

Elucidating The Spiritual Development of Public Grade 10 Junior High School Learners

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ABSTRACT

This study involved qualitative research particularly phenomenological design. It delved into the lived experiences on the spiritual development of the Grade 10 public Junior high school learners in Padada District. A purposive sampling technique was used in selecting the participants who were chosen and qualified based on the inclusion criteria set to become participants for the in-depth interview (IDI) and focus group discussion (FGD). Thematic analysis was used to extract the essential themes from the responses of the participants. There were seven essential themes on spiritual development such as friendship with God, sensitive to the needs of others, awareness of one's strength, practice of mindfulness, finding meaning in living, family crisis, and academic pressure. The learners coped with their challenges through the help of their family as their protective structure, unshakable faith in God, the reassurance given by the academe, and their community involvement. The learners were willing to share insights to the academe and their community on the following facets: giving without expecting in return, prayer can solve problems; and knowing and accepting one's strengths and weaknesses.

Keywords: Education, lived experiences, spiritual development, public junior high school learners, phenomenology, Philippines

INTRODUCTION

The adolescents in this generation question the presence of a loving God in their lives when there are so many pains and sufferings in the world because they live in a society that encourages materialism and teaches them to judge success and happiness in life (Rame et al., 2022). In line with the statement of Carlson (2022) there were three identified challenges which teens face when trying to reach their full potential in terms of their physical, social, and emotional development: hearing often critical voices instead of encouragement; and busy culture with technologically driven lifestyle. Evidently, spiritual development has taken a backseat to these millennial views.

Further, Bibby et al. (2019) mentioned that, three out of 10 Canadian millennials attended religious services at least once per month, and seven out of 10 of them affiliated with a religious group globally. This means that, 67 percent of people surveyed do not formally identify as religious. These findings revealed a decline in teenage and adult religious affiliations and practices. Additionally, it was highlighted that the percentages of teenagers and adults who say they have no faith and never attend religious services are rising in numbers.

Furthermore, Brandes (2018) cited those adolescent girls and boy in United States are constantly exposed to images of unattainable sexuality, attractiveness, and strength in the media. They are continually bombarded with opinions, trends, and activities that they feel compelled to follow in order to appear cool, popular, and normal. As a result, they are pushed down to the challenging path of academic achievement which promises success through good grades, high test scores, and extracurricular achievements.

Consequently, Asian countries like Thailand, Chongvisal and Boonyarit (2018) conducted action research among Thai University students who were placed into an experiment for the assessment of its effectiveness of

the approach employed towards spirituality development. The study did not achieve expectations and it fully realized that spiritual development is a complex and on-going process which can take a longer time to witness transformation. Individuals require life experiences and self-confidence.

Given that 86 percent of the population in the Philippines are Roman Catholics and 14 percent are both Christians and Muslims, the spirituality of the Filipino people is more developed and organized (Barnachea et al., 2022). Also, in the survey of Canete (2018) 73 percent of respondents believed that practicing their religion is essential for expressing their confidence in and hope for God, especially in times of adversity. However, Usmanov (2021) reported that, teenagers' weakness is due to their struggles and the absence of a socialization agent who can expose, model, and assist adolescent spiritual development.

Also, Madrigal et al. (2020) conducted a researched in Negros Occidental on the spiritual health and religiosity of senior high school students attending rural private Catholic schools. The results showed a relatively high level of religiosity, although they varied greatly according to age, involvement in the church, attendance at mass, and Catholic identity. But there was a strong correlation between religiosity and spiritual well-being, suggesting that the more fervently students follow Catholic doctrines and practices, the closer they grow to God and the more they discover the purpose of their lives.

In addition, Cena and Bual (2021) did a comparative study with senior high school students in a Bacolod City public school. Their findings indicated a moderate level of spiritual health, which was likely caused by the unsustainable religious formation in which the spiritual component of formation is frequently neglected. Even so, there were only monthly masses, catechetical instruction, retreats, and recollections, which are insufficient to foster student spirituality. Additionally, Woodward (2020) mentioned that the problems with values formation in public schools, including difficulties in integrating values into the disciplines covered in the curriculum and instructors' lack of knowledge in the field of values education.

Furthermore, the researcher had accessed and browsed the research studies of Thompson (2009), Roehlkepartain and Rude (2010), and King and Boyatzis (2015). Their studies primarily concentrated on the interconnectedness of religion and spirituality, of which spiritual development is but a component. Most of the respondents involved were college students in private schools, which were undertaken using quantitative method. With these elements, the researcher embarks on this study which intends to shed light on the spiritual development of public grade 10 learners by discussing their relationships with God, others, and themselves. Hence, this study employed qualitative method to reveal various challenges and coping mechanisms of learners; in which, their responses can have positive contributions to society and academe.

I believed that this is the ideal time to focus this study on the spiritual development of the young people particularly of this specific age group. The adolescent stage is dealing with serious difficulties on the levels of their physical, emotional, psychological, and intellectual well-being. In addition to this aspect, their spiritual aspect must be given equal importance. Therefore, the social value of spiritual development is directed on the participants' spiritual growth, which had helped them become aware of and at ease with admirable traits they possessed like responsibility, respect, and awe. They develop the ability to tolerate diversity without being threatened by it. Eventually, this ushers to transformation and begin to actively defend our world. The researcher's basis of analyses was primarily derived on one aspect of their lived experiences, in their quest for the truth about themselves, others, and God as a phenomenological study.

The results of this study will be presented to the teachers during School Learning Action Cell (SLAC), which will provide a chance to identify strategies that assist learners' spiritual development in the classroom. Similarly, information from this study will be shared to the Department of Education administrators, school leaders, and guidance counselors at meetings in order to help them formulate fundamental programs for the junior high school learners' spiritual development. The researcher also hopes to present this study in a research forum and plans to publish it in an appropriate academic journal.

Research Questions

The study aimed to explore and understand the lived experiences of Grade 10 public junior high school learners regarding their spiritual development. Specifically, the study sought answers to the following questions:

- 1.What are the lived experiences of junior high school learners as regards their spiritual development?
- 2.How do the participants cope with the challenges in regard their spiritual development?
- 3.What insights can the participants share to the academe and society?

Theoretical Underpinnings

This study was seen through the lens of the following theories; the **Theory of Spiritual Development** (Fowler,1981) and **Moral Development Theory** (Kohlberg,1980). The theory of spiritual development underscores the development of people's spiritual awareness which runs parallel to other aspects of human development. Along this line, the theory suggests that spirituality is a basic aspect of human existence. Spirituality is a universal dimension of life that lends a meaning to our existence, sets a moral standard for living, and assumes some sense of moral connection among people at the very heart of our humanity. Some spirituality is based on Ethics and Philosophy which tend to mirror the stages of our human development: childhood, adolescence, and adulthood.

Through spiritual development, children learn to be aware of and comfortable with qualities such as respect, responsibility, and reverence for self and others. They learn to be capable of acknowledging differences between people without feeling fear. In my study, it endeavors to examine ways by which students are able to develop and hone their spiritual aspect as the offshoot of their daily encounter with their family, friends and the people around. Their daily experiences enable them to establish a certain kind or level of relationship towards self, others, and God. It is assumed that their spiritual beliefs most likely help students to develop positive self-image, feel more secure, and manifest desirable attitudes.

The theory of Moral Development proposed that a person's morals are frequently correlated with their level of spiritual development and social influences. Moral development occurs in three stages in human development: Pre-Conventional, Conventional, and Post-Conventional. On the Pre-Conventional stage, the individual has a clear understanding of the relativity of personal values and opinions, as well as a corresponding emphasis on procedural rules for reaching consensus. During Conventional stage, the individual is also acutely aware of both the rights of individuals and of the legal point of view of these rights. The person establishes universal ethical concepts. While in Post conventional stage, the individual is aware that rules sometimes need to alter and that people will follow

facilitate, assess and understand better the situation and the disposition of the learners. They may deal appropriately the different challenges brought about by the learners. It helps them in formulating value laden programs to strengthen proper attitude and behavior of the learners. Added on, the knowledge of the teachers on the result of this study will make them understand and acknowledge the strength and weaknesses of the learners. Moreover, to the parents who may realize their crucial role in molding the right attitude and behavior. They will realize how their presence and time mean a lot to their children in building their self-esteem and confidence. Most of all, to the students, they will benefit from this study that they may truly relate to the different lived experiences and coping mechanisms as their own and serve as foundations for self-improvement.

Research Design

The study employed a qualitative method, particularly phenomenological design. Qualitative studies delved into the motivations, opinions, and reasons behind a particular condition. In addition, Creswell (2014) presented that the research procedure involves new questions and methods, data collection that frequently takes place in the participant's environment, data analysis that builds inductively from specifics to broad ideas, and a method for exploring and understanding the significance of individuals or groups to attribute to a social or human issue and deduce the significance of the data from the findings. The structure and conclusion of my written report were adjusted based on the context of the school and the learners. Participants in this kind of research encourage an approach to research the value of an inductive method and an emphasis on personal significance, as well as the necessity of illustrating the complexity of a situation. These strategies are widely used, based on a paradigm of human knowledge and subjectivity, and they emphasize the importance of the individual's point of view and

interpretation. Because of this, the phenomenological approach is useful for understanding subjective experiences and learning about people's intentions and behavior.

