

Interfaith Program in Bureau of Jail Management and Penology (BJMP) Urdaneta District Jail Male-Dorm

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INTRODUCTION

Background of the Study

Since the beginning of prisons and jails, religion has influenced philosophies of punishment and rehabilitation. Pennsylvania Prison System, the prison system called Solitary Confinement. These prison System confined the prisoners in a single cell day and night where they live, they slept, and they received religious instructions and required to read a bible. The Prison Society called for separate, solitary confinement and labor with instructions in labor, morals and religion. Work was not to be for punishment, but to be used as an agent reform. JMA Asis (2022).

The coming together of individuals or groups from different religious or spiritual traditions and worldviews is known as interfaith. "Inter-religious" is also used because "interfaith" may predominantly refer to Abrahamic faiths. Interfaith collaboration is open to atheists, agnostics, and people who do not practice any religion. The intentional meeting of individuals with different religious, spiritual, and ethical views to exchange thoughts about religion is known as interfaith cooperation.

WIHW was recognized by the UN General Assembly in order to promote nonviolence and peace, as requested by King Abdullah II. Every year, States are encouraged to disseminate the message of interfaith peace and compassion in places of worship as part of World Interfaith peace Week, an event that aims to foster harmony among all people despite their faith. (International Organization for Standardization). This releases the potential of faith-based practices and gives people the motivation, direction, and affirmation they need to shift toward peaceful methods of resolving disputes. Interfaith relations have grown in importance as a weapon for those working to put an end to violent conflict on a global scale.

The Horizon Prison Initiative is a good multifaith program of reformation for hundreds of offenders housed in Ohio prisons. Research on interfaith in prison has often focused on the impact of faith on behavioral outcomes of prisoners, specifically misconduct in prison and recidivism after release. However, after 16 years, there has been a marked decrease in inmate violence within the institutions and a recidivism rate of only 9 percent among program graduates, earning Horizon the Ohio Department of Rehabilitation and Correction's evaluation of "best practices." According to studies, religious inmates are less likely than nonreligious inmates to engage in misconduct, especially violent and serious offenses. (The Columbus Dispatch 2018).

The extensive history of religious diversity and pluralism in the Philippines provides a basis for researching interfaith initiatives across the country. The Philippines is known for bringing one of the most diverse populations in the world, with a populace that represents a range of religious traditions, including Islam, Buddhism, Hinduism, and Christianity (Catholicism, Protestantism, along with other values), as well as indigenous beliefs. Furthermore, the country of the Philippines is home of a sizable number of non-governmental organizations, academic institutions, and religious organizations that actively study and promote interfaith initiatives. To encourage cooperation and communication amongst diverse religious traditions, these organizations host workshops, meetings, conferences, and cultural exchanges.

The Philippines' jail systems have seen a revival of religion over time. As a result, religious services and activities are being held in jails more frequently, and they are also diversifying. These days, a wide variety of religious rituals are carried out in prisons, and the services offered by religious organizations differ substantially. The U.N. Standard Minimum Rules for treatment of Prisoners (Rules 41-42) and section 5, Article III of the Philippine Constitutions, which state that "No Law shall be made respecting an established religion, or prohibiting the free exercise thereof", every prisoner should be given equal opportunity to exercise and enjoy their religious beliefs, should be followed by all inmates, as a variety of faiths are practiced in jail facilities due to limited space and resources. Religion cannot be tested for the purpose of exercising one's civic or political rights; rather, the freedom to practice and enjoy one's religion freely, without regard to personal preference, will always be guaranteed Luis M., (2018).

The criminal justice in the Philippines recognizes the significance of rehabilitation and reintegration of convicted felons in the community. Evidently, Correction, being one of the pillars of Philippine Criminal Justice System (PCJS) adopted various rehabilitation programs and one these is the Interfaith Program. The Interfaith Program provide the PDL with the opportunity to practice their faith while under custody without discrimination, subject only to usual safety and security measures. The BJMP chaplains and imams provide different religious services such as but not limited to mass celebrations, communal prayers, spiritual counseling, catechism, and others. Religious organizations and their respective ministers/pastors and leaders are accredited by BJMP to facilitate their regular contact with PDL for the provision of religious services.

In Laoag City Jail under wardens tenure Herminigildo B. Rivera, has intensified the implementation of the Therapeutic Community Modality Program, which is the main backbone program in the implementation of various Inmates Welfare and Development activities. The Therapeutic Community Modality (TC) model is a behavioral shaping tool that aims to change offenders' perceptions of the culture inside detention facilities such as LCJ (Laoag City Jail). Religious/interfaith activities among programs and activities aim to safeguard the welfare of inmates. As a result of this achievement, the Laoag City Jail was the first in the country to be designated as a TC Model Jail by the BJMP National Headquarters. (Ilocos Sentinel 2019).

The goal of Urdaneta BJMP, which is to promote peace, compassion, and respect among staff and inmates, is inextricably linked to the concept of interfaith. Although it recognizes that its staff and detainees come from a variety of religious backgrounds, the BJMP works to foster an environment that values unity among religions and tolerance. Through regular interfaith talks, prayers, and activities, people of different faiths come together in order to share their beliefs, customs, and values. This creates a sense of belonging and facilitates learning from one another, which encourages inclusivity and lowers barriers. The Urdaneta BJMP makes sure that all inmates have access to places of worship, spiritual counseling, and other resources because many people find solace and strength in religion. Through its support of interfaith initiatives, the Urdaneta BJMP promotes the spiritual well-being of both its staff and inmates, contributing towards their overall rehabilitation and reintegration into society. Given that these sessions are designed to accommodate a variety of religious practices and beliefs, everyone will have the opportunity to practice their faith in a courteous and supportive environment. The BJMP promotes inclusivity while highlighting the significance of spirituality and freedom of religion in the course of recovery through each PDL's active participation in these interfaith events.

The objectives of this study are to demonstrate how Inter-Faith Programs assist prisoners in practicing and upholding their faith while incarcerated, as well as to promote greater religious tolerance and peaceful coexistence. Many religious beliefs are based on the idea that there is a higher power that accepts and loves people, which strengthens the individual's sense of self. Among prisoners, having a negative self-image is common. These individuals may feel guilty for past transgressions, ashamed of their past mistakes, or traumatized by their dysfunctional upbringing. Not only does religion offer numerous psychological and emotional advantages, but it can also help PDLs change the way they behave. PDLs can develop self-control by upholding the values and guidelines required by authentic religious practice.

Theoretical/ Conceptual Framework

This study is guided by the Faith Development Theory that is related concepts that can be applied to the study of Interfaith program of Person deprived of liberty in BJMP Urdaneta District Jail Male Dorm.

Faith Development Theory

This theory is an interdisciplinary method for comprehending how religious and spiritual ideals and conduct evolve throughout the course of a person's life. According to this theory, the framework provided by Fowler's Stages of Faith Development helps people develop spiritually throughout their life. He contends that the other dimensions of human development coexist with the growth of people's spiritual consciousness. This theory implies that spirituality is a fundamental component of Human existence in this way. Faith and Religion as a way of connecting with the cosmos and giving life meaning rather than as a single perfect religion.

According to James Fowler, there are primary stages of Faith Development. His stages of Faith Development model has been widely adapted and applied in many situations. It defines faith as the innate characteristics of how people make sense of the world. He contends that regardless of how much a person's faith influences their lives, faith is the fundamental meaning-making process that all individuals use.

Stage 0: Undifferentiated Faith

Stage 0 begins at birth and lasts until the second year of life. Around this age, a child starts to develop beliefs about the good and bad in the world based on how his parents handle him. The infant should now begin to feel safe, dependable, and self-assured. Eventually, these sensations become assurance and confidence in the universe and the divine.

