

# **Adventist Education: Engagement on Spiritual Activities as Correlate to Well-Being Levels Through Selected Life Domains among Senior High Students**

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## **ABSTRACT**

Seventh-day Adventist (SDA) schools integrate faith into learning (IFL) to cultivate students' spiritual development alongside academic rigor (Clear, 2020; Waterman, 2020). This study explores the cognitive engagement of senior high school students in Adventist academies within Western Visayas, Philippines, with their schools' spiritual activities. It further examines potential correlations between this engagement and student well-being in self-compassion, life satisfaction, and equanimity. A descriptive-correlational design was employed with a census approach (Oppenheim, 2019) surveying 65 in-campus students residing in dormitories. Data was collected through four instruments: a researcher-developed Cognitive Engagement in Spiritual Activities Questionnaire (CESA-33), the Self-Compassion Scale – Short Form (SCS-SF), the Satisfaction with Life Scale (SWLS), and the Equanimity Scale (ES-16). Students exhibited a slightly high level of cognitive engagement in spiritual activities (mean score: 4.19). Interestingly, non-SDA students had the highest mean score. Overall well-being scores indicated a slightly high level (mean: 4.26) with variations across self-compassion, life satisfaction, and equanimity. No significant correlations emerged between student profiles and overall well-being. However, a significant positive correlation was found between cognitive engagement (CESA) and overall well-being, life satisfaction, and equanimity. The study suggests a positive association between cognitive engagement in spiritual activities and student well-being. While the sample size limits generalizability, findings offer valuable insights for future research on the influence of parental involvement, educational background, and school continuity on well-being within Adventist education. Future research with a larger and more diverse population is recommended. Additionally, developing a shorter version of the CESA questionnaire and analyzing existing student data are valuable next steps. Teachers and principals can utilize these findings to design engaging classroom activities and leverage existing data to target student outreach efforts, ultimately promoting student well-being.

## **INTRODUCTION**

This portion enlightens the readers on what prompted the researcher to conduct the study. Furthermore, this portion exemplifies the greater results of conducting such endeavor.

### **Background of the Study**

Seventh-day Adventist (SDA) education stands out as the world's largest Protestant school system, offering a unique blend of academic rigor and spiritual development (Waterman, 2020). Central to its philosophy is the concept of Integration of Faith in Learning (IFL), which aims to guide students towards a deeper understanding of their faith while fostering intellectual growth (Clear, 2020). This commitment is reflected in the rich tapestry of spiritual activities woven into the student experience, including Bible study, prayer, worship services, and community outreach programs (Wilson, 2020; Batterson, 2019). These activities cultivate a distinctive spiritual atmosphere within Adventist schools (Lawrence, 2020).

Despite the prevalence of these activities, a significant gap exists in the current research. While the impact of IFL on student learning has been explored (Warren, 2019; Young, 2018), there is a lack of studies that

specifically measure the level of engagement with these spiritual activities among teenagers and how such engagement relates to various aspects of their well-being. This research aims to address this gap by examining the cognitive engagement of senior high school students in Adventist schools within the Western Visayas region with their school's spiritual activities. The study seeks to understand potential correlations between this engagement and key life domains such as self-compassion, life satisfaction, and emotional balance.

### Statement of the Problem

This study aims to investigate the cognitive engagement of senior high school students in Adventist academies within the Western Visayas region with their schools' spiritual activities. It further explores potential correlations between this engagement and various aspects of student well-being, including self-compassion, life satisfaction, and equanimity. Specifically, the study seeks to answer the following research questions:

1. What are the demographic characteristics of the participating students in terms of gender, grade level, religious affiliation, prior junior high school education, and parental employment status?
2. To what extent do students engage cognitively with spiritual activities when taken as a whole and when grouped according to gender, grade level, religious affiliation, prior junior high school education, or parental employment?
3. What are the levels of student's selective life domains in terms of self-compassion, life satisfaction, and equanimity among the student participants when taken as a whole and when measured based on student demographics?
4. Are there statistically significant differences in cognitive engagement with spiritual activities, self-compassion, life satisfaction, and equanimity levels when students are grouped according to gender, grade level, religious affiliation, prior junior high school education, or parental employment?
5. Is there a significant relation between cognitive engagement on spiritual activities and students' wellness levels?
6. Is there a significant relation between cognitive engagement on spiritual activities and students' wellness levels when segregated in terms of the following dimensions: self-compassion, life satisfaction, and equanimity levels?
7. Based upon the results of the study what program can be proposed?

### Hypotheses

The following null hypotheses are formulated to guide the analysis and interpretation of the research findings:

1. Null Hypothesis 1 ( $H_{0_1}$ ): There are no statistically significant differences in students' cognitive engagement with spiritual activities, self-compassion, life satisfaction, and equanimity levels when grouped according to gender, grade level, religious affiliation, prior junior high school education, or parental employment.
2. Null Hypothesis 2 ( $H_{0_2}$ ): There is no statistically significant relationship between students' degrees of cognitive engagement on spiritual activities and wellness levels.
3. Null Hypothesis 3 ( $H_{0_3}$ ): There is no statistically significant relationship between students' degrees of cognitive engagement on spiritual activities and wellness levels when segregated in terms of the following dimensions: self-compassion, life satisfaction, and equanimity levels.

### Significance of the Study

The findings of this research hold significant value for various stakeholders in education and related fields:

CPAC Administrators. The study's results provide insights into student demographics, cognitive engagement with spiritual activities, and levels of self-compassion, life satisfaction, and equanimity among senior high school students. This information can inform administrative decisions and the development of targeted programs or interventions aimed at improving these variables.

Central Philippine Adventist College (CPAC) Research Department. This study introduces a potential research tool in the form of the developed questionnaire. By incorporating this tool, the CPAC Research Department can enhance research methodology, improve data collection efficiency, facilitate comparative analysis across studies, enable longitudinal research, strengthen external validity, and promote replication and extension of future studies. These factors all contribute to advancing knowledge and understanding within the department's research focus areas.

Teachers. The findings can serve as a foundation for teachers to develop strategies and action plans that maintain or enhance student engagement in spiritual activities. These strategies might focus on improving the activities' content, delivery, or overall student experience within the Adventist school environment.

Principals. Awareness of student engagement levels and well-being measures can encourage principals to reassess these data for confirmation. This data can also serve as a basis for designing action plans or enriching existing outreach programs. Additionally, principals can utilize this information to develop and implement intervention programs aimed at intensifying student engagement in valuable school activities and promoting the measured well-being domains.

Education Department Heads, West Visayan and Negros Occidental Conferences of the SDA Church. The insights gained from this study can guide the Education Department Head in formulating policies and programs that better address the spiritual and emotional needs of students. The data on student demographics and engagement can inform the creation of initiatives aimed at enhancing the holistic development of students within the SDA school system. Additionally, the findings can help in the evaluation and improvement of existing educational programs to ensure they align with the overarching goals of the West Visayan Conference of the SDA Church in nurturing well-rounded individuals.

Future Researchers. The findings of this study offer a rich source of information for future researchers designing and conducting similar studies on student engagement in spiritual and other meaningful school activities.

## **Scope of the Study**

### **The Study's Location**

This research focused on Adventist-owned and operated academies within the Western Visayas region of the Philippines. This region, also known as Region VI, encompasses the provinces of Negros Occidental, Guimaras, and Panay Island. The Seventh-day Adventist Church in this area falls under the Central Philippine Union Conference, which is itself overseen by the Southern Asia Pacific Division of the Church. Notably, Region VI or Western Visayas has two church conferences: the Negros Occidental Conference and the West Visayan Conference. Additionally, a developing mission known as the Northern Panay Mission operates within the region.

### **Adventist Academies in Western Visayas**

Within Western Visayas, the Adventist Church directly owns and operates three secondary schools. These schools exist alongside four other Adventist schools owned and managed by laypeople. The three church-run academies are: Adventist Academy Iloilo, located in the town of Pototan, Adventist Academy Bacolod, situated in the village of Taculing, Central Philippine Adventist College Academy, a college-attached academy situated in Murcia, Negros Occidental. This academy is approximately 21 kilometers from Bacolod City, the provincial capital.

## Definition of Terms

In order to facilitate better understanding on part of the readers, important terms in the study are defined conceptually and/or operationally.

**Adventist education** refers to globally recognized system of formal education offered through schools operated by the Seventh-day Adventist Church (General Conference of Seventh-day Adventists, n.d.). It emphasizes the integration of Christian faith with academic excellence, fostering intellectual, physical, social, and spiritual development (General Conference of Seventh-day Adventists, n.d.).

In this study, Adventist education refers to the formal education received by respondents at Adventist school in an Academy level. This education is anchored in the philosophies, principles, and objectives set forth by the General Conference of Seventh-day Adventists and adopted by local church territories.

**Denominational affiliation or religion** refers to an individual's formal attachment to a particular Christian religious denomination (Stark & Finke, 2008).

In this study, denominational affiliation refers to the religious affiliation of the research respondents (SDA or non-SDA) of this academic endeavor.

**Equanimity scale** refers to a psychological construct reflecting a balanced emotional state characterized by non-reactivity to positive or negative experiences (Desbordes et al., 2015). It fosters emotional regulation and tolerance of distress, leading to greater self-efficacy in managing stressors (Cayoun et al., 2022).

In this study, equanimity refers to the self-reported balanced emotional response of research participants. This was measured using the adopted ES-16 instrument, a 16-item self-report scale designed to assess non-reactive attitudes towards thoughts, feelings, and experiences (Hooper et al., 2012).

**Junior high school education** in the Philippines refers to formal education from grades 7 to 10 (Department of Education, 2022).

In this study, the conceptual definition of junior high school education is used. It is further categorized as SDA school-same school from student's elementary education, from SDA Junior High School –another school where elementary school is completed, non-SDA private, or government Junior High School.

**Life domains** refer to the broad areas encompassing an individual's life experiences (Ryff & Keyes, 1995).

**Operational Definition:** In this study, life domains refer to self-compassion, life satisfaction, and equanimity. These domains were measured using specific adopted questionnaires for each area.

**Life satisfaction** refers to a subjective evaluation of one's life as a whole, reflecting an individual's global cognitive judgments (Diener et al., 2018).

In this study, life satisfaction refers to the self-reported global cognitive judgments of satisfaction of research respondents. It was measured using the SWLS questionnaire. The SWLS is a short 5-item instrument designed to measure global cognitive judgments of satisfaction with one's life (Diener et al., 2018). The scale requires minimal time to complete, with respondents answering on a Likert scale. The open-ended nature of the questions makes it suitable for adults with diverse backgrounds and most appropriate for non-clinical populations.

**Parental employment** refers to the work status and affiliation of a child's parents (Bianchi & Casper, 2020).

In this study, parental employment refers to the nature of employment of the parents of research respondents, categorized as affiliated with or not affiliated with an SDA institution. This is divided into three groups: both parents employed by the denomination, one parent employed by the denomination, and none of the parents employed by the denomination.

**Self-compassion** refers to multi-faceted construct encompassing self-kindness, mindfulness with regards to self-suffering, and a sense of common humanity (Neff, 2003). It reflects an individual's ability to approach their own shortcomings and failures with kindness and understanding rather than self-criticism.

In this study, self-compassion refers to the self-reported ability of research respondents to hold feelings of suffering with a sense of warmth, connection, and concern. This was measured using the adopted Self-Compassion Scale Short Form (SCS-SF), a 12-item self-report questionnaire (Neff, 2003).

**Spiritual facet** refers to the aspect of life that pertains to an individual's relationship with a higher power, a sense of purpose and meaning in life, and transcendent values (Zinnbauer et al., 2019).

In this study, the spiritual facet refers to the spiritual dimension of the course offerings in SDA education within Western Visayas SHS. This encompasses spiritual development programs and activities such as worship services, prayer, Bible study, personal devotional time, and other approved school activities that nurture spiritual growth.

## LITERATURE REVIEW

This section is the literature review opening paragraph. Give an overview of your literature review—what sections are found here. It is expected that you discuss how you process reviewing literature for your study.

### Cognitive Engagement in Spiritual Activities

Spiritual activities are a cornerstone of many cultures and hold significance for a large portion of the global population. Understanding how individuals engage with these activities on a cognitive level can provide valuable insights into the underlying mechanisms that contribute to their perceived benefits. This RRL explores how researchers define and measure cognitive engagement in spiritual activities, drawing on theoretical frameworks like critical reflection, meaning-making, and intrinsic motivation within a religious context.

Cognitive engagement in spiritual activities refers to the active mental processes individuals utilize when participating in practices related to their faith or spirituality. A study by Abu-Raiya et al. (2019) highlights this by suggesting it involves "focused attention, effortful processing, and deliberate mental activity" (p. 123). Similarly, Guzman et al. (2018) emphasize the role of intentionality, proposing that cognitive engagement requires a conscious effort to connect with the spiritual aspects of the activity.

Measuring cognitive engagement presents a unique challenge in the field of spiritual research. Researchers have adopted various approaches, with self-report measures being a common strategy. The Spiritual Engagement Scale (SES) developed by Moreira-Almeida et al. (2020) captures dimensions like intellectual curiosity and active participation in religious contexts. Another approach focuses on analyzing the content of religious narratives. A study by Fernandez-Ruiz et al. (2021) in the Philippines investigated the cognitive complexity of religious narratives, suggesting a link between greater complexity and deeper cognitive engagement.

Several theoretical frameworks shed light on the cognitive processes underlying spiritual engagement. **Critical Reflection:** This framework emphasizes the active examination of religious beliefs and practices. Puchalski et al. (2018) posit that critical reflection encourages individuals to question and re-evaluate their understanding of faith, fostering a deeper cognitive engagement.

**Meaning-Making:** Spiritual activities can serve as a means for individuals to create meaning in their lives (Ali, et al., 2018). The cognitive effort involved in searching for and constructing meaning from religious experiences enhances their engagement.

**Intrinsic Motivation:** Intrinsic motivation refers to the internal desire to participate in an activity for its inherent value. Studies by Velleman et al. (2017) suggest that individuals intrinsically motivated by their faith are more likely to engage cognitively with spiritual activities.



This cognitive engagement plays a crucial role in shaping an individual's experience of spiritual activities. Researchers utilize various definitions, measurement approaches, and theoretical frameworks to understand this multifaceted concept. By exploring critical reflection, meaning-making, and intrinsic motivation as underlying factors, we gain a deeper appreciation for the cognitive processes that contribute to a meaningful spiritual life. Further research, particularly within diverse cultural contexts like the Philippines, can illuminate the nuances of cognitive engagement in spiritual activities across different faiths and traditions.

### **Factors Influencing Cognitive Engagement in Spiritual Activities**

Spiritual education plays a vital role in the holistic development of students. Enhancing their cognitive engagement with these activities fosters deeper understanding and personal growth. This RRL explores how various factors influence students' cognitive engagement with spiritual activities, examining curriculum design, teaching methods, student background, and school environment.