Research Site and Participants

The participants of this research were the Grade 10 junior high school learners, at their 15-18 years of age on month which the IDI and FGD were conducted. I identified 17 learners from the three public secondary schools within the Padada District of Davao Del Sur and 10 of these participants joined the IDI and seven joined the FGD. Also, I verified the status of these eight males and nine female learners, who were officially enrolled in the school year 2022- 2023.

These participants were chosen using purposive sampling guided by the requirements as stated in the purpose of the study. In purposive sampling, there was a set of criteria for choosing the participants of the study. Hence, the following elements were considered: the location or type of school, their age, and their ability to provide informed consent. Further, participants were first identified with the assistance of the grade 10 advisers using pre-screening criteria. The sources of data in this research included the participants' responses in both FGD and IDI, using the validated interview guide with the probing questions. It also involved having field notes in the duration of the study. The IDI and FGD were undertaken through face-to-face modality in their respective barangays. These types of interviews were the most appropriate in getting the lived experiences from research participants for this allowed freedom to express their thoughts about the questions being asked or situations given. These provided an appropriate avenue for research participants to speak out and articulate what they have shared. Lastly, these methods enabled us to establish a certain level of openness and trust by which observance of privacy or confidentiality of responses from the participants, were emphasized and upheld.

Data Analysis

A qualitative research data analysis necessitates good data arrangement of the information that was obtained using the Braun and Clarke model (2006). The first issue was that the material must be accurately written in every detail. It was also a good idea to double-check the transcript with the captured video or audio. Second, during the coding process, each piece of data was given equal attention. Third, the coding procedure was completed properly, comprehensively, and without bias. Fourth, significant concepts were arranged in a logical and ordered manner. Fifth, themes were compared and cross-referenced with one another as well as with the original data. Sixth, themes were examined by making logical, consistent, and unique. Seventh and most crucially, the data were examined, interpreted, and appropriately credited. Eighth, the original data and the analysis must be identical. The ninth need was that the analysis provided a well-structured narrative. Tenth, there must be a fairness of analytic narration and illustrative citations. Eleventh, the analysis was given enough time to complete and was not hurried. Themes analysis methodologies and procedures were discussed in the twelfth. Thirteenth, the technique given, and the analysis must both be consistent. The fourteenth point was the terminology and concepts utilized were in line with the study's epistemological character. Finally, I was considered an active participant in the research. These 15 points were necessary in the data analysis.

The goal of the study was to maintain honesty with the participants and to be aware of prejudices. This section does require some interpretation and inference in order to choose what to choose and how to convey and organize it, but its primary function is to describe rather than to explain (Qutoshi, 2018).

Trustworthiness

The degree of confidence in the data, interpretation, and methods employed to assure the quality of a study is referred to as the study's trustworthiness or rigor (Pilot & Beck, 2014). The primary justification for trustworthiness in qualitative research is to ensure that the conclusions are factual and deserve of its confidence and adoption. Credibility, transferability, reliability, and confirmability are all components of trustworthiness.

Ethical Considerations

This section is cited as one of my most crucial components. I followed the proper protocol as implemented by the UIC-REC and the confidentiality of the participants were secured to ensure confidentiality.

Social value is the anticipated advantage that can be used to account for human research and consists of both societal and immediate benefits for the research subjects. The result of this study will help school administrators understand better the situation and disposition of the learners. They can deal appropriately the different challenges brought by the learners. It helps them in formulating a value laden program to strengthen the attitude and behavior of the learner. The teachers' knowledge of the result of this study will make them understand and acknowledge the different source of strength and weaknesses of the learners. It makes them to accompany their students with openness and care knowing that they have different challenges in life. The community which is the training ground can benefit from this study by allowing the learners to participate in different community event and activities. Allowing learners to utilize their creativity for the improvement of their community. Parents come to realize their crucial role in molding the right attitude and behavior of the learner. They may realize how their presence and time mean a lot for the learners in building their self-esteem and confidence.

Informed Consent. To make sure that people were aware of the research endeavor, the people involved in the process were informed. They had understood the purpose, benefits and the stages in completing the study, especially on the gathering of data. Hence, obtaining parents' and participants' consent was the first step. With this, I informed the participants about the topic specifically on spiritual development, including the questions focusing on their lived experiences regarding their relationship towards themselves, others, environment and God. Further, the points of the interview centered on their struggles, coping mechanisms, persons who helped them; what positive things they had experienced from the school; and, what can they offer to the school and society to bring growth and unity. I made them realized that the result of their openness, truthfulness, sacrifice was a privilege to help others, community and school, especially among adolescents.

I informed the participants that the conversation was recorded, including the taking notes of their responses. The participants were assured that everything taken during the IDI and FGD remained confidential and solely be used for the purpose of this research only. I also made clear to them that they had the right to withdraw during the interview if they find the questions uncomfortable and inconvenient. In case of clarifications and complaints, my contact number and address were given. Moreover, I made sure that this research would stand independent and impartial.

Privacy and Confidentiality of the Information. Issues concerning information confidentiality and privacy had been handled properly. I faithfully followed the Republic Act No. 10173, also referred to as the "Data Privacy Act of 2012,". Participants' personal information must only be obtained for legitimate and rational purposes. As a result, the obtained data were saved and retained in safe storage disks, and it used for the stated purpose specified by the data owner. The participants' anonymity was scrupulously maintained.

Justice. For the IDI and FGD, though participants were already selected, an outmost care in selecting the participants was observed so that each group were represented. At the start, the purpose, importance and benefits were made clear and every time the discussion ends, participants had a positive insight into the things they had shared. I thanked the participants for their sincerity and assured them as beneficiaries of this study and their school. All the participants' load and travel expenses were refunded, snacks were provided and at the end of the study, a simple token of gratitude was given.

Transparency. The protocol and the process of this study were transparently discussed with the school administrator and teachers. The moment the findings were validated and approved, this was shared to all who desired to know and use them. The only thing that I cannot share was the data of individual participants. I had to keep them to protect them individually. For transparency, the results must be shared with the participants and a copy of this research would be displayed in the library and reading center of the school.

Qualification of the Researcher. I considered myself a qualified researcher because I have scientific competence, social awareness, cultural sensitivity, intellectual humility, vigilance, and safety preparedness. Further, I am qualified to conduct this research because I have completed all academic requirements for my Master's degree. I chose to conduct this kind of research because the topic was close to my heart and the very reason why I took my Master's degree is to be able to conduct this type of research with the assistance of the guidance counselor of the school and the participant's adviser. I spent my early age in the church, given the opportunity to be molded toward self-knowledge and altruism, I knew and experienced how valuable self- concept in facing life

challenges. Actually, I based most of my life's choices on prayer and an effort to discern what God has called me to accomplish. My goal was to gather enough data how the junior high school participants nurtured their spiritual development.

RESULTS

This chapter presents the profile of the participants and the emanating themes, based on the analysis of their responses, from their lived experiences, coping mechanisms and insights shared by the participants on their spiritual development. The thematic analysis scheme is presented in a tabular and descriptive manner.

Profile of the Participants

Table 1.1 shows the profile of the participants. The participating learners in the conduct of the present study were divided into two groups, IDI and FGD. The participants were composed of eight male and nine female public Grade 10 junior high school learners from the three secondary schools of Padada District with ages ranging from 15-18 years old.

Table 1 Profile of the Participants

No	Code	Age	Sex
1	IDI1	15	Male
2	IDI2	15	Male
3	IDI3	16	Male
4	IDI4	16	Female
5	IDI5	16	Male
6	IDI6	15	Male
7	IDI7	15	Female
8	IDI8	15	Female
9	IDI9	16	Female
10	IDI10	17	Male
11	FGD1	15	Male
12	FGD2	15	Female
13	FGD3	17	Female
14	FGD4	16	Male
15	FGD5	16	Female
16	FGD6	15	Female
17	FGD7	16	Female

The Lived Experiences of the Public

Grade 10 Junior High School Learners

From the transcribed lived experiences of the participants during IDI and FGD, the researcher coded their responses and labeled seven essential themes. These themes are shown in Table 2 as having a friendship with God, sensitive to the needs of others, awareness of one's strength, practice mindfulness, finding meaning in living, family crisis and academic pressure.