Stage 1: Intuitive-Projective Faith

Children In level 1, the second level, children begin to use symbols and their imagination. This phase starts when stage 0 finishes and lasts until the child is around seven years old. Children at this age tend to be quite self-centered and take moral concepts very literally. Distinguishing fact from fiction remains a work in progress.

Besides, they usually aren't able to see the world from the perspective of someone else. Children at this period are therefore unable to develop a formalized religious faith.

At this point, hearing stories, seeing images, and being affected by others are the main ways that religion is experienced and develops. A sense of right and wrong also becomes more evident at this point.

Stage 2: Mythic-Literal Faith

The second stage of life begins around the sixth or seventh year of life and lasts, roughly, until the twelfth year. Knowledge is now imparted to children in the form of moral lessons and stories that they may easily comprehend. Making an overarching meaning for a story requires a lot of work even now.

Justice and fairness are viewed as complementary. Some people stay in this period of life their entire lives.

Stage 3: Synthetic-Conventional Faith

The ages of twelve to eighteen mark the start of stage three. Around this time, young adults typically have a stronger sense of identity with a religious institution, set of beliefs, or authority. There are phases in the growth of personal spirituality and religion too.

Disagreements might also begin to arise at this time. These, however, are often ignored because they jeopardize an individual's identity, which is ultimately based mostly on religion.

What were formerly clear-cut and interesting stories are now viewed as a cohesive morality and values story. Children develop their abstract thinking skills at this period and learn to understand the various levels of meaning that their religion's tales, rituals, and symbols have.

Stage 4: Individuative-Reflective Faith

The fourth stage, individuative-reflective, lasts from the mid-20s to the late-30s. As the person accepts responsibility for their thoughts and feelings, this stage is marked by anxiety and struggle.

According to Robert Keeley, individuals have long had cognitive dissonance with the genuine religious issues covered in this stage.

During these stages, individuals begin to question their own assumptions. Along with their doubts about faith itself, they begin to question the established hierarchies within their faith. That is the sign of someone who has left their religious community. That's their only option if they don't get responses to their inquiries.

Stage 5: Conjunctive Faith

It's also known as the midlife crisis during this phase. One realizes at this point that there are paradoxes and puzzles associated with the transcendent standards and values of faith.

That essentially means that the difficult questions and problems from the previous phase are replaced with a more laid-back one. People feel glad to hear that answers to some of the tough questions have been found, even though there are still some that are just hard to find.

Unlike previous stages that prioritized introspection, this stage encourages a deeper comprehension of the significance of communities in the development of faith. People will therefore be less likely to readily give up their beliefs due to their elevated social status in the community.

Many who have reached this stage are beginning to exhibit a growing degree of tolerance for the faiths and beliefs of others. This isn't because they don't believe in their own faith; rather, they believe that the faiths of others may enrich and invigorate their own.

Stage 6: Universalizing Faith

This stage is also called the "light-up stage" or "later adulthood." Many never reach this level of success. The differences in religious beliefs or spiritual activities among people worldwide do not limit a person in this stage. He or she views all other animals as kind and perceptive fellow humans.

The life of the Count Leo Tolstoj is an illustration of a person in this era. In his later years, he placed a strong emphasis on the value of compassion for all people, austerity in lifestyles, and equality between people. He was ejected from the Russian Orthodox Church in part as a result of this.

In this stage, people value life but do not take it too seriously. They challenge the status quo, live out their beliefs, and fight to establish both global and local justice.

This conceptualization is presented through the paradigm as shown in Figure 1. The paradigm of the study will compose of three boxes. The first box contains input. These are the problems concerned: (1) The level of Implementation of Interfaith program in Urdaneta District Jail Male Dorm. (2) The level of Effectiveness of Interfaith program in Urdaneta District Jail Male Dorm. (3) Degree of Seriousness of Inter-Faith in BJMP Urdaneta District Jail Male Dorm.

The second box contains the process such as a) Formulation of Survey Questionnaire, b) Asking permission to the Jail Officer of (BJMP) Urdaneta City for floating of survey Questionnaire, c) Administration of survey questionnaire, and d) Analysis and Interpretation of data. The third box contains the proposed measure to enhance the Implementation of Interfaith program in BJMP Urdaneta District Jail Male Dorm.

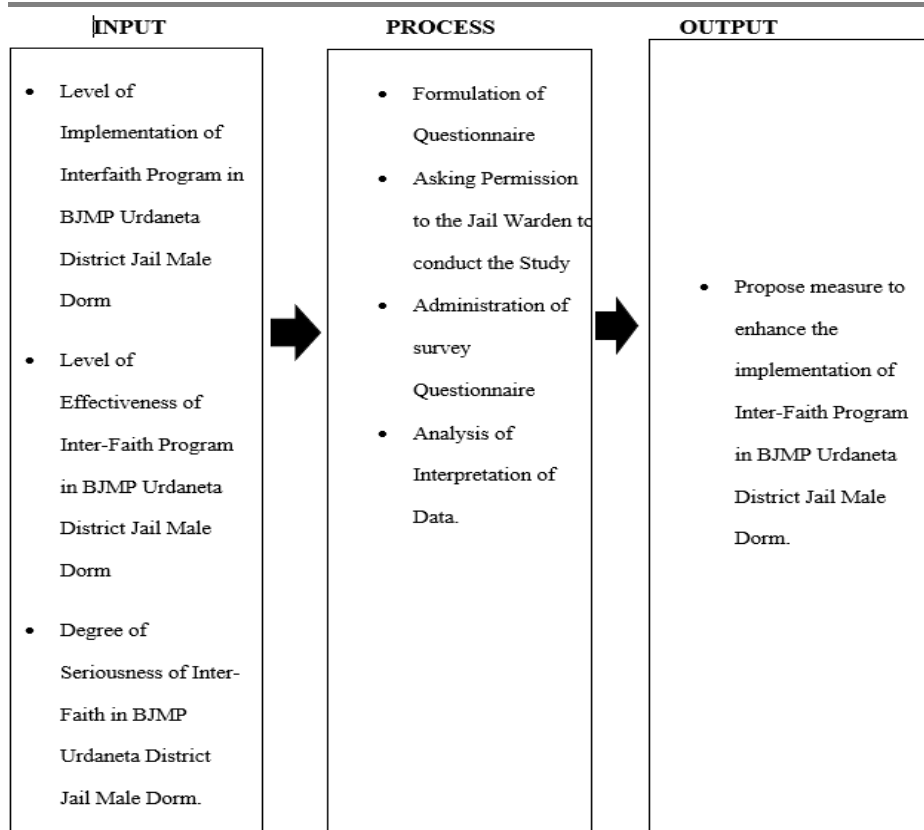


Figure 1 Paradigm of the Study

Statement of the Problem

This study seeks to determine the level of implementation, level of effectiveness and degree of seriousness of Interfaith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm, Specifically it ought to answer the following;

1. What is the level of Implementation of Interfaith Program in BJMP Urdaneta District in Male Dorm?
2. Is there a significant difference between the perceptions of respondents on level of implementation in BJMP Urdaneta District in Male Dorm?
3. What is the level of effectiveness of Interfaith Program in BJMP Urdaneta District in Male Dorm?
4. Is there a significant difference between the perceptions of respondents on level of effectiveness in the implementation of Interfaith Program in BJMP Urdaneta District Jail Male Dorm?
5. What is the degree of seriousness of Interfaith Program in BJMP Urdaneta District in Male Dorm?
6. Is there a significant difference between the perceptions of respondents on degree of seriousness in the implementation of Interfaith Program in BJMP Urdaneta District Jail Male Dorm?
7. What measures can be proposed to enhance the implementation of Interfaith Program in Urdaneta District Jail Male Dorm?

Hypotheses

This study tested by the following hypotheses at the level of 0.5 significances in their null form.

1. There is no significant difference between the perception of respondents on the level of Implementation of Interfaith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm?

2. There is no significant difference between the perception of respondents on the level of Effectiveness of Interfaith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm?