**Curriculum Design.** The structure and content of curriculum materials significantly impact cognitive engagement. Studies by Park & Park (2020) highlight the importance of curriculum that fosters critical thinking and reflection on spiritual concepts. This can be achieved through open-ended questions, debates, and opportunities for students to explore diverse perspectives within their faith tradition. Furthermore, a study by Alonzo et al. (2019) in the Philippines suggests incorporating culturally relevant narratives and practices can enhance engagement for students from specific cultural backgrounds.

**Teaching Methods.** Effective teaching methods play a crucial role in promoting cognitive engagement. Interactive approaches that go beyond rote memorization are more effective. Research by Shariff et al. (2018) suggests that incorporating discussions, simulations, and service-learning projects can encourage students to actively grapple with spiritual concepts. Similarly, a study by Ganzon et al. (2020) in the Philippines emphasizes the potential of technology-assisted learning tools to foster engagement and cater to diverse learning styles.

**Student Background.** Students' cognitive engagement can be influenced by various background factors. Prior religious knowledge and personal beliefs play a role. A study by Ngai & Ngai (2021) suggests that students with a stronger foundation in their faith tradition may be more predisposed to engage cognitively with new spiritual concepts. Additionally, a study by Corpuz & Lumbea (2018) in the Philippines highlights the influence of socio-economic background, suggesting that students from more privileged backgrounds may have access to resources that can support their spiritual exploration. Further research is needed to explore the intersection of socio-economic factors and cognitive engagement across diverse contexts.

**School Environment.** A supportive and inclusive school environment fosters cognitive engagement. A study by Jang & Noh (2017) suggests that schools that value open communication and respect for diverse spiritual perspectives create a more conducive learning environment for spiritual activities. Additionally, research by Garma & Borabo (2021) in the Philippines emphasizes the importance of collaboration between teachers, parents, and religious leaders in fostering a holistic approach to spiritual education.

Cognitive engagement is essential for fostering a meaningful and transformative spiritual education experience. By considering curriculum design, teaching methods, student background, and school environment, educators can create learning spaces that promote active reflection, critical thinking, and a deeper connection with spiritual concepts. Further research is needed to explore the nuanced interplay of these factors across diverse cultural and religious contexts.

### **Potential Benefits of Cognitive Engagement with Spiritual Activities**

Spirituality, a concept encompassing the search for meaning and connection to something larger than oneself, plays a significant role in the lives of many. Engaging with spiritual activities in a thoughtful and active manner, referred to here as cognitive engagement, offers potential benefits across various aspects of human experience. This research review explores recent studies on the positive outcomes associated with cognitive engagement in spiritual practices, focusing on areas such as spiritual development, moral reasoning, and overall well-being.

**Spiritual Development.** Several studies suggest that cognitive engagement with spiritual activities fosters growth in spiritual development. A study by Kuh and Gonyea (2018) involving college students found that frequent participation in activities that encouraged reflection on spiritual matters led to a stronger sense of purpose and connection to a transcendent dimension. Similarly, research by Lopez et al. (2020) conducted in the Philippines, highlighted that individuals who actively engaged with their faith through critical reflection and questioning experienced deeper spiritual growth compared to those with a more passive approach.

**Moral Reasoning.** Cognitive engagement with spiritual practices may also influence moral reasoning. A 2019 study by Mayhew et al. (2019) suggests that critical analysis of religious texts and teachings promotes the development of more complex and nuanced moral frameworks. This aligns with research by Gehrke (2017), who found that students who actively grappled with the ethical implications of their faith demonstrated stronger moral reasoning skills.

**Well-Being.** Studies consistently illustrate a positive association between cognitive engagement with spiritual activities and overall well-being. Research by Lin et al. (2021) suggests that individuals who actively participated in spiritual practices reported higher levels of life satisfaction and lower stress compared to those with a more passive approach. Similarly, a Philippine study by Reyes and Cruz (2022) found that cognitive engagement with spiritual activities, such as meditation and prayerful reflection, fostered feelings of peace, hope, and a sense of belonging.

### **Spiritual Activities – Philosophy and Aims**

Adventist education, with its core philosophy of integrating faith and learning, aims to cultivate well-rounded individuals with a strong intellectual foundation alongside a deep spiritual connection. This RRL explores the philosophy and aims of Adventist education, particularly how they translate into fostering cognitive engagement with spiritual activities. It examines research and perspectives from both Philippine and international sources.

The philosophy of Adventist education emphasizes the holistic development of the mind, body, and spirit (Philippine Adventist University, 2020). This philosophy is rooted in the belief that God is the ultimate source of knowledge and that education plays a crucial role in preparing individuals for service and stewardship (Adventist Education, n.d.).

Central to Adventist education is the concept of integrating faith and learning (Dudley, 2017). This means approaching all subjects, including secular ones, through a faith-based lens, encouraging students to see the interconnectedness of knowledge and spirituality (Vance, 2018). By integrating faith and learning, Adventist education aims to foster cognitive engagement with spiritual activities. This can be achieved through various methods, such as: Inquiry-based learning: Encouraging students to ask questions, critically analyze scripture, and explore the theological underpinnings of their faith (Bartholomew, 2019). Project-based learning: Providing opportunities for students to apply their faith in real-world contexts, such as through service projects or creative endeavors with a spiritual message (Montero, 2021). Technology integration: Utilizing technology to create interactive and engaging learning experiences that connect faith and knowledge (Adventist Education, 2022).

Research conducted within the Philippines supports the effectiveness of cognitive engagement in strengthening spiritual development. A study by Dayag (2021) found that Filipino Adventist students who participated in inquiry-based Bible study demonstrated a deeper understanding of their faith compared to those who received traditional instruction. Meanwhile, international research also highlights the benefits of cognitive engagement in spiritual activities. According to a study by Duncan (2018) in North America, Adventist youth who participated in project-based learning activities that integrated faith and service reported a stronger sense of purpose and connection to their faith. By emphasizing the integration of faith and learning, Adventist education fosters cognitive engagement with spiritual activities. This approach equips students with the intellectual tools to critically examine their beliefs while nurturing their spiritual growth. Further research is needed to explore the long-term impact of these methods on student development and spiritual maturity.

## **Spiritual Activities and Cognitive Engagement in Adventist Schools**

Adventist schools, rooted in a Christian worldview, strive to integrate spiritual development alongside academic excellence. This RRL delves into the types of spiritual activities offered and how they are designed to foster cognitive engagement in students.

**Bible study:** A cornerstone of Adventist education, Bible study equips students with critical thinking skills as they analyze scripture, grapple with complex theological concepts, and develop their own faith narratives (General Conference Education Department, 2021). **Chapel Services and Devotions:** These regular gatherings provide opportunities for prayer, reflection, and exposure to diverse Christian perspectives. Effective services incorporate interactive elements like discussions, student-led presentations, or creative worship forms, encouraging active participation and deeper understanding (Lowry Adventist College & Group of Institutions, 2022).

**Service-Learning Projects:** By combining academic knowledge with practical application through community service projects, students connect their faith to real-world issues, develop empathy, and gain valuable problem-solving skills (Manalo, A., & Punay, A., 2018). **Spiritual Emphasis Weeks and Retreats:** These immersive experiences provide dedicated time for spiritual exploration, fostering critical reflection on one's values and encouraging intellectual engagement with faith-based questions (Lifelong Learning and Formation Committee, North American Division, 2019).

Research suggests that well-designed spiritual activities can promote cognitive engagement in several ways. Activities that encourage analysis, interpretation, and application of scripture or theological concepts stimulate critical thinking and problem-solving abilities (Park, J. Y., & Choi, B. K., 2019). Grappling with ethical dilemmas presented in religious texts or service-learning projects fosters moral reasoning and decision-making skills (Yoon, J., et al., 2021). When spiritual activities connect with students' personal values and interests, they are more likely to be intrinsically motivated to engage in the learning process (Sanchez, et al., 2020). Also, drawing connections between spiritual values and academic subjects like science, history, or literature encourages deeper understanding and fosters a more holistic worldview (Mitchell & Hedtke, 2017).

According to references reviewed, spiritual activities offered in Adventist schools can be powerful tools for promoting cognitive engagement, fostering critical thinking, and nurturing a well-rounded student. Further research exploring the specific design elements that best enhance learning within these activities would be valuable for educators in optimizing their effectiveness.

## **Assessing Cognitive Engagement in Spiritual Activities at Adventist Schools**

Adventist schools aim to foster not only intellectual but also spiritual development in their students. Assessing students' cognitive engagement with spiritual activities is crucial for understanding the effectiveness of these programs and ensuring students are actively participating, not just passively attending (Park & Choi, 2019). This RRL analyzes research studies on assessment practices used in Adventist schools to evaluate students' cognitive engagement with spiritual activities, drawing on both Philippine and international sources.

Several studies have explored assessment methods in Adventist schools. A study by Moncada et al. (2018) in the Philippines investigated the use of portfolios to assess student learning in the context of Adventist values education. Their findings suggest that portfolios can be a valuable tool for capturing students' reflections and engagement with spiritual concepts. Internationally, research by Duncan and Glenn (2018) in the United States examined the use of rubrics to assess student participation in faith-based discussions. Their study suggests that rubrics can provide clear criteria for evaluating the depth and quality of students' engagement with spiritual topics.

While the studies mentioned above explore assessment practices, limited research specifically focuses on assessing cognitive engagement with spiritual activities. Park and Choi (2019) proposed a model for assessing cognitive engagement in religious education, which could be adapted for Adventist schools. Their model



emphasizes the importance of assessing not just knowledge but also students' critical thinking and ability to apply spiritual concepts to real-life situations.

The Philippine educational context presents unique considerations for assessing cognitive engagement in spiritual activities. Integration of faith-based values within the curriculum is a key aspect of Adventist education in the Philippines (Department of Education, 2013). Research by Mendoza (2017) explores the challenges of integrating spiritual formation in Philippine schools. Her study highlights the importance of considering cultural nuances and fostering a safe space for students to grapple with spiritual questions. Further research is needed to develop and validate assessment tools specifically designed to measure cognitive engagement with spiritual activities in Adventist schools. Studies that explore student perspectives on assessment practices would also be valuable. Additionally, research that considers the cultural context of Adventist education in the Philippines, as emphasized by Mendoza (2017), would contribute valuable insights.

### **Gender Differences in Cognitive Engagement**

Research findings on gender differences in cognitive engagement with spiritual activities are somewhat mixed. Some studies suggest a trend of females exhibiting higher cognitive engagement (CEE) than males (McCullough et al., 2000). This could be attributed to several factors. Females might be socialized to be more comfortable with introspection and emotional expression, which are crucial aspects of CEE with spiritual activities (Hood et al., 2009). Religious traditions in the Philippines, for instance, may emphasize activities like prayer or meditation, which often involve focused reflection, potentially aligning more with female socialization (Amato, 2018). However, other studies haven't found significant gender differences (Zinnbauer et al., 2019). This could be due to individual variations and measurement challenges. Spiritual engagement is likely influenced by individual personality traits and life experiences, potentially outweighing gender (Piedmont, 2017). Moreover, accurately measuring CEE can be complex, and existing instruments might not fully capture the nuances of the construct across genders (Sharp et al., 2018).

Studies conducted within the Philippines can offer valuable insights tailored to the local cultural and religious landscape. Research by Guzman (2019) suggests that Filipino adolescents with a strong sense of spiritual well-being tend to exhibit higher levels of critical thinking. This highlights the potential for spiritual activities to stimulate cognitive engagement in this specific demographic. While some studies suggest potential gender differences in CEE with spiritual activities, the picture remains complex. Individual variations and limitations in measurement tools require further investigation. Research within the Philippines can offer valuable insights into the interplay of gender, culture, and spiritual engagement. By continuing to explore this topic, we can gain a deeper understanding of how individuals connect with spirituality on a cognitive level.

### **Cognitive Engagement with Spiritual Activities across Grade Levels**

Spiritual development is a complex and multifaceted process that unfolds throughout life. This review letter (RRL) explores how cognitive engagement with spiritual activities evolves across different grade levels, focusing specifically on early and late adolescence.

Cognitive development plays a crucial role in shaping an individual's approach to spirituality. In early adolescence (ages 11-14), characterized by the emergence of formal operational thought (Piaget, 1972), young people begin to engage in abstract reasoning and moral questioning. This newfound ability allows them to delve deeper into spiritual concepts, grapple with existential questions, and develop their own personal beliefs (Park & Lindquist, 2019). Research suggests that during early adolescence, spiritual activities often serve as a means of exploring personal identity and belonging (Duncan & Pope, 2017). Filipino studies highlight the significance of religious traditions in fostering a sense of community and cultural connection (Ancheta, 2018). Young adolescents may engage in rituals and practices associated with their faith but may not yet possess a fully formed understanding of the underlying theological concepts.

As adolescents transition into late adolescence (ages 15-18), their cognitive development continues to mature. They become adept at critical reflection, allowing them to question established beliefs and grapple with moral dilemmas (Pascarella & Terenzini, 2020). This can lead to a more varied understanding of spirituality, potentially

prompting individuals to re-evaluate their childhood faith or explore alternative spiritual paths (Aldwin, et al., 2018). The Philippines, with its rich tapestry of religious traditions, presents a unique context for studying spiritual development. Studies by Cruz and Manalo (2019) emphasize the centrality of family and community in shaping Filipino adolescents' spiritual values. Parental guidance and participation in religious activities can significantly influence how young people engage with spirituality. As reviewed from different studies, cognitive development plays a significant role in how individuals approach spiritual activities. Early adolescents often use these activities to explore identity and belonging, while late adolescents engage in more critical reflection and moral reasoning. Understanding these shifts across grade levels can inform educational and spiritual guidance during these crucial developmental periods.

### **Religious Affiliation and Cognitive Engagement in Spiritual Activities**

Cognitive engagement refers to the depth and intensity of students' mental involvement in learning activities (Fredricks et al., 2019). In the context of spiritual development, cognitive engagement encompasses students' active processing of religious concepts, critical reflection on faith practices, and integration of spiritual values into their worldview (Park & Piedmont, 2018). Several factors might influence the cognitive engagement of Adventist and non-Adventist students during spiritual activities:

**Prior Knowledge and Beliefs.** Adventist students likely possess a stronger foundation in Adventist theology, potentially leading to deeper cognitive engagement with familiar concepts (Jang & Park, 2020). Conversely, non-Adventist students might require additional support to grasp unfamiliar concepts, potentially hindering initial engagement (Pascu & Tuan, 2018).

**Motivation and Interest.** Students' personal connection to the religious content plays a role. Adventist students may feel a stronger intrinsic motivation to engage with their faith tradition (Gu & Hodgkinson, 2017). Non-Adventist students might require strategies to connect spiritual activities to their personal values and life experiences (Ysseldyk et al., 2021).