Essential Themes	Core Ideas
Friendship with God	Source of strength Companion
Sensitive to the needs of others	Helping family and others Doing good things to others A model to others
Awareness of one's strength	Consoling others Listening to others Giving good advises
Practice mindfulness	Reading the bible Letting go of mistakes Meditating
Finding meaning in living	Having small victories Waking up everyday Being alive Overcoming problems
Family crisis	Separation of family Ignoring family Letting go of an important person in the family Financial problem of the family
Academic pressure	Difficulty completing task/exam in school Being bullied

Friendship With God. The very first theme that emerged based on the gathered responses is the participants' relationship with their God. Research participants were asked about their experiences regarding their spiritual development. This means that, this kind of relationship with God is different from their relationships with the people in their lives. One may not be able to talk to God physically but it is by one's faith or belief which makes one to have a deeper or loving connection with Him. In this study, the participants' answers revealed their relationship with their God as a friend, who is a source of strength and a companion.

Many if not all of our participants thought that when we talked about spiritual development it means going and being involved in the church activity, having a religion, and praying all the time, these understanding was shifted to a personal relationship with God, oneself, others, and community. With this shift, they come to recognize their different experiences with their God. As mentioned by FGD1, God is his strength in times he lost hope and strength. FGD 7 admitted the reason why she still existed it was because of God's strength.

FGD 1 shared,

God give me strength kanang mawad an ko ug pag laum ug kusog sa kinabuhì murag siyay mo alalay sa akua nga mo tindog ug mo padayon sa pag lakaw....

God gave me strength. At time that I lost hope and strength in life, it seems He was there assisting me to stand and continued my journey.

FGD 7 cited,

God strengthens me and mao pud ang reason why I am still here today, ma overcome to na ko akong mga problema because of my faith sa Iyaha...

God strengthened me and that was the reason why I am still here today so I can overcome my problems because of my faith to Him....

Another positive effect of their friendship with God was being their companion. This core idea expressed the participants lived experience with their God, as they recognized His guiding presence. IDI 8 shared that every day, she feels God's presence guiding her on what to do. FGD 7 sees God as a companion who will remind her to do the right thing.

IDI 8 stated that.

Kada adlaw jud kay kabalo jud ko nga naa jud siya permanente sa akua. Maskin asa ko mo adto gina guidan ko niya unsay angay buhaton.

Every day, I know and I am curtailed that He was always with me. Where ever I go, He is guiding me on what I supposed to do.

FGD 7 expressed that.

Kanang mawad an na ko ug pag laum kay murag ma feel na ko iyang presence, kanang magbuhat ko ug mali Siya mag remind nga kanang butanga dili na ko na dapat buhaton

When I lost hope, I felt His presence, especially when I had done something wrong. He seemed to remind me on things which I should not supposed to do.

Sensitive to the Needs of Others. This theme revealed that our participants' relationship to others are very much alive. In their own way they are practicing the value of altruism; and, these could be affirmed through the core idea they had shared during IDI and FGD such as Helping Family and others.

Having these kind of attitude and decision can influence them increase the likelihood, in which one's can decisions can be accepted, adopted, and become part of their everyday lives. It empowers our participants to identify and respond to community's needs which have helped them become empathetic, reflective individuals. For the FGD 3, she lets her family experienced her helping attitude by partaking in taking care of her younger siblings and household chores. IDI 10 had expressed his concern for his siblings and others.

FGD 3 mentioned.

Gitabangan na ko ang akong pamilya sama sa pagbantay sa akong manghod ug trabahoon sa balay, mo tabang pud ko sa ubang tao

I helped my family in taking care of younger siblings, doing the household chores, and I also helped others.

IDI 10 shared,

Matabangan ang akong igsoon para mas mamaayo iyang pamatasan. Kadtong pong naay nawad an ug kwarta akong gihatagan aron maka paniudto siya.

To helped my siblings to learn good manners...I gave money to someone who lost his money for lunch...

Doing good things to others is another core idea presented in the table. Participants had demonstrated sympathy and understanding by helping and inspiring others in any way they can. This kind of attitude and feeling is very much visible when IDI 3 imparted how he assisted his classmate understand their lesson. While for FGD 5, she shared ways of serving by rescuing her neighbor being hit by the earthquake.

IDI 3 mentioned.

Pagtabang na ko sa akong mga klasmate, kanang nag lisod sila ug sabot sa lesson unya dili na nila mapangutana si teacher....

I offered help to my classmates when they had difficulty in understanding our lesson so that they would not have to asked the teacher again.

FGD 5 disclosed,

Maka tabang sa laing tao, parehas atong linog kadtong daghang nasalanta amo silang natabangan pag evacuate kay naguba ilang balay

I had helped our neighbors evacuated during the earthquake, because their house was damaged.

Another important attitude that was possessed by the participants, being shown in the table, is becoming A Model to Others. This pertains to a person whose behavior, example, or success can be emulated by others, especially by younger people. This is affirmed by FGD 3 and FGD 4 in which they recognized that God created them to become role models or to set as good examples to others, especially to their siblings and classmates.

FGD 3 revealed.

Gihimo kong modelo sa Ginoo aron Makahatag ug maayong pamatasan sa akong igsoon...

God made me a model to became a good example to my siblings.

FGD 2 added,

Mahimong modelo sa ubang tao, maghimo ko ug maayong butang para maka kuha pud sila ug lesson

To became a role model, I should do good things.

Awareness of one's strength. This is the third essential theme. The participants showed a certain level of awareness of oneself by recognizing their capacity to console, listen, and gave better advises on others. IDI 5 shared his experienced in taking time of consoling others via social media. Also, extending comforting words and gestures can be relieving for others who need it, as cited by IDI 8.

IDI 5 brings up.

Naa koy na console nga tao sa facebook, nag post siya nga gusto na niyang mamatay, nag comment ko ako siyang gi advisan nag take kog time nga ma advisan nko siya through chat.

I consoled someone in the face book, who posted note of wanting to take his life. I gave comment to the person and found time to chat and gave him advised.

IDI 8 Convey,

Mo tabang ko pinaagi sa pag comfort sa uban kung naguol sila, magtambag ko sa ilaha gina cheer up gina advisan ng mo laban lang kay ingon ana man ang kinabuhi...

Comforted others when they were sad. Since life was full of challenges, I encouraged her to keep fighting...

Listening to others and giving good advises is another core ideas found in the table. It takes empathy to listen and give good advice. At their young age the participants trying to comprehend another person's feelings and view the world through their eyes. IDI 7 listen to her friend's problem and assuring her that she is around.

IDI 7 shared.

Kanang mo tabang ka sa lain, tapos kanang ma miminaw sa uban unya ipa feel sa ilaha nga naa silay kauban, maminaw sa ilang mga problema unya gi assure nga naa ra ko...

When you helped others by listening to them and reassuring them that I am always there for them.

IDI 9 answered, Naga hatag ko ug advise kanang mag share ko gamay sa Word of God...

Even though when I shared the Word of God was brief, I can still offer advised.

FGD 1 said, Naghatag ko ug nindot nga advise about love. Akong friend nihilak siya sa akoa kay nag bulag sila sa iyang uyab...

I gave better advised about love. My friend cried to me because she broke up with her boyfriend.

Practice Mindfulness. It is the fourth essential theme derived from the responses made by the participants about their lived experiences. This theme is another expression of the participants' relationship towards themselves. For many, enriching themselves is undertaken by reading the bible. IDI 1 gained knowledge of right and wrong through reading the bible.

IDI 1 disclosed.

Ginahimo nako naga basa ug bible kay sa bible makita nimo ang imong binuhatan nga mali ug sa tama...

What I usually did was to read the Bible. Through the bible, I can see my actions whether it was right or wrong.

Letting go of Mistakes and the things they hold dear is sometimes if not all the time is the best path towards healing. IDI 5 shared the roller coaster of understanding himself, fear of being judge, his trust issue and decided to keep the issue in himself. At times he thinks of killing himself yet at the end choose to fight against it. FGD 5 had lamented on her acceptance on some things or circumstances which can never be restored in her family.

IDI 5 revealed.

Naa man gud koy trust issue, ako nalang gina keep. Naka agi pud ko ug depression... akong mind gusto na magpakamatay pero ni ingon ko okay labanan na ko ni...

Since I had trust issues, so I just kept it. I had depression. My mind was telling me to killed myself but I fought for it.

FGD 5 lamented,

Dawaton nalang unsay nahitabo sa kanabuhì, dawaton ang panghitabo nga dili nimo madawat...

Accepted the things whatever happened in my life. Accepted circumstances even though you hardly accept it.

Also, Meditation is also found in the table in which, the participants' expressed their mindfulness towards the creation by appreciating the gift of silence in facing struggles. To stop for a moment is usually practiced as a way to contemplate or understand situations around specifically on what they are aware of, how they improve themselves or what to reconsider for their next move. This were revealed by IDI 10 in terms of taking time being alone to stroll in the mountain and be able to talk to himself; while IDI 4, she uses meditation in facing with strength all her life's struggles. With this, people find another activity as diversion from the troubles being encountered at the moment.

IDI 10 declared.

Usahay nilaag ko nalingaw ko sa mingaw nga lugar kanang sa bungtod nag istorya sa kaugalingon unsa akong sunod buhaton...

I sometimes talked to myself in the mountains.