3. There is no significant difference between the perception of respondents on the problems encountered in the Implementation of Interfaith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm?

Scope and Delimitation of the Study

This study was conducted and evaluated the level of Implementation and level of Effectiveness of Interfaith in Urdaneta District Jail Male Dorm and the significant difference on the perception of the respondents on the level of implementation and level of effectiveness as well as the degree of seriousness and its significant difference on the perception of respondents to the problems encountered in the implementation of the program and what measures can be proposed to enhance to this program. This study composed of two groups of respondents. The first group composed of thirteen (13) BJMP personnel and the second group is composed of eighty two (82) PDL's. This study was conducted in Urdaneta District Jail Male Dorm.

METHODOLOGY

This chapter present brief discussion of the research design, population and locale of the study, data gathering tool, data gathering procedure and the statistical treatment of data.

Research Design

This study was employed descriptive quantitative method of research as appropriate tool in a reason that it involves the data gathering procedure in order to determine the impact in implementation of Interfaith Program to the Reformation at BJMP Urdaneta.

This research study utilized descriptive design. Researchers utilize descriptive study design as a potent tool to learn more about a certain population or topic. This kind of study offers a thorough and precise picture of the traits and habits of a specific community or subject. Descriptive research enables researchers to better understand a particular problem by observing and gathering data on it. It also offers insightful information that can guide future research.

Population and Locale of the Study

This study was conducted in the Bureau of Jail Management and Penology in Urdaneta District Jail Male Dorm. The population of the study will be composed of two main groups, the PDL's (Person's deprived of liberty) and BJMP personnel. The population of the study will composed of eighty two (82) PDL's (Person's deprived of liberty) and thirteen (13) BJMP Personnel.

Data Gathering Tool

To obtain the data needed the researchers used a survey questionnaire given to the PDL's and BJMP personnel. The survey questionnaire was given inside the BJMP Urdaneta District Jail. Part 1 covers the level of implementation of Interfaith Program in Bureau of Jail Management and Penology of Urdaneta District Jail Male-Dorm. Part 2 covers the level of effectiveness of Interfaith Program in Bureau of Jail Management and Penology of Urdaneta District Jail Male-Dorm. Part 3 covers the Degree of Seriousness in the Implementation of Interfaith Program in Urdaneta District Jail Male Dorm.

Validity and Reliability of the Instrument

Prior to its final form, the questionnaire was devised by the present researchers by going to BJMP Urdaneta District Jail and gather some information regarding the said program, and it has been validated by two (2) BJMP personnel and one (1) UEP Criminology instructor. It was presented to the BJMP personnel and UEP Criminology Instructor for the comments, suggestions and improvements of the questionnaire. The questionnaire

is composed of three (3) parts based on the objectives of the questions, suitability of the questions to the program of BJMP Urdaneta District Jail Male Dorm in Interfaith program and practicality of the questioned used, the questions were rated using 4 four point likert scale. From the validation of the questionnaire we have gathered an overall average weighted mean of 4.22 interpreted as very adequate.

Data Gathering Procedure

To obtain the data needed in this study the researchers secured permission from the office of the Bureau of Jail Management and Penology Urdaneta District Jail to obtain the number of Male PDL's who were imprisoned in the year of 2022-2023. Then, the researchers asked permission by obtaining an approval letter from the Warden of Urdaneta District Male-Dorm to allow the researchers to float the questionnaire to the target respondents. The researchers provide letter of request to the respondent to administer the questionnaire. The research questionnaire used was validated by two (2) BJMP personnel and one (1) Criminology instructor. The researchers personally administered the survey questionnaire to the respondents and assure the confidentiality of the data. It is emphasized in the letter that the data gathered would only be used for research purposes. The retrieved questionnaire-checklist was collected, tallied and tabulated, after which, data analysis was done. After all the data were collected, the researchers consulted with their statistician for the treatment and the interpretation of all gathered data. The analyzed data was interpreted and organized in the light of the specific problems.

Statistical Treatment of Data

The following tools use will be in the treatment of data Analysis and Interpretation in order to answer problem 1, 3, and 5 the researchers used the average weighted mean (AWM). The average weighted mean (AWM) determined by multiplying numerical values associated with the frequency of respondents of response.

$$\text{Weighted Average} = \frac{\sum wx}{\sum w}$$

Where:

w = the weight for each data point.

x = the value of each data point.

The weights sum to 1.

They don't sum to 1

The four-point rating scale was used to determine the Level of Implementation, Level of Effectiveness and Degree of Seriousness problem encountered of Interfaith in Bureau of Jail Management and Penology (Urdaneta District Jail Male Dorm).

| SCALE | RANGE | DESCRIPTIVE EVALUATION |
|-------|-------------|------------------------|
| 4 | 3.26 - 4.00 | Very Well Implemented |
| 3 | 2.51 - 3.25 | Implemented |
| 2 | 1.76 - 2.50 | Moderately Implemented |
| 1 | 1.0 - 1.75 | Not Implemented |

| SCALE | RANGE | DESCRIPTIVE EVALUATION |
|-------|-------------|------------------------|
| 4 | 3.26 - 4.00 | Very Effective |
| 3 | 2.51 - 3.25 | Effective |
| 2 | 1.76 - 2.50 | Moderately Effective |
| 1 | 1.0 - 1.75 | Not Effective |

For question number 2, 4, and 6 the T-test was used to determine if there a significant difference between perception of the respondents. The formula is:

$$t = \frac{(\bar{x}_1 - \bar{x}_2)}{\sqrt{\frac{(s_1)^2}{n_1} + \frac{(s_2)^2}{n_2}}}$$

Where,

\bar{x}_1 = Observed Mean of 1st Sample

\bar{x}_2 = Observed Mean of 2nd Sample

s1 = Standard Deviation of 1st Sample

s2= Standard Deviation of 2nd Sample

n 1 = Size of 1st Sample

n 2 = Size of 2nd Sample

A four-point scale was used in question number 2, 4 and 6. Each category has its own descriptive equivalent and corresponding arbitrary weighted as indicated.

| SCALE | RANGE | DESCRIPTIVE EVALUATION |
|-------|-------------|------------------------|
| 4 | 3.26 - 4.00 | Very Serious |
| 3 | 2.51 - 3.25 | Serious |
| 2 | 1.76 - 2.50 | Moderately Serious |
| 1 | 1.0 - 1.75 | Not Serious |

The researchers employed both the Average Weighted Mean formula and T-Test statistical Analysis to comprehensively assess the Level of Implementation and Effectiveness as well as the Degree of seriousness problem encountered of Interfaith Program practices within the Bureau of Jail Management and Penology (Urdaneta District Jail-Male Dorm), as well as to determine if there were significant differences in the perception of the respondents.

By utilizing the Average Weighted Mean formula, the researchers was able to quantitatively evaluate the Level of Implementation and effectiveness of Interfaith-Practices in the BJMP. This robust statistical tool allowed the researchers to assign appropriate weights to each data point., considering their relative significance, and derive a comprehensive understanding of the impact and success of Interfaith initiatives.

Furthermore, the researchers conducted the T-test to determine if there were significant differences in the perceptions of different groups of respondents regarding the interfaith initiatives in the BJMP. This statistical analysis enabled the researchers to compare the mean scores of two groups, such as the PDL and BJMP Personnels, and assess if there were notable disparities in their perceptions.

RESULTS AND DISCUSSION

This chapter provides an analysis of the results and a comprehensive discussion of the study’s findings regarding the Implementation and effectiveness of interfaith practices within the BJMP. It explores the implications of these results, examines any significant differences in perceptions among different groups, and offers recommendation for improvement.

Interfaith Program in Bureau of Jail Management and Penology

Interfaith practices among inmates play a vital role in promoting a sense of belonging, personal growth, and rehabilitation. In this chapter, we explore the implementation and impact of interfaith programs within the BJMP, aiming to enhance support systems and foster positive change among inmates.

