iJRASET
International Journal For Research in Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 13 **Issue:** I **Month of publication:** January 2025

DOI: https://doi.org/10.22214/ijraset.2025.66636

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International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.538
Volume 13 Issue I Jan 2025- Available at www.ijraset.com

Spiritual Practices and Academic Performance of University Students: Basis for the Formulation of Values Development Instructional Package

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Abstract: ***This study examined the relationship between the level of spiritual practices and the academic performance of university students in state universities across Samar Island. It also aimed to propose a values development instructional package for university students. Using proportionate random sampling, the study involved 346 Education students from state universities on the island. The research assessed the students' level of spiritual practices and its correlation with their academic performance. The findings revealed that the overall average level of spiritual practices among students in the four state universities was 2.238, interpreted as "often practiced." In terms of academic performance, the general weighted average (GWA) of students was 1.92, equivalent to "very good." Statistical analysis showed a moderate positive relationship between the level of spiritual practices and academic performance. The computed correlation coefficient (r-value) was 0.290, indicating a linear association between the two variables. Moreover, the p-value of 0.043 was below the 0.05 level of significance, confirming that the relationship was statistically significant. These results underscore the importance of fostering spiritual growth among university students. The study recommends that administrators empower campus ministries to enhance spiritual activities within the universities, thereby fostering an environment supportive of students' spiritual development. Faculty and staff are encouraged to actively support these initiatives and engage in values formation programs for students.***
Keywords: ***spiritual practices, academic performance, values development instructional package.***

I. INTRODUCTION

Religion and education, two of humankind's most ancient endeavors, have long been closely intertwined. Historians and social scientists have explored this relationship and the ways in which the two may influence each other (Pew Research, 2016). For the past 20 years, many scholars have emphasized the importance of spirituality in education, asserting that it is a vital aspect that requires thorough research. Recent developments and life experiences with spiritual therapies have begun to highlight the significance of spirituality in human well-being and development (Astin & Astin, 2004; Oloyede & Ofole, 2016; Kitjaroonchai & Hungyo, 2019). Several global studies have acknowledged and recognized the need for spirituality, particularly among higher education students, to improve academic performance and to better navigate life's challenges. Historically, higher education focused primarily on developing students' intellectual capacities, often neglecting their spiritual dimension. As some authors have affirmed, while higher education continues to place considerable emphasis on test scores, grades, credits, and degrees, it has increasingly overlooked students' "inner" development—values and beliefs, emotional maturity, moral development, spirituality, and self-understanding (Astin, Astin, & Lindholm, 2011).

It is no surprise, then, that there has been a recent surge of interest in the areas of religion and spirituality on college campuses and within scholarly literature (Stafford, 2017). Researchers have found that students who regularly engage in religious practices tend to earn better grades, complete more homework, and experience fewer academic problems (Jeynes, 2003b; Logan, 2013).

Various institutions have begun to recognize the importance of religious practices in people's lives. Increasingly, reports of personal greed, corporate failures, and governmental misconduct reflect a broader moral and ethical decline. Higher education must instill spiritual and ethical values in students through its curriculum and pedagogy to help ensure a sustainable future (Priscilla & Pushpalatha, 2022). In Asia, particularly in Malaysia, a similar study emerged. The country places significant importance on religion and spiritual activities. For over two decades, the Malaysian Education System has integrated moral education (Balakrishnan, 2010) to ensure that students acquire not only academic knowledge but also positive values. This includes a strong focus on religious education, moral instruction, and spiritual activities that are designed to benefit students in the long term. Malaysia's recognition of the significance of religious and spiritual practices is reflected in its historical education system.

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The country has four distinct types of schools that have reinforced various racial, social, linguistic, and cultural groups: informal religious schools (madrasah), local Malay schools, Chinese vernacular schools, and Tamil vernacular schools. The Malay vernacular school system, which incorporated Islamic religious schools, was predominantly situated in rural areas where Malays resided (Balakrishnan, 2010).

In a recent study in the Philippines, Mendoza (2022) examined the impact of spirituality on students' academic performance. His findings revealed that 100% of respondents agreed that spirituality helps students focus on their studies. This supports Wood and Hilton's (2012) assertion that spirituality provides life purpose, thereby reassuring students of their academic goals. This suggests that spirituality contributes to students' focus and hope for achieving academic success. Mendoza (2022) also found that 96% of respondents believed in academic miracles and had experienced some themselves. While the concept of miracles may lie outside the scope of science, it holds significant relevance in this study. If mystical events related to spirituality help students excel academically, then spirituality is undeniably necessary in academia.

The conclusions drawn by various authors in the country may differ due to their distinct backgrounds and the unique situations they encounter. The experiences of university students in urban areas are vastly different from those of students in rural regions. Many college students commonly face challenges in their academic pursuits (Aspiras & Aspiras, 2014; Febrilia, Warokka, & Abdullah, 2011). Specifically, in the context of higher education institutions (HEIs) located in remote areas of the Philippines, it is not unusual to find college students who exhibit a lack of seriousness towards their studies, have poor class attendance, submit subpar assignments, refuse to engage in class activities, and achieve low exam scores, despite teachers believing that they are capable of performing better (Dagdag, Cuizon, Bete, 2019). In the country, some State Universities and Colleges (SUCs) are active in their Campus Ministry while others are not. The Campus Ministry in the SUCs in Samar Island though located in the rural areas is a very rich environment for developing and nurturing the spirituality of the students through religious and spiritual practices.

Essentially, Campus Ministry, in tandem with the Student Affairs Office, is the lifeblood of the university and the front line of student support and advocacy. State Universities, however, often neglect a very important aspect of many students' lives: religion, faith, spirituality, and the overall spiritual development of college students (Bowman & Small, 2010). In fact, according to Fukofuka (2007), many studies suggested that in the academic performance of the students, spirituality has a positive effect on it.

Based on the premises above, the researcher aimed to enhance the programs of the Campus Ministry in the SUCs of Samar Island in particular ESSU Campuses so as to offer religious and spiritual activities for all students. This study contemplated to provide the formulation of values development instructional package that develop students holistically.

A. Objectives of the Study

The purpose of this study was to assess the relationship between the level of spiritual practices and the academic performance of the university students in Samar Island. Specifically, this dissertation aimed to attain the following objectives

1) To determine the level of spiritual practices of the university students.
2) To determine the academic performance of the university students.
3) To establish whether there is significant relationship between the level of spiritual practices and the academic performance of the students in the state universities in Samar Island.
4) To propose Values Development Instructional Package for University Students.

B. Hypothesis of the study

There is no significant relationship between spiritual practices and academic performance of the students in the State Universities.

C. Review of Related Literature

Hall (2024) suggests that research on spirituality among college students indicates that they engage in a variety of spiritual practices, with prayer and communal activities being the most common. Incorporating spiritual practices into the classroom and academic life has supported students in balancing their personal and academic responsibilities, thereby enhancing their performance. Additionally, spirituality has played a distinctive role in helping students, particularly those from minority groups, develop their identities. These practices have enabled them to connect with their communities and find meaning and purpose in their lives.

1) Spiritual Practices

According to St. James Roman Catholic Church (2020), spiritual practices are activities that calm the mind and foster a deeper connection with the spirit within, enhancing our awareness and connection to the Divine.

These practices nourish the gifts of the Holy Spirit, such as peace, joy, gentleness, kindness, and endurance, which can then be reflected in our lives. Spiritual practices may also include activities like walking in nature, observing a sunrise or sunset, practicing Christian Yoga, or simply recognizing the presence of God in the people, places, and events of everyday life.

2) Effects of Religious Practices

According to Marripedia (2022), religious practices have five primary effects on individuals. The first effect is educational achievement. Research by Regnerus and Elder (2003) reveals a positive correlation between religious attendance and higher grades. A study by Glanville, Sikkink, Hernandez (2008) found that students who attended religious activities weekly or more frequently had a GPA 14.4 percent higher than those who never attended. Additionally, students who regularly attended religious services scored 2.32 points higher in math and reading tests compared to their less religiously-involved peers (Regnerus, 2000). Furthermore, over 75 percent of students who became more religious during college achieved above-average grades (Zern, 1989), and religiously involved students tend to work harder than their non-religious counterparts (Muller & Ellison, 2001).

The second effect of religious practices is educational attainment. While some believe that higher education leads to lower religious involvement, the Pew Research Center (2017) shows that college-educated Christians in the United States are often as observant as, or more so than, their less-educated peers. Regular religious practice is also linked to higher educational aspirations (Regnerus, 2001). Students who attended church weekly during their youth tend to have more years of schooling by their early thirties compared to their peers who did not attend church (Loury, 2004). Religious involvement has been found to positively influence school attendance, work activity, and time allocation among inner-city youths, reducing the likelihood of deviant behavior (Freeman, 1985). Frequent religious attendance is correlated with lower dropout rates and greater attachment to school (Regnerus, 2000), and it significantly reduces the likelihood of students skipping school (Sloane & Potvin, 1986).

The third effect is religious families. Religious involvement enhances a family's human capital in various ways. For instance, religiously engaged parents are more likely to plan for the future and structure their children's activities in ways that increase the likelihood of academic success (Muller & Ellison, 2001). Religious practice also fosters family cohesion, which in turn promotes academic competence and internal locus of control in youth (Brody & Stoneman, 1992). Parents who are intergenerationally altruistic often attend religious activities to ensure their children receive the necessary social capital to succeed in education and income (Fan, 2008).

The fourth effect concerns religious communities and peers. Attendance at religious schools has been shown to improve educational performance and attainment. Catholic schools, in particular, are known for fostering academic achievement among their pupils (Sanders, 1995). Private schools are often described as creating a supportive "social neighborhood" that reduces risks and promotes academic success (Furstenberg, 1999). Research has also shown that Roman Catholic students in Catholic-controlled schools are more likely to plan for college compared to those in public schools, even if they are the majority in the latter (Rhodes & Nam, 1970). Religious schooling, particularly with significant classroom instruction in religion, also positively influences adolescents' religiosity, especially in high school (Spilka, 1985). Low-income students in schools that emphasize academics and religion tend to be more committed to their faith and community than their peers in schools without such emphases (Benson, Donahue, & Erickson, 1989). It is no surprise, then, that a 2015 Rasmussen Report found that 61 percent of parents with school-aged children believe there should be more religion in public schools (Rasmussen Report, 2015).