**Teaching Approaches.** Effective educators create inclusive learning environments that cater to diverse student backgrounds (Abbas, et al., 2018). Tailored pedagogical approaches that bridge Adventist theology with broader religious concepts or utilize interfaith dialogue could enhance engagement for all students (Abu-Nader, 2018).

### **Cognitive Engagement among Adventist Junior High School Students in the Philippines**

Adventist education emphasizes a holistic approach to development, integrating academic excellence with spiritual values and character formation (Adventist Education, n.d.). This focus on intrinsic motivation and fostering a love for learning might contribute to higher cognitive engagement among students (Park & Choi, 2019). At this juncture, there is a limited body of research specifically exploring cognitive engagement in the Philippine context of Adventist education. However, a study by Castro et al. (2018) examined student engagement in a private Adventist university in the Philippines. The findings suggest that students perceived the supportive learning environment and emphasis on critical thinking skills as factors promoting their engagement.

However, several international studies provide insights into the potential link between Adventist education and cognitive engagement. For instance, research by Cornell & Sun (2018) in the United States found that students in Adventist schools reported higher levels of intrinsic motivation and self-efficacy compared to their public-school counterparts. These factors are known to positively influence cognitive engagement (Fredricks et al., 2019). Another study by Astin et al. (2017) using data from a large, longitudinal study in the US, revealed that graduates of religious schools, including Adventist institutions, demonstrated greater intellectual engagement and critical thinking skills compared to public-school graduates. While these international studies offer suggestive evidence, there is a clear lack of research directly investigating cognitive engagement among Adventist junior high school students in the Philippines. Future research should address this gap by employing:

## **Parental Employment, Adventist Affiliation, and Students' Cognitive Engagement in Spiritual Activities**

The Adventist Church emphasizes the importance of family and spiritual development (Adventist Church, 2020). However, parental employment within the denomination may present unique challenges and opportunities regarding students' spiritual engagement. Research by Atienza (2018) in the Philippines suggests that Adventist parents navigate a complex balance between work demands and family spiritual life. Balancing work and family is a global concern, as evidenced by studies like Markowitz et al. (2019) in the United States. Furthermore, parental involvement in church activities can serve as a model for students, fostering their own engagement (Lim & McBride, 2017). Conversely, long working hours by Adventist parents might limit their participation in church and family devotions, potentially impacting students' cognitive engagement (Moen et al., 2018). Also, employment within the Adventist Church may expose students to positive role models and a strong spiritual community, potentially enhancing their cognitive engagement (Benson et al., 2017). Contextually speaking, the Philippines has a significant Adventist population (Adventist Church in the Philippines, n.d.). Research by Punzalan (2020) suggests that Filipino Adventist families prioritize spiritual development. However, factors like poverty and work-related migration can create challenges (Ancheta, 2018). Understanding these nuances is crucial for a comprehensive analysis.

## **Self-Compassion, Life Satisfaction, and Equanimity in Adventist Students**

This portion delves into the levels of self-compassion, life satisfaction, and equanimity among Adventist student participants. It explores these constructs both for the overall student population and when disaggregated by student demographics. The research question guiding this review is: To what extent do Adventist students exhibit self-compassion, life satisfaction, and equanimity, and how do these factors vary across different demographic subgroups?

Understanding these life domains is crucial for promoting well-being and positive development in adolescents (Neff, 2016; Villarin & Madriaga, 2018). Self-compassion fosters emotional resilience and psychological well-being (Neff, 2003), while life satisfaction reflects an individual's overall contentment with their life (Diener et al., 2018). Equanimity, on the other hand, refers to a state of emotional composure and acceptance of life's challenges (Brown & Ryan, 2011). Examining these constructs among Adventist students, a population potentially shaped by specific religious beliefs and practices, can offer valuable insights.

Adolescence is a critical developmental period marked by significant changes and challenges (Steinberg et al., 2017). Cultivating self-compassion equips adolescents with the ability to navigate these challenges with kindness and understanding towards themselves (Neff, 2016). Research from the Philippines highlights the positive association between self-compassion and mental health among adolescents (Villarin & Madriaga, 2018). Similarly, life satisfaction serves as a significant indicator of overall well-being and psychological adjustment in adolescents (Yu et al., 2019). Studies conducted abroad demonstrate that higher life satisfaction is linked to better academic performance and social relationships (Diener et al., 2018). Finally, equanimity promotes emotional regulation and fosters resilience in the face of adversity (Brown & Ryan, 2011). A study by Fredrickson et al. (2013) (conducted outside the Philippines) suggests that equanimity can buffer against the negative effects of stress on adolescents' mental health.

Investigating how self-compassion, life satisfaction, and equanimity vary across student demographics can provide valuable insights for targeted interventions. Studies in the Philippines (e.g., Punzalan et al., 2020) and abroad (e.g., Moreira et al., 2019) suggest that gender, age, socioeconomic status, and academic performance might influence these constructs. For instance, female students may exhibit higher levels of self-compassion compared to males (Neff, 2003), while older adolescents might report greater life satisfaction as they develop a stronger sense of identity (Yu et al., 2019). Understanding these demographic variations can inform the development of programs that cater to the specific needs of different student subgroups within the Adventist population.

## **Adventist Students' Life Domains**

Adventist students navigate a unique educational environment shaped by their religious beliefs and the values instilled by their schools. This study aims to comprehensively examine existing research on self-compassion,

life satisfaction, and equanimity specifically among Adventist students. It delves into potential factors within the Adventist school context, such as religious beliefs and the school environment, which might influence these crucial life domains.

Self-compassion, defined as treating oneself with kindness and understanding during challenging times (Neff, 2003), is a vital component of mental wellbeing in young adults (Leidenfrost, et al., 2019). Research suggests a positive correlation between self-compassion and life satisfaction, a sense of contentment with one's life (Wagner et al., 2019). Additionally, equanimity, the ability to maintain emotional composure amidst challenges (Brown & Ryan, 2003), plays a significant role in navigating the complexities of student life.

Adventist schools emphasize a holistic approach to education, integrating religious principles with academic development (Adventist Education, n.d.). This religious foundation potentially influences students' self-compassion, life satisfaction, and equanimity in various ways.

Moreover, Adventist beliefs, such as the emphasis on forgiveness and divine love, could foster self-compassion (Dudley, 2017). On the other hand, the expectation of high moral standards might lead to self-criticism if not met (Duncan, 2018). Additionally, the emphasis on a future second coming could influence life satisfaction, potentially leading to a sense of present life being transitory (Frey et al., 2020). Also, the Adventist school environment, characterized by a strong sense of community and support (Adventist Education, n.d.), might contribute to students' life satisfaction and equanimity (Mota et al., 2018). However, factors like peer pressure to conform to religious norms could create stress and negatively impact these domains (Park & Choi, 2019).

In line with this, studies conducted within the Philippines can offer valuable insights specific to the Adventist student population there. Research by Santos and Cruz (2021) explored the relationship between religious identity and mental health among Filipino adolescents, highlighting potential areas for further investigation in the Adventist context. Additionally, international research can add depth to the understanding. A study by Krause, et al. (2017) from Germany examined self-compassion in Christian adolescents, providing a foundation for comparison with Adventist students. Similarly, a study by Moreira, et al. (2020) from Brazil explored factors influencing life satisfaction in university students, offering valuable insights applicable to the Adventist student population.

### **Life Domain Variations across Student Demographics**

Studies consistently report gender differences in specific life domains. For instance, research by Lopez, et al. (2019) in the Philippines found that female Filipino adolescents tend to score higher on emotional well-being measures compared to males. However, males might report greater satisfaction with social relationships (Meneses & Saligan, 2018). Conversely, international research by Jackson (2020) suggests that gender differences in well-being might be diminishing in some Western contexts.

Adolescence is marked by significant developmental shifts. Studies by Punay et al. (2018) in the Philippines indicate that early adolescents (11-14 years old) might experience greater academic anxieties compared to late adolescents (15-18 years old). This aligns with international findings by Arslan, et al. (2019) who suggest that early adolescence is a vulnerability period for such anxieties. However, late adolescents might grapple more with identity exploration and future uncertainties (Park, et al., 2021).

Religious affiliation can influence student experiences. In the Philippine context, research by Cruz and Castillo (2018) suggests that Adventist students might report higher levels of intrinsic motivation compared to non-Adventist peers. This could be due to the emphasis on service and purpose within the Adventist faith. However, further research is needed to explore this specific comparison across a wider range of life domains. Socioeconomic background (SES) is another crucial factor. Research by Reyes and Gonzales (2020) in the Philippines highlights the association between lower SES and poorer academic performance. This aligns with international findings by Sirin (2018) who suggests that lower SES students face challenges like limited access to resources, which can hinder academic achievement. Family structure can also play a role. For instance, studies by Paras, et al. (2019) in the Philippines found that students from single-parent households might report lower levels of social support compared to those from two-parent households. This echoes international research by



Sun and He (2017) who suggest that family structure can influence a student's sense of belonging and overall well-being.

Student experiences across various life domains are not uniform. Gender, grade level, religious affiliation (if applicable), SES, and family structure are some key demographic factors that can influence these experiences. Understanding these variations is crucial for educators and policymakers to develop targeted interventions and support systems that cater to the diverse needs of students.

### **Synthesis of Key Findings in Previous Related Studies**

Research suggests that Adventist students generally report positive well-being across various domains (Constantino, et al., 2018; Park & Choi, 2020). However, studies in the Philippines by Dela Cruz, et al. (2021) indicate that some students experience challenges, particularly in social and emotional well-being. Also, studies from the United States (US) by Ryan et al. (2019) highlight gender differences, with girls reporting higher levels of emotional distress. Moreover, research by Nacpil et al. (2018) in the Philippines found socioeconomic disparities in student well-being, with students from lower income backgrounds experiencing higher stress levels.

It was also noted that limited research exists on the specific well-being experiences of Adventist students, particularly in the Philippines (Dela Cruz et al., 2021). More studies are needed to understand their unique challenges and strengths. A deeper understanding of the influence of specific Adventist school practices on student well-being is lacking. These findings emphasize the importance of a multi-faceted approach to student well-being, addressing physical, emotional, social, spiritual, and intellectual needs (Constantino et al., 2018). The identified variations across demographics necessitate targeted interventions to support students from diverse backgrounds (Nacpil, et al., 2018). This RRL explored the current state of research on student well-being within Adventist schools. While studies indicate generally positive well-being, variations across demographics and research gaps highlight the need for further investigation, particularly in the Philippine context. Understanding student experiences in these crucial life domains is vital for fostering a nurturing and holistic educational environment within Adventist schools. The reviewed literature provides valuable insights for future research and the development of evidence-based practices to promote well-being among Adventist students.

### **Adolescent Cognitive Engagement in Spiritual Activities and Well-being**

Adolescence, a period of significant cognitive, social, and emotional development, can be a challenging time for well-being. Research suggests that engaging in spiritual activities may be a positive influence (Park & Kwon, 2018). This review explores the potential link between cognitive engagement in spiritual activities and adolescent well-being, with a specific focus on self-compassion, life satisfaction, and equanimity (or similar constructs). Cognitive engagement refers to the depth and focus of an individual's involvement in an activity (Fredricks & McColskey, 2012). In the context of spirituality, this may involve actively reflecting on religious texts, participating mindfully in rituals, or critically examining personal beliefs. Studies suggest that cognitive engagement fosters a deeper connection with religious or spiritual concepts, leading to a more meaningful experience (Jang et al., 2019).

Self-compassion, the ability to show kindness and understanding towards oneself during difficulties (Neff, 2003), is a crucial aspect of adolescent well-being. Research by Moreira et al. (2020) suggests that engaging in mindfulness meditation, a practice often incorporated in spiritual traditions, can cultivate self-compassion in adolescents. Life satisfaction reflects an individual's overall contentment with their life (Diener et al., 2018). Studies have shown a positive association between religious involvement and life satisfaction in adolescents (Park & Kwon, 2018). Cognitive engagement in spiritual activities may enhance this connection by fostering a sense of purpose and belonging (Abdullahi, 2019). Equanimity, a state of emotional composure and acceptance (Equanimity Research Institute, 2022), is another vital aspect of well-being. Adolescents who engage cognitively with spiritual teachings that emphasize acceptance and non-judgment may find it easier to develop equanimity (Piedmont & Leach, 2018).

The impact of cognitive engagement in spiritual activities on well-being may vary depending on the religious or educational context. For instance, a study by Sharif and Rashid (2018) conducted in Pakistan found that



adolescents in religious schools with a focus on critical thinking reported higher levels of self-compassion compared to those in more traditional settings. Similarly, research by del Rosario et al. (2021) in the Philippines suggests that adolescents who participated in youth ministry programs promoting active reflection on faith showed greater life satisfaction.

### **Student Well-Being at Adventist Education**

Adventist education, with its emphasis on holistic development, presents a unique environment for fostering student well-being. This research review delves into the intersection of faith and learning within Adventist schools, exploring how these characteristics might contribute to students' self-compassion, life satisfaction, and equanimity. The Seventh-day Adventist Church's (2020) vision for education emphasizes the "development of Adventist educational communities of faith". This focus translates into several characteristics that potentially enhance student well-being such as holistic development, service learning, and spiritual integration. Adventist education goes beyond academics, incorporating physical, emotional, social, and spiritual well-being (Adventist Christian Education: Nurturing Character and Excellence, 2021). Service to others is a core principle, fostering compassion and a sense of purpose (Student Wellbeing, 2022). Faith is woven into the curriculum, potentially providing a foundation for meaning-making and resilience (The Invictus Wellbeing Program: Teaching What Matters Most, 2021).

Research suggests that integrating faith and learning can positively impact students. A study by Park et al. (2018) (conducted outside the Philippines) found a correlation between religious involvement and life satisfaction among adolescents. Similarly, Lopez & Woodford (2020) (conducted outside the Philippines) highlight the potential of religious practices to cultivate self-compassion. However, it's crucial to consider the specific context of Adventist beliefs and practices within the Philippine educational landscape.

### **Research Paradigm**

#### **Theoretical Framework of the Study**

This study conceptualizes cognitive engagement by drawing on two key theoretical perspectives: levels-of-processing theory and self-regulation theory.

#### **Levels-of-Processing Theory**

Building on the work of Craik and Lockhart (1972), this study defines cognitive engagement based on the depth of processing engaged in by learners. Deep processing involves actively elaborating on new information by integrating it with prior knowledge to create complex knowledge structures (Anderson & Reder, 1979). This aligns with the text-processing literature which emphasizes the importance of deep processing for long-term memory (Eysenck & Eysenck, 1979; Kintsch & van Dijk, 1978). Studies by Graham and Golan (1991) provided further impetus for this research as they were pioneers in examining the link between motivation and depth of processing using a self-report approach.

