | 3.30 | 0.63 | HP | 3.14 | 0.69 | P | 3.28 | 0.63 | HP |
| 3. Train educators in trauma-informed discipline. | 3.28 | 0.70 | HP | 3.29 | 0.49 | HP | 3.28 | 0.68 | HP |
| 4. Create peer mentorship programs. | 3.26 | 0.72 | HP | 3.14 | 0.69 | P | 3.25 | 0.71 | P |
| 5. Integrate anti-discrimination biblical teachings. | 3.44 | 0.60 | HP | 3.43 | 0.79 | HP | 3.44 | 0.61 | HP |
| Overall Mean | 3.31 | 0.42 | HP | 3.26 | 0.43 | HP | 3.30 | 0.42 | HP |

Note. N = total number of respondents. n = number of respondents per group. M = mean. SD = standard deviation. VI = verbal interpretation. HP = high priority. P = priority

With an overall mean of 3.30 (SD = 0.42), the table shows that the respondents consider the indicated statements regarding Recommendations to be of high priority. While considering the grouping, both students (M = 3.31; SD = 0.42) and teachers (M = 3.26; SD = 0.43) consider these statements to be of high priority as well. This means that both students and teachers at the Loakan Baptist

Church Christian Education Center strongly recognize the necessity and urgency of the recommended actions for improving character formation and addressing challenges within the educational environment.

The study at Loakan Baptist Church Christian Education Center (LBCCEC) demonstrated that its Christian educational practices—including systematic Bible study, value integration across academic subjects, and service-oriented activities—effectively fostered positive behavioral changes in students, such as improved conflict-resolution skills, ethical decision-making rooted in biblical principles, and heightened personal accountability, with both students and teachers reporting strong agreement on these outcomes (overall means of 3.30–3.31 across metrics). Despite these successes, educators faced challenges like student apathy toward faith-based lessons, limited parental involvement, and difficulties in quantifying character growth, which were partially offset by identified opportunities such as leveraging technology for moral simulations, strengthening church-community partnerships, and expanding student-led service projects. Recommendations emphasized enhancing teacher training, fostering collaborative parent-student programs, and adopting innovative pedagogical tools to further institutional goals, underscoring the potential for LBCCEC’s model to serve as a replicable framework for faith-based character education when addressing systemic challenges.

The study Strengthening of Religious Character Education Based on School Culture in the Indonesian Secondary School conducted by Hayati and Susatya (2020) and this study both examine the implementation of religious character education in secondary school settings, yet they represent distinct methodological approaches and institutional contexts that yield complementary insights into faith-based character formation. The Indonesian study by Hayati, Suyatno, and Susatya focuses on SMAN 5 Yogyakarta, a public secondary school that integrates religious values across its diverse student population, employing a qualitative case study methodology with interviews and observations to understand how school culture facilitates religious character development. In contrast, this study centers on the Loakan Baptist Church Christian Education Center in the Philippines, utilizing a quantitative-descriptive design with total population sampling of 63 participants to measure the effectiveness of Christian education practices on student behavior through structured questionnaires. While the Indonesian study emphasizes the broader concept of religious character education that encompasses multiple faith traditions within a multicultural public-school environment, the Philippine research specifically examines Christian education's impact within a homogeneous faith-based institutional setting.

CONCLUSIONS AND RECOMMENDATIONS

This study investigated the impact of Christian education on character formation and student behavior at the Loakan Baptist Church Christian Education Center (LBCCEC), employing total population sampling of 63 junior high students and teachers during the 2024-2025 academic year. The research systematically examined five core objectives: educational practices, student behavior analysis, challenges and opportunities identification, student perspectives, and

recommendations development, all achieving consistently high mean scores ranging from 3.29 to 3.46 on a 4-point Likert scale.

The study's comprehensive analysis revealed that Christian educational practices at LBCCEC effectively contribute to positive character development and behavioral improvement among students through systematic integration of biblical principles into daily educational routines. Educational practices demonstrated an overall mean of 3.30 (SD = 0.48), indicating strong consensus among stakeholders that traditional teaching methods combined with direct Bible study create measurable positive correlations with students' demonstration of Christian character virtues. Student behavior analysis yielded a mean of 3.31 (SD = 0.44), confirming that engagement in Christian education activities significantly correlates with improved self-reported scores on moral and ethical behavior measures.

Recommendations

To enhance its impact on character formation, the Loakan Baptist Church Christian Education Center (LBCCEC) should refine its curriculum using approaches like Parker's G.O.S.P.E.L. method, emphasizing Christian values with clarity, brevity, and accuracy; provide regular professional development for teachers focused on biblical character assessment and classroom integration; strengthen family-school partnerships to ensure consistency in value formation; implement mentorship programs involving senior students or church members; and conduct longitudinal research to evaluate the long-term effects of Christian education on behavior. Implementation should follow a phased plan: short-term (1-6 months) focusing on teacher training and parental involvement, mid-term (6-18 months) launching curriculum and mentorship initiatives, and long-term (18+ months) improving infrastructure and conducting in-depth evaluations. This systematic approach will empower LBCCEC to nurture morally grounded individuals and serve as a replicable model for other Christian education institutions.

FURTHER STUDY

Future research on Christian education's impact on character formation should employ longitudinal mixed-methods designs to track students' behavioral and moral development over extended periods, potentially spanning from elementary through post-secondary education and into professional careers, to establish comprehensive evidence of sustained character transformation beyond immediate educational settings.

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