

## **Invincible Religion And Religiousness Of Filipino And Foreign University Students**

Emejidio C. Gepila Jr.<sup>1,2,3</sup>, Daizylyn C. Palillo<sup>4</sup>, Nigel Rovick F. Paden<sup>5</sup>, Brix Joshua Guillermo<sup>6</sup>

<sup>1</sup>College of Education, Polytechnic University of the Philippines

<sup>2</sup>Research Management Office, Polytechnic University of the Philippines

<sup>3</sup>Graduate School of Education, New Era University

<sup>4</sup>College of Education, Polytechnic University of the Philippines

<sup>5</sup>College of Education, Polytechnic University of the Philippines

<sup>6</sup>College of Education, Polytechnic University of the Philippines

### **Abstract**

A study was conducted to a total of 200 students, 100 Filipino students from the different provinces of the Philippines and 100 Foreigner students, both of which are studying around the University belt in Manila, Philippines. Weighted Mean was utilized to analyze the data that was gathered through the use of Online Survey Questionnaires. The results found clearly states that, for the Filipino respondents, they are feeling God every day or in most times of their lives. Religion, hence, contributes to their life satisfaction as they find strength in their religiosity. However, the students tend to be more neutral when it comes to their beliefs with the reason of adapting to the diverse and new environment. Results for the Foreigner respondents on the other hand, states that there were participants who scored high in religion, whereas some scored low. Nevertheless, this does not imply that they possess a high or low level of faith. Rather, it is in the matter of the variety of culture they grew up in.

**Keywords:** *Religion, Religiousness, Foreign Students*

### **Introduction**

The unceasing inquiry regarding the origin of humans became the foundation of religions today. The curiosity about how things began, and the different interpretations led to the development of various religions to date. Moreover, sociologists, for the most part, characterize religion as a systematized set of good convictions concerning sacred matters and rules overseeing the conduct of adherents who structure a spiritual community. As quoted by Radhanath Swami, “Religion is meant to teach us true spiritual human character. It is meant for self-transformation. It is meant to transform anxiety into peace, arrogance into humility, envy into compassion, to awaken the pure soul in man and his love for the Source, which is God.”

The Philippines is largely dominated by Christianity. Regardless of religion/denomination, the Philippines is largely Christian—it is a faith system. Roman Catholicism is the bastion religion, comprising more than 86% of the population, Protestant denominations and Christian cults making up 8%, and a vigorous Muslim minority making up 4%; the remaining 2% follow indigenous practices (“Number of Foreign Students,” 2013) Over the past decades, studies concerning religion and spirituality continue to improve, fostering the development of new theories and data. In fact, it is multifariously affective the lives of people. The purpose of this study is to empirically test whether

religion and religiosity affects the spirituality and faith of both Filipino and foreign students studying in one of the various universities located along what is known as the University belt. In this regard, this attempted to measure the connection of the respondents to the Holy One; to determine religiosity of university students; and to understand whether culture affects the religiosity of a person.

For a clearer understanding, the terms religion and religiosity must first be defined apropos to the context of this study.

Religion and spirituality are defined as the range of attitudes, behaviors and beliefs that people follow in order to have a connection with the Sacred, Divine or the Higher Being (“Number of Foreign Students,” 2013). Being religious can be referred to as the expression of the religion and a person’s religiosity and religiousness suggest the engagement of the people to the religion (Periyakoil and Dela Cruz, 2010). According to a study, the dominant religion in Western countries is Christianity, Protestant and Catholic alike. On the other hand, Eastern countries are made up of adherents to various religions, such as Islam, Judaism, Buddhism, and Hinduism; as well as diverse denominations of Christianity—Orthodox, Protestant, and Catholic altogether. Statistics show that 85% adhere to religious belief, 82% embody religion in their daily lives, while 15% considers themselves agnostic, atheist and non-religious; making religion one of the most influential forces known to mankind and recognizing it as an important aspect in the moral decision making and psychological processes (Kosher and Benn-Arieh, 2017).

Religiosity is a characteristic of individuals and collectivities that displays various features of beliefs about the supernatural and how individuals and social groups engage in behaviors related to the supernatural (“Singapore Works Hard,” 2019). This is also frequently associated with health. A positive association between religiosity and health is found only in a handful of countries such as the US. Furthermore, in some countries, religious participation is associated with good health. In other countries, however, better health shows little association with good health but is strongly related to how important “God” is in their lives. On the contrary, individuals with a strong belief in the importance of “God” report better health in countries where socioeconomic resources lack and practice of religion is strictly prohibited. In less developed countries, more internally felt indicators like importance of “God” or meaning of life are beneficial (Zimmet et al., 2019).