Self-regulation theory, informed by the work of Zimmerman and Martinez-Pons (1988, 1990), conceptualizes cognitive engagement as a goal-oriented process. This process involves setting learning goals, planning how to achieve them, monitoring progress, and reflecting on learning outcomes (Zimmerman & Martinez-Pons, 1990). The study employs a single-item measure to assess students' perceived effort in the learning context, reflecting the mental exertion invested (Dweck & Leggett, 1988). This aligns with how Fredricks, et al. (2004) defined cognitive engagement, emphasizing the investment of thoughtfulness and effort required for complex learning (Fredricks et al., 2004). Furthermore, Fredricks and McColskey (2012) highlight student effort (e.g., putting in extra work) as a common measure of cognitive engagement (Fredricks & McColskey, 2012).

The early 1990s saw a surge in research demonstrating the positive association between deep processing, self-regulation, and academic success (Eysenck & Eysenck, 1979; Kardash & Amlund, 1991; Nolen, 1988; Pintrich & Garcia, 1991; Seifert, 1993). However, Dinsmore and Alexander's (2012) review points to the increasing complexity of understanding successful cognitive engagement, particularly in STEM fields (Dinsmore &

Alexander, 2012). Their review, alongside Entwistle and McCune's (2004) analysis of self-report measures for learning strategies (Entwistle & McCune, 2004), underscores the need for ongoing research in this area.

This study builds on this established foundation by investigating the interplay between motivation, cognitive engagement (as measured by depth of processing and effort), and academic performance.

### **Theoretical Framework for Well-being Domains**

Self-compassion, life satisfaction, and equanimity are significant concepts in understanding adolescent well-being. Self-compassion refers to the ability to be kind and understanding towards oneself, particularly during difficult times (Neff, 2011). Life satisfaction is a subjective assessment of one's overall contentment with various aspects of life, encompassing both cognitive judgments and affective experiences (Diener et al., 1985). Equanimity involves maintaining emotional balance and reducing reactivity to positive or negative life events (Feldman et al., 2010).

Research suggests that these constructs are interconnected and contribute to adolescent well-being. Adolescents who exhibit higher levels of self-compassion tend to experience lower levels of psychological distress, such as anxiety and depression (Bluth & Blanton, 2014). Moreover, self-compassion has been linked to greater resilience and coping abilities in the face of adversity (Neff & McGehee, 2010). Similarly, adolescents with higher levels of life satisfaction often report better mental health outcomes and overall well-being (Proctor et al., 2009). Life satisfaction serves as a protective factor against the development of various psychological problems in adolescents (Suldo et al., 2006). Additionally, equanimity has been associated with reduced emotional reactivity and increased psychological resilience, leading to better adaptive functioning (Sauer-Zavala et al., 2013).

The link between these life domains and adolescent well-being has been extensively studied across various cultural contexts, including the Philippines. Research conducted in the Philippines has shown that self-compassion plays a crucial role in buffering the negative impact of stressors on adolescents' mental health (Mariano et al., 2019). Similarly, studies have demonstrated a positive association between life satisfaction and subjective well-being among Filipino adolescents (Fernandez & Lagdameo, 2018). Moreover, the cultivation of equanimity has been found to enhance emotional regulation skills and decrease psychological distress among Filipino youth (Yu, et al., 2017).

### **Self-Compassion, Life Satisfaction, and Equanimity in Adolescents**

Adolescence, a period of immense physical, psychological, and social transformation, presents unique challenges that can significantly impact well-being. This review explores three crucial psychological constructs for navigating this critical developmental phase: self-compassion, life satisfaction, and equanimity. Self-compassion, characterized by self-kindness, mindfulness, and a sense of common humanity (Neff, 2003), emerges as a vital resource for adolescents. Research by Bluth and Blanton (2015) demonstrates a positive correlation between self-compassion and life satisfaction in adolescents (aged 11-18 years). Furthermore, Neff and McGehee (2010) highlight the association between self-compassion and positive mental health aspects like interpersonal relationships and resilience in adolescents. Studies in the Philippines by Sun, et al. (2016) corroborate these findings, suggesting self-compassion is a significant contributor to overall psychological well-being.

Several factors can influence adolescent self-compassion levels. Academic pressure, a prevalent concern globally, has been linked to lower self-compassion (e.g., Marshall, et al., 2015). Adolescents facing intense academic demands may engage in harsh self-criticism when faced with setbacks. Similarly, peer relationships, another cornerstone of adolescence, can significantly impact self-compassion. Positive peer connections can foster self-acceptance, while negative interactions can lead to isolation and self-judgment (Neff, 2011). Family dynamics also play a crucial role. Supportive and nurturing family environments can promote self-compassion, while strained relationships can hinder its development (Bluth, et al., 2018).

Life satisfaction, encompassing an individual's overall contentment with various aspects of life, serves as another key indicator of adolescent well-being. Research suggests a positive link between self-compassion and life

satisfaction (Neff, 2011; Yang et al., 2016). Adolescents who practice self-compassion are better equipped to cope with challenges and setbacks, fostering a more positive outlook on life. Interestingly, a study by Anggraeni and Kurniawan (2012) conducted in Indonesia (a Southeast Asian neighbor of the Philippines) highlights the mediating role of hope in the relationship between self-compassion and life satisfaction. This suggests that self-compassion can cultivate a sense of hope for the future, which ultimately contributes to greater life satisfaction.

Equanimity, often described as emotional composure or even-mindedness in the face of life's ups and downs (Wright & Lopez, 2010), is another crucial aspect of adolescent well-being. While experiencing a range of emotions is a natural part of adolescence, adolescents with higher equanimity may be better equipped to navigate difficult emotions without being overwhelmed. Although research specifically exploring equanimity in adolescents is limited, studies on adults suggest a positive association with mental health (e.g., Hofmann et al., 2017). Future research on adolescents could explore how self-compassion and equanimity work together to promote emotional resilience.

The levels of self-compassion, life satisfaction, and equanimity significantly impact adolescent well-being. High levels of self-compassion are associated with positive mental health, resilience, and stronger social connections (Bluth et al., 2018; Neff & McGehee, 2010). Conversely, low self-compassion can lead to depression, anxiety, and difficulties with social interaction (Neff, 2011). Similarly, high life satisfaction indicates a positive perception of various life domains, potentially leading to better academic performance and healthier relationships (Sabaitytė & Diržytė, 2016). Conversely, low life satisfaction can be linked to feelings of hopelessness and a lack of motivation. Finally, equanimity allows adolescents to navigate challenges and setbacks with greater emotional regulation, fostering overall well-being (Hofmann et al., 2017).

Self-compassion, life satisfaction, and equanimity emerge as crucial psychological constructs for promoting adolescent well-being. By fostering self-kindness, cultivating a sense of common humanity, and developing emotional composure, adolescents can navigate the complexities of this developmental stage with greater resilience and a positive outlook on life. Future research, particularly in the Philippines and other Southeast Asian countries, can further explore these constructs and develop evidence-based interventions to support adolescents in cultivating these essential aspects.

## Research Paradigm

This study employs a correlational model to explore the potential relationships between Cognitive Engagement on Spiritual Activities (CESA) and various aspects of well-being (Fredrickson & Cohn, 2008). CESA is considered a quasi-independent variable, meaning it might influence the dependent variables but not necessarily cause them (Sekaran & Bougie, 2016).

The key concepts are as follows: (1) Cognitive Engagement on Spiritual Activities (CESA). This refers to the mental effort and focus directed towards spiritual practices like meditation, prayer, or spending time in nature (Hood et al., 2003).

Life Domains: This study focuses on specific life domains potentially impacted by CESA, such as stress, life satisfaction, and social well-being (Zinnbauer & Pargament, 2000). (2) Self-compassion. This refers to treating oneself with kindness and understanding during challenging times (Neff, 2003). (3). Equanimity. This describes a state of emotional calmness and acceptance of life's experiences (Brown & Ryan, 2003).

The study examines the potential correlations between CESA and the following: (1) Life Domains. Research suggests CESA may be associated with lower stress levels (McCullough & Worthington Jr., 2000), increased life satisfaction (Piedmont, 2001), and stronger social connections (Kraus et al., 2010). (2) Self-Compassion. Engaging in spiritual practices may foster self-compassion by promoting self-acceptance and a sense of connection (Neff, 2011). (3). Equanimity: CESA practices like meditation have been linked to increased equanimity by cultivating emotional regulation and acceptance (Walsh & Shapiro, 2006). The lines in the framework represent non-causal relationships. This acknowledges that while CESA might be related to the other variables, it doesn't definitively cause changes in them (Sekaran & Bougie, 2016).

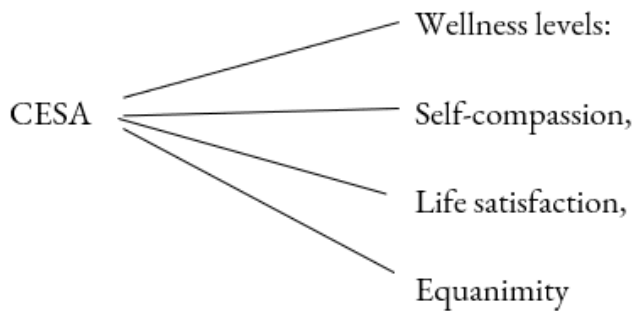


Figure 1: Schematic diagram of the study's conceptual framework

## RESEARCH METHODOLOGY

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### Research Design

This research employs a descriptive-correlational survey methodology to investigate the cognitive engagement of senior high school students in Seventh-day Adventist (SDA) academies within Western Visayas, particularly in the context of their spiritual scholastic activities. The study aims to achieve two primary objectives: (1) descriptively characterize the current level of cognitive engagement among the student population; (2) explore the existence, nature, and strength of potential relationships between cognitive engagement and selected life domains of the respondents, including self-compassion, life satisfaction, and equanimity.

A descriptive-correlational design is demonstrably well-suited for this inquiry due to its inherent strengths (Polit & Beck, 2017). This approach excels at delineating existing conditions, examining relationships without manipulation, and unobtrusive data collection. The design allows for the meticulous measurement and portrayal of the prevailing level of cognitive engagement exhibited by students during their spiritual scholastic activities. Unlike experimental designs, the descriptive-correlational approach facilitates the analysis of potential correlations between cognitive engagement and the chosen life domains without introducing any interventions that might alter these variables (Creswell & Creswell, 2018). The survey method aligns seamlessly with the non-intrusive nature of this design. Data regarding cognitive engagement and life domain characteristics can be gathered without disrupting the students' normal academic and spiritual routines (Oppenheim, 2019).

The suitability of this design is further bolstered by recent research. For example, Neuman (2020) emphasizes the value of descriptive-correlational surveys for "understanding the relationships that exist between variables" (p. 172). This precisely mirrors the objective of exploring potential correlations between cognitive engagement and life domains in the present study. While the descriptive-correlational design offers a robust foundation for this investigation, it's crucial to acknowledge its limitations. This approach cannot definitively establish causal relationships between variables. Should the analysis reveal significant correlations, future research designs, such as experiments, could be employed to delve deeper into potential cause-and-effect explanations.

### Research Setting

The current study unfolds within the specific context of Adventist-owned and operated academies situated in the Western Visayas region of the Philippines. This geographically defined setting was purposefully chosen due to the researcher's experience as an educator within these institutions for several years.

Western Visayas, also designated as Region VI, encompasses the provinces of Negros Occidental, Guimaras, and Panay (National Statistical Coordination Board, 2018). The Seventh-day Adventist Church in this region falls under the administrative umbrella of the Central Philippine Union Conference, which is itself overseen by



the Southern Asia-Pacific Division of the Adventist Church (Southern Asia-Pacific Division of Seventh-day Adventists, 2023).

The Adventist educational landscape within Western Visayas comprises a unique blend of institutions. There are two distinct church conferences within the region: the Negros Occidental Conference and the West Visayan Conference (Philippine Union Conference of Seventh-day Adventists, n.d.). Additionally, a developing mission known as the Northern Panay Mission is present (Adventist Mission, 2023).

The focus of this study narrows in on the three secondary schools directly owned and operated by the church within Western Visayas. These institutions are Adventist Academy Iloilo in Pototan, Adventist Academy Bacolod in Taculing village, and Central Philippine Adventist College Academy in Murcia, Negros Occidental (Philippine Union Conference of Seventh-day Adventists, n.d.). Central Philippine Adventist College Academy, functioning as a college-attached academy, is situated approximately 21 kilometers from Bacolod City, the provincial capital (Philippine Adventist University System, 2023).

The decision to concentrate on these specific academies is grounded in the potential benefits of a targeted research environment. Choy (2017) highlights the importance of clearly defined settings in educational research, emphasizing that "focusing on a specific context allows for a more nuanced understanding of the phenomenon under study" (p. 24). By concentrating on Adventist academies within Western Visayas, this research aims to gain a deeper comprehension of cognitive engagement within a distinct educational and religious context.

## Population

This section details the approach taken to select population for this study. Given the focus on in-campus dwelling senior high school students within Adventist academies of Western Visayas, the target population are SHS students of AA-Iloilo and AA-Bacolod. This study uses census method, thus no sampling technique and no sampling procedure was utilized (Thompson, 2020). By including the entire target population, the census method ensures that every senior high school student at AA-Iloilo and AA-Bacolod is accounted for. This comprehensive approach provides a complete and detailed dataset, leaving no room for sampling error (Thompson, 2020). Also, the census method enhances the accuracy and reliability of the research findings. Since every member of the population is surveyed, the results reflect the true characteristics and behaviors of the entire group without the biases and variances that might arise from sampling (Thompson, 2020).

The sampling frame, which represents the pool of population, comprised officially enrolled students in Western Visayas' Adventist academies for the 2022-2023 academic year. Eligibility criteria were established to ensure a focused and relevant sample: (1) Official Enrollment: Participants had to be officially enrolled in the aforementioned school year within an Adventist academy located in Western Visayas. (2) Physical Presence: Students needed to be physically present at the academy during the designated school year. (3) Dorm Residency: Only students residing in on-campus dormitories or cottages, as verified by the official dorm dean's list, were included. (4) Participation Willingness: Voluntary participation in the study was a key criterion. (5) Instrument Completion: The ability to fully complete the research instruments was necessary. (6) Timely Submission: Participants had to submit the questionnaires within the designated timeframe.

To maintain focus on the target population, students who were married or considered overage for a regular senior high school program (exceeding 20 years old) were excluded from the study. Since the target population was relatively small and manageable, a census approach was deemed appropriate. This strategy involves surveying all eligible participants within the defined sampling frame (Openheim, 2019).

## Instrumentation

This section explains what instruments and how they were created.

### (1) Cognitive Engagement in Spiritual Activities Questionnaire

There are four instruments that were utilized in this study. The first is the researcher constructed questionnaire called Cognitive Engagement in Spiritual Activities among Adventist Academies. Its code name is CESA-33.