Positive peer relationships, such as good friendships, peer networks, and youth associations, can play a significant role in helping adolescents lead more engaged lives while discouraging risky behaviors, which may, in turn, enhance educational outcomes. Although the topic of peer relationships has received attention over the past 50 years, much of the research has focused primarily on dysfunctional behaviors and behavioral interventions. The social science understanding of the dynamics and operations of positive friendships remains limited (Dishion, 2000). Despite this limited body of research, some studies suggest that networks of religious peers can provide positive benefits. For instance, one study found that a student's values, along with those of their peers, could positively influence out-of-school behaviors (Hanson & Ginsburg, 1988, as cited in Marripedia, 2022). Another study indicated that peers' values partially mediate the positive impact of religious involvement on teens' educational expectations (Muller & Ellison, 2001). Elder and Conger (2000) further demonstrated that religious values shape youths' perceptions of their friends and influence their future marriage plans based on their religious beliefs. Additionally, research has shown that youth participation in religious activities fosters friendships that support and encourage academic achievement and engagement (Glanville, Sikkink, Hernandez, 2008, as cited in Marripedia, 2022).

Religious participation also promotes intergenerational closure, a concept referring to an adolescent's connection to both their parents and their parents' friends.

This form of closure encourages role modeling and mentorship within the parent-child relationship as well as in interactions with other adults. Religion creates opportunities for children to engage positively with both their peers and superiors, which, in turn, fosters improved academic performance (Glanville, Sikkink, Hernandez, 2008).

Furthermore, religious practices influence students' work ethic. The beneficial effects of religious participation on education are conveyed through various channels, including the family of origin, peers, the church community, and the wider community. For at-risk youth, religious practice helps reduce socially deviant behaviors (Freeman, 1985, as cited in Marripedia, 2022). Regular attendance at religious services increases the internalization of traditional values and norms, strengthens a sense of internal locus of control and discipline, and raises adolescents' expectations for higher academic achievement. In these ways, religious practice serves as a positive force that helps students stay on track in their academic pursuits (Marripedia, 2022).

These findings support various studies that highlight a positive correlation between religious practices, such as prayer, and academic performance. For instance, Horwitz (2021) found that adolescents with stronger religious commitments tend to earn better grades and complete more years of higher education. Additionally, spirituality has been shown to positively correlate with academic performance (Okunlola, Odukoya, Olowooke, 2021).

Other studies also confirm that religious activities, including prayer, contribute to academic success. Sullivan (2018) demonstrated that worship and learning have a reciprocal relationship. Widodo and Ardhyantama (2020) supported this by showing that prayer and learning offer effective, unique ways of solving problems and improving students' educational experiences. Abdullah (2020) found that students who engaged in weekly prayer activities displayed increased interest in learning and religious behavior. Lastly, Weikel (2019) concluded that spirituality, mediated by academic wellness, is a strong predictor of grade point average outcomes. These studies collectively underscore the positive impact of prayer and religious practices on students' academic success (as cited in Fabula, 2023).'

3) Academic Performance

Manish (2020) argued that academic achievement refers to the extent to which a student, teacher, or institution has reached their short or long-term educational objectives. Milestones such as earning a secondary school diploma or a bachelor's degree are indicators of academic success. While academic achievement is traditionally measured through exams or ongoing assessments, there remains a lack of consensus on the most effective ways to evaluate it or which aspects are most critical—whether procedural knowledge, such as skills, or declarative knowledge, such as factual information. Moreover, research has yielded inconclusive findings regarding the individual factors that predict academic performance. Elements such as test anxiety, religiosity, environment, motivation, and emotions must be taken into account when developing models of academic success.

Husaini and Shukor (2023) explored the various factors that influence students' academic performance. They noted that there is a significant lack of research dedicated to identifying these factors. Most studies focus on predictive methods for assessing academic performance. Despite this, numerous factors impact students' academic outcomes, and the authors of this study identified several of these, with an emphasis on the most crucial ones. According to their findings, the key factors influencing academic performance include low entry grades, family support, accommodation, gender, previous assessment grades, students' internal assessment grades, GPA, and participation in e-learning activities.

In contrast, a study by Albarico, Blas, Cruz, Enriquez, (2023) conducted at San Ildefonso National High School in San Ildefonso, Bulacan, identified several factors contributing to poor academic performance. These factors were categorized into personal conditions, study habits, home-related aspects, school-related aspects, and teacher-related factors.

It is evident that the factors affecting students' academic performance in state universities may vary significantly depending on individual life circumstances.

4) Relationship of Spiritual Practices and Academic Performance

Spirituality is closely linked to the sense of meaning and purpose in life, and to our sense of connectedness with others and the world around us. Students have reported that spirituality serves as a source of inspiration, driving them toward academic excellence. Many recognize that faith, religion, or belief in God plays a role in supporting their academic success. One way in which spirituality helps is by providing students with a clear sense of purpose in life, including their academic goals, which are seen as steps toward a better future (Wood & Hilton, 2012). Based on the principles of spirituality, it could be argued that spiritual practices serve as a guiding force for students, helping them achieve their academic objectives and set the foundation for a more promising future.

Several studies have explored the connection between spirituality, religious practices, and academic performance. Lehrer (2004) asserts that higher levels of religious observance and engagement lead to greater educational attainment.

Religious involvement enhances an individual's social capital through family and peer networks, which in turn fosters academic success. In a study of U.S. teenagers. Muller and Ellison (2001) found a positive influence of religious participation on key academic outcomes, such as obtaining a high school diploma. Similarly, in her study of women raised in conservative Protestant households, Lehrer (2004) found that those who attended religious services frequently during adolescence completed an additional year of schooling compared to their less observant peers.

The reinforcement of religious beliefs has been shown to improve students' academic achievement. Recent research suggests that students with higher levels of religiosity tend to have better academic scores, and as religious beliefs increase, so does academic performance (Sarchami, Rajaei, & Aalaei, 2020). A study by Gunckel (2016) explored how religion motivates students to excel academically. Gunckel argues that religion provides students with a sense of purpose and meaning, boosting their self-esteem and, consequently, their academic performance. These findings are echoed by further studies in the field (Govil, 2023).

In a study by Miles, Huberman, & Saldana (2019), it was found that students who attend religious schools tend to outperform their peers in non-religious colleges. Illana Horwitz, a professor at Tulane University, also supports these findings. In her article “What Do Students’ Religious Views Have to Do with Academic Performance and Attending College?” (Horwitz, 2022), she discovered that students who are religiously active had a 0.5 higher GPA than their non-religious peers. In another study, Horwitz (2022) cited research from the past 30 years showing a consistent positive relationship between religion and academic performance, affirming the longstanding connection between these two variables.

In the Philippines, a recent study by Lagura (2023) at Caraga State University found that while the relationship between spirituality and academic performance was not statistically significant, the results still indicated a positive correlation, rather than a negative one. This finding is consistent with the views of many scholars who have emphasized the positive connection between spirituality and academic success. For example, Flannery (2012) found a statistically significant positive relationship between spirituality and academic performance, while Wood & Hilton (2012) identified a similar relationship for African American male community college students. Jeynes (2020) found that prayer was associated with higher student outcomes, and that these effects were particularly pronounced in high-quality studies. Byfield (2008) also concluded that religion, particularly through church communities and faith in God, significantly contributed to the academic achievement of Black male students. Lee, Puig, & Clark (2007) discovered that religiosity in high school students was significantly linked to obtaining a bachelor’s degree, and Pong (2017) found a positive correlation between spiritual health and academic performance (as cited in Napone, 2024).

Despite differences in findings, depending on the scope and methodology of each study, the overall body of research supports the notion that spirituality and religious practices have impact on students’ academic performance. This study seeks to integrate various theories of spirituality and explore how the spiritual practices of students influence their academic outcomes in State Universities and Colleges (SUCs) on Samar Island. It aims to contribute to a deeper understanding of how spiritual practices and shared spiritual identity affect students' overall development and educational achievements.

D. Theoretical Framework

A second widely accepted, theory of faith and spiritual development was developed by Sharon Daloz Parks in two books: The Critical Years: Young Adults and the Search for Meaning, Faith, and Commitment (1986), and Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith (2000) (as cited in Evans, Kelley, Sikora, & Treiman, 2010). Parks base her theory on her firsthand experience working with students in higher education and religious settings throughout the course of her professional life (as cited in Evans et al., 2010). Much like James Fowler, Parks' theory is linked to Piaget, Erikson, and Kohlberg; however, she also utilized Carol Gilligan's theory, William Perry's theory, and Robert Kegan's theory to form a basis of her own theory.

Parks suggests that while Fowler's theory is important, and largely accurate, it is missing an essential time period of faith development: young adulthood (as cited in Evans et al., 2010). She stated that due to the fact that young adulthood is dominated by a quest to determine vocation, career path, and an overall sense of purpose and belonging, young adulthood is a pivotal time period for faith development. Due to this, Parks argued, Fowler's theory, while generally acceptable, is flawed (as cited in Evans et al., 2010).

Parks determined through her research that three forms of student development contribute to spiritual development. These three forms of development are as follows: cognition, dependent, and community (as cited in Evans et al., 2010). Cognition, dependent, and community then lead to four periods of faith development: adolescence or conventional, young adult, tested adult, and mature adult (as cited in Evans et al., 2010).

Parks' theory is very multi-faceted, and includes many working parts. However, one of the most compelling components of Parks' theory is that of the role that community plays in the spiritual growth and development of college and university students. She identifies five areas of community that are deemed essential components of development: conventional, diffuse, mentoring, self-selected, and open to the other. Each of these components is important, but Parks strongly stressed that the need for a mentoring community with young adults was very much a necessity in terms of overall spiritual development (as cited in Evans et al., 2010).

Parks (2005) argues that higher education institutions are uniquely qualified to be places of spiritual growth. Faculty and staff, in tandem with campus ministry organizations, have the ability to really assist students with their spiritual development (Parks, 2005). Mentoring communities and relationships, such as those that exist in higher education institutions, can be on the front lines of the spiritual development of college students.

1) Conceptual Framework

The conceptual framework described in Figure 1 illustrates the relationship between the independent and dependent variables, as well as the resulting output of the study. The framework shows that religious practices (independent variable) and academic performance (dependent variable) are key components of the research, and the study aims to explore the potential connection between these two variables.