Numerous religions promote limitations on personal liberties. With this, it had been inferred that the higher the degree of religiosity, the less the enjoyment which may include personal liberties (Esteban et al., 2015). Moreover, religion is a strong source of meaning; religiosity is certainly associated with meaning and threats to meaning (Abeyta, 2018). That is being inferred that individuals may vary to the degree to which they want or need to consider their lives to be as important and that these distinctions ought to be prescient and predictable of religiosity. With this, religion greatly influences the individual and on a much larger scale, society. Furthermore, religion and education have had a long, enduring relationship. Historians and social scientists have made the relationship of these two entities the subject of research—how the two influence each other. A study suggests that students who frequently attend religious services were found to have a GPA 14.4% higher than those who never attended (Rey, 2019). In relation to this, religious values and beliefs boost a student’s morale, hence developing self-confidence in himself/herself and his/her belief that he/she will be rewarded by a higher power.

Religion on a sociological aspect has 3 theoretical perspectives. First, it is functional because every place possesses its own way of practices. Second is the “conflict theory”, which points out that the inequality of people commit balance. The third perspective is the “symbolism interaction”, which states that a certain act or practice is sacred so long as it is treated “sacred”. Conflict may be encountered by students when exposed with different people especially in a place where diversity is high, e.g. a university (“Socio Perspectives on Religion,” n.d.).

One scientific approach to understanding religion is to know its effects on people. According to Oishi and Gilbert (2015), religiosity is linked to the attainment of an individual’s long-term happiness and evaluation of one’s self. A study states that people who are involved in religious activities tend to find comfort, meaning, and hope during times of adversity which indicates that religiosity have effects on behavior and health (Adhel-Khalek, 2017). In the context of self and body image, religion is highly associated and interrelated (Tiggerman, 2019). One recent study has demonstrated the association of positive body image development with gratitude through the teachings and morals of religion (Homan and Tylka, 2018). Furthermore, gratitude is the sole impart of most religions (Aghababaei and Aminikhoo, 2018).

According to Pearce[31], much of the studies on the youth falls under six (6) main themes: (a) the evaluation of trends in religious involvement, beliefs, practices and salience, (b) how a child's perspective of religion develops as he matures, (c) how the youth’s religiosity and spirituality molds the social networks, institutions and context, (d) the acquisition of improvement and maintenance of their religious or spiritual identity, (e) the degree to which religion and religiosity promotes health (physical and mental) and success as well preventing unfavorable behavior, and (f) the study of the adverse effects of religion to youth.

As of 2016, an estimate of 21,807 foreign nationals resided in the country, which comprised 0.2 of the household population of 100,979,303, according to the Philippine Statistics Authority in its annual publication “Philippines in Figures” (2018). In recent years, however, the number of foreigners in the country grew larger. According to the Department of Tourism, more than 2.204 million foreign tourists visited the Philippines in the first quarter of 2019. South Korea was the top source market, with 519,584 Koreans visiting the Philippines from January to March last year. This figure is up by 8.91% from the 477,087 in the first 3 months of 2018. China ranked second, with 463,804 tourists visiting the Philippines in the first quarter of 2019. Furthermore, the country’s friendlier ties with China under the Duterte administration have drawn more Chinese tourists and investors in the Philippines (rappler.com). According to an article entitled “Why the influx of Chinese in the Philippines?” written by JC Punongbayan (Punongbayan, 2019), the boom in Chinese tourists can be traced to three main factors: higher incomes, fewer travel restrictions, and “tourism diplomacy”. In addition, one reason for the rise of Chinese investments in the Philippines in the service sector is the Philippines’ promising economic prospects, according to China expert Alvin Camba for the Philippine Center for Investigative Journalism. In 2018, lawmakers estimated 200,000 Chinese were working in the Philippines, right after China banned online gambling. Therefore, there was a significant bulk in Chinese workers in the Philippine online gambling operations (POGOs) in 2019. The sheer number of Chinese Pogo workers in the Philippines, while boosting the revenues of the property sector, malls and the fast-food business, will inevitably shape and mix with the local culture (Manila Standard, 2019).

The Philippines have also catered to international students; which may also be due to the culturally-diverse atmosphere, high quality education, and affordability of daily living (Joseph-Collins, 2013). The significant growth of international students in the country is partly attributed to the rise in the number of accredited institutions authorized to admit foreign students (Oishi and Gilbert, 2015). Moreover, as the world's third largest English-speaking nation, the Philippines provide huge knowledge resources and up-to-date learning material with its 93.9% literacy rate. Most of the foreign students are South Koreans with a total of 17,583, Indians with a total of 14,138, Chinese with a total of 4,401, Japanese with a total of 3,918, Iranians with a total of 3,083, Indonesian with a total of 2,592 and Americans have a total of 1,592; according to the data gathered by the Bureau of Immigration from 2014—2017.

