

Correlation Between Spiritual Practices And Academic Performance Of University Students Using the Instrument SpREUK-P

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Abstract

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

Keywords: spiritual practices; academic performance; values development; instructional package.

1. Introduction

Religion and education, two of humankind's most ancient endeavors, have long been closely intertwined. Historians and social scientists have explored this relationship and the ways in which the two may influence each other (Pew Research, 2016). For the past 20 years, many scholars have emphasized the importance of spirituality in education, asserting that it is a vital aspect that requires thorough research. Recent developments and life experiences with spiritual therapies have begun to highlight the significance of spirituality in human well-being and development (Astin & Astin, 2004; Oloyede & Ofole, 2016; Kitjaronchai & Hungyo, 2019).

Several global studies have acknowledged and recognized the need for spirituality, particularly among higher education students, to improve academic performance and to better navigate life's challenges. Historically, higher education focused primarily on developing students' intellectual capacities, often neglecting their spiritual dimension. As some authors have affirmed, while higher education continues to place considerable emphasis on test scores, grades, credits, and degrees, it has increasingly overlooked students' "inner" development—values and beliefs, emotional maturity, moral development, spirituality, and self-understanding (Astin, Astin, & Lindholm, 2011).

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

Various institutions have begun to recognize the importance of religious practices in people's lives. Increasingly, reports of personal greed, corporate failures, and governmental misconduct reflect a broader moral and ethical decline. Higher education must instill spiritual and ethical values in students through its curriculum and pedagogy to help ensure a sustainable future (Priscilla & Pushpalatha, 2022).

In Asia, particularly in Malaysia, a similar study emerged. The country places significant importance on religion and spiritual activities. For over two decades, the Malaysian Education System has integrated moral education (Balakrishnan, 2010) to ensure that students acquire not only academic knowledge but also positive values. This includes a strong focus on religious education, moral instruction, and spiritual activities that are designed to benefit students in the long term. Malaysia's recognition of the significance of religious and spiritual practices is reflected in its historical education system. The country has four distinct types of schools that have reinforced various racial, social, linguistic, and cultural groups: informal religious schools (madrasah), local Malay schools, Chinese vernacular schools, and Tamil vernacular schools. The Malay vernacular school system, which incorporated Islamic religious schools, was predominantly situated in rural areas where Malays resided (Balakrishnan, 2010).

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

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

and Colleges (SUCs) are active in their Campus Ministry while others are not. The Campus Ministry in the SUCs in Samar Island though located in the rural areas is a very rich environment for developing and nurturing the spirituality of the students through religious and spiritual practices.

In essence, Campus Ministry and the Student Affairs Office work together to serve and advocate for students and are the university's lifeblood. State Universities, however, often neglect a very important aspect of many students' lives: religion, faith, spirituality, and the overall spiritual development of college students (Bowman & Small, 2010). In fact, according to Fukofuka (2007), many studies suggested that in the academic performance of the students, spirituality has a positive effect on it.

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

1.1 Objectives of the Study

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

- 1.To determine the level of spiritual practices of the university students.
- 2.To determine the academic performance of the university students.
- 3.To establish whether there is significant relationship between the level of spiritual practices and the academic performance of the students in the state universities in Samar Island.

2. MATERIALS AND METHODS

2.1 Research Design

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

Descriptive as a research design was deemed suitable as the study describes spiritual practices and its relation to the academic performance of the students. Further, it also used a quantitative design. This research design was deemed suitable as the study tallied, collected, and interpreted the relationship between the independent and dependent variables (MCcombes,2023).

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

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

2.2 Respondents of the Study

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

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

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

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

2.3 Research Instrument

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

2.4 Data Gathering Procedure

The researcher asked for the approval of the Presidents of SUCs to administer a survey questionnaire regarding the spiritual practices of the respondents. For the academic performance (GWA) of the students, the approval of the registrar was sought. In addition, the averages of the first quarter for the A.Y. 2023-2024 was recorded.

The researcher distributed the survey questionnaires with the help of the faculty and staff of SUCs in the different settings. Retrieval was done right after the questionnaires were completed.

For the selection of the respondents, proportionate random sampling was utilized. The instrument that was used was a survey checklist questionnaire. The results were gathered, tallied, and tabulated according to the items checked by the respondents. Data were subjected to statistical methods to achieve the desired objectives of this research.

2.5 Measurement of Variables

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

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

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

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

2.6 Analysis of Data

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

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

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

3. RESULTS AND DISCUSSION

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

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

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

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

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

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

Table 1 Level of Spiritual Practices of the university students in ESSU, NWSSU, SSU and UEP

Statement	Mea n	sd	Interpretation
I privately pray (for myself, for others).	2.74	.536	Regularly practiced
I go to church /mosque / synagogue etc. (indicate what is appropriate).	1.98	.710	Often practiced