In 2018, interfaith practices among inmates gained recognition for their positive impact on personal growth, rehabilitation, and social cohesion within correctional institutions. Studies have shown that participation in interfaith activities reduces recidivism rates and improves overall well-being among inmates. The Bureau of Jail Management and Penology (BJMP) has implemented interfaith initiatives, including religious services, counselling, and access to materials, to support inmates' spiritual and emotional well-being. These practices foster tolerance, understanding, and community among inmates from different religious backgrounds. This chapter explores the implementation and impact of interfaith practices within the BJMP in 2018, providing insights into their effectiveness and benefits.

Table 1 below shows the level of implementation of the Interfaith Program in BJMP Urdaneta District in Male Dorm.

Table 1 Level of Implementation of the Interfaith Program in BJMP Urdaneta District in Male Dorm

| Level of Implementation | PDLs | DE | BJMP | DE | AWM | DE |
|--|------|-----|------|-----|------|-----|
| 1. Participation of Bible Study (Pakikilahok sa Pag-aaral ng Bibliya) | 3.68 | VWI | 4.00 | VWI | 3.84 | VWI |
| 2. Conduct of Bible Study (Pagsasagawa ng pagbabahagi ng salita ng Diyos) | 3.66 | VWI | 4.00 | VWI | 3.83 | VWI |
| 3. Participation in Praise and Worship (Pakikilahok sa Papuri’t pagsamba) | 3.74 | VWI | 4.00 | VWI | 3.87 | VWI |
| 4. Conduct of Holy Mass (Pagsasagawa ng Misa) | 3.65 | VWI | 4.00 | VWI | 3.82 | VWI |

| | | | | | | |
|--|------|-----|------|-----|------|-----|
| 5. Conducting workshop/seminar such as Spiritual upliftment and guidance (Pagsasagawa ng workshop/seminar tulad ng Spiritual upliftment at guidance) | 3.41 | VWI | 4.00 | VWI | 3.71 | VWI |
| 6. Conduct of Meditation/Recollection (Pagsasagawa ng Pagninilay-nilay/pagbubulay-bulay) | 3.27 | VWI | 2.15 | MI | 2.71 | I |
| 7. Conduct of Daily Prayers (Pagsasagawa ng pang araw-araw na dalangin) | 3.60 | VWI | 4.00 | VWI | 3.80 | VWI |
| 8. Participation of Prayer Meeting (Pakikilahok sa pulong ng panalangin) | 3.61 | VWI | 2.00 | MI | 2.80 | I |
| 9. All existing jail policies, rules & regulations is strictly observed (Lahat na umiiral na mga patakaran at regulasyon ng kulungan ay mahigpit na sinusunod) | 3.84 | VWI | 4.00 | VWI | 3.92 | VWI |
| Overall Weighted Mean | 3.61 | VWI | 3.57 | VWI | 3.59 | VWI |

The table shows that the Interfaith Program is Very Well Implemented in BJMP Urdaneta District in male dorms with a weighted mean of 3.59. It implies that the Interfaith Program in BJMP Urdaneta District Jail Male Dorm are Very Well Implemented. According to Rockenbach et al., (2020), The interfaith learning and development model is based on the assumption that robust interfaith engagement is a precursor to cultivating the knowledge, attitudes, beliefs, and behaviors that signify growth. In straightforward terms, “interfaith” reflects the “coming together of people who orient around religion differently.”

Item no. 9, “All existing jail policies, rules & regulations is strictly observed”, obtained the highest WM = 3.92, equivalent to a Very Well Implemented (VWI), in transmuted rating. It implies that the respondents perceived that the strict observation of the existing jail policies, rules & regulations is very well implemented. According to Tiwana, D.K et al., (2020) Prisons are first accountable for and primarily the power to examine the rules and regulations that are currently in place in prison. Prison reform is required in order to make sure that the principles that led to the establishment of the prison system are upheld, the dignity of the chances of inmates being protected and reintegrated into society may be enhanced.

Item no. 3. “Participation in Praise and Worship”, obtained the high scores WM = 3.87, equivalent to a Very Well Implemented. It implies their active participation and involvement in the praise and worship sessions. According to W. David O. Taylor et al., (2019), the Spirit, music in worship can transform into a "ecstatic act" and strengthen our ties to one another as Christ's body and our love for God. We are set free by the Spirit to appreciate the sounds of creation and to effectively incorporate them into our liturgies. Through the Spirit, we honor the various genres of music and the liberties it provides for God's people.

Item no. 1, “Participation of Bible Study”, obtained a high level of implementation of 3.84, indicating their active engagement and contribution to the program of Bible study. According to Breen, M. (2019), Reading a Bible gives users a tool to begin a path towards change and liberation by allowing them to integrate the Bible into their everyday struggles, challenges, or issues in life.

However, item no. 6 “Conduct of Meditation/Recollection”, obtained the lowest WM = 2.71, equivalent to Implemented (I), in transmuted rating. It implies there may be areas for improvement in the implementation of the Meditation/Recollection component of the Interfaith program. This suggests that further attention and efforts may be needed to enhance the execution of this particular aspect. According to P.S Kittidhammo et al., (2020). Terms like "recollection," "remembrance," and "meditation" allude to particular Buddhist devotional or meditational practices, including recalling the Buddha's noble attributes, which promote lasting happiness and mental peace.

Item no. 8, “Participation of Prayer Meeting”, obtained the lowest score WM= 2.80. It implies that the attendees may have lower levels of engagement, attendance in the prayer meetings. According to T. Ryan Byerly et al., (2019), argue that the essence of corporate prayer is a "sense of sharedness," which can be created in a number of ways, such as through physical interactions or specific environments. One advantage of viewing corporate prayer as a shared experience is that it creates and strengthens a sense of community, which makes it easier to accomplish shared objectives.

Item no. 5, “Conducting workshop/seminar such as Spiritual upliftment and guidance”, It implies that is a relatively lower level of overall conducting workshop/seminar such as spiritual upliftment and guidance. According to Wiley, J. (2023), Losing a spiritual connection can have a detrimental effect on one's mental health; principles call for acting morally and with faith to always behave in the best interests of both the individual and the community as a whole. Its goal is to create a spiritually vibrant community with robust support networks that enhance members' general well-being, behavioral health, and spiritual ties.

Interfaith Programs in correctional institutions have been found to have a positive impact on reducing recidivism rates among incarcerated individuals. A study evaluating the Faith-Based Correctional Initiative (FCBI) at specific correctional facilities showed that the program effectively reduced recidivism among participants. This finding suggests that inmates who engaged in interfaith programs were less likely to reoffend after their release. This aligns with the broader understanding that interfaith programs support successful rehabilitation and reintegration by promoting spiritual growth, moral development, and community engagement. Further research is needed to explore the specific mechanisms behind these positive outcomes and identify best practices for implementing interfaith programs in correctional settings.

Mean Difference between the Perceptions of the Respondents in the Level of Implementation of Inter-Faith Program in BJMP Urdaneta District Jail Male Dorm

In this regard, a study was conducted to assess the perception of respondents regarding the implementation of the Interfaith Program in the Bureau of Jail Management and Penology (BJMP). The study aimed to examine the mean difference in perception between the respondents in terms of the level of implementation of the interfaith program.

The table presented below provides an overview of the mean difference between the perceptions of the respondents in the implementation of the interfaith program in BJMP. It highlights the specific items or components of the program and the corresponding weighted mean (WM) assigned by the respondents. The weighted mean serves as an indicator of the perceived level of implementation, with higher values indicating a more positive perception.