The independent variable, religious practices, represents the activities and behaviors related to an individual's spiritual beliefs and practices. The underlying assumption is that religious practices may have an impact on various personal attributes, such as emotional well-being, motivation, and focus, which can indirectly affect academic performance. This variable acts as the input in the conceptual framework, which, in theory, could bring about changes or influence the outcome.

The dependent variable, academic performance, reflects the measurable outcomes of a student's educational achievements, often captured through grades, test scores, or overall academic success. Academic performance is a critical factor for this study because the researcher seeks to determine whether religious practices influence students' academic outcomes.

The line segment connecting religious practices and academic performance signifies that the researcher is investigating the potential relationship between these two variables. This connection implies that the researcher intends to explore whether engaging in religious practices correlates with better academic outcomes or whether students who actively participate in religious activities demonstrate higher academic performance compared to their peers. The study aims to establish if religious practices act as a factor that may positively or negatively influence academic achievements.

The broken line extending from the connection of religious practices and academic performance to the formulation of the values development instructional package signifies the practical output of the research. The formulation of the package suggests that, based on the findings of the study, an educational tool or resource will be developed. This package would be designed to assist students in aligning their religious practices with their academic work to enhance their performance.

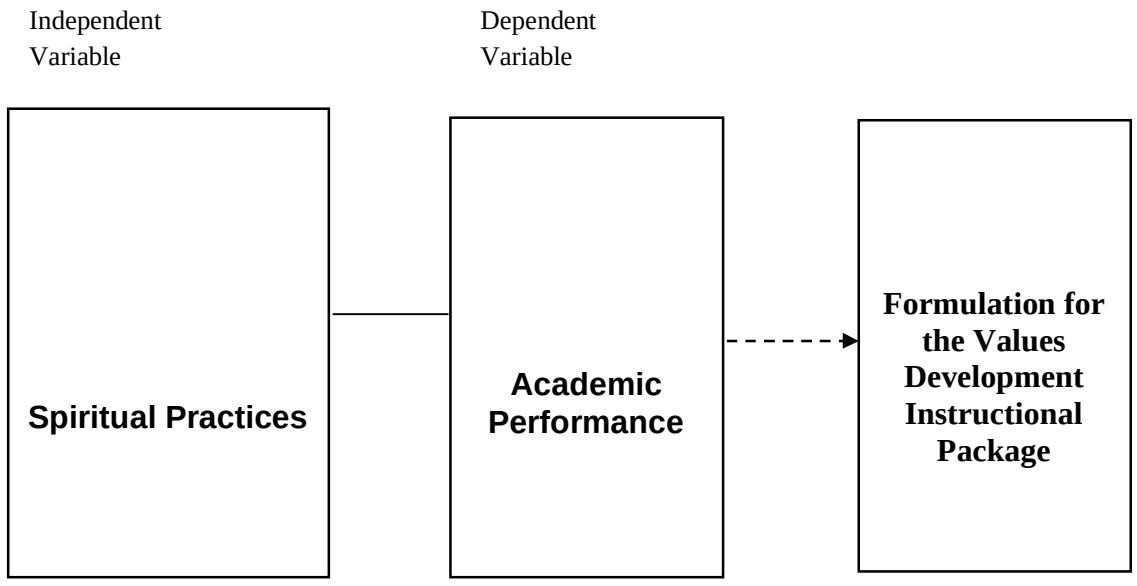


Figure 1. The research paradigm showing the relationship of the variables in the study.

2) Hypothesis of the study

There is no significant relationship between spiritual practices and the academic performance of the students in the State Universities.

II. MATERIALS AND METHODS

A. Research Design

This study utilized quantitative research design. Specifically, it employed a descriptive and correlational research design to evaluate the religious practices, and the academic performance of the students. It concentrated primarily on how the spiritual practices affect the academic performance of the students. A survey questionnaire was explicitly distributed and answered by the students who were randomly selected. The study included the main campuses of SUCs in Samar Island in particular ESSU, SSU, NWSSU and UEP.

Descriptive as a research design was deemed suitable as the study describes spiritual practices and its relation to the academic performance of the students. Further, it also used a quantitative design. This research design was deemed suitable as the study tallied, collected, and interpreted the relationship between the independent and dependent variables.

Another research design that was used was correlational design. A correlational research design investigates relationships between variables without the researcher controlling or manipulating any of them. A correlation reflects the strength and/or direction of the relationship between two (or more) variables. The direction of a correlation can be either positive or negative (Bhandari, 2023).

This research design was used to correlate the relationship between spiritual practices and academic performance of the students.

B. Respondents of the Study

The respondents of the study were the 2nd year to 4th Year students of the College of Education main campuses of SUCs in Samar Island. Below is the distribution of the number of students from the different state universities in Samar Island. Below is the distribution of respondents per school.

List. 1: The number of students' population of the selected universities

State Universities and Colleges (SUCs)	No. of Students	Sample Size	Percentage
ESSU	311	34	9.8
SSU	769	84	24.3
NWSSU	945	103	29.7
UEP	1,150	125	36.2
Total	3, 175	346	100%

This table shows the number of students population based on the identified universities. A total of 3, 175 students across the universities of Samar Island was considered in the study, distributed as follows: 311 (9.8%) from ESSU, 769 (24.3%) from SSU, 945 (29.7%) from NWSSU, and 1, 150 (36.2%) from UEP.

C. Research Instrument

The instrument for measuring the spiritual practices was developed and validated by Prof. Dr. med. Arndt Büssing, of University Witten/Herdecke, Germany through his research paper entitled ''Spiritual Practices (SpREUK-P) data sheet'', dated June 2015. This instrument was used with an explicit permission from Prof. Dr. med. Arndt Büssing via email.

D. Data Gathering Procedure

The researcher asked for the approval of the Presidents of SUCs to administer a survey questionnaire regarding the spiritual practices of the respondents. For the academic performance (GWA) of the students, the approval of the registrar was sought. In addition, the averages of the first quarter for the A.Y. 2023-2024 was recorded. The researcher distributed the survey questionnaires with the help of the faculty and staff of SUCs in the different settings. Retrieval was done right after the questionnaires were completed. For the selection of the respondents, proportionate random sampling was utilized. The instrument that was used was a survey checklist questionnaire. The results were gathered, tallied, and tabulated according to the items checked by the respondents. Data were subjected to statistical methods to achieve the desired objectives of this research.

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E. Measurement of Variables

To facilitate the analysis and to provide structure to the data so they can be measured in a systematic manner, the following codes and scales were used. For the spiritual practices related to the academic performance of the university students, the following codes were used for each of their respective categories.

Code	Range	Interpretation
3	2.51 – 3.00	Regularly practiced
2	1.51 – 2.50	Often practiced
1	0.51 – 1.50	Seldom practiced
0	0.00 – 0.50	Never practiced

To determine the academic performance of the students, the following scale was used:

GWA	Performance
1.0	Outstanding
1.1 – 1.5	Excellent
1.6 – 2.0	Very Good
2.1 – 2.5	Good
2.6 – 3.0	Fair

F. Analysis of Data

The data that were gathered from this study were tabulated, computed and applied an appropriate statistical tool.

Descriptive statistics employed univariate analysis through computations of frequencies, means, standard deviation, and percentages for statement of problems numbers 1, and 2.

Spearman Rho was used to assess the relationship between the spiritual practices and the academic performance of the students to answer the statement of problem number 3. The level of significance is set at .05 level of significance for rejecting and accepting the null hypotheses.

III.RESULTS AND DISCUSSION

The level of spiritual practices of the students in the state Universities was determined through the instrument developed and validated by Prof. Dr. med. Arndt Büssing, of University Witten/Herdecke, Germany in his research paper entitled ‘’Spiritual Practices (SpREUK-P) data sheet’’, dated June 2015.

SpREUK-P offers a quantifiable measurement of the level of an individual’s spiritual practices. There are 27 items in the questionnaire. Each item is scored on a 4-point scale (0 - never; 1 - seldom; 2 - often; 3 - regularly). The scores can be referred to a 100% level (transformed scale score), which reflect the degree of an engagement in the distinct forms of a spiritual/religious practice (“engagement scores”). Scores > 50% indicate higher engagement, while scores < 50 indicate rare engagement.

Due to the dearth of resources, 10-20 years’ studies were used as reference in justifying the data presented. The resources may seem to be outdated but the findings are still valid and significant in today’s generation. Many of the references were from other countries. In the country, there were limited resources found because of the relatively new nature of the case under investigation.

The level of spiritual practices of the students in the State universities

Data mining from the State Universities and Colleges (SUCs) in Samar Island particularly the four (4) main campuses to determine the level of spiritual practices of the randomly selected college of education students during the 1st semester of the Academic Year, 2023-2024.

Table 1 illustrates the spiritual practices related to the academic performance of the students of the college of education of SUCs in Samar Island, its mean, standard deviation, and interpretation.

Statement	Mean	sd	Interpretation
I privately pray (for myself, for others).	2.74	.536	Regularly practiced
I go to church /mosque / synagogue etc. (indicate what is appropriate).	1.98	.710	Often practiced
I make an effort for other people.	2.40	.602	Often practiced

I meditate (either Eastern or Western styles).	1.63	.852	Often practiced
I recite distinct (holy) texts.	1.64	.813	Often practiced
I read religious/spiritual books.	1.72	.786	Often practiced
I work on a mind-body discipline (i.e., yoga, qigong, mindfulness etc.).	1.46	.938	Seldom practiced
I perform distinct rituals (originated in other religious / spiritual traditions than mine).	0.93	.903	Seldom practiced
I turn to nature.	2.21	.796	Often practiced
I reflect upon the meaning of life.	2.61	.580	Regularly practiced
I try to get insight (also into myself).	2.58	.570	Regularly practiced
I work on my self-realization.	2.62	.578	Regularly practiced
I work on my spiritual development.	2.35	.639	Often practiced
I try to achieve a higher level of consciousness.	2.38	.653	Often practiced
I am aware in the way I treat the world around me.	2.57	.562	Regularly practiced
In my private area, religious symbols are important to me.	2.41	.812	Often practiced
I participate in religious events (i.e., religious congregations etc.)	1.99	.889	Often practiced
I belief in a (my) Guardian Angel.	2.55	.775	Regularly practiced
I help others.	2.60	.535	Regularly practiced
I consider the needs of others.	2.48	.581	Often practiced
My thoughts are with those in need.	2.34	.664	Often practiced
I do good.	2.41	.579	Often practiced
I feel connected with others.	2.25	.685	Often practiced
I work voluntary for others.	2.14	.707	Often practiced
I have a feeling of great gratitude.	2.50	.601	Often practiced
I have a feeling of wondering awe.	2.27	.644	Often practiced
I still have learned to experience and value beauty	2.65	.534	Regularly practiced
GRAND MEAN	2.238	.342	Often practiced

The grand mean was 2.238, which was interpreted as "Often practiced." This implied that the students of the College of Education in SUCs (State Universities and Colleges) on Samar Island often performed their spiritual practices through various actions that constituted their belief in God. The standard deviation was 0.342, indicating a higher level of consensus among the respondents. This suggested strong agreement from the respondents that spiritual practices were often practiced by university students in the SUCs of Samar Island.

