

Religiosity, Spirituality, and Life Satisfaction in Relation to Teachers' Service Quality

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ABSTRACT

Religiosity in this study pertains to five dimensions, namely: public practice, private practice, religious experience, ideology, and intellectual dimensions. Service quality is defined as an overall judgment similar to attitude towards the service and generally accepted as an antecedent of overall customer satisfaction. This study aimed to ascertain if religiosity, spirituality, and life satisfaction are predictors of service quality among 15 faculty members in Cawayanan National High School, Tubigon East District, Division of Bohol, Philippines, who held permanent teaching positions as of S.Y. 2015 – 2016. It utilized descriptive-correlational research design through survey method. The results of the findings revealed that the respondents were highly religious in four areas of religiosity: ideology, public practice, private practice, and religious experience as measured through CRS-15. They possessed High Spirituality level and felt that they were "Very Close" to God. They also obtained Average Satisfaction in life as measured in the SWLS. The respondents showed a satisfactory level of

service quality in the five areas of service quality (Reliability, Assurance, Tangibles, Empathy, and Responsiveness). Recommendations were proposed to translate the respondents' high religiosity and spirituality levels into selfless service and commitment.

Keywords: Social Science, religiosity, spirituality, life satisfaction, quantitative, Pearson Product Moment Correlation, Philippines, Asia.

INTRODUCTION

According to the Education for All Global Monitoring Report 2005 by (United Nations Educational, Scientific, and Cultural Organization) UNESCO, the quality of teaching and learning provided by a school can have a significant impact on students' attendance and retention. For parents, sending their children to school is influenced by their perception of service quality rendered by the school in general, whether it is worth the time and cost for their children and themselves as well. Based on the report of the UNESCO in 2013, the Philippines is ranked fifth with regards to dropout rates (Rigor, 2015). Since teachers play a strategic role in the provision of quality education in the country, their role as primary service providers in every public institution must be taken into consideration to lessen the burgeoning student dropouts in the country (Durban and Catalan, 2012).

A research study conducted by Voluntary Service Overseas (2002) in developing countries, in which the Philippines is one of them, found out that teachers' motivation to teach well was fragile and declining. The report also noted that teacher's motivation, performance and education quality have strong links. Other studies have shown as well the impact of teachers motivation on the quality of instruction. Where teachers are highly motivated to perform their duties, the quality of instruction is high. Where they are poorly motivated, the quality of instruction suffers. This calls for a study that will address the declining passion of teachers to perform their best as a reflection of their social responsibility.

In the study of Osman-Gani and his colleagues in Kuala Lumpur, Malaysia, they found out that religiosity, spirituality, personal values and commitment correlate with employees' performance (Osman-Gani Hashim, & Ismail, 2010). It finds support in the study of Karakas (2010) where he stressed out three important influences of spirituality to employees quality of work in an organization. First, spirituality significantly influenced

the employees' psychological well-being by boosting their morale, commitment, and productivity by lessening the work pressure and burnout. Second, it provides a deeper sense of meaning and purpose in one's work and lastly, it gives a sense of community and connectedness among employees. Seeing the potential benefits of spirituality to employees, Karakas recommended incorporating spirituality in organizations (Karakas, 2010). Furthermore, life satisfaction is also listed as one of the predictors of teachers' work quality (Duckworth, Quinn, & Seligman, 2009) since happy and satisfied teachers are productive workers (Usop, Askandar, Langguyuan-Kadtong, & Usop, 2013).

Cognizant of the role of teaching quality as a school-based factor in student achievement (McCaffrey, Lockwood, Koretz, & Hamilton, 2003; Hightower, Delgado, Lloyd, Wittenstein, Sellers & Swanson, 2011) and the potential link between religiosity, spirituality and life satisfaction to teachers' service quality as shown in previous research conducted abroad, a local study is hereby necessary. Interestingly, there are already existing local studies about religiosity and spirituality showing the religious nature among Filipinos (e.g. Batara, 2015); however, the focus was more on teenagers. To date, there is a paucity of studies indexed in the Google Scholar which explore the impact of religiosity, spirituality, and life satisfaction to the teaching profession.

The researchers took the challenge of conducting this pioneering study in the province, particularly in Cawayanan National High School, Cawayanan, Tubigon, Bohol, where one of the researchers is currently employed as Values Education Teacher and Guidance Counselor Designate. Furthermore, this study also sought to validate the assumption that religious and highly spiritual people are good workers because they believe in divine accountability as one of the fundamental tenets of Christianity. As spiritually moved individuals, teachers are taught that their profession is a sacred calling which means their job is not merely work for a pay but a special vocation sanctioned by the Divine. This is the research gap that the researchers would like to address.