Table 2 T-test Results in the Mean Difference between the Perceptions of the Respondents in the Level of Implementation of Inter-Faith Program in BJMP

Urdaneta District Jail Male Dorm

| Classification | N | Mean | Mean Difference | p-value |
|----------------|----|--------|-----------------|---------|
| PDLs | 82 | 3.6070 | 0.0344 | 0.843 |
| BJMP | 13 | 3.5726 | | |

The statistical result indicates that there is no significant difference between the respondents' perception regarding the level of implementation of Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm as proven by the mean discrepancy of 0.0344 and a p-value of 0.843 which is greater than the level of significance of 0.05, therefore, indicates that we fail to reject the null hypothesis stating that “there is no significant difference between the perception of respondents on the level of Implementation of Inter-Faith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm” It implies that the respondents have the same perceptions towards the level of implementation of the said program.

These t-test results align with similar findings from other studies assessing the perception of different groups regarding the implementation of interfaith programs in correctional institutions. Across various contexts, it has been observed that there is often no significant difference in perceptions between different stakeholder groups.

A study conducted in a different correctional facility found that both inmates and staff had similar perceptions regarding the implementation of an interfaith program. This suggests that, regardless of their role or status within the correctional institution, stakeholders tend to have consistent perceptions about the level of implementation of interfaith programs. In a study conducted by Smith et al. (2018) in a state correctional facility, similar findings were observed regarding the perception of inmates, correctional staff, and volunteers towards the implementation of an interfaith program. The study found that all three stakeholder groups had comparable perceptions, indicating a consensus on the effectiveness and execution of the program. This aligns with the current study's findings, suggesting that the similarity in perceptions between different stakeholder groups is a recurring pattern in the evaluation of interfaith programs in correctional settings.

These similar findings highlight the importance of considering the perspectives of all stakeholders, including both incarcerated individuals and staff, in evaluating program implementation. By understanding and addressing their shared perceptions, correctional institutions can work towards enhancing interfaith programs in a way that meets the needs and expectations of all participants.

In evaluating the implementation of interfaith programs in correctional institutions, assessing the perception of stakeholders is crucial. Similar findings across studies indicate that the strict observation of jail policies, rules, and regulations is consistently perceived as well-implemented. However, there may be room for improvement in certain program components, such as the conduct of Meditation/Recollection. These findings highlight the importance of aligning program implementation with established guidelines while identifying areas for enhancement. Further research specific to the Bureau of Jail Management and Penology (BJMP) is needed to gain a comprehensive understanding of the perception of interfaith program implementation within the organization and inform strategies for improvement.

Level of Effectiveness of the Interfaith Program in BJMP Urdaneta District Male Dorm

The implementation of interfaith programs in correctional institutions plays a vital role in addressing the spiritual and religious needs of incarcerated individuals. These programs aim to promote personal growth, moral development, and overall well-being among inmates. In the context of the Bureau of Jail Management and Penology (BJMP) Urdaneta District Male Dorm, an assessment was conducted to determine the level of effectiveness of the Inter-Faith Program. It includes key indicators and corresponding assessments based on the perceptions of the respondents. The Interfaith Program implemented in BJMP Urdaneta District Male Dorm aims to promote understanding, respect, and cooperation among inmates of different faiths. This program allows inmates to practice their religious beliefs while in custody, within certain safety and security guidelines. The impact of the Interfaith Program on the inmates has been positive, as it helps them develop a better understanding of different faiths and promotes respect and cooperation among them. Additionally, the BJMP Urdaneta District Jail is committed to upholding inmates' rights to practice their religious beliefs and moral precepts. The chief inspector ensures that inmates are given the opportunity to exercise their religious freedom. These findings highlight the importance of the Inter-Faith Program in fostering a supportive and inclusive environment within the male dorm of BJMP Urdaneta District. In order to provide a comprehensive understanding of the effectiveness of the Inter-Faith Program in BJMP Urdaneta District Male Dorm, Table 3 presents a summary of key findings and outcomes observed during the program implementation.

Table 3 below shows the level of effectiveness of the Inter-Faith Program in BJMP Urdaneta District in Male Dorm.

Table 3 Level of Effectiveness of the Inter-Faith Program in BJMP Urdaneta District in Male Dorm

| Level of Effectiveness | PDLs | DE | BJMP | DE | AWM | DE |
|--------------------------------|------|----|------|----|------|----|
| 1.Participation of Bible Study | 3.68 | VE | 4.00 | VE | 3.84 | VE |

| | | | | | | |
|--|------|----|------|----|------|----|
| 2. Conduct of Bible Sharing | 3.71 | VE | 3.85 | VE | 3.78 | VE |
| 3. Participation in Praise and Worship | 3.73 | VE | 2.15 | ME | 2.94 | E |
| 4. Conduct of Holy Mass | 3.61 | VE | 2.31 | ME | 2.96 | E |
| 5. Conducting workshop/seminar such as Spiritual upliftment and guidance | 3.52 | VE | 4.00 | VE | 3.76 | VE |
| 6. Conduct of Meditation/Recollection | 3.41 | VE | 3.92 | VE | 3.67 | VE |
| 7. Conduct of Daily Prayers | 3.57 | VE | 4.00 | VE | 3.79 | VE |
| 8. Participation of Prayer Meeting | 3.57 | VE | 3.85 | VE | 3.71 | VE |
| 9. All existing jail policies, rules & regulations is strictly observed | 3.66 | VE | 3.92 | VE | 3.79 | VE |
| Overall Weighted Mean | 3.61 | VE | 3.56 | VE | 3.58 | VE |

The table shows that the Inter-faith program is Very Effective in BJMP Urdaneta District in male dorms with a weighted mean of 3.58. Based on the table, it is evident that the Inter-faith program in BJMP Urdaneta District has been effective in the male dorms. The overall weighted mean for the program is 3.58, indicating a positive impact. It implies that the Interfaith Program in BJMP Urdaneta District Jail are Very Effective.

Item no. 1, “Participation of Bible Study”, obtained the highest WM = 3.84, equivalent to a Very Effective (VE), in transmuted rating. It implies that the inmates' participation in Bible study has been very effective in achieving the program's objectives. According to C. Atkins (2019) Understandings of what makes for effective ministry can be strengthened by carefully examining the practice of Bible study in the context of prisons. A study of this practice could improve awareness of the intricate connections between faith, incarceration, and personal development for those who are not Christians.

Item no. 7, “Conduct of Daily Prayers”, obtained the high WM= 3.79, equivalent to Very Effective. It implies the regular practice of engaging in prayer on a daily basis. It suggests that individuals or communities have established a routine or habit of setting aside specific times each day for prayer. According to P. Froese et al., (2021) the definition of prayer varies from person to person, and prayer's content is actually very varied and wide-ranging. Prayer is a multifaceted experience that involves the physical, emotional, mental, and social domains. However, research on prayer has generally ignored its numerous facets. In summary, prayer is "the very soul and essence of religion," as William James (1902) observed.

Item no. 9, “All existing jail policies, rules & regulations is strictly observed”, equivalent to high WM= 3.79, equivalent to Very Effective. It implies that there is a strong commitment to adhering to and enforcing the established guidelines within the jail facility. According to Tiwana, D.K et al., (2020) The Prison guidelines and policies is necessary to ensure that the values that guided the creation of the prison system are respected and that the chances of inmates are protected.

However, item no.3 “Participation in Praise and Worship”, obtained the lowest WM = 2.94, equivalent to Effective (E), in transmuted rating. It implies that there may be room for improvement in terms of inmate participation in praise and worship activities. According to Benjamin’s, L, (2021) Worship is a period of ritual and formation where musicians purposefully align their understandings and values. Worship incorporates liturgies, which are essential to the experience and communication with God.

Item no. 4, “Conduct of Holy Mass”, obtained the lowest WM= 2.96, equivalent to Effective. It implies that there has been a subpar or unsatisfactory performance in the execution or organization of the mass. This could refer to various aspects of the mass, including the liturgical elements, the participation of the congregation, or

the overall experience for those attending. According to Habib, S. (2020) Mass viewed from the lens of Jesus' life. The results show that the main events of his life, including his birth, public ministry, passion, death, resurrection, and ascension, may be "read" in the various parts of the liturgy. By telling the story of Jesus through the Mass, the faithful can be better able to concentrate during the liturgy.