The top three spiritual practices of the students were as follows: The first was "I privately pray," which had a mean of 2.74 and was interpreted as "Regularly practiced." Students in the College of Education in the state universities reportedly took time to pray privately during their spare time. It was important to note that private prayer was likely a daily routine for the students. This aligned with the Pew Research Center's U.S. survey (2016), which found that individuals who prayed daily and regularly attended religious services tended to be happier with their lives.

Private prayer was more convenient for students as a means of exercising their faith in God or a Supreme Being. Prayer acknowledged God’s presence, and Catholic students understood it as a way of recognizing God’s response (Cornelio, 2017). This finding implied that private prayer was an expression of the students’ willingness to be in communion with God. Furthermore, private prayer was still practiced by students in the state universities, contrary to Fabula's (2023) study, which indicated a decline in prayer practices among millennials and a rise in individuals with no religious affiliation.

University students found it easy to express their faith in God through private prayer. This suggested that private conversations with God were the most convenient means for students to express their faith.

Additionally, private prayer helped students overcome personal battles and challenges as they explored their ontological realities. Barbara (2021) affirmed that students continued to have inner experiences and concerns related to spiritual or ultimate matters. While many students had strong understandings of their realities supported by beliefs and practices, others struggled with unexpected changes in their ontological understandings. Despite these challenges, students' spiritual experiences evolved alongside their worldviews.

The second top spiritual practice was "I have learned to experience and value beauty," with a mean of 2.65, interpreted as "Regularly practiced." Students reportedly expressed and valued beauty, which revealed the wisdom of God, as noted by St. Augustine. This implied that the beauty of nature helped students express their faith and facilitated prayer.

The third top spiritual practice was "I work on self-realization," which had a mean of 2.62 and was also interpreted as "Regularly practiced." Students reportedly manifested their spirituality through self-realization, suggesting that knowing oneself helped them express their faith in God.

Conversely, the spiritual practices with the lowest ratings were as follows: The first was "I perform distinct rituals," which had a mean of 0.93 and was interpreted as "Seldom practiced." This indicated that performing distinct rituals was not popular among the students. The second was "I work on a mind-body connection," with a mean of 1.46, also interpreted as "Seldom practiced." Practices such as yoga and qigong were not widely observed among students. Although yoga and mindfulness interventions were becoming popular for improving psychological and physical well-being, yoga as an expression of prayer was not practiced by university students. Simbulan (2017) emphasized the positive impact of yoga-based interventions on reducing stress and preventing burnout among medical students, but this was not reflected in the current findings. Despite the evidence of yoga's positive effects on academic performance, as suggested by Tripathi et al. (2018), it remained an underrated practice among university students.

Lastly, "I meditate" had a mean of 1.63 and was interpreted as "Often practiced." Meditation, which involved silence, was reportedly challenging for students. They found it difficult to remain quiet and focus on prayer, potentially underestimating the value of meditation. Sarza et al. (2020) noted that mindfulness meditation increased productivity and reduced stress levels when consistently practiced, with improvements observed in measures such as the General Self-Efficacy Scale. Despite these benefits, students appeared to struggle with fully incorporating meditation into their spiritual practices.

In addition, it was implied that university students perhaps did not recognize the benefits of meditation in their academic performance. According to Vikas (2024), by developing a mindful approach to challenges, students could navigate stress and adversity with greater ease and optimism. This resilience not only enhanced their academic performance but also prepared them for future challenges beyond the school environment.

The university students from the College of Education found meditation difficult. This suggested that students were no longer comfortable with silence. Perhaps they were not fully aware of the importance of meditation in improving their academic performance. Studies showed that students who meditated regularly demonstrated better attention spans and were more capable of maintaining sustained focus during tasks. This improved concentration translated into better academic performance, as students were able to absorb and retain information more effectively (Vikas, 2024).

The study by Ali et al. (2019) revealed that the majority of teachers and students believed that religious practices and values had a positive impact on students' regularity and performance. Schools that incorporated religious education into their curriculum reported excellent results and a significant decrease in student dropout rates. Ali et al. (2019) also found that religious practices shaped habits such as regular school attendance and completing homework. This finding aligned with the study by Fagan (2010), which described habits like attending school regularly and dedicating more time to homework as correlating with improved academic performance. Fagan's study also emphasized that religious attendance strongly influenced academic success (as cited in Ali et al., 2019).

Similarly, Walker and Dixon (2002) found a positive correlation between spiritual beliefs, religious participation, and overall spirituality with students' grade point averages. Students with higher academic achievement consistently reported higher levels of spirituality. Phillips (2000) found similar results among African American college students, noting that higher levels of spirituality were associated with better adjustment to college life, which in turn correlated with higher academic success. Collectively, these studies indicated a strong relationship between spirituality and academic achievement.

In the Philippines, Filipino youth have remained deeply rooted in their Catholic traditions, often seeking a personal relationship with God. According to Cacho and del Castillo (2022), Filipino Christian youth believed that God's presence was evident through the care and kindness of family members and neighbors, with God serving as a source of hope.

It was, therefore, unsurprising that the four main campuses studied maintained their spiritual practices. The role of administrators proved crucial in shaping the spiritual compass of students. Hartley (2004) highlighted that institutional characteristic significantly influenced student development.

Referring to Pascarella and Terenzini (1991), Hartley noted that declines in religious values and practices were less pronounced at Protestant and Catholic institutions. Conversely, selective colleges and universities often saw greater-than-expected decreases in religious affiliation and practices. These findings underscored that institutional characteristics played a role in shaping students' religious preferences, values, and behaviors during their college years (as cited in Hartley, 2004).

A. The academic performance of the students in the State Universities

The academic performance of the student participants in this study was measured in terms of their General Weighted Average (GWA) from the 1st semester of the academic year 2023-2024. This GWA represents the most recent academic performance for a semester that concluded in May of 2023. The 1st semester of the academic year 2023-2024, spans from August to December 2023.

The grading system employed by the State Universities in Samar Island uses number grades in increments of 1 ranging from 1.0 (highest) to 3.0 (lowest passing grade). Notably, the GWA range is downward in scope. The 1.0 average is considered Outstanding. The range from 1.1-1.5 is considered Excellent. The range from 1.6 to 2.0 is considered Very Good. The range from 2.1 to 2.5 is considered Good. The range from 2.6 to 3.0 is considered Fair.

To determine the academic performance of the university students, the General Weighted Average (GWA) of the 1st semester of the academic year, 2023-2024, of the of the students were taken from the four (4) school registrars with the permission from the respondents. Date privacy law was strictly observed.

Table 2 Academic performance of the university students in ESSU, NWSSU, SSU and UEP Frequency

Frequency (n=346)	Percentage	Grade	Performance
0	0	1.0	Outstanding
25	7.23	1.1 – 1.5	Excellent
224	64.74	1.6 – 2.0	Very Good
57	16.47	2.1 – 2.5	Good
40	11.56	2.6 – 3.0	Fair
Average	100%	1.92	(Very Good)

This table shows the Academic Performance of the university students. No student from the 4 State University got the grade of 1.0 which is equivalent to Outstanding. There 25 students (7.23%) who got Excellent Performance whose GWA ranges from 1.1-1.5. there are 224 students (64.74%) who got Very Good Performance whose GWA ranges from 1.6 to 2.0. There are 57 students (16.47%) who got Good Performance whose GWA ranges from 2.1 to 2.5. And there are 40 students (11.56%) who got Fair Performance whose GWA ranges from 2.6 to 3.0. The overall GWA of the state university students across Samar Island is 1.92 which is equivalent to Very Good.

According to Husaini & Shukor (2023), the most significant factors that influence student academic performance are low entry grades, family support, accommodation, student gender, previous grade in assessments, students' internal assessment grades, GPA, and students' e-Learning activity.

The study of Brew, Nketiah, Koranten (2021) revealed that truancy affects academic performance drastically and sometimes even leads to school dropout. Also, the study finds out that other factors such as students' parents' levels of education and income, textbooks availability and accessibility, libraries, practical laboratory, meals provision and teachers have tremendous effects on the academic performance of students at school. Students who are above average academically, positively exposed to these factors are likely to perform better as compared to those who are less exposed to these factors

In the Philippines, according to Albarico and Enriquez (2023), students slightly agree on the following factors that affect their poor academic performance such as personal condition, home-related aspects, and school-related aspects. Meanwhile, they disagree that study habits and teachers-related aspects are considered factors affecting their poor academic performance.

Overall, students have several challenges in their academic performance that they try to address. But, the most unexplored factor is the spiritual dimension of students.

Relationship between the level of spiritual practices and academic performance of university students

To evaluate the significance of the relationship between spiritual practices and academic performance, the Pearson Correlation test was employed.

As Mukaka (2012) explained, correlation analysis determines both the strength and direction of the relationship between variables. The correlation coefficient (r) quantifies the strength and direction of this relationship on a scale ranging from -1.0 to +1.0. A negative value of r indicates an inverse relationship, where an increase in one variable corresponds to a decrease in the other. Conversely, a positive r signifies a direct relationship, where both variables move in the same direction. The strength of the relationship is determined by the absolute value of rr; the closer the absolute value of rrr is to -1.0 or +1.0, the stronger the relationship. In contrast, values closer to 0 indicate a weaker relationship. The significance of the relationship is assessed by comparing the p-value to the predefined significance level (α\alphaα). A p-value lower than α\alphaα indicates a statistically significant relationship between the variables.