Religiosity and Spirituality are related concepts commonly confounded and used interchangeably by several researchers (Miller and Martin, 1988; George, Larson, Koenig, & McCullough, 2000; Fisher, 2010). Several researchers attempted to differentiate these terms, but they did not arrive at an agreed-upon definition. According to Holdcroft (2006), there were two reasons why there is a difficulty in defining the word "religiosity."

First, the inaccuracy of the English language and second, the overlapping concept of religiosity in several fields interpreting it from a different point of views (e.g., theological, psychological).

Several researchers in the past such as Nickles (2011) and Fryback and Reinert (1999) often thought of religiosity and spirituality as the same terminologies. However, researchers today agree they are not the same concepts. Although both terms touch transcendental realities or the metaphysical aspects of life (Yalung, 2010), they differ with regards to scope and level of experience. Religiosity is understood in the context of social level experience while spirituality is on an individual level experience (Nickles, 2011).

Religiosity came from the word religion – a term derived from a Latin word “religare,” meaning “to bind together” (Ryan, 2006; Yalung, 2010) or communion between a person and a higher being (Batara, 2015). According to Koenig (2012), religion involves beliefs, practices, and rituals related to the transcendent, where the transcendent is God, Allah, HaShem, or a Higher Power in Western religious traditions. The Merriam-Webster Dictionary defines religion as “a personal set or institutionalized system of religious attitudes, beliefs, and practices”. Religiosity pertains to the condition of being religious or attachment to any belief system as measured by its intensity, salience, importance or centrality in the personality of an individual (Huber and Huber, 2012).

Religiosity has five dimensions, namely: public practice, private practice, religious experience, ideology, and intellectual dimensions. Public practice pertains to outward engagement and participation in various rituals and practices prescribed by a religious community. It is usually measured by the frequency of attendance in various religious services. Private practice is the expression of individual devotion to God through solitary prayer and meditation. Religious experience pertains to personal encounter and emotional experience with a particular deity, and it is expressed through religious feelings and emotions (Stark and Glock, 1968). The ideology dimension refers to one’s belief of the existence and ontology of a Supreme Being and his relationship to humankind. Lastly, the intellectual dimension refers to one’s knowledge about one’s belief system and practices. It also involves cognitive ability to interpret, explain and defend one’s religion (Huber and Huber, 2012).

On the other hand, spirituality is a human experience that seeks to

transcend self and find meaning and purpose through connection with others, nature, and a Supreme Being, which may or may not involve religious structures or traditions (Buck, 2006). In essence, religiosity is always associated with a social and institutional belief while spirituality is more on the personal aspect of the search for the transcendent with or without the presence of any religious organization. In other words, one can be spiritual even without any religious affiliation.

Life satisfaction is one of the sub-constructs of subjective well-being along with Affect Balance. The Affect Balance measures the affective side of subjective well-being while life satisfaction measures the cognitive aspect or the global judgment of one's life. The life satisfaction construct is measured through the Satisfaction with Life Scale developed by Edward Diener, which consists of five questions measuring global judgment of one's life satisfaction. This is answered on a 7-point Likert scale ranging from "strongly agree" to "strongly disagree" (Diener, 1985; Diener, 2000).

Service quality is defined as an overall judgment similar to attitude towards the service and generally accepted as an antecedent of overall customer satisfaction (Parasuraman, Zeithaml, and Berry, 1985). It is the disparity between what customers expect from the service provider and their perception of the service rendered (Zeithaml, Parasuraman, and Berry, 1990). This is computed by getting the variance between customers' expectation of the service and their perception of the service. If their expectation is higher than the actual performance of the service providers, then it is perceived as less satisfactory. In this study, however, Service quality is measured from the perspective of the teachers as service providers to their students. Their service quality is measured using a modified version of ServQual Model also known as RATER Scale. RATER stands for Reliability, Assurance, Tangibles, Empathy and Responsiveness.

METHODOLOGY

This is descriptive-correlational research utilizing three standardized tools that have been validated in various studies and a self-constructed questionnaire patterned after the RATER Model of Parasuraman and company. These questionnaires are the (1) Centrality of Religiosity Scale (CRS) which measures the respondents' religiosity level; (2) Daily Spiritual Experience Scale (DSES) to measure spirituality; (3) Satisfaction With Life Scale (SWLS) which is designed to measure global cognitive judgements

of one's life satisfaction (Diener et al, 1985); and (4) Service Quality Scale (ServQual) which measures the perceived service quality rendered by the respondents.

The respondents of this study were the 15 teachers of Cawayanan National High School (CNHS), Cawayanan, Tubigon, Bohol, who hold permanent teaching positions as of S.Y. 2015 – 2016. CNHS is under the Tubigon East District, one of the two districts in the municipality. It was established in the year 1993 in response to the call for a public high school in the community.