IDI 4 also declared,

Cguro kanang everytime nga naay koy struggle kay murag naga meditate ko, naga tan aw ko ug international movies ug naga read ug books nga inspirational...

I meditated, watched foreign films, and read inspirational books when I'm struggling.

Finding Meaning in Living. The fifth essential theme in the lived experiences of our public grade 10 participants is showing their capacity to see light in their daily experiences of joys and pains. This experience involves an expression of their gratitude in God, from whom all things come from. It is amazing to witness how grateful the participants are to God, even with their small victories. For FGD 5, he found victory when she was able to handle herself on her own. Also, FGD 4 shared her habits or means of finding solutions and surpass her problems and continue to do good actions for others.

FGD 5 said.

Nailhan na ko akong sarili kadtong kaya na nako ma handle akong sarili nga wala nay advice sa lain...

Learned about myself by solving my own problems.

FGD 4 also said

.... sa kabug at nga nahitabo sa akong pamilya wala ko nagpadala sa akong pamilya sa problema, Sa kinaiya mag binuotan aron daghan ang tao nga mo gusto sa imoha

.... My family issues didn't get me down. I'm positive so people liked me...

Waking up every day and being alive is the gift from which the participants are grateful about. It is because, they able to wake up to another new day with which they undoubtedly need to battle and reckon on what will teach and shape them in everyday life. This expression is the first manifestation that they are alive and continue living with God, from whom they always say thank you every time they wake up. This was the feeling of IDI 4 every time she woke up in morning since she is given another chance to experience another day. Further IDI 10 every morning, he asked for good day, good health, and recognized God's presence in times of problem. Furthermore IDI 5 participants offered his daily thanksgiving because, God give her good reason to live and IDI 6 is grateful for, he was able to see Gods creation.

IDI 4 shared.

Always like inig mata na ko thankful jud ko, mo ingon ko nga wow thank you God kay naa koy another chance napud na maka experience ug another day which is

Every morning, I thanked God for another day. Again, I had a chance to experience another day which was....

IDI 10 also shared,

Tagaan ko niya ug maayo nga adlaw, kalawasan, naka mata pako pagka buntag, ginatabangan ka niya sa mga problema kada adlaw, labi na kung naay problema sa iyaha ko magpalaban.

He gave me a good day, good health, and helped me with my daily issues. In trouble, I seek Him...

IDI 5 stated;

Everyday kay nagpasalamat ko kay ginatigaan ko Niya ug good reason nga mabuhi pa ko, naka mata pa ko

I'm thankful because He gave me a reason to woke up every day...

IDI 6 also stated.

Everyday kanang makakita ko ug mga beautiful nga mga flowers, scenery, hangin, clouds, tubig, stars

I had seen beautiful flowers, scenery, felt the air, saw clouds, water, and stars every day.

Overcoming problems. It is another core ideas found in the table. This stimulates growth and realization to our grade 10 participants as they continue their journey. Resilience is one valuable skill that the participants continuously developed as they face and overcome problems. IDI 9 regained herself after realizing that the pains were experienced bring out her giftedness and qualities. Similarly, FGD 6 acknowledged God's presence to rescue from burdens and give solace, especially during his hopeless moments.

IDI 9 disclosed;

Once man gud nga masakitan ko ma realized na ko akong worth, kanang gina compare ko makit an nako nga lahi ko, lain diay akong gifts and qualities nga naa sa akooa.

I realized my value when I'm hurt and when I'm being compared to others...

FGD 6 mentioned;

Kanang mawad an na ko ug hope naa permaninte si God sa akooa didto na ko ma feel iyang presence kung down na kaayo ko sa akong sarili.

When I'm down, I felt God's presence.

Family Crisis. This is the sixth essential themes that emerged this study. Family is the very foundation of every one's identity of everyone. During IDI and FGD it is very evident that family relationship is tested in different forms, which have truly broken the heart of the participants. It affects their inner peace yet they remain positive for God, who is a companion and a source of strength. Two of the core ideas of this theme are separation of family and financial problem.

Responses of grade 10 participants manifest individual struggles of adjusting mentally, psychologically, and emotionally due to family separation and lack of financial support. IDI 1 expressed his difficulty because of lack of financial support when his parents separated. He must work as laborer in order to support his family's basic needs. In addition, FGD2 must help her mother in selling barbecue because of financial shortage. On the other

hand, FGD 5 admitted that up to this time she is still trying to accept the reality that her parents were separated while she was still 4 years old.

IDI 1 mentioned.

Naglisod me ug taman kay kadtong bag o pa nag bulag sila mama ug papa, naglisod jud me ug kaon katulo sa isa ka adlaw...walay bugas, sud an, bayad suga ug kuryente.

When my parents separated, it was difficult to eat three times a day, no rice, viands, and pay for lights and water...

FGD 2 shared,

Nag Negosyo me sa akong mama kay kulang me ug kwarta, nag negosyo sa mama ug nakatabang ko niya, nag barbeque me,

I helped my mother with her barbeque business because we don't have enough money.

FGD 5 revealed.

Grade 4 nag bulag akong mama ug papa nga dili na ko madawat until now, gi manage na ko nga sige ko ug huna huna nga dawaton nga wala na jud sila ug dili na jud sila mag balik...

My parents separated when I was in grade 4. I tried to accept it by telling myself reconciliation was impossible.

Another form of family crisis displayed at the table is ignoring the family. In the family, children's first relationships are with their parents. The quality of a relationship can influence the child's ability to form and maintain relationships in adulthood. In most unfavorable family circumstances, it is unusual to see adults ignoring their parents. While some of our participants take pride the support they got from their family, others succumb to their feeling of fear, being uncomfortable and ashamed of their parents. IDI 5 shared that he is with her mother because his parents were separated. He can feel the comfort of her mother but not her guidance. He feared to show who really he is to his family and does not want to drag them to where he is. Instead of opening to his family, he resorted to prayer and brought out his concerns to God. Also, IDI 9 shared that, in spite of her mother was extending her kindness and care when she is tired; still, she feels ashamed to share because of fear of being judged or misunderstood.

IDI 5 shared,

... Usahay ma feel na ko iyang comfort pero, dili na ko ma feel nga naay mag guide na ko kay mahadlok ko ipagawas sa akong family kung kinsa ko, Gina ampo nalang jud na ko.

... Sometimes she comforted me, but I didn't feel guided. I prayed to God instead of telling my family who I am.

IDI 9 also shared,

Wala ko nagasulti sa akong parents sa akong mga problem kay maulaw ko kay dili ko open mo share sa ilaha,kay maulaw ko, wala koy confidence. Kung lisod na jud kay si God

I'm ashamed and didn't have the confidence to tell my parents about my problem. I sought God in time of trouble...

Letting go of an important person in the family is another important core idea of family crisis. This again another life changing event found in the table. Losing someone who serve as their source of comfort, support and guidance brought heartbreak. Apparently, those people around them extending their friendship and guidance have brought about transformation and maturity to the grade 10 participants. Hence, during those grieving moments, they were able to gradually accept and understand the situation.

As cited by IDI 6, it was a great challenge when her father died; yet, she realized that it is for the best way to end his father's agony. FGD 4 struggled a lot when the only person he had since childhood died. Both of these participants found healing through acceptance. FGD 7 whose mother makes their family complete and perfect are still struggling to accept the truth in the midst of her sister's care.

IDI 6 cited.

Pina ka challenge ato kay Nawala si papa kay daddy's girl man ko, at first gina hospital ko pero na realized na ko nga gituyo pud sa Ginoo aron dili na siya mag antos

I'm a daddy's girl, so losing him was hard. I was hospitalized. But I realized later that it was best for him not to suffer

FGD 4 also cited,

Namatay akong lola, nag struggle ko pag eskwela wala nako katarung sa akong pag eskwela kay sukad pagkabata siya nay nag atiman na ko...kadtong gidawat na ko nga patay na siya

After my grandmother died, my studies suffered. Since I was a kid, it was my grandma who raised me. Eventually, I slowly accepted her death...

FGD 7 disclosed,

The greatest struggle nako kay kadtong nawala akong mama kay ever since nag dako ko complete family jud, karon feel na ko incomplete dili na perfect akong life

I struggled most when my mother died because I grew up with her and a complete family...

Academic Pressure. This is the last theme being unleashed in the participants lived experiences. Students encounter academic pressure when they are burdened by the demands of time and energy to achieve academic goals. In line with this, the participants' responses are very much connected to their difficulties in terms of modular learning modality. They feel pressured because they have no one to assist them considering the number of activities per module are too much and the teachers provide more than one module per subject. Therefore, difficulty in completing the task and examinations in school are among the most popular rants of the participants. These statements were cited by IDI 8. She furtherly shared that aside from answering modules, she has to earn money for her school needs. Despite those problems, IDI 10 continued doing the job of taking examinations and became grateful to God whenever she got the correct answers.