## **Methodology**

### *Research Design*

Quantitative approach was utilized in this research study and survey is used to gather data. According to Babbie (2010), quantitative methods emphasize objective measurements and the statistical, numerical and mathematical analysis of data gathered and collected through polls, questionnaires and survey or by manipulating pre-existing statistical data using computational techniques. Quantitative research focuses on gathering numerical data and generalizing it across groups of people or to explain a particular phenomenon. With regards to the study, the researchers used survey research design to determine the religion and religiosity of the students in the university belt and Intramuros area.

### *Sampling Technique*

The researchers used the Snowball Sampling Technique or chain-referral sampling. This sampling is a non-probability sampling technique in which the samples have traits that are rare to find. This is a sampling technique where existing subjects provide referrals to recruit samples required for a research study (Bhat, 2019). The Snowball Sampling Technique is relatively significant for this study since the researchers are tasked to look for indigenous students who transferred to the universities along the university belt which will serve as the respondents for the survey.

### *Instrumentation*

In this study, the researchers applied quantitative approaches to collect information and gather data through the means of a survey questionnaire. Questionnaire surveys are a technique for gathering statistical information about the attributes, attitudes, or actions of a population by a structured set of questions (Preston, 2009). In gathering the data for this study, the researchers utilized the online survey questionnaire method, in which the respondents answered questions through a form they filled out. The form was composed of random questions that were meant to be answered by "Many times a day", "Everyday", "Most days", "Some days", "Once in a while", "Never or almost never". After the participant answered, the researchers had summarized the responses given. The questionnaire was properly constructed for data gathering to be reliable and validated.

### **Participants**

The researchers administered the survey to 200 respondents, 100 Filipino students and 100 Foreigner

students, taken from the universities around the University belt and Intramuros area. The researchers used Sampling Technique wherein they conducted a survey this school year 2019-2020.

### **Data Collection Instruments**

The researchers conducted the distribution of survey questionnaires last October 22, 2019 in the University Belt and Intramuros area. They had given questionnaire to 200 students as respondents. The researchers gave an ample amount of time for each respondent to analyze the questions and answer it properly. The results of the survey questionnaires were analyzed first through the help of frequency distribution while the data gathered were analyzed according to the result needed based on each question.

#### *Statistical Treatment*

Responses of the students from the University Belt and Intramuros area to the questionnaires were statistically presented, analyzed and interpreted using the following statistical formula:

1. Weighted Mean will be used to determine the degree of Religiosity of the selected students in the University Belt and Intramuros area.

#### **Weighted Mean**

Whereas: 
$$x = \frac{\sum fw}{\sum n}$$

= summation symbol

f = frequency

w= weight

n = number of students

#### *Data Gathering Procedures*

The researchers created a questionnaire based on the following scales. The respondents answered all the questions indicated in the questionnaire within an allotted period of time. After answering, the researchers checked, analyzed, interpreted, and tallied the results of the survey.

#### *Measurements*

The researchers measured the degree of religiosity of the respondents through a series of questionnaires based on the several scales. The first one is the Daily Spiritual Exercise Scale (DSES) which is meant to measure the respondent's experience of the Holy One's presence. There are situations given in which the respondents will respond with the given numbers from 1 to 6 with 1 corresponding to "Many times a day", 2 which corresponds to "Everyday", 3 for "Most days", 4 for "Some days", 5 for "Once in a while" and 6 for "Never or almost never". The second is the Spiritual Exercise Index-Revised (SEI-R) revised by Genia, V. (1997), a 23-item scale that is meant to measure the spiritual faith of the respondents. A number of 1 to 6 is given which corresponds to 1 as "Strongly Disagree", 2 as "Disagree", 3 as "Somewhat Disagree", 4 as "Somewhat Agree", 5 as "Agree" and 6 as "Strongly

Agree”. The third one is the Quest Scale which is a 12-item questionnaire meant to measure the insights of the respondents with religion during their quest. A scale of 1 to 9 is given with 1 being the “Strongest Disagreement” and 9 as the “Strongest Degree of Agreement”. The last one is the Revised Religious Fundamental Scale (RRFS) which contain 12 profound statements that are meant to measure the respondent’s perception when it comes to conservative beliefs. The statements will be measured through a scale with -4 as the “Very Strongly Disagree”, -3 as the “Strongly Disagree”, -2 as the “Moderately Disagree”, -1 as the “Slightly Disagree”, 0 as “Neutral”, +1 as the “Slightly Agree”, +2 as the “Moderately Agree”, +3 as the “Strongly Agree” and +4 as the “Very Strongly Agree”.