The author of this questionnaire is the researcher herself (ML Gonzales, 2022). The dimensions of this questionnaire are derived from Cognitive engagement by Green and Miller (1993). The two (2) dimensions are self-regulation (items 1 to 16), and deep strategy use (items 17 to 33). Laterally integrated therein are the institutional spiritual activities of SDA academies such as the regular morning and evening dormitory worships, week of prayer, regularly scheduled chapel periods or convocations, church services non-Sabbath, academy church' Sabbath services, time alone with God activities, personal devotion time, classroom integration of faith in learning activities, group prayer bonds or circles, group bible study, group devotionals and/or sundown worships, personal bible study, and regular Bible classes.

This first questionnaire (CESA-33) has 33 items in total. Its scoring range is from 1 to 330 points since a six-point Likert scale was utilized. Its scoring procedure includes summation of all item responses or subscale scores (after accounting for \*reverse-coded items). Reverse coded items are numbers 4, 8, 10, 13 (responses must be reversed prior to summing scores).

Face and content validities were assessed utilizing Good and Scate's instrument face and content validity tool. Delphi method was utilized in which three (3) experts on the field of spirituality and school management research were selected to rate the aforesaid instrument's validity. The result was set at a minimum passing of 4.0 out of 5.0 as the perfect mean. Furthermore, more suggestions to retain, remove, replace or rephrase each item in the questionnaire, per item validation was used. Adjudicators were provided time and space for specific per item corrections. Instrument reliability was managed using Cronbach's alpha value which was set at 70% as the passing rate standard.

## **(2) Self-compassion questionnaire (SCS-SF)**

The second instrument that was used in this study is the self-compassion questionnaire (SCS-SF), an adapted instrument. The Self-Compassion Scale – Short Form (SCS-SF) is a 12-item self-report measure that is used by adults to measure their capacity for self-compassion – the ability to hold one's feelings of suffering with a sense of warmth, connection and concern.

Research has shown that self-compassion is associated with psychological well-being and is an important protective factor that fosters emotional resilience (Raes et al., 2011). For example, higher levels of self-compassion are typically related to greater psychological health as demonstrated by less depression and anxiety and greater happiness and optimism (Raes, 2011; Raes, et al., 2011). Scores on the SCS-SF are related to measures of psychological distress, social support, perfectionism, and suicide and self-harm (Hayes et al., 2016). It was also found that clients who had previously seriously considered suicide, made a suicide attempt, or engaged in other self-injurious behavior evidenced more self-disparagement and less self-care, as measured by the SCS-SF, than clients without such histories (Hayes, et al., 2016).

The SCS-SF demonstrated adequate internal consistency (Cronbach's  $\alpha \geq 0.86$ ) and a strong correlation with the long form SCS ( $r = 0.97$ ; Raes et al., 2011). CFA by Raes et al. (2011) supported the same six-factor structure as found in the long form (Self-Kindness, Self-Judgement, Common Humanity, Isolation, Mindfulness, Over-Identification), as well as a single higher-order factor of self-compassion. However, the internal consistencies for the SCS-SF subscales were relatively low (ranging between 0.54 and 0.75) and it was therefore not recommended to use subscale interpretation for the SCS-SF. For total score information, however, the SCS-SF has good internal consistency and a near-perfect correlation with the long SCS. The test-retest reliability over a span of five months was found to be .71 (Raes, et al., 2011).

Two subscales are presented in this questionnaire: - Self-Disparagement (Items 1, 4, 8, 9, 11, 12): an indication of how the client views themselves with regard to patience, connection, approval, and judgment toward oneself. A higher score indicates more self-disparagement and self-criticism. - Self-Care (Items 2, 3, 5, 6, 7, 10): an indication of compassion and how the client views themselves with regard to tenderness, patience, and empathy. A higher score indicates more self-care and self-compassion. The total score is calculated by summing Self-Care and the inverse of the Self-Disparagement score. High levels of Total Self-Compassion are characterised by high Self-Care and low Self-Disparagement. Developer Reference: Raes, F., Pommier, E., Neff, K. D., & Van Gucht,

D. (2011). Construction and factorial validation of a short form of the Self-Compassion Scale. *Clinical Psychology & Psychotherapy*. 18, 250-255. See appendices for actual example of this questionnaire.

### **(3) Satisfaction with Life Scale (SWLS)**

This is the third instrument that was used in this study. This is an adapted questionnaire. The SWLS is a short 5-item instrument designed to measure global cognitive judgments of satisfaction with one's life. The scale usually requires only about one minute of a respondent's time, where respondents answer on a Likert scale. The questions are open to interpretation, making this scale suitable for adults with a range of background. It most appropriate for use in non-clinical populations.

Subjective well-being is conceptualized as consisting of two major components: the emotional or affective component and the judgment or cognitive component. The SWLS was designed to measure the judgment component. Diener, Emmons, Larsen and Griffith (1985) have conducted a series of validation studies showing that the SWLS has a single factor, high internal consistency, is reliable and is content appropriate for a wide range of groups.

Convergent validity was established through high correlations with other well-being measures, including the Fordyce Scale and the Giunn Scale. Additionally, the SWLS has a low correlation (.09) with measures of affect intensity, showing that it is likely to be reliable over affective states.

Scores consist of a raw score (between 5 and 35). Higher scores represent higher life satisfaction. Scorers can be assigned into six well-being categories and interpretative text is provided for each: 30- 35 extremely satisfied, 25 – 29 satisfied, 20 – 24 slightly satisfied, 15 – 19 slightly dissatisfied, 10 – 14 dissatisfied, 5 – 9 extremely dissatisfied. Developer: Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale. *Journal of Personality Assessment*, 49, 71-75.

### **(4) Equanimity Scale (ES-16)**

This is the fourth data gathering questionnaire that was utilized in this study. This is again an adapted questionnaire or data gathering tool. The Equanimity Scale – 16 (ES-16) is a 16-item self-report mindfulness scale to assess the level by which a client is taking a non-reactive attitude to thoughts, feelings, and experiences. The ES-16 is for use with adults 18 years of age and older and can be useful in the therapeutic context to assess experiential avoidance and a client's emotional reactivity – two factors that increase suffering (Grabovac et al. 2011, Hayes et al., 1996).

Equanimity is an attitude that is increasingly recognized as a component of mindfulness practice that is inseparable from experiential awareness (Eberth et al. 2019). Equanimity is “a balanced reaction to joy and misery, which protects one from emotional agitation” (Bodhi 2005, p. 154). Equanimity has also been conceptualized as an “even minded mental state or dispositional tendency towards all experiences or objects, regardless of their affective valence (pleasant, unpleasant or neutral) or source” (Desbordes et al. 2015, p. 357). Accordingly, “cultivating equanimity promotes one's greater ability to regulate emotion and tolerate distress. In turn, greater coping ability resulting from increased equanimity improves one's sense of self-efficacy in facing common stressors” (Cayoun et al., 2022, p. 752).

The ES-16 has two subscales: (1) Experiential Acceptance: where the client demonstrates an attitude which does not seek to resist or attach to the experience and involves acceptance of all internal experiences (thoughts, feelings, body sensations, etc.); (2) Non-Reactivity: where the client demonstrates non-reactivity to experiences preventing attachment or aversion to these experiences (e.g. thoughts, feelings) or where they have the ability to inhibit a previously learned response to these experiences.

Reactivity and acceptance are understood as both interrelated and different constructs. Acceptance has been shown to reduce reactivity (Lindsay et al. 2018), highlighting the interconnectedness of the two factors.

For the construction of the ES-16, an initial 42-item instrument was selected from twenty existing self-report questionnaires measuring mindfulness and related constructs. These were chosen on the basis that some of their

items were conceptually related to equanimity. After performing an EFA, the instrument was reduced to 16 items and in agreement with past research, the EFA revealed two underlying factors: Experiential Acceptance and Non-reactivity.

The final 16-item measure showed good internal consistency (Cronbach's  $\alpha = .88$ ), test-retest reliability ( $n = 73$ ;  $r = .87$ ,  $p < .001$ ) over 2–6 weeks and convergent and divergent validity, illustrated by significant correlations in the expected direction with the Nonattachment Scale, Depression Anxiety and Stress Scale, Satisfaction with Life Scale and Distress Tolerance Scale (Rogers et al., 2021).

A total score is calculated in addition to subscale scores for Experiential Acceptance and Non-Reactivity, where a higher score indicates higher levels of equanimity – indicating that a client is engaged in experiential acceptance and is non-emotionally reactive. A normative percentile is also calculated which compares the respondents score to a community sample. A percentile of 50 indicates an average level of equanimity in comparison to the normative comparison group, with higher percentiles indicating greater equanimity. Interpretation using the percentile is useful because it contextualizes responses in comparison to healthy peers.

The ES-16 consists of two subscales (1) Experiential Acceptance (Items 1 – 8): where the client demonstrates an attitude which does not seek to resist or attach to the experience and involves acceptance of all internal experiences (thoughts, feelings, body sensations, etc.); (2) Non-Reactivity (Items 9 – 16): where the client demonstrates non-reactivity to experiences preventing attachment or aversion to these experiences (e.g. thoughts, feelings) or where they have the ability to inhibit a previously learned response to these experiences.

### **Instrument Validity and Reliability**

CESA-33: (1) Validity. Face and content validities were assessed utilizing Good and Scate's instrument face and content validity tool. The Delphi method was used with experts to evaluate the instrument's validity. Experts' agreement level was higher than 4.0 in a 5.0 point scale. (2) Reliability: Cronbach's alpha value which was set at 70% as the passing rate standard" was used to assess reliability. The results is 0.83 of Cronbach's alpha value. This Cronbach's alpha measures internal consistency.

SCS-SF (Adapted Instrument), (1) Validity: The instrument is having a recorded validation rate from Raes et al. (2011). This establishes the original instrument's validity. (2) Reliability: Similar to the instruments validity the text above mentions the SCS-SF's original internal consistency based on Raes et al. (2011).

Satisfaction with Life Scale (SWLS). (1) Validity: Convergent validity is established through high correlations with other well-being measures (Diener et al., 1985). Shows low correlation with measures of affect intensity, indicating reliability over emotional states (Diener et al., 1985). (2) Reliability: The SWLS demonstrates good internal consistency (Diener et al., 1985).

Equanimity Scale (ES-16). (1) Validity: The ES-16 shows good convergent and divergent validity through correlations with relevant measures like the Nonattachment Scale, Depression Anxiety and Stress Scale, Satisfaction with Life Scale, and Distress Tolerance Scale (Rogers et al., 2021). (2) Reliability: The ES-16 exhibits good internal consistency (Cronbach's  $\alpha = .88$ ) and test-retest reliability over a 2-6 week period (Rogers et al., 2021).

### **Data Gathering Procedure**

This section details the data collection process for the study, which employed a survey method. Here's a breakdown of the key steps and areas for further discussion: (1) Ethical Approval and Permissions. The researchers obtained approval from relevant authorities, including school deans, advisors, education directors (West Visayan and Negros Occidental Conferences), and school principals. (2) Instrument Development and Refinement: A pilot test was conducted to assess the reliability of the researcher-constructed questionnaire (CESA-33). This is a crucial step to ensure the instrument's internal consistency (Gravetter et al., 2017). Based on the pilot test results, necessary revisions were made to the questionnaire. (3) Sample Selection and Recruitment: Eligible respondents were identified from a list of SHS students in three participating schools

following the study's established eligibility criteria. (4) Data Collection Process: An orientation session was conducted for eligible students, presumably to explain the study's purpose and procedures. Instruments (questionnaires) were distributed to the participants. Clear instructions and proper monitoring were ensured during data collection to minimize errors and maintain data integrity (DeVellis, 2017). Confidentiality of responses was guaranteed, which is an ethical obligation in research (American Psychological Association, 2017). Sufficient time was allocated for students to complete the questionnaires. (5) Data Cleaning and Analysis. Completed questionnaires were collected. Responses with "blocked answering" patterns, possibly identified through reverse-coded items, led to participant disqualification. This approach can help identify inattentive or dishonest responders (McFarland & Pape, 2017). Data was then tallied and submitted for statistical analysis, ensuring accuracy.

### **Statistical Treatment or Treatment of Data**

This study employed various statistical techniques to analyze the collected data on demographic profiles and respondent engagement.

Frequency tables and percentages: These were used to describe the demographic characteristics of the respondents, including religious affiliation (SDA vs. non-SDA), junior high school education (SDA school, other SDA school, non-SDA private, government school), and parental employment (both parents employed by the denomination, one parent employed, neither parent employed) ([APA, Publication Manual, 7th edition]).

Means and standard deviations: These measures were used to assess the average level of cognitive engagement in spiritual activities, self-compassion, life satisfaction, and equanimity, both for the entire sample and for subgroups based on demographic characteristics. The mean (average) is the sum of all scores divided by the number of respondents. It is most appropriate when data are normally distributed around a central point (Field, 2013). Standard deviation indicates the spread of the data around the mean ([APA, Publication Manual, 7th edition]).

Independent samples t-test and one-way ANOVA: These tests were employed to determine if there were significant differences in engagement and other variables between groups defined by demographic characteristics. The independent samples t-test is used to compare means of two independent groups on a continuous variable (Pallant, 2016). One-way ANOVA is an extension of the t-test for comparing means of three or more groups (Field, 2013). If the ANOVA indicates an overall significant difference, post-hoc tests like Scheffé's test can be used to identify which specific groups differ from each other (Field, 2013).

Pearson correlation coefficient (r): This statistic was used to investigate the strength and direction of the relationship between respondents' cognitive engagement in spiritual activities and other life domains like self-compassion, life satisfaction, and equanimity. Pearson's r is appropriate when both variables are continuous and measured on an interval or ratio scale (Field, 2013). Spearman's rank-order correlation: This non-parametric test served as an alternative to Pearson's r when data were not normally distributed (APA, Publication Manual, 7th edition).

### **Ethical Considerations**

This section outlines the ethical considerations upheld throughout the research process. Here, we'll delve deeper into specific aspects like informed consent, confidentiality, and data management.

Ethical considerations are paramount in any research endeavor (Creswell & Creswell, 2018). Their absence can jeopardize the entire study's integrity and potentially harm participants (Flick, 2018). This section addresses the ten key ethical principles that guided this research: (1) Do No Harm: The research design and procedures ensured participants' well-being throughout the study (Miller & Collison, 2017). (2) Respect for Participants: The dignity and autonomy of participants were prioritized at all times (Cavanagh, 2019). (3) Informed Consent: Participants provided voluntary and informed consent after receiving a comprehensive explanation of the study's objectives, procedures, and potential risks (Flick, 2018). (4) Privacy Protection: Measures were taken to safeguard participants' privacy by ensuring anonymity or confidentiality of their data (Polit & Beck, 2017). (5) Data



Confidentiality: Confidentiality protocols were implemented to protect participants' identities and sensitive information (Creswell & Creswell, 2018). (6) Limited Disclosure: Participant anonymity was maintained, with only the research team (advisor, statistician, and researcher) having access to potentially identifying information. (7) Transparency and Honesty: The research goals and procedures were presented clearly and honestly, avoiding any deception or exaggeration (Mays & Pope, 2019). (8) Conflict of Interest: Any potential conflicts of interest, funding sources, or affiliations were disclosed transparently (Flick, 2018). (9) Open Communication: All communication with participants was conducted with honesty and transparency (Devers, 2019). (10) Minimizing Bias: Efforts were made to minimize bias in data collection, analysis, and reporting of findings (Polit & Beck, 2017).