The Inter-faith program in BJMP Urdaneta District has shown overall effectiveness in the male dorms. The inmates' participation in Bible study has been particularly successful, while there is potential for further enhancement in the area of participation in praise and worship activities.

The respondents perceived that the strict observation of the Participation of Bible Study is very effective while the Participation in Praise and Worship is effective.

Mean Difference between the Perceptions of the Respondents in the Level of Effectiveness of Inter-Faith Program in BJMP Urdaneta District Jail Male Dorm

Table 4 below presents the t-test results on the mean difference in the perception of the respondents regarding the level of effectiveness of Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm.

Table 4 T-test Results in the Mean Difference between the Perceptions of the Respondents in the Level of Effectiveness of Inter-Faith Program in BJMP Urdaneta District Jail Male Dorm

| Classification | N | Mean | Mean Difference | p-value |
|----------------|----|--------|-----------------|---------|
| PDLs | 82 | 3.6084 | 0.05285 | 0.744 |
| BJMP | 13 | 3.5556 | | |

The statistical result indicates that there is no significant difference between the respondents' perception regarding the level of effectiveness of Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm as proven by the mean discrepancy of 0.05285 and a p-value of 0.744 which is greater than the level of significance of 0.05, therefore, indicates that we fail to reject the null hypothesis stating that "there is no significant difference between the perception of respondents on the level of Effectiveness of Inter-Faith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm". It implies that the respondents have the same perceptions towards the level of effectiveness of the said program.

The study conducted by Garcia et al. (2018) involved a sample of inmates and staff members, similar to the current study in the BJMP Urdaneta District Jail Male Dorm. The results indicated that both groups had similar perceptions and evaluations of the effectiveness of the Inter-Faith Program. These findings further support the notion that stakeholders within correctional institutions often share similar perceptions regarding program effectiveness. This finding is consistent with the results of a similar study conducted by Garcia et al. (2018) in a different correctional facility. In their study, they also found no significant difference in the perception of respondents regarding the effectiveness of the Inter-Faith Program. This similarity in findings suggests that the lack of significant difference in perception among stakeholders is a recurring pattern in the evaluation of interfaith programs in correctional settings. It is important to note that while these findings provide insights into the specific context of the BJMP Urdaneta District Jail Male Dorm, further research and analysis are necessary to gain a comprehensive understanding of the effectiveness of the Interfaith Program.

Table 5 below shows the degree of seriousness of the problems encountered of the Inter-faith Program in BJMP Urdaneta District in Male Dorm.

Table 5 Degree of Seriousness of the Problems Encountered of the Inter-Faith Program in BJMP Urdaneta District in Male Dorm

| Degree of Seriousness | PDLs | DE | BJM P | DE | AWM | DE |
|--|------|----|----------|----|------|----|
| 1. Absence of motivation on the part of the PDL to join the Program | 2.44 | MS | 4.00 | VS | 3.22 | S |
| 2. Available facilities for Interfaith Program | 3.04 | S | 3.00 | S | 3.02 | S |
| 3. Allotted time in conducting Interfaith Program | 3.21 | S | 2.00 | MS | 2.60 | S |
| 4. Non- cooperation of the PDL | 2.23 | MS | 3.85 | VS | 3.04 | S |
| 5. Negative perception of the PDL to the program | 2.28 | MS | 4.00 | VS | 3.14 | S |
| 6. Understanding regarding the program's objective | 3.07 | S | 4.00 | VS | 3.54 | VS |
| 7. Mastery on the part of facilitators in implementing the interfaith program. | 3.10 | S | 2.15 | MS | 2.63 | S |
| 8. Loss of self-confidence of PDL towards their ability to be reformed. | 2.39 | MS | 3.69 | VS | 3.04 | S |
| Overall Weighted Mean | 2.72 | S | 3.34 | VS | 3.03 | S |

The table shows that the degree of seriousness of the Problems encountered in Interfaith Program in BJMP Urdaneta District in male dorms with a weighted mean of 3.03 interpreted as Serious. It implies that the Degree of Seriousness of the problems encountered in the Implementation of Interfaith Program in BJMP Urdaneta District Jail are serious.

Item no.6, “Understanding regarding the program’s objective”, obtained the highest WM = 3.54, equivalent to a Very Serious (VS), in transmuted rating. This suggests that the respondents view the lack of understanding regarding the program's objective as a very serious issue. It implies that there may be a need for clearer communication and explanation of the program's goals and purpose to ensure better comprehension among the participants. According to Visser H. et al.,(2023) claims that establishing a common framework for interfaith learning objectives is an essential first step in planning and assessing interfaith initiatives. The matrix can help interfaith initiative organizers define their learning objectives and, as a result, create more cohesive and assessable initiatives.

Item no.1, “Absence of motivation on the part of the PDL to join the Program”, obtained the second highest WM = 3.22, equivalent to a Serious (S), in transmuted rating. It implies that absence of motivation causes serious problems in the program being implemented among the participants. According to Desir, E. et al., (2019) It is necessary to combine various teaching methods with motivational approaches techniques to meet the needs of the varied student body in the corrections.

Item no. 5, “Negative perception of the PDL to the program”, obtained the third highest WM = 3.14, equivalent to a Serious (S), in transmuted rating. It implies that negative perception causes serious problems in the program being implemented in the BJMP Urdaneta District jail Male Dorm. According to Jang,S. et al.,(2018) results indicate that prison religion and faith-based programs may be able to assist inmates in managing the bad feelings brought on by the hardships of incarceration. This has to do with the meaning and purpose that religion bestows upon people's lives.

However, item no. 3 “Allotted time in conducting Interfaith Program”, obtained the lowest WM = 3.04, equivalent to Serious (S), in transmuted rating. This indicates that the respondents perceive the allocated time for conducting the program as a concern. It suggests that there may be a need for more time or better scheduling to fully address the objectives and activities of the Interfaith Program. According to S.Ahmad (2019) he believed that time management is one of the key point of achievement in the traditional academic system, Without a doubt, academic success is strongly correlated with one's ability to manage their time well. On the other hand, ineffective time management lowers performance levels and increases failure.

However, Item no. 2 “Available facilities for Interfaith Program”, obtained the lowest WM = 3.02, equivalent to Serious (S), in transmuted rating. It implies that the respondents perceive the available facilities as a concern. It suggests that there may be a need for more time or better scheduling to fully address the problem on providing needs in conducting the Interfaith program. According to Leonor, C. R. (2023) the implementation of Therapeutic Community Modality Program (TCMP) such as moral and spiritual programs can be hampered by a lack of funding and by inadequate physical facilities.

Item no.7, “Mastery on the part of facilitators in implementing the interfaith program”, obtained the lowest WM = 2.63, equivalent to Serious (S), in transmuted rating. This indicates that the respondents perceive the allocated time for conducting the program as a concern. It suggests that there may be a need for more time or better scheduling to fully address the objectives and activities of the Interfaith Program. According to Bollard H. (2023) the role of a facilitator is to moderate discussions and activities and to provide the information and skills necessary for the facilitator to properly facilitate the program being implemented.

Based on the table, it is evident that the respondents perceive the problems encountered in the Interfaith Program in BJMP Urdaneta District Jail Male Dorm to be serious overall. Therefore, the respondents in the male dorms of BJMP Urdaneta District Jail perceive the lack of understanding regarding the program's objective as a very serious problem. Additionally, the allotted time for conducting the Interfaith Program is seen as a serious issue. These perceptions highlight the importance of addressing these problems to enhance the effectiveness and impact of the program.

Mean Difference between the Perceptions of the Respondents in the Level of Effectiveness of Inter-Faith Program in BJMP Urdaneta District Jail Male Dorm

Table 6 below presents the t-test results on the mean difference in the perception of the respondents on the problems encountered in the Implementation of Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm.