## **Findings**

A survey about the religion and religiosity of the students in University area were conducted. Using survey questionnaires as instrument, a total of 200 respondents were asked to participate. The collected data from the participants were analyzed and presented in this part.

### *Data Profile of the Respondents*

#### 1. *Gender Profile of the Respondents*

Out of the 200 respondents, 49.5% (99) are female, 39% (78) are male and the remaining 11.5% (23) are those who preferred not to reveal their gender.

#### 2. *Age Profile of the Respondents*

The range of age gathered from the survey were 17 to 26 years old. Out of the 200 respondents, 67% (134) are aged from 17 to 20 years old. 25% (50) are 21-23, 6.5% (13) are 24-26 and the remaining 1.5% (3) are those who preferred not to reveal their age.

#### 3. *University Profile of the Respondents*

The data gathered showed a total of 17 universities along the University belt and Intramuros area in Manila where the respondents are currently studying. The following universities are Polytechnic University of the Philippines (PUP), Philippine Normal University (PNU), Pamantasan ng Lungsod ng Maynila (PLM), University of Santo Thomas (UST), Technological University of the Philippines (TUP), University of the East (UE), Far Eastern University (FEU), Lyceum of the Philippines University (LPU), Centro Escolar University (CEU), National Teachers College (NTC), National University (NU), Eulogio Amang Rodriguez Institute of Science and Technology (EARIST), Philippine State College of Aeronautics (PHILSCA), University of the Philippines (UP), Central College of the Philippines (CCP), Colegio de San Juan de Letran (LETRAN) and Mapua University (MAPUA) respectively.

#### 4. *Religion Profile of the Respondents*

The data gathered from the respondents showed 5 different religions namely Buddhism, Christianity, Hinduism, Islam and Sikhism. Out of the 200 respondents, 14 are Buddhists, 152 are Christians, 3 are Hindus, 11 are Islam, 3 are Sikhs and the remaining 17 are those who are unaffiliated.

The data gathered from the respondents showed 2 branches of Christianity namely Roman Catholic and Protestant. Out of the 200 respondents, 69 were Roman Catholic, 30 were Protestant and 1 respondent identified itself as a Christian from other denomination.

5. *Place of Origin of the Respondents*

The data gathered from the respondents showed 12 different countries namely America, Canada, Germany, India, Italy, Japan, Korea, Nigeria, Philippines, Singapore, Thailand, and Yemen.

**Figure 1. Daily Spiritual Exercise Scale (DSES)**

A <sup>1</sup>	B <sup>2</sup>	C <sup>3</sup>	D <sup>4</sup>	E <sup>5</sup>	F <sup>6</sup>	G <sup>7</sup>	H <sup>8</sup>	I <sup>9</sup>	J <sup>10</sup>	K <sup>11</sup>	L <sup>12</sup>	M <sup>13</sup>
3.84	2.88	4.1	16.67	4.23	1.81	2.1	4.43	2.78	2.35	3.25	3.06	2.3

<sup>1</sup>American, <sup>2</sup>Canadian, <sup>3</sup>Fil-Am, <sup>4</sup>Filipino, <sup>5</sup>German, <sup>6</sup>Indian, <sup>7</sup>Italian, <sup>8</sup>Japanese, <sup>9</sup>Korean, <sup>10</sup>Nigerian, <sup>11</sup>Singaporean, <sup>12</sup>Thai, <sup>13</sup>Yemen

*Daily Spiritual Exercise Scale (DSES)* measures ordinary spiritual experiences. It measures the respondent’s “closeness” with God with respect to his/her experiences and awareness of the divine. In this scale, the religiosity is measured on the scale of 1 to 6, with 1 being the highest and 6 the lowest. As a result, 16.67 of the weighted mean from the 200 respondents were from the Filipino students indicating that they feel the greatest closeness to God in their daily experiences. On the other hand, among the foreign respondents, the mean of 1.81 belongs to the Indians, indicating that they feel the greatest closeness with “God” in their daily experiences. Many Hindu Indians hold a theistic view of karma in which a personal god—such as Vishnu in Vaishnavism and Shiva in Shaivism—is responsible for administering karma according to a soul’s actions (Karma, n.d.). Hence, Indians, more particularly Hindus, believe that the gods are a part of their lives—every action they perform is judged by their gods, who would either bless them or punish them, depending on their action. Meanwhile, the Japanese feel the least closeness with “God” in their daily experiences, garnering a mean of 4.43. Intense religious feelings are generally lacking except among the adherents of some of the new religions. Japanese children usually do not receive formal religious training. There are factors affecting their affinity with God, but one thing is for sure, that they are bound with such belief that God is seen as “a safe haven for security, or as a response to their internal conflict” (Counted, 2016). In general, majority of the respondents feel close and has connection with God.