To get the desired information of this study, the researchers used with permission three standardized questionnaires and one self-constructed questionnaire patterned after the ServQual Model. The Centrality of Religiosity Scale (CRS-15) measures the respondents' religiosity level (Huber & Huber, 2012) through five (5) dimensions, namely: *public practice, private practice, religious experience, ideology, and intellectual dimensions*. Responses are measured on a 5-point Likert scale, with higher scores indicating a high level of religiosity. Scores are computed through computing the means for each dimension and also the overall mean which represents religiosity level (Huber and Huber, 2012).

The Daily Spiritual Experience Scale (DSE) was used to measure the respondents' ordinary and personal spiritual experience in daily life and perception of the transcendent, be it God or the divine (Underwood and Teresi, 2002). DSES is a 16-item measure of the responses measured on a 6-point Likert scale. Items 1 to 15 is scored using a 6-point scale whereas item 16 on a 4-point scale. The first 15 items are scored continuously, and item 16 is scored separately. Reliability coefficients of DSES were high (Underwood & Teresi, 2002).

The third instrument is the Satisfaction With Life Scale (SWLS) of Diener (1985), a 5-item scale designed to measure global cognitive judgments of one's life satisfaction. In this scale, the respondents indicate how much they agree or disagree with each of the 5 items using a 7-point scale that ranges from 7 strongly agree to 1 strongly disagree (Diener, 1985).

Lastly, the Service Quality Scale (ServQual) which is patterned after the ServQual Model (or RATER Model) originally developed by Valarie Zeithaml, Parasuraman, and Leonard was used to measure the respondents' self-rated service quality in the RATER Dimensions. RATER stands for Reliability, Responsiveness, Assurance, Empathy, and Tangibles. In this study, the Service Quality Scale is composed of 42 questions distributed in the following dimensions: Reliability (11 Items), Assurance (6 Items),

Tangibles (6 Items), Empathy (9 Items), and Responsiveness (10 Items). It is answered by a four-point Likert scale: Strongly Disagree (1), Disagree (2), Agree (3), Strongly Agree (4) Agree.

RESULTS AND DISCUSSIONS

Religiosity of the Respondents

Table 1 shows the respondents' level of religiosity in the following dimensions: intellectual, ideology, public practice, private practice, religious experience.

Table 1. Respondents' level of religiosity

Dimension	WM	Interpretation	Rank
<i>Intellectual Dimension</i>	3.71	<i>Religious</i>	5
<i>Ideology</i>	4.4	<i>Highly Religious</i>	2
<i>Public Practice</i>	4.22	<i>Highly Religious</i>	3
<i>Private Practice</i>	4.64	<i>Highly Religious</i>	1
<i>Religious Experience</i>	4.13	<i>Highly Religious</i>	4
Overall Religiosity	4.21	Highly Religious	

Legend:

Arbitrary Scale	Interpretation
4.0 – 5.0	<i>Highly Religious</i>
2.1 – 3.9	<i>Religious</i>
1.0 – 2.0	<i>Not Religious</i>

As depicted in table 1, the respondents were highly religious except in the intellectual dimension where they only obtained a weighted mean of **3.71** interpreted as "Religious". Since the Intellectual Dimension deals with the expectation that a person will be oriented and knowledgeable about the basic tenets of his faith and sacred scriptures (Holdcroft, 2006, it implies that the respondents were not very updated with latest religious issues and not so knowledgeable about their church teachings. Jocano (1967) opined this is due to a firm reliance on concrete religious activities rather than on personal quest which is common among Filipino Catholics.

The table also depicted that they obtained the highest score of **4.64** (Highly Religious) in the private practice dimension. It implies that despite lesser knowledge of church doctrines, they exhibited sincere devotion to God through personal prayer and meditation. They were highly religious

which coincides with the studies of various researchers (Pe-Pua and Protacio-Marcelino, 2000; Tigno, 2007; Casiño, 2009; Figer et al., 2010; Abad, 2001) who emphasized the strong reliance of Filipinos on religion as a source of strength, hope, and courage. It also validated the postulation that religion is an integral part of human existence (Zuckerman, 2005) and Viktor Frankl's thesis that religion is an inherent latent characteristic of humanity and serves as man's mode of knowing the meaning of his existence (Russell, 2007).

Spirituality of the Respondents

Spirituality refers to a particular quality which goes beyond religiosity and involves striving for inspiration, meaning, and purpose irrespective of a belief in any Divine Being. It is focused on connecting with others and contains three main components: *connection to someone or something beyond oneself, sense of compassion for others, and desire to contribute to the good of others* (Blando, 2006). Table 2 illustrates the level of spirituality and felt closeness to God of the respondents.