I make an effort for other people.	2.40	.602	Often practiced
I meditate (either Eastern or Western styles).	1.63	.852	Often practiced
I recite distinct (holy) texts.	1.64	.813	Often practiced
I read religious/spiritual books.	1.72	.786	Often practiced
I work on a mind-body discipline (i.e., yoga, qigong, mindfulness etc.).	1.46	.938	Seldom practiced
I perform distinct rituals (originated in other religious / spiritual traditions than mine).	0.93	.903	Seldom practiced
I turn to nature.	2.21	.796	Often practiced
I reflect upon the meaning of life.	2.61	.580	Regularly practiced
I try to get insight (also into myself).	2.58	.570	Regularly practiced
I work on my self-realization.	2.62	.578	Regularly practiced
I work on my spiritual development.	2.35	.639	Often practiced
I try to achieve a higher level of consciousness.	2.38	.653	Often practiced
I am aware in the way I treat the world around me.	2.57	.562	Regularly practiced
In my private area, religious symbols are important to me.	2.41	.812	Often practiced
I participate in religious events (i.e., religious congregations etc.)	1.99	.889	Often practiced
I belief in a (my) Guardian Angel.	2.55	.775	Regularly practiced
I help others.	2.60	.535	Regularly practiced
I consider the needs of others.	2.48	.581	Often practiced
My thoughts are with those in need.	2.34	.664	Often practiced
I do good.	2.41	.579	Often practiced
I feel connected with others.	2.25	.685	Often practiced
I work voluntary for others.	2.14	.707	Often practiced
I have a feeling of great gratitude.	2.50	.601	Often practiced
I have a feeling of wondering awe.	2.27	.644	Often practiced
I still have learned to experience and value beauty	2.65	.534	Regularly practiced
GRAND MEAN	2.23	.342	Often practiced
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The grand mean was 2.24, which was interpreted as "Often practiced." This implied that the students of the College of Education in SUCs (State Universities and Colleges) on Samar Island often performed their spiritual practices through various actions that constituted their belief in God. The standard deviation was 0.342, indicating a higher level of consensus among the respondents. This suggested strong agreement from the respondents that spiritual practices were often practiced by university students in the SUCs of Samar Island.

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

(2016), which found that individuals who prayed daily and regularly attended religious services tended to be happier with their lives.

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

University students found it easy to express their faith in God through private prayer. This suggested that private conversations with God were the most convenient means for students to express their faith. Additionally, private prayer helped students overcome personal battles and challenges as they explored their ontological realities. Barbara (2021) affirmed that students continued to have inner experiences and concerns related to spiritual or ultimate matters. While many students had strong understandings of their realities supported by beliefs and practices, others struggled with unexpected changes in their ontological understandings. Despite these challenges, students' spiritual experiences evolved alongside their worldviews.

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

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

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

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

In addition, it was implied that university students perhaps did not recognize the benefits of meditation in their academic performance. According to Vikas (2024), by developing a mindful approach to challenges,

students could navigate stress and adversity with greater ease and optimism. This resilience not only enhanced their academic performance but also prepared them for future challenges beyond the school environment.

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

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

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

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

It was, therefore, unsurprising that the four main campuses studied maintained their spiritual practices. The role of administrators proved crucial in shaping the spiritual compass of students. Hartley (2004) highlighted that institutional characteristic significantly influenced student development. Referring to Pascarella and Terenzini (1991), Hartley noted that declines in religious values and practices were less pronounced at Protestant and Catholic institutions. Conversely, selective colleges and universities often saw greater-than-expected decreases in religious affiliation and practices. These findings underscored that institutional characteristics played a role in shaping students' religious preferences, values, and behaviors during their college years (as cited in Hartley, 2004).

The academic performance of the students in the State Universities

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

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

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

Table 2 shows the academic performance of the students from the 4 State Universities.

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

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

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

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

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

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

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

Relationship of the level of spiritual practices to the academic performance of university students

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

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

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

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

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

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

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

This study underscored the importance of adopting a holistic and multidisciplinary approach to education. Spiritual development played a critical role in shaping student outcomes. As Zhang and Wu (2016) noted, human beings were inherently spiritual, and faith should have been acknowledged as a vital component of education. Educators were instrumental in fostering students' integral development, serving as mentors who guided learners to embrace faith as part of their personal and academic growth. Van der Walt (2017) emphasized that educators needed to model a faith-based worldview, inspiring students to integrate such perspectives into their own lives.

Education should not have been limited to social, emotional, physical, or intellectual dimensions. To develop outstanding academic achievers, schools needed to nurture students' faith and spirituality. As Fabula

(2024) asserted, cultivating a healthy spiritual life was essential for shaping intellectually capable and morally responsible citizens. This aligned with prior research, such as that of Sunia Fukofuka (2007), which demonstrated that students engaged in spiritual activities tended to perform better academically.

In light of these findings, state universities are encouraged to empower and activate campus ministries to strengthen students' spiritual practices. By doing so, institutions could have fostered an environment that supported both spiritual growth and academic excellence. Recognizing the positive impact of spirituality on student outcomes reinforced the idea that holistic education was key to nurturing well-rounded and successful individuals.

4. SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

4.1 Summary of Findings

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

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

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

4.2 Conclusion

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

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

2. The academic performance of the university students, with an average of 1.92 (equivalent to "very good"), indicates that the students of the College of Education believe that spiritual practices positively influence their academic performance at the university.

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

4.3 Recommendations

Based on the conclusions the following recommendations were made.

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

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

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

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

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

Disclaimer (Artificial Intelligence)

Author hereby declares that NO generate AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

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