In this study, the Pearson Correlation test was applied to analyze the data, ensuring a rigorous assessment of the relationship between spiritual practices and academic performance. This method provided insights into both the strength and statistical significance of the observed correlation.

Table 3. Test on significant relationship of the spiritual practices to the academic performance of university students

Average spiritual practices	Average Academic performance	r-value	p-value	Interpretation
Mean = 2.238	1.92 (Very Good)	.290	.043	Significant

Level of significance is set at 0.05

This table presents the relationship between spiritual practices, as measured by SpREUK-P, and academic performance, measured by the General Weighted Average (GWA). The correlation coefficient (r) indicated the strength and direction of this relationship, while the p-value determined its statistical significance. When the p-value was less than 0.05, the null hypothesis was rejected, indicating a significant relationship.

The table highlighted the association between the average spiritual practices, which had a mean of 2.238, and the average academic performance, reflected by a GWA of 1.92, equivalent to "very good." The computed r-value of 0.290 indicated a moderate linear association between the two variables. The p-value of 0.043 was lower than the significance level of 0.05, confirming the significance of the relationship. Therefore, the null hypothesis was rejected, and it was concluded that the spiritual practices of students in the four universities were significantly and positively correlated with their academic performance.

This study underscored the importance of adopting a holistic and multidisciplinary approach to education. Spiritual development played a critical role in shaping student outcomes. As Zhang and Wu (2016) noted, human beings were inherently spiritual, and faith should have been acknowledged as a vital component of education. Educators were instrumental in fostering students' integral development, serving as mentors who guided learners to embrace faith as part of their personal and academic growth. Van der Walt (2017) emphasized that educators needed to model a faith-based worldview, inspiring students to integrate such perspectives into their own lives. Moreover, this study corroborated earlier findings about the impact of religious practices and values on students' regularity and homework habits, which related to Fagan's (2010) observations. Fagan described how habits such as consistent school attendance and dedicating more time to homework were strongly associated with good academic performance. Religious practices shaped these habits effectively. Schools that provided religious education were reported to yield excellent academic results and high grades. This finding was consistent with Fagan's assertion that religious attendance had a strong association with academic success. One study cited by Ali, Rathore, and Siddique (2019) revealed that students who participated in weekly religious activities achieved GPAs 14.4% higher than those who did not attend any religious activities. These findings collectively demonstrated the profound role of spiritual and religious practices in fostering academic resilience and success.

Education should not have been limited to social, emotional, physical, or intellectual dimensions. To develop outstanding academic achievers, schools needed to nurture students' faith and spirituality. As Fabula (2024) asserted, cultivating a healthy spiritual life was essential for shaping intellectually capable and morally responsible citizens. This aligned with prior research, such as that of Fukofuka (2007), which demonstrated that students engaged in spiritual activities tended to perform better academically.

Holland (2014) investigated the relationship between academic engagement, religiosity, and spirituality among African American urban youth. His findings suggested that religious and spiritual beliefs and practices offered essential support to their academic efforts. Additionally, research on African-American and European-American students further confirmed a correlation between spiritual beliefs, religious participation, and achievement motivation (Heydari, Janghorban, & Akbarzadeh, 2020).

Lastly, according to Ali, Rathore, and Siddique (2019), majority of the teachers and students believe that religious practices and values have impact on students' regularity Schools which give their students religious education show excellent result and there is a significant decrease in dropout rates of their students.

IV. PROPOSED VALUES DEVELOPMENT INSTRUCTIONAL PACKAGE

This proposed values development instructional package is composed of 4 modules that incorporates the findings of this study in the different SUCs in Samar Island.

A. Context

Students in the State Universities are experiencing spiritual crisis. Thus, some of them have low academic performance. The findings of the study revealed that spiritual practices are related to the academic performance of the students. The more spiritual activities and practices that students are involved the higher their academic performance is.

As educators, we strive to improve the academic performance of the students through spiritual practice/activities, offering them quality and holistic educational program. Results on the test on significant relationship of the spiritual practices to the academic performance of university students revealed the positive relationship of these two variables (spiritual practices and academic performance).

The challenge now is to activate and enhance the spiritual activities in the state universities through the help of campus ministry. For this reason, the researcher crafted proposed Values Development Instructional Package. This is a customized proposed values development instructional package for all the students in the state universities.

This program patterns the MODULE of United States Conference of Catholic Bishops (2020) ON CARE FOR OUR COMMON HOME.

B. Objectives

Specifically, this proposed values development instruction package intends to help the Administrators in:

1) Empowering the campus ministry to organize spiritual practices/activities for all students in the university;
2) promoting spiritual environment conducive for spiritual growth of the students;
3) encouraging teachers/professors to support the spiritual activities of the students; and
4) encouraging students to value and appreciate spiritual practices and activities in the state university so as to improve in their academic performance.

1) Module 1: Personal/Private Prayer

ROOM SET-UP

Arrange the chairs in a circle and set up a prayer space with an open Bible on a low table in the center of the circle.

Open the Bible to gospels.

MEETING OUTLINE

I. Introductions – 5 minutes

Invite everyone to briefly introduce himself or herself, and to share why he or she came. Keep the introductions brief.

II. Opening Prayer & Introductory Reflections – 5 minutes

Invite everyone to place herself or himself in the presence of God.

Reader: Read the gospel verses (Mk 1:35-37, Lk 5:15-16, Lk 6:12-13)

Very early the next morning, long before daylight, Jesus got up and left the house. He went out of town to a lonely place, where he prayed. But Simon and his companions went out searching for him, and when they found him, they said, "Everyone is looking for you." (Mark 1:35–37)

The news about Jesus spread all the more widely, and crowds of people came to hear him and be healed from their diseases. But he would go away to lonely places, where he prayed. (Luke 5:15–16)

At that time Jesus went up a hill to pray and spent the whole night there praying to God. When day came, he called his disciples to him and chose twelve of them. (Luke 6:12–13)

Pause for silent reflection on the Word of God for about 20 seconds.
Leader: Together, we now pray to God.

All:
Dear Jesus, I pray for you and everyone in heaven, I hope that they are just as happy as I am.
I pray that one day we can all get along and be happy together.
I pray for people that are not as kind that they become closer to you and everyone around them.
I pray for people that have less or nothing that they can still be happy even though they don't have what they need.
I'm thankful for what I have and what I will receive in the future.
I thank you for the people in my life, the things that I have, love that I give and receive, and giving me the chance to love and forgive one another.
I thank you for my health, so I can live to be a better person everyday, I thank you for my legs, so I can walk on your beautiful earth, I thank you for my eyes, so I can see the beautiful things in life, and I thank you for letting me be me.
Please bless those in need and bless those that are suffering, that they can be healed by death or medicine.
You are our leader, our savior. our God. You sacrificed your life for us and asked for nothing in return
Amen

III. Background Information – 5 minutes
Welcome everyone and remind them that the purpose of the gathering is to reflect our personal relationship with God and to deepen our personal prayer to Him who is our Creator.
The title is Personal Prayer. This prayer reminds us that we have a God who takes care of us. It also reminds us that we are His creatures. Therefore, we have to strengthen our bond with Him through our prayer.
Every one of us has an idea of what prayer is. Let us listen to two Saints on how they see it. St Therese of Lisieux describes prayer with her characteristic simplicity, limpidity and depth: "For me, prayer is a surge of the heart; it is a simple look turned toward heaven; it is a cry of recognition and of love, embracing both trial and joy" (Manuscripts autobiographiques,C 25r).
St John Damascene is even more brief: "Prayer is the raising of one's mind and heart to God or the requesting of good things from God" (De Fide orth. 3, 24: PG 94, 1089C, quoted in Catechism of the Catholic Church, n. 2559).
The person who prays strives to be in communication with God, principally to adore him, to praise him, to thank him for his gifts, to make reparation for our offences, and to ask for our various needs, both spiritual and temporal. So the Catechism of the Catholic Church sees prayer as "a vital and personal relationship with the living and true God" (CCC, n. 2558).

IV. Discussion – 30 minutes
The importance of personal prayer
Personal prayer is important in the promotion of our living relationship as children of God with our Father who is goodness itself, with Jesus Christ his Son and our Redeemer, and with the Holy Spirit our Sanctifier. A life of prayer is the habit of being in the presence of the thrice-holy God and in communion with him (cf. CCC, n. 2565).
Personal prayer promotes and improves our participation in liturgical and community prayers. If heart and mind are to be properly engaged in these two forms of prayer, then personal prayer is very useful to help us internalize and make our own the liturgical and communal texts and rites. If this attention is not paid, these prayers for that one individual will be in danger of approaching words ritually recited, but not coming from the heart. The liturgical books themselves advise that there be moments of silence before and even within liturgical acts, to help the participants to engage in silent meditation and personal prayer. Examples are before the Collect, after the Readings and the Homily and especially after Holy Communion (cf. General Instr. on the Roman Missal: 56, 66, 88, 127, 136; cf. Sacrosanctum Concilium, n.30; Redemptionis Sacramentum,n. 39).
In the Old Testament the Lord, through the prophet Isaiah, warned the chosen people about the danger of ritualism, the danger of reciting official prayers when their hearts are not in union with the words: "This people draws near with words only and honours me with their lips alone, though their hearts are far from me, and their reverence for me has become routine observance of the precepts of men" (Is 29:13) .
Personal prayer helps to make our religion more genuine, more personal, more deeply rooted. It favours our union with God. It comes to our aid in the little pinpricks of daily life as well as in temptations and trials which can never be totally excluded during our earthly pilgrimage.

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Provide some guidelines for the discussion. Remind the participants that the purpose of the discussion is to explore our faith and how we are to live it out in the world, not to debate with one another. Some groups find it helpful to use the "mutual invitation" method to move the sharing along. Each participant shares his or her reflections to a question, and then invites another person who has not shared to do so. Be sure that everyone has an opportunity to respond to each question.

To help create a positive space for faith sharing, ask the participants to observe these simple guidelines:

- Listen carefully.
- Use "I" statements. (Take responsibility for what you express. Do not speak for "them.")
- Help all to participate. (Do not dominate.)
- Be respectful and charitable at all times.