Moreover, participation in the research was entirely voluntary, and participants had the right to withdraw at any point without penalty (Devers, 2019). An informed consent form, adhering to ethical guidelines, was provided to participants. This form explained the study's purpose, data collection methods, potential risks, and participants' rights (Mays & Pope, 2019). The questionnaire/interview questions were carefully crafted to avoid any offensive, discriminatory, or otherwise unacceptable language (Devers, 2019). Measures were taken to ensure participant privacy. This may involve anonymizing data or using codes to protect identities (Polit & Beck, 2017).

### **Biblical Perspectives**

This section explores how the Bible informs our understanding of spiritual activities and their contribution to holistic well-being. The Bible positions engagement with spiritual practices as central to human flourishing (Parr, 2018). This emphasis extends beyond mere religious adherence, promoting intellectual growth, self-compassion, and emotional stability.

The Bible underscores the importance of wisdom, knowledge, and understanding (Proverbs 2:6). Engaging with scripture fosters cognitive development by encouraging critical thinking and a deeper comprehension of God's truths (Parr, 2018). Spiritual activities, such as studying scripture and reflecting on its meaning, can enhance a student's ability to analyze information, solve problems, and make sound decisions (Armstrong, 2020).

The Bible teaches that believers are called to love and forgive themselves, just as they are called to love others (Matthew 22:39). Spiritual practices can cultivate self-compassion by reminding individuals of their inherent worth as God's creations (Duncan, 2019). By acknowledging their value and accepting their imperfections, students can develop a healthier self-image and extend compassion to others (Worthington & Lopez, 2017).

Equanimity, the ability to maintain emotional stability even amidst challenges, is a quality emphasized in the Bible (Philippians 4:7). Spiritual practices like prayer, worship, and cultivating a relationship with God can provide a foundation for inner peace and emotional resilience (Shields & McKinney, 2018). Trusting in God's faithfulness and sovereignty can contribute to a sense of equanimity, enabling students to navigate difficulties with greater composure (Ellison & Taylor, 2020).

It's important to acknowledge that spiritual engagement does not guarantee a life free from problems. Students may still encounter difficulties, doubts, and struggles. However, by anchoring themselves in spiritual practices and seeking a deeper connection with God, they can find strength, comfort, and guidance to navigate their academic journey with a sense of purpose and inner peace (Parr, 2018). Ultimately, the Bible encourages individuals to cultivate wisdom, extend compassion to themselves and others, and find solace in the presence of the Divine.

### **PRESENTATION, ANALYSIS, INTERPRETATION**

This part of the academic paper is about presentation of the results of the study. This is done in tabular and in textual form. Moreover, this sections highlights the trends, patterns, or characteristics of data to provide insightful meanings to the empirically facts gathered. Additionally, related materials, researches, and sources are paralleled with the results of this paper for comparing and/or contrasting purposes.



## Population's Profile Characteristics

SOP#1: What are the demographic profile characteristics of respondents in terms of gender, grade level, religious affiliation, junior high school education, and parental employment?

The profile of the population is shown according to year level, gender, religion, JHS education, and parental employment. Respondents are in-campus dwelling (cottage, dormitories) SHS students among SDA Church owned and operated academies in Western Visayas. Columns inside the table are about frequency, percentage, valid percentage, and cumulative percentage. Frequency count refers to the number of occurrences, percent is the portion of the sub-group to the whole population size, valid percent is a percent counted by SPSS in counting the results.

Cumulative percentage is the accumulation of results as percentages are being added when each group is counted until 100% is reached. Cumulative percentage is calculated by dividing the cumulative frequency by the number of observations,  $n$ , then multiplying by 100. It is the percentage of the cumulative frequency for a value or interval in a given distribution. Cumulative percentages add a percentage from one period to the percentage of another period.

Table 1. Profile characteristics of respondents

$N = 65$

Year level					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	12	33	50.8	50.8	50.8
	11	32	49.2	49.2	100.0
	Total	65	100.0	100.0	
Gender					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	33	50.8	50.8	50.8
	2	32	49.2	49.2	100.0
	Total	65	100.0	100.0	
Religion					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SDA	61	93.8	93.8	93.8
	Non-SDA	4	6.2	6.2	100.0
	Total	65	100.0	100.0	
JHS Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Same School	31	47.7	47.7	47.7
	Public JHS	21	32.3	32.3	80.0
	Another SDA School	7	10.8	10.8	90.8
	Non-SDA Private School	6	9.2	9.2	100.0
	Total	65	100.0	100.0	

Parent's employment					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	None of the parents is employed in the denominational institution	42	64.6	64.6	64.6
	Both parents are denominational workers	17	26.2	26.2	90.8
	1 parent is a denominational worker	6	9.2	9.2	100.0
	Total	65	100.0	100.0	

The data indicates that a significant portion (65%) of participants are senior high school (SHS) students residing in on-campus housing (dorms or cottages) within Seventh-day Adventist (SDA) Church-owned academies in Western Visayas. This reflects a relatively stable enrollment compared to the previous year (Adame, 2023). Notably, the year level distribution is balanced, with roughly 50% in grades 11 and 12.

The prevalence of on-campus housing likely stems from the limited number of SDA SHS schools globally, particularly in Western Visayas (Waterman, 2020). This scarcity, coupled with the distance between schools and many church members' residences (Waterman, 2020), necessitates on-campus housing for safety and student monitoring purposes (Vanek, 2023).

As expected within the context of SDA schools (Adventist Review, 2016), the majority (93%) of respondents identified as SDA. This aligns with the denominational emphasis on supporting church-affiliated schools (Wilson, 2020). These institutions are viewed as an extension of the church's educational mission, aiming to prepare students not only academically but also spiritually for eternity (Haywood, 2020).

The data suggests that for junior high school (JHS) education, nearly half (47%) of participants attended the same SDA school they are currently enrolled in for SHS. This aligns with research by Villamor (2017) highlighting how students often choose to remain within the same school system for SHS due to factors like comfort, familiarity with the environment, accessibility, and established social circles (De Guzman, 2017; Smith, 2020; Miller, 2020). The remaining JHS backgrounds are divided between public schools (32%) and other private institutions (minority).

The data reveals that a majority (64%) of respondents have parents who are not employed by the SDA denomination. This reflects the broader reality of diverse employment opportunities for church members beyond church-affiliated institutions (Larson, 2018; Roozen, 2018). However, a significant portion (around a quarter) comes from families where both parents work within the denomination (26%). There's also a smaller group (6%) with one parent employed by the SDA Church. This supports Larson's (2018) suggestion that denominational workers are more likely to send their children to SDA schools.

One potential explanation for this trend is the financial aid programs offered by the church to support the educational pursuits of denominational employees' children (Roozen, 2017). These programs, often providing significant discounts (around 60%), alleviate financial burdens for families within the church (Waterman, 2020). This financial incentive, combined with shared philosophical beliefs, likely contributes to the preference for SDA schools among denominational workers.

## Cognitive Engagement of Respondents

SOP#2: What are the respondents' degrees of cognitive engagement on spiritual activities when taken as a whole and when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

The table below is this study's first data gathering tool. It is a self-constructed questionnaire as approved by the research panel during the research proposal phase. It has 2 indicators which are self-regulation and deep strategy use. The instrument is composed of 33 items using 6-point Likert scale. The highest attainable mean score is 6 and the lowest attainable mean score is 1. Higher mean score means high cognitive engagement on spiritual activities, and lower mean score implies low cognitive engagement on spiritual activities.

In the table below the first column belong to the number of items and the indicators arranged according to dimensions. The second column are the mean or average scores per item, sub-mean scores per dimensions, per group among selected profile characteristics, and according to the grand scale result. The third column contains the rank of each item, and the fourth column contains interpretation of the mean score for each item or indicator.

Table 2: Cognitive Engagement of Respondents

ITEMS AND INDICATORS	MEAN	RANK	INTERPRETATION
<b>Self-Regulation</b>			
1. I ask clarifying questions when I don't understand something in my Bible readings during Bible classes	4.46	14	Moderately high
2. I plan out how I would personally study the Scripture	4.25	17	Slightly high
3. It is easy for me to establish goals for during my personal devotions time	4.27	16	Slightly high
4. It was difficult for me to find time wake up and join early morning worships. (R)	2.89	25	Slightly low
5. I reward myself when I complete my attendance for chapel periods or other related church activities	3.80	21	Slightly low
6. I make plans for achieving a good grade I want in my Bible subjects	4.66	11	Moderately high
7. During "Divine Worship Services" I take note of important lessons that will make me a better person	4.06	19	Slightly high
8. I find it difficult to organize my "time alone with God" schedule effectively. (R)	3.42	22	Slightly low
9. When I listen to my classroom teacher during "integration of faith in learning activity" I stop to ask myself whether or not I am fully understanding the lesson's implications	4.10	18	Slightly high
10. I seldom join prayer bond activities at school. (R)	3.06	24	Slightly low
11. Once I plan to join group, club or organizational devotionals, I always put off other non-related activities until I finish the devotional.	4.43	15	Moderately high
12. I am budgeting enough time as preparation for the Sabbath attendance.	4.54	13	Moderately high
13. During week of prayer attendance, I generally have trouble sharing when I understand and when I don't. (R)	3.25	23	Slightly low

14. When I have trouble understanding the text preached during midweek services and the like, I go over it again until I understand it.	3.92	20	Slightly high
15. I used personal rewards to help myself being strongly engaged in my time alone with God activities.	3.92	20	Slightly high
16. As I join dorm morning and evening worship time, I have a clear idea of what I am trying to accomplish.	4.78	7	Moderately high
<b>Deep Strategy Use</b>			
17. When learning new spiritual material during “IFL” time in our classes, I summarize it in my own words.	4.39	14	Moderately high
18. I put together ideas or concepts and draw conclusions that are not directly stated during our sundown worships or group worship activities.	4.43	15	Moderately high
19. I compare and contrast different spiritual concepts I encounter during chapel periods.	4.93	4	Moderately high
20. While learning new Biblical concepts or lessons during our week of prayer or devotion, I try to think of practical applications.	4.75	8	Moderately high
21. I mentally combined different pieces of information from course materials in my Bible subjects into some order that made sense to me.	4.54	13	Moderately high
22. During dorm worship time, I try to learn new faith-based material by mentally associating new ideas with similar ideas that I already know.	4.62	12	Moderately high
23. I regularly evaluate the usefulness of the ideas or lessons presented or delivered during “Sabbath School or Divine services.”	4.74	9	Moderately high
24. I mentally combine different pieces of information I learn from course material together during our Group bible sharing and other related activities.	4.69	10	Moderately high
25. I make sure that I understand the “IFL” discussions in our classes.	4.75	8	Moderately high
26. I work practice questions/problems to check my understanding of new concepts I learn from our Bible sharing activities.	4.66	11	Moderately high
27. I develop my own schedule for personal Bible study or of related spiritual enhancement studies.	4.46	11	Moderately high
28. I deeply reflect on my sincerity when I utter prayers during prayer bond activities.	5.10	2	Moderately high
29. I connect new spiritual learnings during chapel period to my sense of purpose as I study in an Adventist academy.	4.86	6	Moderately high

30. I strive to put into application the lessons gleaned during spiritual activities such as week of prayer or devotion.	4.92	5	Moderately high
31. I deeply focus on the message of preacher, even during non-Sabbath church activities.	4.95	3	Moderately high
32. I relate my time alone with God time to my sense of becoming a God-loving individual.	4.93	4	Moderately high
33. During prayer bonds, I deeply petition to God to answer my prayer and the prayers within my circle or group.	5.21	1	Moderately high
<b>RESULTS BY GROUP:</b>			
Grade			
11	4.21	6	Slightly high
12	4.18	7	Slightly high
Gender			
Male	4.29	4	Slightly high
Female	4.09	9	Slightly high
Religion			
SDA	4.15	8	Slightly high
Non-SDA	4.89	1	Moderately high
JHS Education			
Same SDA school	4.33	2	Slightly high
Another SDA school	3.52	12	Slightly high
Non-SDA private school	3.86	11	Slightly high
Public school	4.31	3	Slightly high
Parental employment			
Both parents – employed	4.00	10	Slightly high
1 parent	4.18	7	Slightly high
0 parent employed	4.27	5	Slightly high
<b>GRAND TOTAL</b>	<b>4.19</b>	<b>NA</b>	<b>Slightly high</b>

**Legend:**

Point	Description	Scaled responses	Verbal interpretation
6	5.17 – 6.00	Strongly agree	Very high
5	4.34 – 5.16	Moderately agree	Moderately high



4	3.50 – 4.33	Slightly agree	Slightly high
3	2.67 – 3.49	Slightly disagree	Slightly low
2	1.84 – 2.66	Moderately disagree	Moderately low
1	1.00 – 1.83	Strongly disagree	Very low

This study examines the cognitive engagement in spiritual activities among Seventh-day Adventist (SDA) and non-SDA senior high school students in Western Visayas. The findings indicate a generally high level of cognitive engagement, with a grand mean score of 4.19, interpreted as "slightly high."

Interestingly, the non-SDA group displayed the highest mean score for cognitive engagement, followed by students who completed their junior high school (JHS) education at the same SDA School they currently attend and those who finished JHS in public schools. Conversely, the lowest scores were observed among students who finished JHS at another SDA school, those from non-SDA private schools, and those with both parents employed by SDA institutions.

The data suggests that prayer is a central element in fostering cognitive engagement for these students. The highest-scoring indicator highlights the importance of "deeply petitioning to God" during prayer circles. This aligns with the emphasis on prayer within Bible-based churches, as noted by Thomas (2017). Prayer serves as a means of connecting with God (Benner, 2017) and sharing personal concerns with a higher power. The encouragement of prayer within the Adventist faith (Travis, 2018) likely contributes to the high engagement levels observed.

Another prominent theme is the importance of focus and reflection. The second-highest indicator emphasizes "deeply reflecting on sincerity" during prayer, suggesting a deliberate effort to concentrate on spiritual matters. This focus allows for deeper absorption (Burchard, 2020) and processing of spiritual messages, as evidenced by the third-highest indicator, which highlights focusing on the preacher's message even outside of Sabbath services. Such focus facilitates internalization and comprehension of spiritual teachings, fostering growth (Thomas, 2017; Williamson, 2017).