Table 2. Respondents' level of spirituality

Dimensions	WM	Interpretation	Rank
<i>Connection with the Transcendent</i>	4.97	High	5
<i>Transcendent Sense of Self</i>	4.60	High	9
<i>Sense of Support from the Transcendent</i>	4.67	High	8
<i>Sense of Wholeness/Internal Integration</i>	4.73	High	7
<i>Inspiration & Discernment</i>	5.00	High	3.5
<i>Perceived Love</i>	5.17	Very High	2
<i>Sense of Awe</i>	4.93	High	6
<i>Sense of Gratitude</i>	5.53	Very High	1
<i>Sense of Compassion</i>	3.93	Average	11
<i>Sense of Mercy</i>	4.00	Average	10
<i>Longing for the Transcendent</i>	5.00	High	3.5
Composite Mean	4.80	High	
<i>Felt Closeness to God</i>	2.67	Very Close	

Parameters:

Level of Spirituality			Level of Closeness				
Arbitrary Scale		Interpretation	Arbitrary Scale		Interpretation		
5.17	-	6.00	<i>Very High (VH)</i>	3.25	-	4.00	<i>As close as possible</i>
4.34	-	5.16	<i>High (H)</i>	2.50	-	3.24	<i>Very Close</i>
3.50	-	4.33	<i>Average (A)</i>	1.75	-	2.49	<i>Somewhat Close</i>
2.66	-	3.49	<i>Below Average (BA)</i>	1.00	-	1.74	<i>Not at all</i>
1.83	-	2.65	<i>Low (L)</i>				
1.00	-	1.82	<i>Very Low (VL)</i>				

Table 2 depicts that the respondents possessed “Very High Spirituality” as to their sense of gratitude and perceived love while they only obtained “Average Spirituality” concerning their sense of compassion and mercy. The other aspects were rated “High.” Their overall rating was **4.8** which means they possessed a “high level of spirituality” indicating that they experience spiritual connection many times a day, every day and most days. It also shows that they possessed spiritual transcendence “everyday” of their lives. Moreover, concerning the degree of closeness to God, the respondents felt they were very intimate to God as evident with their composite score of **2.67** which has an interpretation of “Very Close.”

The result conforms to the study of Abad (2001) concerning the religious and spiritual nature of Filipinos. Spirituality is embedded in their psyche and finds unique expression in their confrontative surface value “*Bahala Na*” (i.e., leave it up to “*Bathala*” or God). Although it has both positive and negative impact among Filipinos, nonetheless it emphasizes Filipino’s natural inclination towards a particular divinity. This inclination towards God substantiates the thesis that “spirituality is a robust, universal human quality” (Piedmont, 2007).

Life Satisfaction of the Respondents

Life Satisfaction pertains to a person’s evaluation of his life, and he or she feels where it is going in the future. It is one of the measures and components of psychological well-being. Table 3 presents the respondents’ life satisfaction index as measured using the Satisfaction with Life Scale (SWLS) developed by Ed Diener.

Table 3. Respondents' level of life satisfaction

Items	WM	Description
1. <i>In most ways my life is close to my ideal.</i>	5.00	<i>High</i>
2. <i>The conditions of my life are excellent.</i>	4.73	<i>Average</i>
3. <i>I am satisfied with my life.</i>	5.33	<i>High</i>
4. <i>So far I have gotten the important things I want in life.</i>	4.93	<i>Average</i>
5. <i>If I could live my life over, I would change almost nothing.</i>	4.73	<i>Average</i>
Composite Mean	4.95	Average

Legend (Diener et al., 2013):

Arbitrary Scale	Description	Meaning
6.00 – 7.00	<i>Very High</i>	<i>Highly Satisfied with Life</i>
5.00 – 5.99	<i>High</i>	<i>Satisfied with life</i>
4.00 – 4.99	<i>Average</i>	<i>Slightly satisfied with life</i>
3.00 – 3.99	<i>Slightly Below Average</i>	<i>Slightly dissatisfied with life</i>
2.00 – 2.99	<i>Low</i>	<i>Dissatisfied with life</i>
1.00 – 1.99	<i>Very Low</i>	<i>Extremely Dissatisfied with life</i>

Table 3 revealed that the respondents rated high with regards to the degree of closeness of their actual life to ideal and their satisfaction to their personal life. They only obtained an “Average” rating in their assessment of the conditions of their lives; getting the important things they want in life as well as changing nothing if given a chance to live again in this life. Overall, they obtained a composite score of **4.95** indicating they were “Slightly Satisfied” with their lives as in general. According to Diener et al. (1985) possessing “Average Satisfaction Index” in the SWLS indicates that a person has small but significant problems in several areas of his life or has many areas that are doing fine but one area that represents a substantial challenge for him.