V. Follow up Actions – 10 minutes

Review the handout on "Personal Prayer." Invite members of the group to discuss and share ways they can act on what they have learned as students and family members.

- Brainstorm what lifestyle changes you can make as a student to improve your spiritual life.
- Join religious group to practice spiritual exercise.
- As a student, develop the habit of prayer.

Closing Prayer – 5 minutes

Prayer Leader: Let us close by offering intentions based on today's reflections and conversation. In a moment, I will start us off with a couple of examples. I invite you to then add your own. After each intention, we will respond, "Lord, hear our prayer."

We pray for the gift of awe and wonder, that we may recognize God's creation as gift, let us pray to the Lord

We pray for God's help to work together to protect our common home, let us pray to the Lord…

After participants are done offering intentions, conclude with the following prayer.

Loving Father, thank you that you are my creator, you know me better than anyone else. Help me to use the mind you have given me to learn and study effectively. May I learn with humility and grace. May I grow in wisdom as well as knowledge.

Let me live a life of integrity in everything I do. May I grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To you be glory, both now and forever. In the name of the Father, the Son and the Holy Spirit, Amen.

Dismissal or Fellowship

Thank the participants for sharing their reflections and wish them safe travel home. Or, you may wish to invite participants to share in refreshments and fellowship after the session. Some groups may want to close with sharing the sign of peace.

2) Module 2: The Beauty Of Nature (Laudato Si)

ROOM SET-UP Arrange the chairs in a circle and set up a prayer space with an open Bible on a low table in the center of the circle. Open the Bible to Genesis 1.

MEETING OUTLINE

I. Introductions – 5 minutes

Invite everyone to briefly introduce himself or herself, and to share why he or she came. Keep the introductions brief.

II. Opening Prayer & Introductory Reflections – 5 minutes

Invite everyone to place herself or himself in the presence of God

Reader: Read the Story of Creation in Genesis 1:1 – 2:3.

Pause for silent reflection on the Word of God for about 20 seconds.

Leader: Together, we now pray the Canticle of the Creatures, from St. Francis of Assisi.

All:

Praised be you, my Lord, with all your creatures,
especially Sir Brother Sun,
who is the day and through whom you give us light.
And he is beautiful and radiant with great splendor;
and bears a likeness of you, Most High.

Praised be you, my Lord, through Sister Moon and the stars,
in heaven you formed them clear and precious and beautiful.

Praised be you, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather
through whom you give sustenance to your creatures.

Praised be you, my Lord, through Sister Water,
who is very useful and humble and precious and chaste.
Praised be you, my Lord, through Brother Fire,
through whom you light the night,
and he is beautiful and playful and robust and strong.

III. Background Information – 5 minutes

Welcome everyone and remind them that the purpose of the gathering is to reflect in faith on Pope Francis' encyclical, Laudato Si'. The title is taken from the first line of the encyclical, "Laudato Si', mi Signore," or "Praise be to you, my Lord." In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.

An "encyclical" is a letter that is a teaching document by the Holy Father. A "social encyclical" applies the consistent, traditional moral teachings of the Church to the social and economic challenges of the current day. Use the "Social Encyclical Primer" handout to provide additional background information on social encyclicals, including a list of previous social encyclicals and the themes they addressed.

IV. Discussion – 30 minutes

Provide some guidelines for the discussion. Remind the participants that the purpose of the discussion is to explore our faith and how we are to live it out in the world, not to debate with one another. Some groups find it helpful to use the "mutual invitation" method to move the sharing along. Each participant shares his or her reflections to a question, and then invites another person who has not shared to do so. Be sure that everyone has an opportunity to respond to each question.

To help create a positive space for faith sharing, ask the participants to observe these simple guidelines:

- Listen carefully.
- Use "I" statements. (Take responsibility for what you express. Do not speak for "them.")
- Help all to participate. (Do not dominate.)
- Stay on the topic and stay focused on Pope Francis' message.
- Be respectful and charitable at all times.

OUR COMMON HOME

"I urgently appeal . . . for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all." (no. 14)

"The climate is a common good, belonging to all and meant for all." (no. 23)

"The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change." (no. 13)

Questions

1. Pope Francis calls for dialogue that includes "everyone." Who should be included in the conversation who may currently not be? With whom are Catholics called to dialogue about the future of our common home?
2. The climate belongs to all and is meant for all, yet a disproportionate amount of the earth's resources are consumed by the United States and other wealthy countries. What does Pope Francis propose must happen in order to address this?

A MORAL AND SPIRITUAL ISSUE

"The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God." (no. 86)

"Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone." (no. 93)
"Disregard for the duty to cultivate and maintain a proper relationship with my neighbor, for whose care and custody I am responsible, ruins my relationship with my own self, with others, with God and with the earth. When all these relationships are neglected, when justice no longer dwells in the land, the Bible tells us that life itself is endangered." (no. 70)

Questions
1. What does nature teach us about the Creator? Has your own experience of the created world helped you to pray or communicate with God?
2. When we fail to care for creation, what impact does this have on our relationship with ourselves, others, God and the earth?
3. Reflecting on the Creation Story in Genesis 1:1-2:3, as well as other Scriptural passages that Pope Francis mentions in Chapter 1 of Laudato Si', how does Scripture call us to care for God's creation?
4. Pope Francis addressed his encyclical to "all people" (no. 3). Why do you think he did this?

V. Follow up Actions – 10 minutes
Invite members of the group to discuss and share ways they can act on what they have learned as family members, workers, owners, consumers, and voters.
 Brainstorm what lifestyle changes you can make as an individual or family to reduce your own consumption in order to better protect God's creation.
 Join the campus ministry to advocate for spiritual activities
 As a family, parish, school, or other community, take the St. Francis Pledge (CatholicClimateCovenant.org) to care for creation and persons in poverty.

Closing Prayer – 5 minutes
Prayer Leader: Let us close by offering intentions based on today's reflections and conversation. In a moment, I will start us off with a couple of examples. I invite you to then add your own. After each intention, we will respond, "Lord, hear our prayer."
 We pray for the gift of awe and wonder, that we may recognize God's creation as gift, let us pray to the Lord
We pray for God's help to work together to protect our common home, let us pray to the Lord…
After participants are done offering intentions, conclude with the following prayer from Laudato Si'.

A Christian prayer in union with creation
Father, we praise you with all your creatures.
They came forth from your all-powerful hand;
they are yours, filled with your presence and your
tender love.

Praise be to you!
Son of God, Jesus,
through you all things were made.
You were formed in the womb of Mary our Mother,
you became part of this earth,
and you gazed upon this world with human eyes.
Today you are alive in every creature
in your risen glory.

Praise be to you!
Holy Spirit, by your light
you guide this world towards the Father's love
and accompany creation as it groans in travail.
You also dwell in our hearts
and you inspire us to do what is good.

Praise be to you!
Triune Lord, wondrous community of infinite love,
teach us to contemplate you
in the beauty of the universe,
for all things speak of you.

Awaken our praise and thankfulness
for every being that you have made.
Give us the grace to feel profoundly joined
to everything that is.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight.

Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the
weak, and care for this world in which we live.
The poor and the earth are crying out.

O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

Dismissal or Fellowship
Thank the participants for sharing their reflections and wish them safe travel home. Or, you may wish to invite participants to share in refreshments and fellowship after the session. Some groups may want to close with sharing the sign of peace. If there will be future sessions, be sure to announce details about the next meeting

3) Module 3: Meditation
ROOM SET-UP
Arrange the chairs in a circle and set up a prayer space with an open Bible on a low table in the center of the circle.
Open the Bible to Old Testament verses.

MEETING OUTLINE
I. Introductions – 5 minutes
Invite everyone to briefly introduce himself or herself, and to share why he or she came. Keep the introductions brief.

II. Opening Prayer & Introductory Reflections – 5 minutes
Invite everyone to place herself or himself in the presence of God.
Reader: Read the bible verses (Js 1:8, Ps, 1914, Ps 1:2, Ps 40:8)

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Joshua 1:8
This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

Psalm 19:14
Let the words of my mouth and the meditation of my heart be acceptable to you, O Lord, my rock and my redeemer.

Psalm 1:2
But his delight is in the law of the Lord, And in His law he meditates day and night.

Psalm 40:8
Verse Concepts I delight to do Your will, O my God; Your Law is within my heart."
Pause for silent reflection on the Word of God for about 20 seconds.
Leader: Together, we now pray to God.

All:
Dear God,
I need your peace now.
Silence my thoughts of confusion.
Silence my thoughts of anxiety.
Silence my thoughts of grief or despair.
Silence my thoughts of hurt or anger.
When there is chaos and turmoil surrounding me, shelter and protect me with your peace and loving, powerful presence.
As I take this time to stop and pray, fill me with your peaceful presence.
With each breath I take, I breathe in your peace that surpasses all understanding.
Help me to focus on peace instead of unrest.
I surrender my unrest to you so that I may receive peace.
Help me to be a spark that ignites peace in others.
Amen

III. Background Information – 5 minutes
Welcome everyone and remind them that the purpose of the gathering is to reflect the importance of meditation.
The title is Meditation. This spiritual exercise reminds us that we need a quiet place in order to be with God alone. We put ourselves in a quiet place both in and outside of our selves.
Christian meditation is a method of prayer to help us set our eyes on God in silence and grow closer to Him with gratitude and love.
Meditation is above all a quest …To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart and we are able to discern them. It is a question of acting truthfully in order to come into the light: "Lord, what do you want me to do?"
Meditation has been a part of the Christian tradition since its origin. We can also recall countless moments in the Old Testament in which the faithful spent time in silent, intentional prayer to grow closer to God. For example, think about Moses at Mount Sinai, where God appeared in the burning bush.
The Psalms also mention meditation close to 20 times and emphasize resting in God's presence. This book has some of the best meditations for Christians to pray with God. Consider David's Psalm 139 as an example.
The Old Testament is rich with written meditations for Christians, but we can also meditate on the life of Christ in the New Testament. We don't have to use Scripture directly when praying, but it should certainly be the source of our prayer.
When we look at the life of Christ, there are several moments in which he set off alone to rest with the Lord in silence. The most prominent example was at the beginning of Christ's ministry: the 40 days in the desert. While the devil tempted him, Jesus relied on God for strength. We know Christ prayed, and he continued to meditate on the truth he knew.
In our own prayer and meditation time, we, too, learn to rely on God. When we set time aside to go out alone into the wilderness or be in silence, we open ourselves to meet God in prayer. It is in this space and time that meditation can help us grow closer to God.