**Figure 2. Spiritual Exercise Index-Revised (SEI-R) Spiritual Support Subscale**

A <sup>1</sup>	B <sup>2</sup>	C <sup>3</sup>	D <sup>4</sup>	E <sup>5</sup>	F <sup>6</sup>	G <sup>7</sup>	H <sup>8</sup>	I <sup>9</sup>	J <sup>10</sup>	K <sup>11</sup>	L <sup>12</sup>	M <sup>13</sup>
2.91	4.55	3.4	16.67	3.11	5.07	3.42	2.88	3.3	3.64	2.51	2.1	3.2

<sup>1</sup>American, <sup>2</sup>Canadian, <sup>3</sup>Fil-Am, <sup>4</sup>Filipino, <sup>5</sup>German, <sup>6</sup>Indian, <sup>7</sup>Italian, <sup>8</sup>Japanese, <sup>9</sup>Korean, <sup>10</sup>Nigerian, <sup>11</sup>Singaporean, <sup>12</sup>Thai, <sup>13</sup>Yemen

*Spiritual Exercise Index-Revised (SEI-R) Spiritual Support Subscale* measures the faith and strength of devotion in one’s spiritual journey. Religiosity is measured in the scale of 1-6, with 6 being the highest and 1 the lowest. The results show that the Filipino respondents, with a weighted mean of 16.67, believes that there is someone divine that fulfills their faith and that faith gives meaning to their

lives. Moreover, this implies that they strongly make conscious efforts to live in accordance with their spiritual values. On the other hand, among the foreign respondents, the Indians who garnered a weighted mean of 5.07 practice their religion with the greatest devotion and faith. The religious observance in Hindu life is not only limited to a certain place, time of day, or use of a particular text. It assumes many forms: in the home, temple, pilgrimage, yogic practices, by the river, observance of social duties, and so on (“Hinduism and the Practice of faith,” n.d.). This is evident in adherents of Hinduism in India, who make up 79.8 % of the country’s population. On the other hand, the Thais practice their religion with the weakest devotion and faith. However, religion continues to be a part of Thai culture and locals and immigrants enjoy religious freedom in every aspect of life (Zimmer st al., 2019).

Common themes in worship for monotheistic religions in general include thanking God for the abundance of blessings and mercies. For instance, traditional Christians will always thank God before eating their meals (Aghababaei and Aminikhoo, 2018).

**Figure 3. Spiritual Exercise Index-Revised (SEI-R)-Spiritual Openness Subscale**

A <sup>1</sup>	B <sup>2</sup>	C <sup>3</sup>	D <sup>4</sup>	E <sup>5</sup>	F <sup>6</sup>	G <sup>7</sup>	H <sup>8</sup>	I <sup>9</sup>	J <sup>10</sup>	K <sup>11</sup>	L <sup>12</sup>	M <sup>13</sup>
3.12	4.7	3	16.67	3.87	4.58	4.85	2.26	3.24	4.7	1.55	3.1	4.5

<sup>1</sup>American, <sup>2</sup>Canadian, <sup>3</sup>Fil-Am, <sup>4</sup>Filipino, <sup>5</sup>German, <sup>6</sup>Indian, <sup>7</sup>Italian, <sup>8</sup>Japanese, <sup>9</sup>Korean, <sup>10</sup>Nigerian, <sup>11</sup>Singaporean, <sup>12</sup>Thai, <sup>13</sup>Yemen

The table of *Spiritual Openness Subscale* demonstrates how faith works in the lives of the respondents. The data shows that with a weighted mean of 16.67, the Filipino respondents have agreed that there is only one true faith. Moreover, the Filipino respondents strongly disagrees the one should not marry someone of different faith which is an indication that religion and spirituality are being used diversely because they have a number of views and opinions. Among the foreign respondents, on the other hand, with the highest mean of 4.85, the most tolerant of other religions are the Italians. Catholicism dominates Italy, comprising 74 % of the population. Other religions, though comprising only a small number of followers, are also present in Italy, such as Islam (3.7 %), Sikhism, Hinduism, Bhuddism, and Judaism. 9.3 % of the country’s population is made up of non-Catholic Christian groups. Moreover, Italian constitution guarantees freedom of religion which includes rights to publicly and privately profess one’s faith (Philippine Statistics Authority, 2018). Furthermore, Christians exhibit no inherent objection to the principle of toleration (Buttiglione, 2012). On the other hand, the Singaporeans are the least tolerant, possessing the lowest mean of 1.55. Singapore has worked hard to maintain religious harmony over the years, given its status as the most religiously diverse country in the world. Prime Minister Lee Hsien Loong of Singapore stressed that political, constitutional, and social structures he created discouraged tolerance (“Sociological Perspectives on Religion,” n.d.).