The Life Satisfaction Index of the teacher-respondents coincides with the survey of Social Weather Stations (SWS) that majority or 81 percent of Filipinos who are in Class ABC are satisfied in their lives despite life's social conditions and unstable economy of the country. It also coincides with the study of Jaafar et al., (2009) which named Filipinos as satisfied individuals. It verified the cross-sectional study of Diener, Diener, and Diener (1995) that people from poor or developing

countries possessed only average life satisfaction index. Furthermore, it echoed the idea that most people in the world are happy beings despite challenging conditions in their lives (Diener and Diener, 1996).

Service Quality of the Respondents

In this study, service quality pertains to the respondents' perception of the adequacy and quality of service they render to students as their clients or customers. It is the extent to which they perform their duties as teacher-facilitators. Service Quality is measured using the RATER Model of Parasuraman and colleagues. RATER stands for the five dimensions of service quality, namely: (1) reliability, (2) assurance, (3) tangibles, (4) empathy, and (5) responsiveness.

Table 4. Level of service quality in reliability dimension

RELIABILITY Dimension	WM	Description	Rank
<i>I am punctual in reporting to class.</i>	3.07	<i>Satisfactory</i>	5.5
<i>I give enough volume/number of exercises to my students.</i>	3.13	<i>Satisfactory</i>	4
<i>I give fair, honest & accurate grades my students deserve.</i>	3.20	<i>Satisfactory</i>	2.5
<i>I treat my students in a fair & equitable manner.</i>	3.27	<i>Very Satisfactory</i>	1
<i>I come to class ready as pre-planned in my lesson log or lesson plan.</i>	2.87	<i>Satisfactory</i>	9
<i>I have an error free record of my students.</i>	2.80	<i>Satisfactory</i>	10
<i>I am able to finish all the competencies for every quarter</i>	2.07	<i>Unsatisfactory</i>	11
<i>I establish procedures & rules that enhance learning.</i>	2.93	<i>Satisfactory</i>	8
<i>I give tests/quizzes at the time promised.</i>	3.00	<i>Satisfactory</i>	7
<i>I submit students' grades punctually.</i>	3.20	<i>Satisfactory</i>	2.5
<i>I demonstrate a sound understanding of technology operations & concepts.</i>	3.07	<i>Satisfactory</i>	5.5
Composite Mean	2.96	Satisfactory	

Parameters:

Arbitrary Scale	Description
3.25 – 4.00	<i>Very Satisfactory (VS)</i>
2.50 – 3.24	<i>Satisfactory (S)</i>
1.75 – 2.49	<i>Unsatisfactory (U)</i>
1.00 – 1.74	<i>Very Unsatisfactory (VU)</i>

Table 4 clearly shows the rating of the respondents in the different aspects of reliability dimension. The composite mean in this dimension was **2.96** which fell in the satisfactory level of service quality; however, there are two items with extreme scores. They obtained "Very Satisfactory" rating with regards to treating their students in fair and equitable manner. On the other hand, they only obtained "Unsatisfactory" rating with regards to finishing all the required competencies for every quarter. Satisfactory performance in this dimension indicates that the teachers perceived themselves as highly reliable or consistent most especially in terms of fairness and justice. Based on the personal interview, they only fell short in accomplishing the required competencies because of several interruptions in their classes such as extra-curricular activities, seminars, and paper works which somehow hamper their intention to reach their targets.

Table 5. Level of service quality in assurance dimension

ASSURANCE Dimension	WM	Description	Rank
<i>I am knowledgeable and competent enough to teach the students.</i>	3.00	<i>Satisfactory</i>	4
<i>I am polite and courteous at all times in dealing with students.</i>	2.93	<i>Satisfactory</i>	5.5
<i>I instil confidence in my students.</i>	2.93	<i>Satisfactory</i>	5.5
<i>I always assure the students that they are safe & secured under my care.</i>	3.20	<i>Satisfactory</i>	1
<i>I provide assurance for students' emotional support in my class.</i>	3.07	<i>Satisfactory</i>	2.5
<i>I create & maintain an environment that supports learning.</i>	3.07	<i>Satisfactory</i>	2.5
Composite Mean	3.03	Satisfactory	

The data presented in the table showed the respondents possessed satisfactory performance in the assurance dimension as evident by their composite score of **3.03** which had an interpretation of "Satisfactory". It means that the respondents perceived themselves as trustworthy teachers because they possessed the necessary skills, pedagogical knowledge, and ability to provide the students' psychological, spiritual, social, and emotional needs.