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Through this type of prayer, we discover who we are, what God desires for us, and continually discover just how mysterious and incredible God is.

IV. Discussion – 30 minutes

The steps of Lectio Divina

Lectio Divina is a contemplative way of reading the Bible. It dates back to the early centuries of the Christian Church and was established as a monastic practice by Benedict in the 6th century. It is a way of praying the Scriptures that leads us deeper into God's word. We slow down. We read a short passage more than once. We chew it over slowly and carefully. We savor it. Scripture begins to speak to us in a new way. It speaks to us personally and aids that union we have with God through Christ.

Use the Lectio Divina experience to guide you into a prayer reflection on a Bible passage and imagining how you will live the passage in your daily life. Select a Scripture passage that you would like to reflect upon and pray with. This may be a story from the Old Testament, a Psalm, a passage from the Prophets, a Gospel story or parable, or a passage from one of Paul's letters. You can also select the Gospel reading from Sunday worship.

1. Read: Read the Scripture passage slowly and purposefully.

Reflect on it silently for a few minutes to pray with it and to ponder what it might be saying. The first time, just get a feel for the passage. When you read the passage a second time, note the word or phrase to which your attention is being drawn. It is God drawing your attention to this word or phrase. The divine has a special message just for you in this moment. If nothing stood out to you, read the passage a third time. Sometimes a word stands out as clear as a bell while at other times the experience may be more subtle.

2. Meditate: Read it a second time followed by a few minutes of silence. Discover a word or two from the passage that is echoing in your heart or stands out for you in any way. How is God speaking to you through this word or phrase? Is there an invitation? Is there a call? Does a memory surface? What image comes to mind? What feelings are evoked? Take your time and allow God to speak to you in the depths of your soul. Notice that God is speaking to you personally about your life right now.

3. Pray: Prayer is your response to God's word. It begins your dialogue with God that comes from your heart. Formulate a prayer, as a response to God. What do you want to say to the Lord in response to the Word spoken to you? Enter into this loving conversation with God.

4. Act: Rest in God's presence and receive His transforming embrace. Sit still with God, realizing that in this deep and profound relationship, words are not necessary. Be content and at peace with a wordless, quiet rest in God, which brings joy to the heart. Remember that contemplation is not your action or doing, rather it is allowing God to act in you. Reflect on how God is challenging you through this Scripture passage. What is God call me to do? What is the next step you need to take?

To help create a positive space for faith sharing, ask the participants to observe these simple guidelines:

- Listen carefully.
- Use "I" statements. (Take responsibility for what you express. Do not speak for "them.")
- Help all to participate. (Do not dominate.)
- Be respectful and charitable at all times.

V. Follow up Actions – 10 minutes

Review the handout on "Meditation." Invite members of the group to discuss and share ways they can act on what they have learned (insights) as students and family members.

- Brainstorm what lifestyle changes you can make as a student to improve your spiritual life.
- Join religious group to practice spiritual exercise.
- Meditate everyday at least for 15 minutes
- As a student, develop the habit of prayer especially meditation.

Closing Prayer – 5 minutes
Prayer Leader: Let us close by offering intentions based on today's reflections and conversation. In a moment, I will start us off with a couple of examples. I invite you to then add your own. After each intention, we will respond, "Lord, hear our prayer."
We pray for the gift of life, family and friends, that we may recognize God's creation as gift, let us pray to the Lord
We pray for God's help to respect life, family and friends, let us pray to the
Lord…
After participants are done offering intentions, conclude with the following prayer

Nothing is more practical
than finding God,
than falling in Love
in a quite absolute, final way.
What you are in love with,
what seizes your imagination,
will affect everything.
It will decide
what will get you out of bed in the morning,
what you do with your evenings,
how you spend your weekends,
what you read, whom you know,
what breaks your heart,
and what amazes you with joy and gratitude.
Fall in Love, stay in love,
and it will decide everything.

Dismissal or Fellowship
Thank the participants for sharing their reflections and wish them safe travel home. Or, you may wish to invite participants to share in refreshments and fellowship after the session. Some groups may want to close with sharing the sign of peace.

4) Module 4: Yoga (Distinct Ritual)
ROOM SET-UP
Ask the students to bring their own mat for the yoga meditation exercise. This is a prayer of the body.
Prepare the place for yoga prayer.

MEETING OUTLINE

I. Introductions – 5 minutes
Invite everyone to briefly introduce himself or herself, and to share why he or she came. Keep the introductions brief.
A short guide for the yoga practice.
1. Where to Practice
Find a place where you are least likely to be disturbed. It can be your room, garden or beach – indoors or outdoors, wherever there is an even, flat surface.

2. Eating and Drinking
Never practice directly after eating. Yoga should be done on empty stomach. Therefore, allow at least 1 hour after a snack and 2-3 hours after a heavy meal before you begin your practice.

3. Before you Start
If you have a medical condition you should consult you medical or health specialist before embarking on this yoga program. It also applies to pregnant women and children below 12 years old.

4. When to Practice
Put aside a specific time in your day to enjoy your Yoga practice. Dawn and dusk are considered the best time of the day to practice Yoga, as the rising and setting of the sun charge our body with special energy. However, if these times are impossible for you, find another time of the day that works best for you and practice consistently.

5. What to Wear
Wear comfortable, light, loose clothing. Your clothes should not restrict your movements. Remove your jewelry and watch. Yoga is practice with bare feet.

6. What you Need
Get a special Yoga Mat for yourself. It provides padding as well as a non-slip surface to practice on, and makes your practice easier and safer. If you want, you can play relaxing, soothing music in the background – just make sure it is not too loud.

7. How to Practice
Perform all the postures slowly and with control. You are not in competition with anyone, not even yourself. You'll progress faster when you take things slowly. Concentrate on your breathing, feel the air slowly flowing through your body, relaxing and energizing.
Relax. Let go of any unnecessary tension, stress or negative thoughts
Start every session with the warm-up. It is essential to avoid injuries.

Don't expect instant result. Yoga is a not a quick fix for your weight problems. Patience is a key to unlocking the long-term benefits of Yoga.

Have Fun! The best way to get results with your Yoga practice is to enjoy it. Feeling happy while practicing Yoga puts the mind and body into a positive state.
Most importantly, listen to and respect your body. Never force any movement. Let your body lead you, it is your greatest teacher!

II. Opening Prayer & Introductory Reflections – 5 minutes
Invite everyone to place herself or himself in the presence of God.
Reader: Read the brief history of yoga
Yoga for a common person contains the practices of Yama, Niyama, Asana, Pranayama, Pratyahara, Kriya and Meditation, which are helpful to keep oneself physically fit, mentally alert and emotionally balanced. This ultimately prepares ground for the spiritual development of an individual.
- The main emphasis of the present yoga curriculum for school-going students is to develop their physical fitness, mental development and emotional stability.

WHAT IS YOGA?
- The word 'YOGA' is derived from Sanskrit root 'Yuj' which means 'to Join' or 'to Unite'. **Yoga typically means "Union" between the mind, body and spirit. As the name suggests, the ultimate aim of practicing yoga is to create a balance between the body, the mind the to attain self-enlightenment.
Yoga helps in controlling an individual's mind, body, and soul. It brings together physical and mental disciplines to achieve a peaceful body and mind, helps manage stress and anxiety, and keeps you relaxed. It also helps in increasing flexibility, muscle strength, and body tone. It improves respiration, energy, and vitality.

**Practicing yoga might seem like just stretching, but it can do much more for your body from the way you feel, look, and move. Regular practice of yoga can help lose weight, relieve stress, improve immunity, and maintain a healthier lifestyle.

Pause for silent reflection on the Word of God for about 20 seconds.

Leader: Together, we now pray to God.

All:
Om, may that protect us, the teacher and the student
May that cause both to enjoy the Bliss of Liberation
May both exert to find out the meaning of the scriptures
May our learning be brilliant
May we never quarrel with each other
Om, peace, Peace, Peace.

III. Background Information – 5 minutes
Welcome everyone and remind them that the purpose of the gathering is to practice yoga as a body-prayer.
YOGA PHILOSPHY
Patanjali's Ashtanga Yoga
Ashtanga Yoga (Ashta – 8, Anga – Limb) **Eight Limbs of Yoga
- Is the path to enlightenment that offers guidelines for a peaceful, meaningful and purposeful life.
o The first two limbs that Patanjali describes are the fundamental ethical precepts called Yamas and the Niyamas. These can also be looked at as Universal Morality and personal observances.
o The Yamas and Niyamas are the suggestions given on how we should deal with people around us and or attitude toward ourselves.
**The attitude that we have towards things and other people is Yama. How we relate inwardly is Niyama. Both are mostly concerned with how we use our energy in relationship to others and ourselves.