IDI 8 mentioned;

Mostly kay mag tambak nga mga assignment nga gipanghatag sa mga teachers imbis na holiday gi pangtagaan ug daghang assignment....

When we had a lot of homework, we didn't get a break...

IDI 10 answered,

Pag answer sa exam naglisod ko ato pero gi answeran gihapon bahalag mali ang answer pero tama man japon ang uban.

I answered a difficult exam even though some of my answers were wrong, thank God.

Aside from the family, children develop relationships in school. With diverse backgrounds and development, every student may have positive and negative encounters with the other students in school. Hence, some of them are suffering from bullying. In this study, bullying is a core idea presented in the table. The participants' reactions to this bullying were thru silence and some retorted. Although, there were instances that responses they heard

were painful and shameful. As mentioned by FGD 1, who is a gay student, really asked to be respected by his classmates because they too are human beings. They feel discriminated because other make them feel they are dirty. Added on, FGD 2 said that he was bullied because of being chubby; however, this challenge gained her self- confidence by accepting herself, not minding what others said instead doing what she likes to do.

FGD 1 shared.

Respeto about my gender as a gay, discrimination akong na experience about my gender kay ang tan aw nila sa amoa hugaw me wala me gibuhat sa Ginoo...

Respect my gay gender. Due to my gender, I faced discrimination. ...

FGD 2 also shared,

Acceptance, kadtong grade 6 kay gina bully ko kay chubby man ko but akong gi accept na ko akong self mao to ni taas akong confidence. Wala na ko gina paminaw ilang opinion...

When I am grade 6, I am bullied because I am chubby but I accepted myself. Accepting myself increased myself confidence. I didn't listen people's idea

Coping Mechanism of the Junior High School Learners as regards their Spiritual Development

In elucidating the public grade 10 participants about their spiritual development through IDI and FGD the following coping mechanism is revealed: Protective structure, Unshakable belief, Reassurance from the academe, Connecting with the community.

Table 3 Coping Mechanism of the Junior High School Learners as regards their Spiritual Development

Essential Themes	Core Ideas
Protective structure	Listening to family advice Support from family
Unshakable belief	Prayer Trusting God's plan
Reassurance from the academe	Encouragement from teacher Teachers giving opportunities at school
Connecting with the community	Cultivate friendship Joining school activities Completing task with classmates

Protective structure. The first essential theme revealed the importance of family as their protective structure. Participant constantly mentioned their family during IDI and FGD. In times of their joys, happiness, and struggle and doubt listening to their families' unsolicited pieces advice become their comfort zone. IDI 4 mother provides her advice almost every day not only in academic but also about friendship and love. FGD 4 commend her parents' advice in times of doubt and in time she find difficulty in understanding herself

IDI 4 shared.

Si mama always nagahatag ug advice sa akoo sa academic, friendship, relationship mga ingon ana, dili siya mag fail ug hatag ug advise halos everyday...

My mother always gave me of her academic, friendship, and relationship advised. ...

FGD 4 stated,

Gina tagaan ko nila ug advice sa mga panahon nga dili ko kasabot sa akong gi bati, nagduha duha ko ila kung ginatambagan espisyal sa akong mama.

When I'm confused or unsure, my mother gave me advised...

The participants acknowledged the importance of the support they received from their family as a way of discovering their potential and brought where they are now. IDI 3 shared how his family encouraged him to take part in a drawing competition every time there was a drawing competition in order to develop his skills and when opportunity knocks, he is ready. FGD 3 grateful of her mothers' support and encouragement to continue her studies rather than listening on others.

IDI 3 mentioned.

....si mama jud naga push sa ko kung magduha-duha ko nga mo apil sa contest, si mama ang naga challenge sa akoo nga basi kani na ang tamang time.

My mother pushed me to participate every time I doubt.

FGD 3 answered,

Gi na ubanan ko sa akong mama, gina advice ko kung unsa ang maayo ug dili, unsay tama ug mali, Kadtong sa pag eskwela nga mo undang na unta ko pero ingon si mama isipa ang imong kaugmaon....

My mother always gave me advised, especially on grasping what was right or wrong. During the time that I wanted to quit school, my mother kept on telling me to think about my future.

Unshakable belief is the second essential theme. The participants' connectedness to their God plays a very important role as they cope the different life challenges. It is good to note that in times of difficulties and challenges they recognized God's presence in times of prayer and trusting His plan.

In line with this, IDI 4 attributed his faith to God. She conveyed that God never fails her prayers. In prayers, she could put her mind in peace. Further, IDI 5 usually express her problems to God through prayers. Furthermore, IDI 9 recalled her struggles when she started worshipping God. Her family become an obstacle and she lost hope however she did not stop praying and worshipping God with the aid of the cellular phone she continued doing it. Moreover FGD 2 share her trust to God by saying He will not forget and leave you. He will grant your heart's desire.

IDI 4 said,

Cguro ang faith na ko sa iyaha, pag mag pray ko ako gina butang akong mind at peace. Everytime naga pray ko murag maka ingon ko nga ihatag na ko ang tanan kay God...

My faith, since praying calms me. I felt better when I promised to give my all to God.

IDI 5 added,

Usahay sa Ginoo, gina ampo nalang jud na ko akong mga problem ug usahay sa akong mga friends naga open up ko sa ilaha

I prayed to God and to my friends I shared about my problems.

IDI 9 shared,

Kadtong nag start ko ug worship kay God gitagaan ko ug daghang problem ato, nag trust lang ko sa process Unya dili ko gina pagawas sa akong family kay cge nalang daw ko ug simba kada ...

From the time I started worshipping God, He gave me problems yet I trusted His processed. . . And then, my family did not allow me to go out because I always go out to the church to worship.

FGD 2 also shared;

Powerful, kay maskin unsay pangarap na ko naa ra jud siya di jud ka niya biyaan, dili ka niya kalimtan dili ko niya pasagdan, tigan ta niya ug sulbad sa mga problema

Powerful, He was always there assisting me in my dreams and helped me resolved my problems.

Reassurance from the academe. The third essential theme show the indispensable role of the academe in molding a human being. The grade 10 participants even though a times we see and feel them restless yet they able to decipher the different value laden discussion took place inside the classroom. Encouragement from teacher and teachers giving opportunities at school is valuable to the participants.

IDI 10 recall how his Edukasyon sa Pagpapakatao teacher encourage them to avoid unpleasant act like taking drugs and to have a conscience to serve for others. IDI 6 remember how his teacher encourage them not to in hurry in making decision so as not to regret. IDI 3 is experienced from his visual art teachers who allow them to use his equipment for them to learn and encourage them to express what they need.

IDI 10 stated;

Ginatudluan me nga malikay sa mga dili maayo nga butang sama sa drugs, dapat naa kay konsensiya mutabang ka sa imong isigkatawo

Our teacher advised us to avoid drugs. We were encouraged to helped others....

FGD 6 added;

Among teacher sa math gi ingnan me kung mag desisyon ka sa imong life is huna hunaon sa nimo unsa imong dapat buhaton aron dili ka magbasol Our math teacher advised us to carefully consider life decisions to avoid regret...

IDI 3 revealed,

.... dili pa jud ko kabalo kaayo unya ni ingon si sir nga tabangan me niya hangtod makabalo me, unya naga ingon siya nga dili maulaw...

I didn't know much about it, but our teacher helped us learned, encouraged us to ask, let us borrow and used his materials and equipment, and shared his technique.

Connecting with the community. This is the fourth essential theme that emerged from the responses of the participants. Basically, the community is the perfect place where theory can become a reality the recipient of the values they learned from home. The very values they learned at home is the very values that they share in cultivating friendship. Some of our grade 10 participants openly owned that they find more comfort, love, and happiness with their friends than with their family, that is why in them they can open up about their problems and struggle.

IDI 9 who mostly used her phone alone at home find happiness and learning in school with her classmates and teachers, however the value of not talking back to parent that she learned at school remain practiced at home no

matter how mad she is. FGD 9 admitted that he run to his friends because they are willing to listen to him and besides, he has no one to run to because he is alone at home, her mother is in abroad while his father is in Manila and having another family.

IDI 9 shared;

Mas mafeel na ko ug enjoy kaayo ko diri sa school tungod sa akong mga friends ug sa mga teachers enjoy kaayo kay maka feel ko ug love sa mga classmate...

I enjoyed school because my classmates and teachers loved me and I learned a lot.

FGD 4 also shared;

Mga higala kay andam sila maminaw sa akong mga problema ug makahatag pud sila ug advice kay wala na koy laing maduolan kay ako ra man isa balay, kay wala nay duol nga ginikanan ...

Friends because I had no one else to listen and advised me. I am alone at home ...

Joining school activities is another core idea that help our participants cope the different challenges they have faced. School activities divert our participants attention and negative energy brought about by the different challenges they have faced. Joining school activities is also a challenge but with a proper guidance they experience growth and victory. IDI 5 accepted the invitation to be a poem contestant he had doubt, but he was able to do it. IDI 7 uses different performance task at school to develop his talent.