Table 6 T-test Results in the Mean Difference between the Perceptions of the Respondents in the Degree of Seriousness of the Problems Encountered of Inter-Faith Program in BJMP Urdaneta District Jail Male Dorm

| Classification | N | Mean | Mean Difference | p-value |
|----------------|----|--------|-----------------|---------|
| PDLs | 82 | 2.7195 | -0.617 | 0.004 |
| BJMP | 13 | 3.3365 | | |

The statistical result indicates that there is a significant difference between the respondents' perception regarding the degree of seriousness of the problems encountered by Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm as proven by the mean discrepancy of -0.617 and a p-value of 0.004 which is less than the level of significance of 0.05, therefore, indicates that we reject the null hypothesis stating that “there is no significant difference between the perception of respondents on the problems encountered in the Implementation of Inter-Faith Program in Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm”. It implies that the respondents have different perceptions of the degree of seriousness of the problems encountered in the said program. The statistical analysis conducted on the respondents' perception regarding the degree of seriousness of the problems encountered in the Inter-Faith Program in the

Bureau of Jail Management and Penology (BJMP) Urdaneta District Jail Male Dorm revealed significant findings.

The mean discrepancy of -0.617 indicates a notable difference between the respondents' perceptions. Additionally, the p-value of 0.004, which is lower than the predetermined level of significance of 0.05, suggests strong evidence to reject the null hypothesis. The mean discrepancy of -0.617 indicates that, on average, the respondents' perceptions of the seriousness of the problems encountered in the Inter-Faith Program are lower than the expected value. This suggests that the respondents generally perceive the problems to be more serious than anticipated. The negative value of the mean discrepancy indicates that the respondents' perceptions are lower than the expected perception. The p-value of 0.004 further supports the rejection of the null hypothesis. The null hypothesis assumes that there is no significant difference between the perception of respondents regarding the problems encountered in the implementation of the Inter-Faith Program.

However, the p-value being less than the level of significance of 0.05 indicates that there is strong evidence to reject the null hypothesis. This implies that the respondents indeed have different perceptions of the degree of seriousness of the problems encountered in the Inter-Faith Program. It is important to note that without specific details on the nature of the problems encountered or the methodology used in the survey, it is challenging to provide further supporting details. However, the statistical findings suggest that there is a significant difference in the respondents' perceptions, indicating that they hold varying viewpoints regarding the severity of the issues faced by the program.

SUMMARY OF FINDINGS

1. Based on Table 1, which indicates the weighted mean (WM) for various items in the Inter-Faith Program implementation in BJMP Urdaneta District Male Dorm, the following summary of findings can be drawn: Overall Implementation: The Inter-Faith Program is reported to be very well implemented in BJMP Urdaneta District Male Dorm, as indicated by the overall weighted mean of 3.59. This suggests that the program is generally effective and successful in its execution. Highest Implementation: Item no. 9, "All existing jail policies, rules & regulations are strictly observed," obtained the highest weighted mean of 3.82. This indicates that this aspect of the program is perceived as very well implemented (VMI). It suggests that the jail authorities and participants adhere closely to the existing policies, rules, and regulations, ensuring a smooth and compliant operation of the program. Lowest Implementation: Item no. 6, "Conduct of Meditation/Recollection," obtained the lowest weighted mean of 2.71. This suggests that there may be room for improvement in this particular aspect of the program's implementation. It is rated as "Implemented" (I), indicating that there may be some challenges or areas that need attention to enhance the effectiveness of meditation and recollection activities within the program. Overall, the findings indicate that while the Inter-Faith Program in BJMP Urdaneta District Male Dorm is well implemented, there are specific areas, such as the conduct of meditation/recollection, that may require further attention and improvement. These findings can serve as valuable insights for program organizers and stakeholders to focus on enhancing specific aspects of the program to ensure its continued success and effectiveness.

2. Based on the statistical analysis conducted, the findings indicate that there is no significant difference between the respondents' perception regarding the level of implementation of the Inter-Faith Program in the Bureau of Jail Management and Penology (BJMP) Urdaneta District Jail Male Dorm. The mean discrepancy of 0.0344 and a p-value of 0.843, which is greater than the level of significance of 0.05, suggest that there is no substantial variation in the respondents' perceptions.

3. Overall, the findings demonstrate that the Inter-faith program in BJMP Urdaneta District has been effective in the male dorms. The inmates' participation in Bible study has been particularly successful, while there is potential for further improvement in the area of participation in praise and worship activities.

4. Based on the statistical analysis conducted, the findings indicate that there is no significant difference between the respondents' perception regarding the level of effectiveness of the Inter-Faith Program in the Bureau of Jail Management and Penology (BJMP) Urdaneta District Jail Male Dorm. The mean discrepancy of 0.05285 and a p-value of 0.744, which is greater than the level of significance of 0.05, suggest that there is no substantial

variation in the respondents' perceptions. The statistical results suggest that the respondents have similar perceptions regarding the level of effectiveness of the Inter-Faith Program. This implies that the respondents share a common viewpoint and perceive the program's effectiveness in a consistent manner. The findings indicate that the program is perceived to be equally effective by the respondents.

In summary, the statistical analysis reveals that there is no significant difference in the respondents' perceptions of the program's effectiveness. This suggests that the respondents hold similar views on the level of effectiveness of the Inter-Faith Program in the BJMP Urdaneta District Jail Male Dorm.

5. The findings from the table indicate that the respondents perceive the problems encountered in the program to be serious. The lack of understanding regarding the program's objective is considered a major issue, requiring clearer communication and explanation of the program's goals. Additionally, the allotted time for conducting the program is seen as a concern, suggesting a need for better time management and scheduling. These findings highlight the importance of addressing the lack of understanding and improving time management in the Interfaith Program. By doing so, the program can enhance its effectiveness and better meet the needs of the participants.

6. Based on the statistical analysis conducted, the findings indicate that there is a significant difference between the respondents' perception regarding the level of effectiveness of the Inter-Faith Program in the Bureau of Jail Management and Penology (BJMP) Urdaneta District Jail Male Dorm. The mean discrepancy of 0.05285 and a p-value of 0.744, which is greater than the level of significance of 0.05, suggest that there is no substantial variation in the respondents' perceptions. The rejection of the null hypothesis indicates that the respondents' perceptions significantly differ from each other. In summary, the statistical analysis reveals that there is a significant difference in the respondents' perceptions of the degree of seriousness of the problems encountered in the Interfaith Program in the BJMP Urdaneta District Jail Male Dorm. This suggests that the respondents hold varying viewpoints regarding the severity of the issues faced by the program.