IV. Discussion – 30 minutes
YAMAS – (Self-restraint, Moral Discipline)
The Yamas are five ethical precepts that outline a code of conduct that should be observed when interacting with the world around us. They offer guidance on how to act toward others.
**Code of Conduct (is a set of rules outlining the norms, rules and responsibilities or proper practices of an individual)
**Yamas are ethical standards relating to the Golden Rule "Do not impose on others what you do not wish for yourself"
Yamas are broken down into Five "wise characteristics".
a. Ahimsa (Non-Violence) – the first Yama, can be interpreted as Non-Violence, but not just physical violence. This means doing everything through the eyes of love and compassion. We practice non-violence through our thoughts, words, and actions.
**Compassion for all living things. The word Ahimsa literally mean not to Injure or show cruelty to any creature or any person. Ahimsa is, however, more than just lack of violence as adapted in Yoga. It means kindness, friendliness, thoughtful consideration of other people and things.
** It also has to do with our duties and responsibilities too. Ahimsa implies that in every situation we should adopt a considerate attitude and do not harm.

b. Satya (Truthfulness) – Commitment to truthfulness, Satya means "To speak the truth". This means not telling lies and is very good for our spiritual path. Speak the truth and come from a place of honesty.
**Yet, it is not always desirable to speak the truth in all occasions, for it could harm someone unnecessarily. White Lies – a lie that is told just to avoid hurting another person.
**We have to consider what we say, how we say it and what way it could affect others.

c. Asteya – The third Yama is Asteya, which means Non-Stealing.
Steya means "to steal"; while Asteya is to take nothing that does not belong to us.
**This covers all manners of stealing, not just the things we can hold in our hands. Example, wrongfully winning a race or coming top in the class falls under stealing.
** Another, if we are in situation where someone entrust to us, we do not take advantage of him or her. Non-stealing includes not only taking what belongs to another without permission, but also using something for a different purpose to what intended, or beyond the time permitted by its owner.
*The practice of Asteya implies not taking anything that has not been freely given.

d. Brahmacharya (Celibacy) - Brahmacharya in Buddhism, strictly, the practice of sexual chastity.
*Chastity or Celibacy – the practice of not having sex, sexual intercourse.
*Traditionally, Brahmacharya was meant to encourage those involved in the practice of Yoga to conserve their sexual energy, in favor of using that energy to further progress along the Yogic path. Brahmacharya or "Right use of Energy".

e. Aparigraha (Non-Coveting) – not but not the least is Aparigraha, which often translates as 'non-greed', 'non-possessiveness' and 'non-attachment'.
**This important Yama teaches us to take only what we need, keep only what serves us in the moment, and to let go when the time is right.
**Aparigraha means to take only what is necessary and not to take advantage of a situation or act of greedy. We should only take what we have earned; if we take more, we are exploiting/taking advantage of someone else.
**The Yogi feels that the collection of hoarding of things, implies a lack of faith in God and in himself to provide for his/her future

V. Follow up Actions – 10 minutes
Review the handout on "Yoga." Invite members of the group to discuss and share ways they can act on what they have learned (insights) as students and family members.

- Brainstorm what lifestyle changes you can make as a student to improve your spiritual life.
- Join religious group to practice spiritual exercise.
- Practice Yoga everyday at least for 15 minutes
- As a student, develop the habit of prayer using Yoga meditation.

Closing Prayer – 5 minutes
Prayer Leader: Let us close by offering intentions based on today's reflections and conversation. In a moment, I will start us off with a couple of examples. I invite you to then add your own. After each intention, we will respond, "Lord, hear our prayer."
We pray for the gift of our body, that we may recognize God's creation as gift, let us pray to the Lord
We pray for world peace and respect life, family and friends, let us pray to the Lord…
After participants are done offering intentions, conclude with the following prayer

Om, may auspiciousness be unto all
May peace be unto all
May fullness be unto all
May prosperity be unto all

Om, may all be happy.
May all be free from disabilities,
May all look to the good of others
May none suffer from sorrow

Om, lead me from the unreal to the real
From darkness to light
From mortality to immortality

Om, that is whole. This is whole.
From the whole the whole become manifest
From the whole, when the whole is negated
What remains again is the whole.
Om Peace, Peace, Peace

Dismissal or Fellowship
Thank the participants for sharing their reflections and wish them safe travel home. Or, you may wish to invite participants to share in refreshments and fellowship after the session. Some groups may want to close with sharing the sign of peace.

V. SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

A. *Summary of Findings*

The study, conducted in the four state universities of Samar Island, involved 346 students from the College of Education. This section presents a summary of the findings from the gathered and analyzed data, conclusions drawn from the findings, and the study's recommendations.

The study gathered data on the spiritual practices related to the academic performance of university students in the state universities of Samar Island and aimed to propose a values development instructional package based on the findings. This package was designed to enhance the campus ministry program of the state universities, particularly ESSU-Borongan, and to offer a holistic formation program for all students.

Based on the survey results, the top three spiritual practices related to the academic performance of university students were as follows: First, “I privately pray,” with a mean of 2.74. Second, “I have learned to experience and value beauty,” with a mean of 2.65. Lastly, “I work on self-realization,” with a mean of 2.62. The general average of the spiritual practices related to the academic performance of students across the four state universities was 2.238, which was interpreted as “often practiced.” As for the academic performance of the students in the state universities, the general average was 1.92, which was equivalent to “Very Good.” Regarding the significant relationship between spiritual practices and academic performance, the findings indicated a moderate and positive relationship between spiritual practices and academic performance among the university students. These relationships were found to be statistically significant.

A proposed values development instructional package based on the findings was completed.

B. *Conclusion*

Based on the findings of the study, the following conclusions were drawn:

1) The students of the College of Education at the state universities in Samar Island often engage in spiritual practices. Specifically, the practices of "privately praying," "experiencing and valuing beauty," and "working on self-realization" were commonly performed by the students.

2) The academic performance of the university students, with an average of 1.92 (equivalent to "very good").

3) There is a significant relationship between spiritual practices and academic performance. The findings show that these two variables are positively correlated and statistically significant, suggesting that spiritual practices have a measurable impact on students' academic success.

4) To address the students' continuous improvement, a proposed values development instructional package should be implemented. This package should cover various aspects of students' lives, aiming to enhance their academic performance and contribute to the holistic formation of the students.

C. *Recommendations*

Based on the conclusions the following recommendations were made.

1) The Administrators may improve the spiritual practices of the students by empowering the campus ministry to enhance its spiritual activities in the university so as to create an environment conducive for spiritual growth. Moreover, it is also recommended that more spiritual activities for the students should be available so as to improve their academic performance specifically, 5 minutes of values integration of the module in the lesson, conduct recollections, retreats, and other spiritual activities. Furthermore, the Administrators may offer the values development instructional package to be part of the elective subjects of college students for their values formation and integrate it in the HEI syllabus through curriculum-based education.

2) The faculty and staff may support the activities of the campus ministry for the spiritual activities and growth of their students and continuously engage themselves especially in the values formation of their students. Values development instructional package should be implemented by the faculty and staff. Moreover, they must be the role model of their students spiritually and morally.

3) The campus ministers may enhance the spiritual practices related to the academic performance of the students by organizing spiritual activities for all students.

4) The future researchers may conduct the same study in other school universities in other regions to validate the current study’s claim. They can consider adding other variables such as students’ demographic profile, parents’ profile, and spiritual activities organized by the campus ministry to enhance the values development instructional package and to deepen the discussion.

CONSENT As per international standard or university standard, respondents' written consent has been collected and preserved by the author.

VI. ACKNOWLEDGMENT

The author would to thank the following persons: to Dr. Andres C. Pagatpatan Jr., for his support, wisdom, encouragement, and guidance. His expertise is truly remarkable. To Dr. Virgilio P. Rapada Jr., for his constant support, unparalleled insights, unwavering patience, encouragement, and guidance. His expertise is worth emulating. To Dr. Erlie C. Delantar, who generously and patiently guided the statistical process and interpretation.

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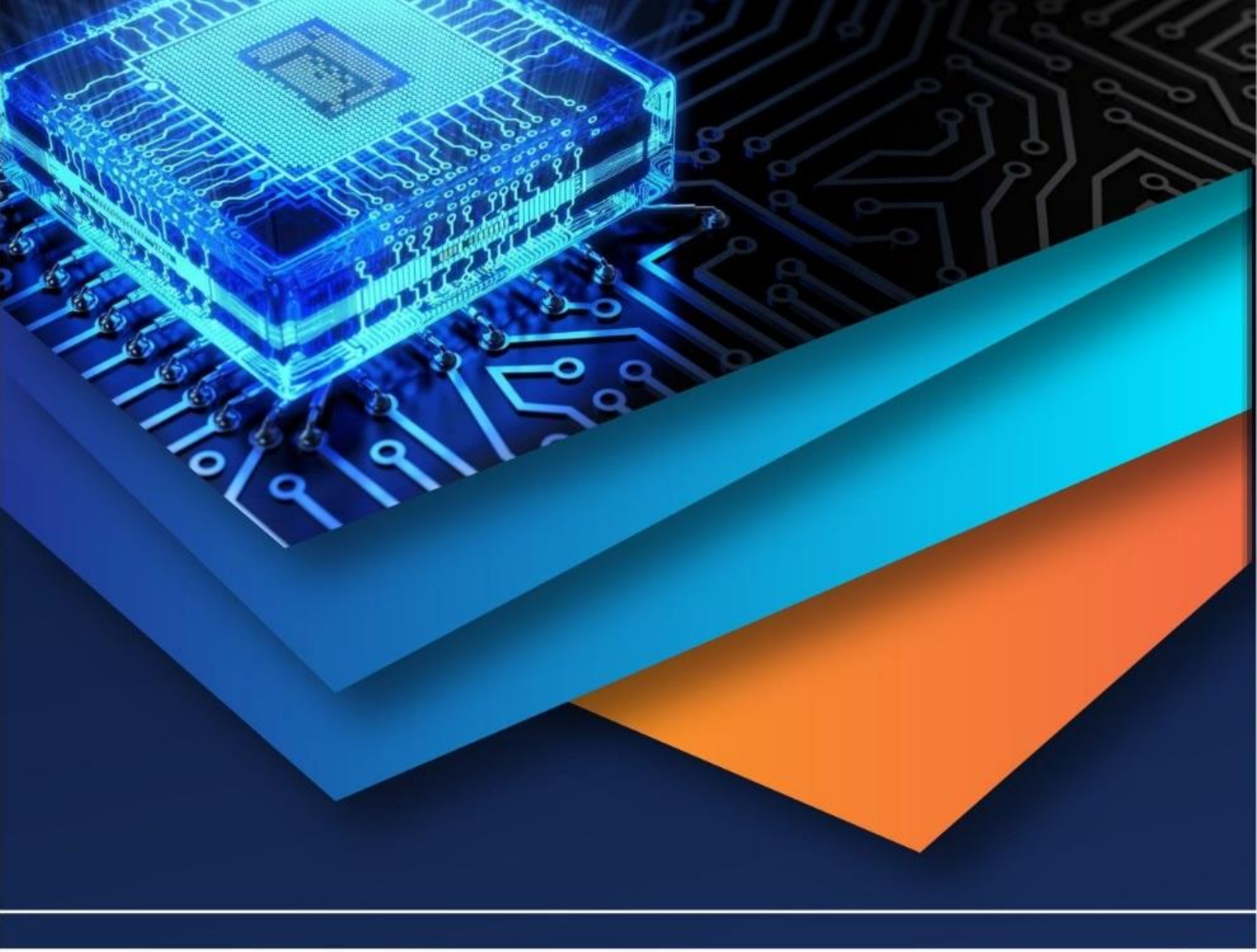
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