Religion and spirituality acts as frameworks that accustom individuals to the world and yields motivation and direction for living (Homan and Tylka, 2018).

**Figure 4. Quest Scale**



A <sup>1</sup>	B <sup>2</sup>	C <sup>3</sup>	D <sup>4</sup>	E <sup>5</sup>	F <sup>6</sup>	G <sup>7</sup>	H <sup>8</sup>	I <sup>9</sup>	J <sup>10</sup>	K <sup>11</sup>	L <sup>12</sup>	M <sup>13</sup>
5	5.16	2.4	11.11	2.90	7.4	4.6	2.8	5.67	4.1	2.6	3.8	4.1

<sup>1</sup>American, <sup>2</sup>Canadian, <sup>3</sup>Fil-Am, <sup>4</sup>Filipino, <sup>5</sup>German, <sup>6</sup>Indian, <sup>7</sup>Italian, <sup>8</sup>Japanese, <sup>9</sup>Korean, <sup>10</sup>Nigerian, <sup>11</sup>Singaporean, <sup>12</sup>Thai, <sup>13</sup>Yemen

*Quest Scale* measures the respondent’s perception of religion as a quest--“openly facing complex, existential questions ... and resisting clear-cut, pat answers” as well as the tolerance and openness of respondents. This measure is further divided into 3 subscales: (1) Readiness to Face Existential Questions without Reducing their Complexity, (2) Self-Criticism and Perception of Religious Doubt as Positive, (3) Openness to Change. Respondents answer each item on a 9-point scale ranging from 1 (strongly disagree) to 9 (strongly agree). Based on the data gathered, the Filipino respondents with a weighted mean of 11.11 thinks that they are still not ready to face existential questions without reducing their complexities. The same goes with regards to self-criticism and perception of religious doubt as positive. This concludes that most of the respondents likely viewed self-criticism and perception of religious doubt negatively. Among the foreign respondents, on the other hand, it is the Indians who mostly perceive religion as a quest, garnering the highest mean of 7.4. Hindus believe in the doctrine of samsara, which is the continuous cycle of death, reincarnation, and life. One of the key thoughts of Hinduism is “atman,” or the belief in soul. This philosophy holds that living creatures have a soul, and they are all part of the supreme soul. The goal is to achieve “moksha,” or salvation, which ends the cycle of rebirths to become part of the absolute soul. Hindus perceive religion as a quest through their belief in the doctrine of reincarnation. However, with the lowest mean of 2.4, the Filipino-Americans see religion as a quest the least. However, religion still plays a central role in the lives of most Filipino Americans (Philippine Statistics Authority, 2018).

**Figure 5. Religious Fundamentalism Scale**

A <sup>1</sup>	B <sup>2</sup>	C <sup>3</sup>	D <sup>4</sup>	E <sup>5</sup>	F <sup>6</sup>	G <sup>7</sup>	H <sup>8</sup>	I <sup>9</sup>	J <sup>10</sup>	K <sup>11</sup>	L <sup>12</sup>	M <sup>13</sup>
-0.06	0.75	0.27	6.03	0.63	2	1.31	-2.59	- 0.45	0.63	0.3	0.25	0.35

<sup>1</sup>American, <sup>2</sup>Canadian, <sup>3</sup>Fil-Am, <sup>4</sup>Filipino, <sup>5</sup>German, <sup>6</sup>Indian, <sup>7</sup>Italian, <sup>8</sup>Japanese, <sup>9</sup>Korean, <sup>10</sup>Nigerian, <sup>11</sup>Singaporean, <sup>12</sup>Thai, <sup>13</sup>Yemen

*Religious Fundamentalism Scale* measures the respondent’s basic, fundamental beliefs about the nature and importance of religion. Respondents answer each item on 8-point scale ranging from -4 (very strongly disagree) to 4 (very strongly agree). Based on the data gathered, the Filipino respondents with a weighted mean of 6.03 tend to go neutral with conservative beliefs as they are situated in a place where diversity of religion, faith and belief are high. Spirituality has something to do with psychological state of mind, especially; having a good mental health and it cannot be explained by science. Religiosity can be associated with broad aspects such as religion [43], ethnicity, culture, and gender (Abanes, Scheepers and Sterkens, 2014). Among the foreign respondents, on the other hand, the Indians, with the highest mean of 2, stresses greatly the importance of religion to their lives. However, with the lowest mean of -2.59, the Japanese stress religion as not being at all important to their lives.