Table 6. Level of service quality in tangibles dimension

TANGIBLES DIMENSION	WM	Description	Rank
<i>I am well-dressed/well-groomed when I enter to class.</i>	3.13	<i>Satisfactory</i>	2
<i>I have the necessary materials, supplies & equipment (e.g. chalk, testing materials) at the start of my lesson or instructional activity.</i>	3.00	<i>Satisfactory</i>	3.5
<i>I provide appropriate notes/handouts as background materials for my students.</i>	3.20	<i>Satisfactory</i>	1
<i>I use relevant and timely teaching aids to capture the students' attention.</i>	3.00	<i>Satisfactory</i>	3.5
<i>I give rubrics or criteria sheet before the start of any performance task.</i>	2.93	<i>Satisfactory</i>	5.5
<i>I prepare evaluation/appraisal sheet for my students every grading period to assess my teaching effectiveness.</i>	2.93	<i>Satisfactory</i>	5.5
Composite Mean	3.03	Satisfactory	

Table 6 presents that the respondents garnered a composite mean of **3.03** which fell under “Satisfactory Level” in the tangibles dimension. It means they perceived themselves as teachers equipped with the necessities in facilitating such as learning materials (e.g. CG, DLP) and other tangibles that enhanced learning such as physical outlook and positive gestures.

Empathy Dimension	WM	Description	Rank
<i>I consider teaching as a divine vocation; therefore, I am accountable to God and to my students.</i>	3.33	<i>Satisfactory</i>	1
<i>I am courteous and thoughtful of my students' personal concerns.</i>	3.07	<i>Satisfactory</i>	5
<i>I show cordial interest in helping students solve their academic problems.</i>	2.93	<i>Satisfactory</i>	7.5
<i>I am keen to my students' psychological (i.e. cognitive & affective) needs.</i>	3.13	<i>Satisfactory</i>	3
<i>I keep the students' interest and learning styles at heart.</i>	2.93	<i>Satisfactory</i>	7.5
<i>I give individual/personal attention to my students.</i>	2.80	<i>Satisfactory</i>	9
<i>I put myself in the shoes of my students by understanding their capacities and psychosocial background.</i>	3.07	<i>Satisfactory</i>	5

<i>I observe confidentiality when students disclosed sensitive information to me</i>	3.20	<i>Satisfactory</i>	2
<i>I use positive (e.g. praises) and negative reinforcement appropriately.</i>	3.07	<i>Satisfactory</i>	5
Composite Mean	3.06	Satisfactory	

Table 7 clearly shows the responses of the respondents in the empathy dimension. As depicted, the respondents got a satisfactory rating in all the items listed in this domain and obtained a composite mean of **3.06** with an interpretation of “Satisfactory.” It simply means that they possess empathy or unconditional positive regard which enabled them to act not only as paid mentors, but also as spiritual guides with a mission to educate the learners in their totality.

Table 8. Level of service quality in responsiveness dimension

Responsiveness Dimension	WM	Description	Rank
<i>I readily respond to my students' concerns/needs</i>	3.07	<i>Satisfactory</i>	2
<i>I am constantly willing to assist my students.</i>	3.07	<i>Satisfactory</i>	2
<i>I give adequate time for students to understand the lesson.</i>	3.07	<i>Satisfactory</i>	2
<i>I give prompt attention to my students in areas other than studies.</i>	3.00	<i>Satisfactory</i>	5
<i>My teaching pedagogy is psychologically appealing.</i>	2.93	<i>Satisfactory</i>	8
<i>I give on time response to students' queries.</i>	3.00	<i>Satisfactory</i>	5
<i>I help my students find meaning in their lives as students.</i>	3.00	<i>Satisfactory</i>	5
<i>I help my students in goal setting.</i>	2.93	<i>Satisfactory</i>	8
<i>I plan and design effective learning environment and experiences with the support of 21st century technology.</i>	2.87	<i>Satisfactory</i>	10
<i>I apply information technology to facilitate a variety of effective assessment and evaluation strategies.</i>	2.93	<i>Satisfactory</i>	8
Composite Mean	2.99	Satisfactory	

With a composite mean of **2.99**, the respondents' service quality in the responsiveness dimension showed a consistent pattern with that of the other dimensions. The respondents in this dimension were rated “Satisfactory” which means they are responsive to the learning and psychosocial needs of the learners as evidently shown by their prompt response to students' concerns and application of 21st century technology

in facilitating a variety of effective assessment and evaluation strategies.