IDI 5 stated.

Naay mga time nga naay contest to sa tula ako ang gi patula ingon ko dili na ko kaya pero nakaya na ko.

I won a poem contest despite my doubts...

IDI 7 also stated;

Kanang mga performance task sa school, mga activity nga ma develop ang talent, ako gina challenge unsay kaya...

I performed in contests or classes. I test my limits.

Completing task with classmates is another core idea as coping mechanism, being with our best friend classmate at time we all share almost everything however this kind of attitude has its own boundary base on the rules provided, this is the realization of IDI 4.

IDI 4 disclosed,

....nag exam me din na suko ang teacher kay nag tinabangan me sa akong barkada dako kayo akong realization ato nga mali jud kayo...

.... I and my close friends helped each other answered an exam, which was against the rules...

Insights that the Participants Shared to the Academe and Society

The participants bring out various insight which they can share with the academe and society Base from their sharing the following essential themes was gathered from their different experiences. First Give without expecting anything in return, and accept one's strengths and weaknesses

Table 4 Insights that the Participants Shared to the Academe and Society

Essential Themes	Core Ideas
Give without expecting anything in return	Do good to others Being humble instead of being competitive We exist for others
Accept one's strengths and weaknesses	In failures, there is strength Loving oneself

Give without expecting in return. the first essential theme that many needs to learn, and the only way to know the beauty of this message is to experience it. This theme encompasses three positive attitude and behavior about our grade 10 participants such as do good things to others, be humble instead of being competitive, and we exist for others.

Do good to others. is giving ourselves without thinking about what we will receive in return. Put no conditions on our giving. Based on our sharing the participants are fully aware that they freely give their help, cooperation and talent and the only thing they expect from themselves is to feel happy. IDI 1 take pride in his cooperation in tree planting with his LGBTQ community as an act of giving to others, IDI 3 share his talent to those who desire to learn painting by teaching them.

IDI 1 mentioned

Magbuhat ug maayo sa imong kapwa, like pagtabang sa community labi na sa kalikasan kay naga tree planting man ko with LGBTQ...

Gave back to the community by planting trees. LGBTQ tree planting was my thing.

IDI 3 shared

Sa pag drawing, naay uban gusto mag drawing pero dili sila kabalo, gina tudluan na ko sila

Thanks to my artistic ability. To helped those who weren't already familiar with the process, I provided instruction to them...

Being humble instead of being competitive. These are the people that are humble and are willing to be honest with themselves. Inclined to behave in a humble, diligent, and energetic manner. This core idea that transpired in the responses from our participants is already in action and not a theory. IDI 6 speaks about being humble and not to be competitive to his friend. IDI 8 show her capacity to adjust in order to fit in their standard.

IDI 6 stated;

Magpa ilob, kay sila competitive unya mo ingon ko ayaw nalang pakig kompiensiyi diha

I always told my friends to be humble and not to compete with others.

IDI 8 cited;

Gina adjust na ko akong sarili, ako mismo mo adjust sa ilaha para maka fit ko sa ilahang standard, like kung garaon ang topic so mag ginara pud ko, kung serious serious pud ko

As a result, I modify how I am generally perceived. When they joke, I laugh along, but if they're serious, I'm serious, too.

We exist for others, means when we give to others, we experience lasting joy, exist for others means offering them our services and help when we can. Trying to be kind to our family and friends and those other people around us is one way of existing for others. Our participants experience on this core idea is still fleeting yet it is there. IDI 6 offer a very short answer on the question how your positive and negative experience make you a better person according to her is to give what she has because it is better to give than receive. Also, IDI 7 mentioned that her many experiences make her realized that she is not alone there are other people who care for her.

IDI 6 replied;

Mag bigayan. Kung unsay naa nimo e share nimo sa uban, it's better to give than receive.

It's more blessed to give than to receive, so I should be generous with what I had.

IDI 7 disclosed;

Lesson learned, ang akong challenges nga naagian nag hatag na ko ug lesson ug tungod pud ato nahimo kang better na tao ma realized nimo nga dili sa tanang panahon ikaw ra nag inusara.

I've grown as a person thanks to the difficulties I've had to overcome, and I now know that I'm not alone.

Accept one's strengths and weakness. Is an essential theme in which our participants are willing to share their insight how the process of nurturing their potential takes happened? The journey of accepting one's potential is experiencing and accepting failure in so doing it becomes their strength. IDI 8 remembers trying her best to win in a contest but unfortunately, she lost. She feels okay after accepting that not all time you win. According to her father not all the time we are on top, there really time we feel sad and experience failure. FGD 4 find strength in God's forgiveness in spite of his sins.

IDI 8 disclosed.

Kadtong time nga nag try ko nga mo daug ko ani nga contesa pero na pildi pero okay ra sa akua, dawaton ang kapildihan naa jud mga kaguol maka experience ka ug failure

For those times when my best efforts fell short of victory. I let go of my disappointment because success and contentment are not guaranteed.

FGD 4 shared,

Memorable sa akua ang Impluwensiya sa Ginoo maayo kaayo kay maayo siya sa akua kay daghan ko ug mga sala nga nabuhat iya japon kug gi pasaylo.

I remembered God's impact. He forgave me despite my sins.

Loving oneself is an epitome core idea one must do and act. Man can truly benefit in himself and others when you learn to love yourself, the self who has a potential. FGD 1 states that he has to love himself first so that he can love other. While FGD 7 added that loving oneself you must know your worth

FGD 1 mentioned;

Love yourself first dapat love nimo una imong kaugalingon una ang uban...

Love yourself first then others FGD 7 added; Know your worth and love yourself first

DISCUSSION

This chapter presents the discussion and conclusions obtained from the data which had undergone thematic analysis. This section also presents the recommendations of the researcher. The themes are discussed comprehensively by relating them with literature. The implications, concluding remarks, and recommendations are also presented in this chapter.

The Lived Experiences of the Junior High School Learners Regarding their Spiritual Development

From the transcribed lived experiences of the participants during IDI and FGD, essential themes were coded and identified based on the questions being probed. The following are the seven essential themes: Friendship with God, Sensitive to the Needs of Others, Awareness of One's Strength, Practice mindfulness, Finding Meaning in Living, Family Crisis and Academic Pressure.

Friendship With God. The Grade 10 participants discussed their relationship with their God, who is their source of strength and a companion. The first theme revealed how the participants feel God's presence. In time they lost hope and strength in life, God come in order to assist them to stand and continue their journey. God's strength is the very reason why they are still here. God accompany them every day, to guide them and remind them to do the right thing. This theme is in accordance with the study of Resurrection and Masukhani (2009) that practicing spirituality entails considering God as a close friend and developing a unique bond with Him through the Holy Spirit. Also, when one says that God is the source of strength, one admits that the difficulties during difficult times usually occur in life.

This theme is also similar to the study of Santiago (2020) when his participants mentioned that they can find strength in any season because God is with them at every step, no matter what they go through. This allows one to comprehend and put into practice the guidelines that the Lord has supplied if we are to get the power needed to overcome our obstacles. Further, Kendrick (2001) mentioned that God is seen as existing within and having a close relationship with human. When an indicator of intimacy in a relationship encounter with God is recorded through linguistic symbols, metaphors, or phrases on a personal level, a perceiver's propensity to view God in a dyadic relationship may be clearly seen.

Sensitive to the Needs of Others. The Grade 10 participants discussed their relationship with others by recognizing the reason and purpose why God created them. That is to help their family, being a model to their younger siblings and those around them, helping others without asking compensation. This result showed the learners value of altruism.

In reflection this theme validates the study of Roehlkepartain et al. (2008) of which, each person must find purpose and meaning in life within a reality where family, friends, common events and relationships, volunteering and helping others promote spirituality. It confirms the theory of spiritual development of Fowler (1981) which reiterated that, the development of people's spiritual awareness runs parallel to other aspects of human development. He thus suggests that spirituality is a basic aspect of human existence. This account is just like the cognition, social behavior, or motor skills. Spirituality is a universal dimension of life that lends a meaning to our existence, sets a moral standard for living, and assumes some sense of moral connection among people at the very heart of our humanity.

Hence, it resonated the study of Trevethan (2017) which underscored the importance of avoiding misconceptions about sensitivity, specificity, and predictive values. Clarification is then provided about the definitions of sensitivity, specificity, and predictive values and why researchers and clinicians can misunderstand and misrepresent them. Arguments are made that sensitivity and specificity should usually be applied only in the context of describing a screening test's attributes relative to a reference standard; those predictive values are more appropriate and informative in actual screening contexts; that extremely high sensitivity and specificity can be used for screening decisions about individual people; and those predictive values need not always be high and might be used to advantage by judges.

Awareness of One's Strength. These essential themes revealed another service our grade 10 participants rendered to others. Their capacity to console and comfort others, gave them time to listen, gave advice, and assure their friends that they are just around.