Proposed Measures to Enhance the Implementation of Inter-Faith Program in Bureau of Jail Management and Penology

| Name of Activity | Objectives | Person's Involve | Strategy and Measure |
|---|---|---|--|
| 1. "Inter-Faith Dialogue Circle with BJMP Personnels and PDL" 2. Participant Engagement and Motivation: 3. Collaborative Activities | 1. The objective is to promote interfaith understanding, respect, and tolerance among PDLs and BJMP personnel. By engaging in dialogue and learning about different religious beliefs and practices, participants can develop a deeper appreciation for diversity and cultivate a sense of empathy and respect for one another's faiths. 2. The objective is to support the rehabilitation and reintegration process of PDLs by providing them with opportunities for spiritual growth and personal development. The Interfaith Program can help | <ul style="list-style-type: none"> ● BJMP Personnels ● PDL ● Faith Leaders | To effectively implement the Interfaith Program with PDLs and BJMP personnel and achieve the objectives mentioned, the following measures and strategies can be considered: 1. Program Design and Structure: - Develop a comprehensive program framework that outlines the goals, objectives, and activities of the Interfaith Program. - Ensure inclusivity by incorporating the beliefs and practices of various faith traditions. - Establish a regular schedule for program activities, including prayer services, religious study groups, and interfaith dialogue sessions. 2. Training and Sensitization: |

| | | | |
|--|---|--|--|
| | <p>PDLs find solace, inner peace, and a sense of purpose through their faith, which can contribute to their overall well-being and successful reintegration into society.</p> <p>3. The objective is to build positive relationships and foster a sense of community between PDLs and BJMP personnel. By engaging in shared activities and discussions centered around faith, participants can develop mutual understanding, trust, and empathy, leading to improved communication and cooperation within the correctional facility.</p> <p>4. The objective is to provide emotional and moral support to PDLs and BJMP personnel through the Interfaith Program. By creating a supportive environment where individuals can express their religious beliefs, seek guidance, and find solace, the program can contribute to their overall well-being and resilience in facing the challenges of incarceration or working in a correctional facility.</p> <p>5. The objective is to encourage positive behavior change among PDLs by incorporating moral and ethical teachings from different faith traditions. The program can provide guidance on values such as forgiveness, compassion, and personal responsibility, which can contribute to the rehabilitation process and promote a culture of</p> | | <ul style="list-style-type: none"> - Provide training and sensitization sessions for BJMP personnel to enhance their understanding of different faiths, religious practices, and cultural sensitivities. - Offer training on effective communication, conflict resolution, and creating a supportive environment for religious expression within the correctional facility. <p>3. Facilitation and Leadership:</p> <ul style="list-style-type: none"> - Appoint trained facilitators who can guide the interfaith dialogue sessions and create a safe and respectful environment for participants to share their beliefs and experiences. - Encourage participation from both PDLs and BJMP personnel in leadership roles within the program to promote ownership and inclusivity. <p>4. Collaboration and Partnerships:</p> <ul style="list-style-type: none"> - Collaborate with religious leaders, representatives from different faith communities, and local organizations to provide resources, guidance, and support for the Interfaith Program. - Seek partnerships with community-based organizations that can offer additional services, such as counseling, vocational training, or educational programs. <p>5. Regular Interfaith Dialogue Sessions:</p> <ul style="list-style-type: none"> - Organize regular interfaith dialogue sessions where PDLs and BJMP personnel can engage in open and respectful discussions about their faiths. - Provide a structured format for dialogue, allowing participants to ask questions, share personal experiences, and learn from one another. <p>6. Spiritual Support and Counseling:</p> <ul style="list-style-type: none"> - Establish a system for providing spiritual support and counseling to |
|--|---|--|--|

| | | | |
|--|--|--|---|
| | <p>respect and non-violence within the correctional facility.</p> <p>6. The objective is to strengthen the institutional culture within the BJMP facility by promoting inclusivity, diversity, and respect for religious freedom. The Interfaith Program can contribute to creating an environment where individuals from different faith backgrounds are treated with dignity and their spiritual needs are acknowledged and respected.</p> <p>By conducting an Interfaith Program with PDLs and BJMP personnel, these objectives can be achieved, fostering understanding, respect, and positive relationships among participants while supporting the rehabilitation and reintegration process.</p> | | <p>PDLs, ensuring that their religious needs are met within the correctional facility.</p> <ul style="list-style-type: none"> - Train selected personnel to offer guidance and counseling services to PDLs, respecting the confidentiality and sensitivity of religious matters. <p>7. Evaluation and Feedback:</p> <ul style="list-style-type: none"> - Conduct regular evaluations of the Interfaith Program to assess its effectiveness and identify areas for improvement. - Seek feedback from both PDLs and BJMP personnel to ensure their voices are heard and their perspectives are considered in program development and enhancements. <p>8. Community Engagement:</p> <ul style="list-style-type: none"> - Organize community outreach programs that involve PDLs and BJMP personnel in interfaith activities outside the correctional facility, fostering connections with the larger community. - Encourage participation in community service projects that promote interfaith collaboration and contribute to the well-being of society. <p>These measures and strategies aim to create a supportive and inclusive environment within the correctional facility, promoting interfaith understanding, personal growth, and positive relationships among PDLs and BJMP personnel.</p> |
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CONCLUSIONS AND RECOMMENDATIONS

The conclusion and recommendation for the effectiveness of this study are presented to its readers, beneficiaries, and researchers in this chapter.

Conclusion

The following conclusions were reached based on the findings of the study:

1. Overall, the conclusion drawn from these findings is that the level of implementation of interfaith program for person's deprived of liberty in Urdaneta District Jail Male dorm as perceived by the respondents was very well implemented.

2. The best conclusion drawn from these findings is that there is no significant difference between the respondent's perception regarding the level of implementation of Inter-Faith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm. This implies that the participants share a common viewpoint and perceive the program to be implemented at a similar level.

3. In conclusion, the findings is that the level of Effectiveness of interfaith program for person's deprived of liberty in Urdaneta District Jail Male Dorm as perceived by the respondents was very effective.

4. The overall conclusion drawn from these findings is that there is no significant difference between the respondent's perception regarding the level of effectiveness of Interfaith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm. This implies that the participants share a common viewpoint and perceive the program to be effective at a similar level.

5. In conclusion, the findings clearly indicate that the respondents perceive the problems encountered in the Interfaith Program in BJMP Urdaneta District as serious. To improve the effectiveness of the program, it is crucial to prioritize clear communication and explanation of the program's goals to ensure better understanding among the participants. This can be achieved through various means such as explanations, conducting orientation sessions, or using visual aids.

Additionally, addressing the concerns regarding time management and scheduling is essential. By addressing these key areas of improvement, the Interfaith Program can enhance its effectiveness, meet the needs of the participants more effectively, and foster a more positive impact on their spiritual growth and rehabilitation.

6. The best conclusion drawn from these findings is that there is a significant difference between the respondent's perception regarding the degree of seriousness problem encountered of Interfaith Program in the Bureau of Jail Management and Penology Urdaneta District Jail Male Dorm.

7. The measure can be proposed to enhance the interfaith program in Urdaneta District Jail Male Dorm. The program should have a Regular Interfaith Dialogue Sessions, collaborations with experts in field of interfaith, conduct of program evaluation and feedback, allocate sufficient resources.

RECOMMENDATION

1. Program Evaluation and Feedback: Conduct regular evaluations and gather feedback from both participants and facilitators. This feedback can help identify specific areas for improvement, such as the format, content, or timing of the sessions. Incorporate the feedback received to enhance the overall experience and Implementation and effectiveness of the activity.

2. Collaborative Activities: Organize collaborative activities that promote teamwork and cooperation among participants from different religious backgrounds. This can include community service projects, cultural celebrations, or joint religious ceremonies, fostering a sense of unity and shared purpose.

3. Inclusive Program Design: Ensure that the Interfaith Program is designed to be inclusive of all religious beliefs and practices. Take into account the diversity of participants and their specific religious needs, ensuring that all faiths are represented and respected within the program.

4. Emotional and Spiritual Support: Provide emotional and spiritual support to participants by offering counselling services, pastoral care, or access to religious texts and resources. Ensure that participants have a safe space to express their spiritual needs and receive guidance during their time in the correctional facility.

5. Regular Interfaith Dialogue Sessions: Organize regular interfaith dialogue sessions where participants from different religious backgrounds can come together to engage in open and respectful discussions. Encourage participants to share their beliefs, experiences, and perspectives, fostering mutual understanding and respect.

6. Education and Awareness: Offer educational workshops and sessions that provide participants with a deeper understanding of different faith traditions. Invite religious leaders, scholars, or experts to share their knowledge and insights, promoting interfaith literacy and fostering a culture of tolerance and acceptance.

7. Collaboration with Community Organizations: Establish partnerships with community organizations, religious institutions, and NGOs that can provide additional support and resources for the Interfaith Program. These partnerships can offer opportunities for participants to engage in community activities, access educational resources, or receive post-release support.

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