## **Discussion and Conclusion**

### *Discussion*

The intent of this paper was to explore the purport and significance of religion and religiosity and how it greatly affects their spirituality as one in a society—in hope to learn the substantial influence of the provinces of the Filipino respondents, as well as the countries of the Foreigner respondents and how it relates to their faith. The results partially agreed to the researchers' hypotheses.

The outcomes show that people indeed know religion and its doing to increase the characteristic of being onerous. Also, it is clear that religiosity moderates influence to life satisfaction. Religion is the origin and also a factor that influences the religiosity of an individual. Religiosity can be obtained through engaging and practicing religious traditions with the support and initiative of either sectarian institutions and religious affiliations or family. Possessing a religion and being involved with any religious groups, an individual will start to develop and nurture the perceived sense of belongingness and will build strong-ties and solidarity among persons with the same beliefs (“Singapore Works Hard,” 2019). The youth have sought ways to express their own spirituality but most of them associate their personal spirituality through joining in a religious community. Many young people find ways to practice their own spirituality, but many connect their personal spirituality with engaging in a religious community (Periyakoil and Dela Cruz, 2010). Through definition, when the complete religiosity is decomposed into separate components, the results show that the rate of prayer outside religious services and spiritual significance to everyday life, both of these measures are important in increasing the chances of sending the message of truth (resisting the temptation to lie). The negative effects of strong religious belief and strong belief in God, at first, while perplexing, are perhaps they disclose that religion is not just for the virtuous and morally powerful, particularly in Christianity (Christie, 2018).

Religious people are as prone to lose trust as non-religious people, where social behavior is non-observable and not targeted at a self-selected recipient group. Given the positive correlation between private meditation and church attendance, there are group of religious people appear to be spending more time than others in both the private practice of their faith and casual treatment (Kirchmaier and Trautmann, 2018). Mediation analyses also found that the association between religion and positive image of the body was influenced by appreciation and diminished self-objection (Christie, 2018). To sum, as noted by Beyer (“Singapore Works Hard,” 2019), "Religiosity is often intertwined with ethnicity and language, and ethnic nationalism and regionalism are often prime motivations for collective religiosity." Thus, it is impossible to deny the occurrence of disputes between religions and ethnicity or even nationality. However, the results vary by how the participants interpreted the given statements, because it is highly feasible that their answers resemble a worldview or philosophical theory rather than contacting God as a helping hand and companion.

### *Conclusion*

The religion, gender, geographic location and age are factors that significantly affect the beliefs and perspective of people in their lives. These factors shape the values and moral compass of individuals as they are brought up in their respective environments. In this study, the researchers have gathered data from different students varying in place of origin, culture, and religion along the University Belt

regarding their views on religion and religiosity. Religiosity is a widespread behavior of beliefs, traditions and culture that an individual possesses which affects how he/she copes up in daily situations and interacts within certain social groups. Three objectives were set forth in the beginning of this study. The first objective aimed to measure the connection of the respondents to a Divine Being, i.e. God. Accordingly, the data showed how different nationalities viewed religion and how it impacted their lives differently. Some nationalities do not perceive a Divine Being watching over their lives whereas some have connection with One, whether strong or weak. The second objective sought to determine which foreign nationality possesses the highest religiosity and which possesses the lowest. Evidently, the Indians garnered the highest mean among the foreign respondents, signifying how crucial religion is for them. Meanwhile, Japan does not take religion all too importantly as the other nationalities do, scoring the lowest mean. The third objective of this study is to understand whether culture affects the religiosity of a person. India, among the foreign respondents, scored the highest on religiosity. Religion is inherently rich in culture and tradition, and with India's 70.6 million poverty rate, people rely on faith solely as a beacon of hope—an avenue of comfort and assurance in a destitute life. On the other hand, the Japanese garnered the lowest mean, perceiving how religion is not at all integral in their lives. Japan is one of the most advanced countries in the world in terms of technology and economy. Religion does not play a big role in the lives of most Japanese people today. In Japan, religion is practiced more as a preservation of a cultural heritage than a deep, personal faith. This study proves how living in a foreign country with a different belief system, different culture, and a different set of norms is not a hindrance to practicing one's own beliefs. Different students possess different views on religion, religiosity, faith and God; which are all heavily influenced by the culture, environment, and socioeconomic status they grew up with.

### *Conflict of Interest*

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organization related to the material discussed in the manuscript.