The importance of personal connection with God is further underscored by the high mean score for the indicator regarding relating "time alone with God" to becoming a more God-loving individual. Research by Thomas (2017) supports this notion, suggesting that solitude with God strengthens spiritual engagement. Jesus himself exemplified this practice, seeking time for prayer and reflection in the early mornings and late nights (Tickle, 2018). Alone time eliminates distractions (Batterson, 2019), allowing for focused attention on spiritual matters and fostering a stronger spiritual resolve (Thomas, 2018). This practice of prayer and meditation during solitude is considered crucial for maintaining a healthy relationship with spiritual forces (Hanh, 2020).

Finally, the importance of applying spiritual lessons to daily life emerges as a significant factor. The fifth-highest indicator highlights the effort to "put into application the lessons gleaned" from spiritual activities. Clear (2018) suggests that translating beliefs into actions reinforces positive behaviors and deepens their meaning. Notably, Hay (2017) highlights that young people are more likely to apply lessons when motivated by love. This aligns with the finding that over half (58.8%) of the adolescents in this study associated spirituality with love, respect, and critical thinking skills (Hanh, 2020; Poplin, 2018). When a spiritual journey is rooted in love, it fosters joy and personal growth (Burdette, 2017).

### **Self-compassion, Life satisfaction, Equanimity**

SOP#3a: What are the degrees of respondents' self-compassion, life satisfaction, and equanimity when taken as a whole and when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

The Self-Compassion Scale – Short Form (SCS-SF) is a 12-item self-report measure that is used by adults to measure their capacity for self-compassion – the ability to hold one's feelings of suffering with a sense of

warmth, connection and concern. Moreover, the table below contains indicators, mean score, rank per indicator, and interpretation of the mean scores.

Table 3a: Degrees of respondents' self-compassion

ITEMS AND INDICATORS	MEAN	RANK	INTERPRETATIOH
1. When I fail at something important to me I become consumed by feelings of inadequacy*.	4.15	6	Slightly high
2. I try to be understanding and patient towards those aspects of my personality I don't like.	4.44	4	Moderately high
3. When something painful happens I try to take a balanced view of the situation.	4.83	1	Moderately high
4. When I'm feeling down, I tend to feel like most other people are probably happier than I am*.	3.92	8	Slightly high
5. I try to see my failings as part of the human condition.	4.58	3	Moderately high
6. When I'm going through a very hard time, I give myself the caring and tenderness I need.	4.44	4	Moderately high
7. When something upsets me I try to keep my emotions in balance.	4.72	2	Moderately high
8. When I fail at something that's important to me, I tend to feel alone in my failure*.	4.07	7	Slightly high
9. When I'm feeling down I tend to obsess and fixate on everything that's wrong*.	3.86	9	Slightly high
10. When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.	4.27	5	Slightly high
11. I'm disapproving and judgmental about my own flaws and inadequacies*.	3.69	11	Slightly high
12. I'm intolerant and impatient towards those aspects of my personality I don't like.	3.78	10	Slightly high
<b>RESULTS BY GROUP</b>			
Gender			
Male	4.10	11	Slightly high
Female	4.36	2	Moderately high
Religion			
SDA	4.24	6	Slightly high
Non-SDA	4.08	12	Slightly high

Grade			
11	4.26	5	Slightly high
12	4.20	7	Slightly high
JHS Education			
Same SDA	4.18	8	Slightly high
Another SDA	4.13	10	Slightly high
Another non-SDA	4.30	4	Slightly high
Government	4.32	3	Slightly high
Parental employment			
Both parents in denomination	4.14	9	Slightly high
1 parent in denomination	4.50	1	Moderately high
No parent employed	4.32	3	Slightly high
GRAND SCALE	4.23	NA	Slightly high

#### Legend:

Point	Description	Scaled responses	Verbal interpretation
6	5.17 – 6.00	Strongly agree	Very high
5	4.34 – 5.16	Moderately agree	Moderately high
4	3.50 – 4.33	Slightly agree	Slightly high
3	2.67 – 3.49	Slightly disagree	Slightly low
2	1.84 – 2.66	Moderately disagree	Moderately low
1	1.00 – 1.83	Strongly disagree	Very low

This section examines self-compassion levels among senior high school students in Western Visayas, with a particular focus on the influence of religious background and other factors. The findings indicate a generally "slightly high" self-compassion score (mean = 4.23). Interestingly, seven indicators fell within the "slightly high" category, while the remaining five reached "moderately high."

The influence of religious beliefs on self-compassion presents a complex picture. Roozen (2017) suggests that as Christians mature in their faith, the emphasis shifts from self-focus to mission and service. This aligns with the concept of Christ's sacrifice and the emphasis on compassion for others. Studies by Bluth et al. (2016) and Young (2018) support this notion, suggesting that self-centeredness may diminish as religious devotion strengthens.

However, Wu's (2021) research on Chinese college students paints a different picture. Their findings revealed a diverse range of self-compassion profiles, with no clear link to religious beliefs. This highlights the potential influence of cultural factors alongside religion. The study highlights the importance of considering factors

beyond religion in understanding self-compassion. Research by Brodar et al. (2015) suggests a positive correlation between self-compassion and social support networks. Similarly, Neff and colleagues (Neff & Beretvas, 2013; Neff & McGehee, 2010) found a connection between self-compassion and stronger, healthier relationships.

The core principles of self-compassion – self-kindness, accepting personal struggles, and believing in one's worthiness of support – likely contribute to these positive outcomes (Neff, 2003). They may foster openness to social support and build more secure attachment styles (Neff, 2003; Neff & Beretvas, 2013; Neff & McGehee, 2010; Neff & Pommier, 2013; Yarnell & Neff, 2013). This, in turn, can lead to better interpersonal relationships and improved well-being (Bluth et al., 2016; Breines et al., 2015; Neff, 2003; Neff & McGehee, 2010).

## Life Satisfaction

SOP#3b: What are the degrees of respondents' self-compassion, life satisfaction, and equanimity when taken as a whole and when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

The SWLS (Life satisfaction) is a short 5-item instrument designed to measure global cognitive judgments of satisfaction with one's life. Moreover, the table below contains indicators, mean score, rank per indicator, and interpretation of the mean scores.

Table 3b: Life Satisfaction of Respondents

ITEMS AND INDICATORS	MEAN	RANK	INTERPRETATIOH
In most ways my life is close to my ideal.	4.40	4	Moderately high
The conditions of my life are excellent.	4.23	5	Slightly high
I am satisfied with my life.	4.70	1	Moderately high
So far I have gotten the important things I want in life.	4.58	2	Moderately high
If I could live my life over, I would change many things about my life*.	4.41	3	Moderately high
<b>RESULTS BY GROUP</b>			
Gender			
Male	4.61	4	Moderately high
Female	4.31	11	Slightly high
Religion			
SDA	4.42	9	Moderately high
Non-SDA	5.15	1	Moderately high
Grade			
11	4.58	5	Moderately high



12	4.35	10	Moderately high
JHS Education			
Same SDA	4.64	3	Moderately high
Another SDA	3.57		Slightly high
Another non-SDA	4.66	2	Moderately high
Government	4.52	6	Moderately high
Parental employment			
Both parents in denomination	4.49	8	Moderately high
1 parent in denomination	4.03	12	Slightly high
No parent employed	4.51	7	Moderately high
<b>GRAND SCALE:</b>	<b>4.46 high</b>	<b>NA</b>	<b>Moderately</b>

#### Legend:

Point	Description	Scaled responses	Verbal interpretation
6	5.17 – 6.00	Strongly agree	Very high
5	4.34 – 5.16	Moderately agree	Moderately high
4	3.50 – 4.33	Slightly agree	Slightly high
3	2.67 – 3.49	Slightly disagree	Slightly low
2	1.84 – 2.66	Moderately disagree	Moderately low
1	1.00 – 1.83	Strongly disagree	Very low

This section examines life satisfaction among senior high school students in a religious area of Western Visayas, Philippines. The findings reveal a "moderately high" mean life satisfaction score (4.46). Interestingly, the highest scores were observed among non-SDA students, followed by students who completed their junior high school (JHS) education at a different SDA school and those who attended the same SDA School for both JHS and senior high school (SHS).

The link between religious orientation and life satisfaction is multifaceted. Farokhi's (2017) research suggests a positive correlation between religious aspects and overall life satisfaction. This aligns with the concept of religion providing purpose, meaning, and a sense of belonging, which can contribute to a more fulfilling life. However, the current study's findings regarding religious affiliation require further exploration. While non-SDA students reported the highest life satisfaction, students with an entire SDA education background also scored high. This suggests that factors beyond simple religious affiliation may be at play.

The study location's religious orientation might influence the overall life satisfaction scores. Marquez et al. (2021) highlight the significant role of school environments in shaping adolescents' life satisfaction. This influence can vary depending on factors like socioeconomic status (SES) and cultural context. The higher life satisfaction scores among non-SDA students could be due to several reasons. They might have a wider social circle encompassing individuals from diverse religious backgrounds. Additionally, they may experience a sense

of novelty or difference within the predominantly SDA environment, potentially leading to a more positive self-perception.

Students who completed JHS at a different SDA school might benefit from a broader perspective gained from exposure to a new educational environment. Conversely, those who remained within the same SDA School throughout their education might experience a strong sense of community and belonging, contributing to their life satisfaction.

### Equanimity Scale

SOP#3c: What are the degrees of respondents' self-compassion, life satisfaction, and equanimity when taken as a whole and when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

The Equanimity Scale – 16 (ES-16) is a 16-item self-report mindfulness scale to assess the level by which a client is taking a non-reactive attitude to thoughts, feelings, and experiences. Moreover, the table below contains the items and indicators based upon the questionnaire. Also, the table contains ranks of items and interpretation based on the levels of gathered mean scores.

Table 3c: Equanimity Scale

ITEMS AND INDICATORS	MEAN	RANK	INTERPRETATIOH
1. When I have distressing thoughts or images, I am able just to notice them without reacting.	4.60	3	Moderately high
2. I approach each experience by trying to accept it, no matter whether it is pleasant or unpleasant.	4.87	1	Moderately high
3. When I experience distressing thoughts and images, I am able to accept the experience.	4.53	5	Moderately high
4. I can pay attention to what is happening in my body without disliking or wanting more of the feeling or sensation.	4.40	6	Moderately high
5. When I notice my feelings, I have to act on them Immediately*.	4.36	7	Moderately high
6. If I notice an unpleasant body sensation, I tend to worry about it*.	3.50	12	Slightly high
7. When I feel physical discomfort, I can't relax because I am never sure it will pass*.	3.38	14	Slightly high
8. I perceive my feelings and emotions without having to react to them.	4.04	10	Slightly high
9. I remain present with sensations and feelings even when they are unpleasant.	4.12	8	Slightly high
10. I notice that I need to react to whatever pops into my head*.	4.10	9	Slightly high
11. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.	4.55	4	Moderately high
12. I can't keep my mind calm and clear, especially when I feel upset or physically uncomfortable*.	3.50	12	Slightly high
13. I endeavor to cultivate calm and peace within me, even when everything appears to be constantly changing.	4.63	2	Moderately high

14. I am impatient and can't stop my reactivity when faced with other people's emotions and actions*.	3.10	15	Slightly low
15. I am not able to tolerate discomfort*.	3.41	13	Slightly high
16. I am not able to prevent my reaction when someone is unpleasant*.	4.01	11	Slightly high
<b>RESULTS BY GROUP</b>			
Gender			
Male	4.06	5	Slightly high
Female	4.08	3	Slightly high
Religion			
SDA	4.07	4	Slightly high
Non-SDA	4.04	6	Slightly high
Grade			
11	4.12	2	Slightly high
12	4.02	7	Slightly high
JHS Education			
Same SDA	4.14	1	Slightly high
Another SDA	3.82	11	Slightly high
Another non-SDA	3.97	9	Slightly high
Government	4.08	3	Slightly high
Parental employment			
Both parents in denomination	4.00	8	Slightly high
1 parent in denomination	3.90	10	Slightly high
No parent employed	4.12	2	Slightly high
<b>GRAND SCALE:</b>	<b>4.07</b>	<b>NA</b>	<b>Slightly high</b>
<b>Overall well-being levels when three selected life domains are combined is</b>	<b>4.26</b>	<b>NA</b>	<b>Slightly high</b>

**Legend:**

Point	Description	Scaled responses	Verbal interpretation
6	5.17 – 6.00	Strongly agree	Very high
5	4.34 – 5.16	Moderately agree	Moderately high
4	3.50 – 4.33	Slightly agree	Slightly high
3	2.67 – 3.49	Slightly disagree	Slightly low
2	1.84 – 2.66	Moderately disagree	Moderately low
1	1.00 – 1.83	Strongly disagree	Very low

This portion of the study explores equanimity, the ability to maintain composure in challenging situations, among senior high school students. The findings reveal a "slightly high" overall mean score (4.07) for equanimity. Interestingly, eight indicators fell within the "slightly high" category, while seven reached "moderately high," and one indicator scored "slightly low." Notably, all groups exhibited "slightly high" mean scores for equanimity.

The Christian faith offers a unique perspective on cultivating equanimity. Jesus Christ serves as the ultimate role model, demonstrating remarkable composure even in the face of immense suffering (Schumacher, 2022; Spurgeon, 1874). The central Christian symbol, the cross (Chin, 2022; Foster, 2020), embodies Jesus' sacrifice, highlighting the importance of selflessness and resilience in the face of adversity (Wright, 2017). Packer (2017) suggests that as Christians mature in their faith, they develop a greater capacity for calmness amidst life's pressures. This aligns with the concept of Christian maturity leading to a diminished focus on oneself and a stronger emphasis on serving others (Covey, 2017). As individuals strive to emulate Christ's character (Kempis, 2017), a sense of dependence on a higher power for meaning and fulfillment may emerge (Chin, 2022; Foster, 2020; Curley, 2019; Neff, 2018; Wright, 2017; Piper, 2017).

Christianity offers a sense of security and purpose in life (Chin, 2022; Sproul, 2017). It provides answers to fundamental questions about existence, purpose, and meaning (Covey, 2017). Research by Lyubomirsky (2017) suggests that a sense of meaning and purpose significantly contributes to life satisfaction. Similarly, Diener et al. (2017) highlight the role of purpose and value in life satisfaction. Furthermore, Christian beliefs offer clarity regarding the afterlife (Whitney, 2017; Lewis, 2017). The certainty of an eternal home (Sproul, 2017) and the hope associated with Christ's second coming, particularly emphasized by Adventists (Wilson, 2021; White, 2017), provide comfort and assurance. Research by Lewis (2017) suggests that feelings of comfort, hope, and certainty contribute to life satisfaction.