Table 9. Overall level of service quality

Dimensions	WM	Description	Rank
<i>Reliability</i>	2.96	<i>Satisfactory</i>	5
<i>Assurance</i>	3.03	<i>Satisfactory</i>	2.5
<i>Tangibles</i>	3.03	<i>Satisfactory</i>	2.5
<i>Empathy</i>	3.06	<i>Satisfactory</i>	1
<i>Responsiveness</i>	2.99	<i>Satisfactory</i>	4
Grand Mean	3.01	<i>Satisfactory</i>	

Table 9 depicts the respondent's perceived level of service quality in the five dimensions of service quality. They obtained the highest rating in the empathy dimension, followed by assurance and tangibles, responsiveness and lastly reliability. They obtained a grand mean of **3.01** which is interpreted as Satisfactory. The result indicates that the Cawayanan National High School's service quality was good; however, it has the potential to get even better provided some areas with low ratings is improved.

The attainment of this level animates the main thrust of the Department of Education of providing quality education to all its stakeholders. It is a visible indicator of the school's commitment to excellence. Such commitment corresponds to one of the five key themes in Global Education (right to education, equity, inclusion, quality education and lifelong learning) declared in the World Education Forum 2015 at Incheon, South Korea. The Incheon Declaration (2015) stressed out the crucial role of teachers in providing quality education to all people.

Table 10. Relationship between religiosity and spirituality

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.422426	0.5139	13	0.05	Insignificant	Ho: Accept

Correlation of Religiosity and Spirituality. There was no correlation between the respondents' religiosity and spirituality as clearly demonstrated in the Pearson computation. The r value (0.422426) was lower than its critical value (0.5139) at 13df at 0.05 confidence level, so the result was

insignificant leading to the acceptance of the null hypothesis. This result means the respondents' religiosity level do not have a significant bearing on their spirituality. This result contradicts the study of Ocampo et al. (2013) and Batara (2015) that religiosity and spirituality are overlapping concepts (or closely related ideas) and correlate with each other. However, it was also stressed out that "age differences" could be one of the factors of difference by which this study admitted as its limitation.

Table 11. Relationship between religiosity and life satisfaction

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.1648	0.5139	13	0.05	Insignificant	Ho: Accept

Correlation of Religiosity and Life Satisfaction. This study found out that religiosity had no significant relationship with the respondents' life satisfaction status. This was proven through the Pearson computation of the two variables where the r value (0.1648) was lower than the critical value at 13df and 0.05 level of significance. The result was not significant; hence, the decision was to accept the null hypothesis. This means the respondents' level of religiosity was not significantly related to their perceived life satisfaction.

The result is parallel with Kortt, Dollery, and Grant's (2015) findings in their study on the residents of Eastern Germany by which they found no trace of correlation between religiosity and life satisfaction. However, in the Western part, they reported a positive correlation between the two variables. Kortt et al.'s findings in West Germany coincided with the study of Koenig, McCullough, and Larson (2001), Bergan and McConatha (2001) and Ellison, Gay, and Glass (1989) stressing the significant role of religion to a person's life satisfaction. Furthermore, Abdel-Khalek (2010) declared that the primary predictor of religiosity in his study was religious belief and life satisfaction.

Table 12. Relationship between spirituality and life satisfaction

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.67561	0.5139	13	0.05	Significant	Ho: Reject

Correlation of Spirituality and Life Satisfaction. Spirituality and Life satisfaction in this study were found to be correlated after subjecting them

to statistical treatment. The Pearson computation resulted in an r value of 0.67561 which is greater than its critical value (0.5139) at 0.05 level with 13 degrees of freedom; hence the result is significant leading to the rejection of the null hypothesis. It suggests that the respondents' "search for God" influenced their perception about life.

This result coincided with the study of Karakaas (2010) and Ivtzan, Chan, Gardner, & Prashar, (2013) on the important impact of one's spirituality on one's psychological well-being. Moreover, this study found support in Habib, Riaz, & Akram's (2012) study where they demonstrated the significant effect of spirituality on a person's life satisfaction. It coincides with Newport's (2006) postulation that highly spiritual people were more likely to feel a high level of happiness than those with low spirituality.

Interestingly, this study is also confluent with the findings of an Cappellen and colleagues that putting a value on one's spirituality has a relationship with experience of positive emotions (Van Cappellen et al., 2015) and positive emotions increase life satisfaction by building resilience (Cohn, 2009). Cohn's study stressed out that happy people feel satisfaction because they develop resources for living well (Cohn, 2009).