### **References**

1. Abanes, M. S., Scheepers, P. L. H., & Sterkens, C. (2014). Ethno-religious groups, identification, trust and social distance in the ethno-religiously stratified Philippines. *Research in Social Stratification and Mobility*, 37, 61–75. Retrieved from <https://bit.ly/2q4cZHS>
2. Abdel-Khalek, Lester (2017). The association between religiosity, generalized selfefficacy, mental health, and happiness in Arab college students. *Personality and Individual Differences* 109:12-16. Retrieved from <https://bit.ly/2BUeafC>
3. Abeyta, A. (2018). The Need for Meaning and Religiosity: An Individual Differences approach to assessing Existential needs and the Relation with Religious commitment, Beliefs, and Experiences. doi:10.1016/j.paid.2017.10.038
4. Aghababaei, Blachnio, & Aminikhoo. (2018). The relations of gratitude to religiosity, well-being, and personality. In *Mental Health Religion and Culture* 21(4):408-417. doi: 10.1080/13674676.2018.1504904
5. Babbie, Earl R. The Practice of Social Research. 12th ed. Belmont, CA: Wadsworth Cengage, 2010; Muijs, Daniel. *Doing Quantitative Research in Education with SPSS. 2nd edition*. London: SAGE Publications, 2010.
6. Bhat, A. (2019). Snowball Sampling: Definition, Method, Advantages and Disadvantages. Retrieved from <https://bit.ly/2YodLy2>
7. Buttiglione, R. (2012). Freedom of Religion in Italy. Problems and Challenges. Pontifical Academy of Social Sciences

8. Christie, A. N. (2018). On religion, lying, and social preferences. *Economics Letters*, 2-10. Retrieved from <http://bit.ly/2rq0xCQ>
9. Counted, V. (2016). God as an Attachment Figure: A Case Study of the God Attachment Language and God Concepts of Anxiously Attached Christian Youths in South Africa. *Journal of Spirituality and Mental Health* 18(4). doi: 10.1080/19349637.2016.1176757
10. Esteban, et. al. (2015). Personal Liberties, Religiosity, and Effort. Working Papers 843, Barcelona Graduate School of Economics.
11. Genia, V. (1997). The Spiritual Experience Index: Revision and reformulation. *Review of Religious Research*, 38: 344-361
12. Hinduism and the Practice of Faith. (n.d.) Retrieved from <https://bit.ly/37OQ6cX>
13. Homan, K. & Tylka, T. (2018). Development and Exploration of the Gratitude Model of Body Appreciation in Women. doi: 10.1016/j.bodyim.2018.01.008
14. Joseph-Collins, A. (2013). International Students' Isolation in the Philippines: Causes, Effects, and Coping Strategies. *The Development Education Journal of*
15. *Multidisciplinary Research*
16. Kirchmaier, I., Prüfer, J., & Trautmann, S. T. (2018). Religion, moral attitudes and economic behavior. *Journal of Economic Behavior and Organization*, 282–300. Retrieved from <http://bit.ly/33v5dWe>
17. Kosher, H., & Ben-Arieh, A. (2017). Religion and subjective well-being among children: A Religion and subjective well-being among children: A. *Children and Youth Services Review*, 2-55. Retrieved from <https://bit.ly/2WVJdkC>
18. Manila Standard. (2019). Foreigner Influx. Retrieved from <https://bit.ly/37QSLDi>
19. Number of Foreign Students in the Philippines Increases. (2013). Retrieved from <https://bit.ly/37WpCqg>
20. Oishi, S. & Gilbert, E. (2015). Current and Future Directions in Culture and Happiness Research. University of Virginia
21. Periyakoil, VJ, MD & Dela Cruz, MT, MD (2010). *Health and Health Care of Filipino American Older Adults*. Retrieved from <https://stanford.io/3dqCSUV>
22. Philippine Statistics Authority. (2018). *Philippines in Figures*. Quezon City, Philippines: Lisa Grace S. Bersales, Ph.D.
23. Preston, V. (2009). Questionnaire Surveys. In *International Encyclopedia of Human Geography* p. 46-52. doi: 10.1016/B978-008044910-4.00504-6
24. Punongbayan, J. (2019). Why the Influx of Chinese in the Philippines?. Retrieved from <https://bit.ly/2YjN65q>
25. Rey, A. (2019). Foreign Tourist Arrivals up by over 7% in Q1 2019. Retrieved from <https://bit.ly/2Vm4p43>
26. Singapore Works Hard to Maintain Religious Harmony: PM Lee. (2019). Retrieved from <https://bit.ly/2V2II9N>
27. Sociological Perspectives on Religion. (n.d.) Retrieved from <https://bit.ly/3fJGh2O>
28. Tiggemann, M. (2019). *Religion and spirituality: Pathways to positive body image*. Retrieved from <https://bit.ly/2ZfxnDR>
29. Tolerance of Religion in Thailand. (n.d.) Retrieved from <https://bit.ly/3fJpbSB>
30. Zimmer, et. al. (2019). *Religiosity and Health: A Global Comparative a Study*. doi:10.1016/j.ssmph.2018.11.006