This theme agreed the idea of Lerner et al. (2003) that spiritual development encourages young people's positive contributions to themselves and society from a viewpoint that emphasizes adaptive developmental control between developing people and their environment. It also corroborated the study of Benson and Roehlkepartain (2008) on spiritual development which described as a dynamic interaction between a person's inward and outward journeys that encourages our children to realize their potential for growth and connection with life, including relationships with others, community, the world, the sacred, or some other type of transcendent reality.

Added on, Pattiwael (2019) pointed out that learners' human consciousness is necessary to build their cultural literacy. Because learning is a multi-faceted process, cultural literacy is crucial to students' learning. To increase learners' knowledge of the human condition, the activity mixes literary works with linguistic exercises. Literary texts are picked based on their merit and contributions to help learners develop their awareness of humanity.

Practice Mindfulness. This essential theme reveals that Grade 10 participants have afforded time for introspection. Reading Bible in order to confront one's action, to know what is right and wrong. To accept and let go that there are things they are not capable of doing, like expressing one's self and trusting others. Taking time to meditate in times of struggle, taking time reading and watching inspirational books and movies have helped them to improve oneself. They can find solitude in order to consider the next move.

This theme is related to the article of Nowak (2022) about democracy and spiritual development. He stated that teens desire an on-going spiritual development because they do not want to lose their connection with the truth. Reading spiritual and inspired books are enhanced in order to deepen spiritual contact. In addition, imparting and applying the Word of God into the lives of junior high school learners are ways to promote spiritual development and maturity. When imbibed may help become renewed in mind and be able to discern God's will, what is good and acceptable and perfect, and to be transformed.

In accordance to the investigation of Hwang et al. (2019) on how an eight-week program for teachers based on mindfulness affects teachers' well-being and person-centered teaching strategies that place an emphasis on the caliber of student-teacher interactions. The findings of the interviews illustrated how cultivating mindfulness and self-compassion can serve as self-help skills, clarified the interconnection between teachers and students, and promoted person-centered teaching strategies that are indirect, warm, and empathic. Mindfulness scores that changed from pre- to post-intervention, as reported by teachers.

Consequently, Weare (2019) noted that there is a growing and encouraging quantitative evidence-based on mindfulness in schools. This evidence-based has continued to emerge over the last two years and consistently suggests small to moderate impacts across a range of outcomes, most strongly and reliably on psycho-social health and well-being, especially mental health problems, with less conclusive but encouraging evidence for small effects on behavior, cognition, learning, and ph. Interest is expanding due to encouraging preliminary results, largely from qualitative data, on how to use mindfulness and incorporate it into the institution's policies, practices, and ethos. According to some developing quantitative research, teachers must acquire mindfulness skills and establish their own practices in order to successfully promote mindfulness in the classroom.

Finding meaning in living. The Grade 10 participants discussed their capacity to face and solve problems without the help of others and will not allow the problems to overcome them. They had conveyed how grateful they are to be able to wake up every morning, being alive and given another opportunity to experience God's goodness. In time they lost hope and strength because of problems, they were able to overcome them through God's assistance.

This theme gives support to the study conducted by Chongvisal and Boonyarit (2018) that the inner experience can be found when allowing oneself to trust and be guided. Seeing the courage of others, that motivates one to take part in an activity which one is not familiar with. Also, it is anchored on the study of Brandes (2018) when one of his participants experienced sacrifice and caring from a friend just met and observed an alternative

contrasted viewpoint. Also, seeing life's unforeseen obstacles as mistakes or failures can be seen through optimism as an adventure.

In addition, Martela and Steger (2016) pointed out that despite the general interest in the notion of meaning in life, many people have raised concern regarding its conceptual development. One's sense of purpose may be characterized as their essential ambitions, aims, and compass points in life. Coherence and purpose appear to be the two main ways that scholars address the subject of meaning in life. What it means to feel significant is fundamentally centered on living a meaningful life and trusting in its inherent worth.

Family Crisis. The Grade 10 participants discussed the different struggles experienced within their families. Their parents' separation lost their inner peace and forced them to work to provide for their basic needs. How difficult for them to accept that the person who takes care of them since childhood and the only family they have passed away. They also revealed that their faith in God and their family help them face and accept this crisis.

This theme was aligned to the ideas of different authors, saying that strong religious convictions and participation can help adolescence cope with cognitive conflict (Kitchens & Phillips, 2021) retain a positive outlook on life (Vishkin et al., 2019) and improve their overall well-being (Galen & Kloet, 2011). Regardless of life's setbacks, unpleasant circumstances, or uncertainties, a person's happiness and sense of fulfillment in life are positively affected by their religious beliefs and practices. (Abu-Raiya et al., 2015).

Also, it is congruent to the study of Weitzman et al. (2023) that commented on some theories on family stress by saying that members of the same family may react differently to the same external stressors, which may cause friction within the family unit. This came out from the analyzed in-depth interviews with the migrant mothers in Costa Rica. They have identified three phases of family stress adjustment: parents' focus on their children's safety, parents' and children's adjusting to their new legal, economic, and social circumstances, and parents' prolonged uncertainty in one or more of these areas concurrent with children's sense of feeling resettled. A fourth stage of convergent parent and child resettlement emerged, but only in families with reliable financial or emotional support from extended family or local institutions in Costa Rica. Their transition between stress adjustment phases was influenced by parents' sense of safety and their social, economic, and legal situations.

Academic Pressure. This essential theme elucidates the Grade 10 participants experiences during modular class in which the learners have to master modules per subject with overflowing activities and task, taking exam without studying because they are earning for their living. Another prevalent reality on the face-to-face learning is bullying due to their weight, gender, how they dressed and their past.

This theme is related to the statement of Meece and Eccles (2010) stating that, students are accountable for all classwork and homework from their teachers, manage their time wisely, arrange and keep up with materials for multiple classes, and simultaneously build and maintain a social life. Students are attempting to maintain their current friendships and form new ones.

This theme conforms to the statement of Nimmi et al. (2022) that the perpetual tension between the classroom and the workplace has negative effects on the mental health of recent management school grads. Potential interventions should be investigated to improve students' well-being during challenging times. Also, it was suggested that cultivating one's spirituality is one way to build one's psychological capital and enhance one's sense of employability. This study also tries to identify how spirituality development leads to life's well-being among especially among young people.

Coping Mechanisms of the Junior High School Learners Regarding their Spiritual Development

Based on the results, the grade 10 participants were able to optimistically cope with the challenges they encounter in their spiritual development. The researcher coded the core ideas and noted four essential themes: Protective Structure, Unshakable Belief, Reassurance from the Academe and Connecting with the Community.

Protective Structure. Family is a safe haven for our Grade 10 learners, when they face different challenges in life. In their discussion, the learners listened to their family advices regarding their studies, friendship and

relationship. Whenever they are down, lost hope and in doubt, their parents were there to guide them. Have their support in pursuing their talent.

This essential theme affirms the statement of several authors such as: Thomas et al. (2017) that adolescence is the time when strong and loving familial ties help build a person's emotional foundation, regardless of what happens in the rest of their lives. According to the findings of the study of Symister and Friend (2003) a stronger sense of one's own worth may serve as a psychological resource to foster optimism, pleasant sensations, and improved mental health. Also, Cohen et al. (2014) wherein control each other's conduct and share information and ideas may encourage better behavior.

This also confirmed Kohlberg's Theory of Moral Development (1980) that explains the environment has a significant impact on the moral development of junior high school students. Moral growth is greatly influenced by role models, parenting techniques, and educational institutions and relationships with others are crucial for personal growth and the nurturing of spiritual development.

Unshakable Belief. This essential theme connotes the grade 10 learners' consistent connection with their God. In times of prayer, the learners put their mind in peace. They open up their concerns, needs and find solutions of their problems in their God. They also realized that when they started attending worship, their family become an obstacle when this problem persists instead of quitting, they trust God process.

This theme corresponds to the study of Tatala (2000) which states that, in prayer, one progressively comes to know God as the Person, Creator, Lord, Father, and Source of Love. In the eyes of the young, prayer is a method of talking with God, remaining in God's presence where they can evaluate their day and plan the next one. They are propelled to pray by a deep desire to uphold their close relationship with God and by the need to trust and believe in Him in all circumstances. Also, this theme resonated the sharing of Lane (2019) that God hears one's heart's wishes and knows what is best for an individual. When the moment is right, He will grant one's heart's wishes. Just be patient, and put your faith in the Lord.

In addition, McNamara and Purzycki (2019) observed that what believers say about gods' thoughts, concerns, and dispositions reflects not only the beliefs of the believers themselves but also the values of the people's abilities and their society. Added on, being engaged in self-reflective thought decreased; while, culturally transmitted decision rules which are shaped by local environments such as norms, schemas, and scripts become increasingly influential in shaping people's conceptions of how God thinks.

Reassurance from the academe. The learners revealed that teachers' encouragement and value laden sharing during their class had created positive impact on the learners' spiritual development. As far as the school's material resources is concerned, the teachers' understanding and generosity by giving them responsibility and the different performance tasks have helped them cope with the challenges and enabled them to realize their capabilities.