Table 13. Relationship between life satisfaction and service quality

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.251601	0.5139	13	0.05	Insignificant	Ho: Accept

Correlation of Life Satisfaction and Service Quality. Life Satisfaction and Service Quality were not correlated as demonstrated through the Pearson Moment Correlation Coefficient. It yielded an r value of 0.251601 lower than the critical value of r at 13 df and 0.05 confidence level which is 0.5139; hence, the result was insignificant. The decision was to accept the null hypothesis, so there was no significant correlation between the two mentioned variables. It implied that life satisfaction had no bearing on the respondents' service quality.

The result of this study contradicted previous researchers (Duckworth Quinn, and Seligman, 2009) who showed the correlation between life satisfaction and work performance. In the research of Duckworth et al. (2009), life satisfaction along with other factors predicts teacher effectiveness. It revealed that satisfied teachers outperformed their co-teachers who have poor life satisfaction.

Table 14. Relationship between religiosity and service quality

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.410974	0.5139	13	0.05	Insignificant	Ho: Accept

Correlation of Religiosity and Service Quality. The table 14 shows that the Pearson r value of 0.410974 was lesser than its critical value of 0.5139 at 13df at 0.05 level of significance, thus, the result is insignificant. It led to the acceptance of the null hypothesis which means there was no significant relationship between the two variables. Although the respondents were highly religious, it did not affect how they serve their customers (i.e., students).

This study failed to validate the assumption that high religiosity was a reliable assurance for excellent performance. As revealed, the respondents' religious fervency did not statistically color their service quality. Such result contradicts the philosophical thought that "religiosity moves workers from being self-centered to being mission-oriented or being concerned with other's welfare (Lanfer, 2006). It can be deduced from this result that religiosity is no guarantee of quality service. This is probably due to their failure to assimilate the basic tenets of Christianity (e.g., selfless service, integrity, and commitment) to one's work values and orientation.

Table 15. Relationship between spirituality and service quality

Pearson r value	Critical Value of r	Df	Level of significance	Result	Decision
0.307424	0.5139	13	0.05	Insignificant	Ho: Accept

Correlation of Spirituality and Service Quality. Spirituality and Service Quality were not significantly proven to be correlated in this study. The Pearson computation resulted in an r value of 0.307424 which was lesser than its critical value (0.5139) at 13df with 0.05 level of significance; hence the result was insignificant and led to the acceptance of the null hypothesis. As depicted previously, the respondents were very spiritual, yet their service quality fell at the satisfactory level only. It implies that one's spirituality is also not a guarantee of having excellent service quality.

The result is opposite to the findings of Osman-Gani et al. (2010) who identified religiosity and spirituality as variables affecting employees'

performance in an organization and Soobaroyen and Jayasinghe (2007) who stressed out the positive role of spirituality to personal values and behavior towards work. In their study, spirituality tainted the respondents' work performance. However, among CNHS faculty, the opposite was true. The researchers assumed this result was due to lack of spiritual assimilation of the basic tenets of Christianity by which social responsibility resides. However, it does not mean that they do not possess zeal and commitment in their work; as humans, they also err due to factors (e.g., class interruptions, hectic schedule) that are beyond their control but their passion to serve are not really quenching. Their fervency to teach is still apparent based on their satisfactory performance shown.

CONCLUSION

Based on the results and findings, the following salient points were drawn:

1. The respondents were highly religious in general and in four areas of religiosity, such as, ideology, public practice, private practice, and religious experience. The high religiosity level of the respondents indicated that they were very active in their religious lives.
2. They possessed High Spirituality level and felt that they were "Very Close" to God. They also obtained Average Satisfaction in life as measured in the SWLS.
3. The respondents showed a satisfactory level of service quality in the five areas of service quality (Reliability, Assurance, Tangibles, Empathy, and Responsiveness). However, the respondents obtained an unsatisfactory rating in one of the items in the reliability dimension which talked about finishing the required competencies for every quarter.
4. There was a correlation between the respondents' spirituality and life satisfaction.
5. It was found out that religiosity, spirituality and life satisfaction are not predictors of teachers' service quality. Since there was no correlation among these variables to how the teachers serve their students, the burden of this study rests on how to utilize these attributes to the advantage of the respondents as well as the whole community.

RECOMMENDATIONS

Basing upon the findings of the study, the researchers recommend the following:

1. Enhance the respondents' religiosity, spirituality and life satisfaction through religious seminars/retreats/recollections.
2. Raise their religious intellectual dimensions by reading books (e.g., catechism), about their doctrines and practices.
3. Pursue personality enhancement training to maintain and optimize the teachers' positive attitudes.
4. Undertake advanced planning by making a flexible competency calendar to minimize waste of time.
5. Conduct stress debriefing seminars and team building activities every end of the school year to empower teachers' ability to transcend with life's challenges and connect with others.
6. Implement enhancement program that translate the high religiosity and spirituality levels of the respondents into selfless service and commitment.

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