This essential theme upheld the study of several authors that stated the best institutions for encouraging students' spiritual development as young adults are schools (Aguas, 2019). Since values education is a part of their curriculum, these are excellent institutions for fostering the development of these students (McMahon, 2016). When these students are given moral instruction, their spiritual development also advances (Bello, 2021). As a result, in order to ensure the development and growth of students' spiritual well-being, school-based value formation is necessary and should be improved.

In addition, it recognized the study of Sherwin and Stevenson (2010) that commends teachers' crucial role in fostering spiritual development because they establish the tone for the classroom and make sure it is a successful and productive learning environment. Understanding and combining activities and lessons that allow students to explore and exhibit their ideas, as well as allowing learners to engage in and practice their religious beliefs, develops an environment in which students can strive toward fulfilling their own social needs.

Connecting with their Community. This essential theme support learners building and spending time with their friends in doing school task and joining different activities because it becomes one of their coping

mechanism Some learners choose and find happiness in spending time with their friends and teachers than with their family. Friends are the only people they can hold on due to parents' separation. Partaking activities is one way of improving the learners' talent and capabilities. However, friendships must also follow rules set by the teachers.

This theme collaborated the statement of Tan (2009) that adolescence is a time of learning new things and forming new relationship. Molding their spiritual development entails molding stronger bond with oneself and others through interpersonal relationship and participating in community involvement. When these skills are used well, it leads to abundance, a sense of contentment and sufficiency amazement and awe.

Consequently, this theme re-echoes the findings of Jacobs and White (2023) that created and described the Kingdom Professional Model to foster the growth of committed and Christ-like disciples who have a firm grasp on the connection between their faith, their identity in Christ, and their capacity to serve others around the world. According to the model's premise, more people will be equipped to spread the gospel of the kingdom through service if Kingdom Professionals integrate their living, loving, and learning in strategic ways.

Further, studies have shown the influence of teachers on their students, as shared by Strulowitz (2023) the findings in his study revealed that the high school students' spiritual growth and religious participation were impacted by their teachers'. This finding underscores the critical part which educators' play in guiding students' religious and spiritual growth.

Insight Shared by the Grade 10 Learners to the Academe and Society

The insights of the Grade 10 participants on their spiritual development were revealed and interpreted from the IDI and FGD. Two essential themes emerged which are: Give Without Expecting Anything in Return, and Accept One's strengths and weaknesses.

Give Without Expecting Anything in Return. Get to grips of the Grade 10 participants' rich experiences of doing good deeds for others and being for others with humility. The participants' experiences of giving themselves in different ways without expecting in return such as: attending tree planting, providing food to others, sharing their talents to those who want to learn, encouraging others not to be competitive and adjusting oneself in order to fit with the group.

This theme revealed similar insight in the study of Wilner, (2014) such as optimism, compassion, and comprehension. Thus, one's view for a positive outlook is strengthened by one's sense of hope and optimism. One important idea which transpired in his study was on the encounter of seeing one's positive influence on others and nurturing one's connections with others while also growing in compassion and understanding. Also, this theme validates the study of Chongvisal and Boonyarit (2018) which described how an inner voice appeared when listening to people in a true and calm manner. In this situation, every individual has been able to tune out her own voice in her thoughts and focus on theirs. Thus, entering their worlds and their stories eventually allow one to draw lessons from both their tales and new encounters.

Added on, Tozer (2022) examined the characteristics of God in language that speaks directly to the soul. The loss of a high conception of God in the modern church, according to the author, is the root of many of contemporary spiritual problems. He makes a strong case for the idea that rediscovering God's magnificence will provide the remedy. Although while the messenger of Christ speaks on behalf of God, he must also consider the circumstances of his audience; otherwise, he will communicate in a language that only he and God understand. His message needs to be both timeless and relevant. He needs to address his own generation.

Accept One's Strengths and Weaknesses. This essential theme allowed the grade 10 participants to recognize their capacity to accept failures in time of competition, and realizing that failures is part of success. Accepting oneself, truthfulness to oneself, acknowledging their worth would mean loving oneself and become more effective in loving others.

This theme aligned with the research of Chongvisal and Boonyarit (2008) from their action research by saying that, spiritual development involves connecting to one's inner experience that gives me strength to go out from

my comfort zone to do things I want and build new experiences with others. Accepting oneself make me appreciate my own worth and esteem in the conduct of life.

Correspondingly, this theme is congruent to the study of Bloomfield (2020) as he pointed out that the foundation of humility is a virtue. The greatest way to understand genuine humility is to contrast it with the non-virtue of continence. Virtues act as "correctives"; while, continence aiding those who suffer with incontinence. Hence, this humility brings those who lean toward haughtiness back into check; humility subjects to justice; just as temperance is submissive to continence; and all are subordinate to continence.

One of the most well-known ethical theories is virtue ethics, according to Szutta (2020). developing one's moral character via the practice of virtues is a prerequisite for engaging in moral activity. Self-control, decisiveness, patience, and other traits that belong to a separate class of virtues in and of themselves. Due to their significance in assuring the success of human undertakings, they are also known as executive virtues. Practical abilities are frequently associated with willpower virtues, and engaging in activities like playing an instrument, participating in sports, or studying medicine can help you hone your willpower.

Implications for Educational Practice

The participants' relationship to their Higher Being plays an important role in facing the different circumstances they have encountered. The different circumstances they have experienced ushered them to recognize God as the source of their strength and their companion. As they nurtured their connectedness with Him, they are also nurturing themselves through prayer, reading Bible and meditation. They are aware of His presence not only in the moment of difficulties but every time and everywhere. This relationship they have with their God is a good opportunity to nurture them in the light of the Word of God.

Participants' relationship to others continue to grow by joining different activities in school and competition outside the school. In relating themselves to others, it makes them recognized their giftedness to listen, console and give advises to others. The challenges they have experienced in life make them more effective in dealing with others. They realized that the best way to be of service to others is through humility. This positive attitude and behavior displayed with the participants come from their experiences with their God which flow to their family and friends within their circle. This attitude or behavior is a great opening to be developed and enhanced towards others who are not within their circle.

The life of the participants within the academe is one of the best times in their life because they are molded in a multifaceted way. The appreciation of the participants to their teachers who go extra mile in helping them encourage them to learn and do more. Their teachers' encouragement gives them the chance to partake the different activities prompted them to take extra mile; yet, grateful because of the growth they have achieved. The participants' recognition of the life and value laden discussed and shared during the class have created an impact in them. The values repeatedly discussed and shared are the very values they keep. All this learning, assistance and encouragement they have received were attributed by the participants to the academe. Therefore, a value laden lessons have slowly nurtured the participants' moral aspect. The foundation of the participants is credited to their family, in terms of who they are and what they are. The families support and presence bring forth so much growth, confidence and self-esteem. Family's advices, guidance, and cooperation become their comfort zone making them optimistic in life and be of service to others. But despite this characteristic of a family, there is a certain reality which wounds they held inside are also coming from them. The participants are wounded, being brought about by their family's different circumstances have affected so much their inner peace. This woundedness was accepted by them in different level and this become visible on how the behave in school and deal others. Aware of this truth the academe my act and accompany the learners' formation bearing in minds their woundedness.

Recommendations for Future Research

The result of the study begets the positive information about the learners' spiritual development, Since, there is a limited number of studies conducted on learners' lived experiences about spiritual development, it may be recommended for future research to conduct the same study to a larger scope with a larger number of participants

to elucidate more of their lived experiences, especially all junior high school learners. This may further fortify the themes outlined in this study and to reveal others that were not expressed. Also, researchers may explore and evaluate the existing programs, activities and policies developed in school for the values formation of the learners and their awareness on the matter. Reviewing and studying this may help them understand and deal the learners better. So, the journey towards the learners' values formation can be fully anchored on their strength, weaknesses and reality. Further research may be conducted at the graduate and post-graduate levels to prove the effectiveness of the result

Concluding Remarks

Since values formation among young people is still struggling in all aspects, it imperative to continuously find its real place in the consciousness and heart of the learners and teachers. This study made me realized how to start a journey with the learners in their own ground. My encounter with the learners became an avenue where I can support and accompany them towards their goal in the life in the way best suited of their ability and capacity. Through this study, my eyes, ears and heart heard their stories, therefore, I could fully collaborate with their parents and teachers to have a clearer and deeper grasps of the learners' spiritual development even after this undertaking. Through this study, it made me become fully aware of the source of strengths and weaknesses of our learners, how they coped the challenges around them and the insights they had imparted to those around them.

Personally, I conducted this study with oozing compassion and passion for human formation. I believed that this research provided me an opportunity as a teacher to be part in the spiritual development of the learners and it gave me also an opportunity to continually grow along with them. This had awakened my notion and understanding of the Grade 10 learners which gave me the vintage point of the realities of their generation.

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