Engaging with spiritual matters fosters a sense of inner peace and calmness, aligning with the concept of equanimity. This spiritual engagement provides direction and meaning in life, extending even beyond earthly concerns (Lewis, 2017). The current study's findings, with all groups exhibiting "slightly high" equanimity scores, warrant further investigation. While the specific practices contributing to equanimity require exploration, the Christian emphasis on faith, purpose, and hope likely plays a significant role.

### Testing for significant differences

SOP#4: Are there significant differences in the respondents' cognitive engagement on spiritual activities, self-compassion, life satisfaction, and equanimity levels when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

This portion answers the question: Are there significant differences in the respondents' cognitive engagement on spiritual activities, self-compassion, life satisfaction, and equanimity levels when grouped according to gender, grade level, religious affiliation, junior high school education, and parental employment?

Table 4: Testing for Significant Differences

GROUPS	MEAN	P VALUE	INTERPRETATION
<b>COGNITIVE ENGAGEMENT ON SPIRITUAL ACTIVITIES – TESTING FOR DIFFERENCES</b>			
Grade			
11	4.21	0.953	Not statistically significant
12	4.18		
Gender			
Male	4.29	0.156	Not statistically significant
Female	4.09		



Religion			
SDA	4.15	<b>0.028</b>	Statistically significant
Non-SDA	4.89		
JHS Education			
Same SDA school	4.33	<b>0.024</b>	Statistically significant
Another SDA school	3.52		
Non-SDA private school	3.86		
Public school	4.31		
Post-hoc analysis: Another SDA school > Same school, Another SDA school > public school			
Parental employment			
Both parents – employed	4.00	0.311	Not statistically significant
1 parent	4.18		
0 parent employed	4.27		
<b>SELF-COMPASSION – TESTING FOR DIFFERENCES</b>			
Gender			
Male	4.10	0.133	Not statistically significant
Female	4.36		
Religion			
SDA	4.24	0.658	Not statistically significant
Non-SDA	4.08		
Grade			
11	4.26	0.061	Not statistically significant
12	4.20		
JHS Education			
Same SDA	4.18	0.862	Not statistically significant
Another SDA	4.13		
Another non-SDA	4.30		
Government	4.32		
Parental employment			
Both parents in denomination	4.14	0.568	Not statistically significant
1 parent in denomination	4.50		
No parent employed	4.32		

LIEF SATISFACTION– TESTING FOR DIFFERENCES			
Gender			
Male	4.61	0.223	Not statistically significant
Female	4.31		
Religion			
SDA	4.42	0.094	Not statistically significant
Non-SDA	5.15		
Grade			
11	4.58	0.054	Not statistically significant
12	4.35		
JHS Education			
Same SDA	4.64	<b>0.05</b>	Statistically significant
Another SDA	3.57		
Another non-SDA	4.66		
Government	4.52		
Post-hoc analysis: Same SDA > Another SDA; Another non-SDA> others			
Parental employment Both parents in denomination	4.49	0.317	Not statistically significant
1 parent in denomination	4.03		
No parent employed	4.51		
EQUANIMITY SCALE:			
Gender			
Male	4.06	0.898	Not statistically significant
Female	4.08		
Religion			
SDA	4.07	0.901	Not statistically significant
Non-SDA	4.04		
Grade			
11	4.12	0.381	Not statistically significant
12	4.02		
JHS Education			
Same SDA	4.14	0.317	Not statistically significant
Another SDA	3.82		
Another non-SDA	3.97		

Government	4.08		
Parental employment Both parents in denomination	4.00	0.904	Not statistically significant
1 parent in denomination	3.90		
No parent employed	4.12		
OVERALL WELL-BEING			Not statistically significant Between groups in all Profile characteristics

Margin of error = 0.05

This section explores the challenges of engaging young people in their spiritual journeys and proposes potential strategies based on current research. The study highlights the potential downsides of constant religious exposure, particularly within the Seventh-day Adventist (SDA) community, where family devotionals are commonplace (Barger, 2020). Research by Festinger (1957) suggests that overexposure to a phenomenon can lead to reduced appreciation and engagement. In the context of religious upbringing, constant exposure might lead young people to take their faith for granted.

The high dropout rates among young Adventists (Reyes, 2018; Rowe, 2013; Barna, 2011; Rainer, 2008) require deeper examination. Nyagwoka et al. (2016) identify factors like a desire for a break from church, judgmental attitudes, and irrelevance to daily life as reasons for leaving. Reyes (2018) expands on this, highlighting issues like overprotectiveness, shallow faith experiences, and a perceived hostility towards science and sexuality. The research results emphasizes the need for innovative approaches to youth ministry (Barna, 2011). Here are some potential strategies: Focus on Authenticity and Relevance: Move away from a rule-based approach and create opportunities for young people to explore their faith authentically. Integrate faith into daily life and address contemporary issues they face (Lemos, 2021). Deepen Biblical Study and Foster Personal Connection: Offer in-depth Bible study that fosters a genuine relationship with God, addressing the concerns raised by Reyes (2018). Embrace Openness and Inclusivity: Move beyond an "exclusive" image and cultivate an environment that welcomes doubt and fosters critical thinking (Lemos, 2021). Leverage Technology: Utilize technology to connect with young people in ways relevant to their lives (Zarbatany et al., 2019).

The study acknowledges the table's data on the impact of JHS education, suggesting environmental factors play a role (Gilman, 2001; Jafar, 2020). However, the research emphasizes the crucial role of parents and friends in adolescent life satisfaction (Nickerson & Nagle, 2005). Strong friendships contribute to self-esteem, socialization, and even academic achievement (Smith & Brownell, 2003). Encouraging positive peer relationships and fostering supportive social networks within the church community can be beneficial. The reference to the rise of New Age philosophies and the broader use of the term "spiritual" highlights a growing trend (Lemos, 2021; Jantos, 2023). Churches can address this by clarifying their message and offering a clear path to a meaningful spiritual connection within a faith-based framework. Engaging young people in their spiritual journeys requires a multi-faceted approach. By acknowledging the challenges of overfamiliarity and addressing the reasons for disengagement, youth ministry can evolve to become more authentic, relevant, and inclusive. Fostering strong peer relationships within the church community and offering a clear path to a meaningful faith experience can further enhance engagement.

### Testing For Significant Relationships

SOP#5: Is there a significant relationship between respondents' degrees of cognitive engagement on spiritual activities and wellness levels?

SOP#6: Is there significant relationship between respondents' degrees of cognitive engagement on spiritual activities and wellness levels when segregated into the following dimensions: self-compassion, life-satisfaction, and equanimity?

The tables below contain the hypotheses testing summary for significant relationship between CESA and selected life domains of respondents. Variables are tested for presence of significant outliers. Upon determination of such existence, decision to use non-parametric test which is Kendall's tau\_b has been decided.

Results that would be used are the r values and the p values with the margin of error set at 0.05 or as recommended by the statistical tool. An r value reveals the degree or strength of the relationship, and the p value determines the statistical significance of the result.

Table 5. Hypotheses Testing Summary – Significant Relationships (Overall)

Correlations				
			CESA	wellbeing
Kendall's tau_b	CESA	Correlation Coefficient	1.000	<b>.445**</b>
		Sig. (2-tailed)	.	<b>.000</b>
		N	65	65
	wellbeing	Correlation Coefficient	.445**	1.000
		Sig. (2-tailed)	.000	.
		N	65	65
**, Correlation is significant at the 0.01 level (2-tailed).				

Table 6. Hypotheses Testing Summary – Significant Relationships (Per dimension)

Correlations				
			CESA	Self-compassion
Kendall's tau_b	CESA	Correlation Coefficient	1.000	<b>.153</b>
		Sig. (2-tailed)	.	<b>.080</b>
		N	65	65
	Self-compassion	Correlation Coefficient	.153	1.000
		Sig. (2-tailed)	.080	.
		N	65	65

Correlations				
			CESA	Life Satisfaction
Kendall's tau_b	CESA	Correlation Coefficient	1.000	<b>.399**</b>
		Sig. (2-tailed)	.	<b>.000</b>
		N	65	65
	Life Satisfaction	Correlation Coefficient	.399**	1.000
		Sig. (2-tailed)	.000	.
		N	65	65
**. Correlation is significant at the 0.01 level (2-tailed).				



Correlations				
			CESA	Equanimity
Kendall's tau_b	CESA	Correlation Coefficient	1.000	<b>.400**</b>
		Sig. (2-tailed)	.	<b>.000</b>
		N	65	65
	Equanimity	Correlation Coefficient	.400**	1.000
		Sig. (2-tailed)	.000	.
		N	65	65
**, Correlation is significant at the 0.01 level (2-tailed).				

Tables above shows a  $p$  value of 0.080 for the relationship between CESA and self-compassion. Additionally, the  $p$  value for the relationship between CESA and life satisfaction is 0.000 with an  $r$  value of 0.399. Lastly, the  $p$  value for the relationship between CESA and equanimity is 0.000 with an  $r$  value of 0.400.

Human involvement with religion and spirituality is pervasive in both its scope and depth. Around 68% of the world's adult population view religion as important in their lives (Diener et al., 2011), and despite declining levels of religious membership in the US and Europe (Pew, 2012), over 50% of the US believes that religion is 'very important' in their lives (Gallup Poll, 2018). Moreover, religion and spirituality are often deeply ingrained in the lives of its adherents. Given the influence of religion/spirituality in society, there are both scientific champions and challengers to the idea that it promotes individual well-being Human involvement with religion and spirituality is pervasive in both its scope and depth.

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The pervasiveness of religion and spirituality across cultures is undeniable, with a significant portion of the global population reporting its importance in their lives (Diener et al., 2011; Gallup Poll, 2018; Pew, 2012). However, the relationship between religious/spiritual involvement and well-being remains a topic of debate (Koenig, McCullough, & Larson, 2017). While some scholars advocate for the positive influence of religion and spirituality on well-being (Lyubomirsky, 2017; Pargament, 2017; Whitney, 2017), others highlight the complexities of this association (Koenig et al., 2017).

Christianity, in particular, offers a belief system that addresses existential questions about life's purpose and meaning (Covey, 2017). This sense of purpose has been linked to increased life satisfaction (Diener et al., 2017; Lyubomirsky, 2017). Furthermore, Christianity provides comfort and hope through the concept of eternal life (Lewis, 2017; Sproul, 2017; White, 2017). Research suggests that feelings of hope, certainty, and comfort contribute to greater life satisfaction (Lewis, 2017). The emphasis on building a strong social network within the church community might also be a contributing factor (Pargament, 2017; Sarason et al., 2017). Positive social connections are well-established as essential for overall well-being (Cohen, 2017). However, some studies suggest that factors beyond individual religious practices, such as the strength of social connections within the congregation, might play a more significant role in life satisfaction (Beck, 2021; Pappas, 2010; Sassler, 2017).

The positive correlation between CESA and equanimity (calmness and composure) is noteworthy (Mathis, 2022). The Christian concept of looking to Christ as a model of composure in challenging situations might contribute to this finding (Mathis, 2022). This analysis highlights the multifaceted relationship between CESA and various aspects of well-being among SDA SHS students. While self-compassion did not show a significant correlation, both life satisfaction and equanimity emerged as positively linked to CESA. The potential influence of Christian beliefs on purpose, hope, social connections, and composure within the context of religious engagement warrants further exploration.

## SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This section of the research paper shows the summary of the findings of the study. It is presented in word-based form. Moreover, conclusions are presented based upon the findings of this academic endeavor. Also, recommendations are made as anchored on the findings and conclusions drafted.

### Summary of Findings

This summary of findings explores the well-being and spiritual engagement of Adventist schools' senior high school students living on campus in Western Visayas area of the Philippines. It examines how factors like grade level, religion, and parental employment relate to student engagement and overall well-being.

1. The study included a sample of 65 in-campus SHS students residing in dormitories or cottages within Seventh-day Adventist (SDA) Church-owned and operated academies in Western Visayas. The year level distribution was balanced, with approximately 50% of participants in Grade 11 and 50% in Grade 12. Reflecting the religious affiliation of the schools, 93% of the students identified as SDA. Parental employment backgrounds were diverse: 64% of students had parents not employed by the SDA denomination, while 26% had both parents employed within SDA institutions. An additional 6% of students reported having one parent employed by the denomination.
2. Students showed a slightly high level of cognitive engagement in spiritual activities (mean score: 4.19). Interestingly, non-SDA students had the highest mean score (4.89) among all the groups in the profile characteristics.
3. The combined score across three life domains resulted in a mean of 4.26, indicating a slightly high level of overall well-being for the student population. In terms of the dimensions which have the three selected life domains, the results are:
  - a. Self-Compassion: Students exhibited a slightly high level of self-compassion with an average score of 4.23. Interestingly, the highest mean score (4.50) was observed among students with one parent employed by the SDA denomination.
  - b. Life Satisfaction: Students reported a moderately high level of life satisfaction, with a mean score of 4.46. Notably, students who attended a non-SDA private junior high school displayed the highest mean score (4.66) in this domain.
  - c. Equanimity: The average score of 4.07 suggests a slightly high level of equanimity among the students. Students who attended the same SDA school for both junior high and senior high school reported the highest mean score (4.14) for equanimity.
4. (4a) Non-SDA students scored significantly higher (mean = 4.89) than SDA students (mean = 4.15) on CESA, with a p-value of 0.028. Students who attended the same SDA school they currently attend for JHS reported a higher mean CESA score (4.33) compared to those who attended another SDA school (3.52) or a

non-SDA private school (3.86). The difference was statistically significant ( $p$ -value = 0.024). A post-hoc analysis revealed that students from another SDA school had significantly lower scores than those from the same SDA School or a public school.

(4b) In terms of overall well-being level, no statistically significant results were found when respondents are grouped according to profile characteristics.

(4c) In terms of well-being dimensions according to selected life domains results showed no significant differences when respondents are grouped according to profile characteristics except for life satisfaction dimension where students who took JHS and SHS program in the same SDA school have significantly higher results compared to other respondents ( $p$  value = 0.05).

5. (5a) A statistically significant ( $p < 0.05$ ) and moderate positive correlation ( $\tau_b = 0.445$ ) was found between cognitive engagement on spiritual activities (CESA) and overall well-being levels among SHS students in Adventist academies in Western Visayas.

(5b) A statistically significant ( $p < 0.05$ ) and moderate positive correlation ( $\tau_b = 0.399$ ) emerged between CESA and life satisfaction.

(5c) Similar to life satisfaction, a statistically significant ( $p < 0.05$ ) and moderate positive correlation ( $\tau_b = 0.400$ ) was observed between CESA and equanimity.

## Conclusions:

Based upon the results of the study, the researcher has arrived at hammering specific conclusions for this academic paper. The conclusion of a research paper restates the main findings and their significance. It emphasizes why the research matters and offers suggestions for future exploration, all wrapped up in a concise and impactful way.

1. With 93% identifying as Seventh-day Adventist (SDA), the sample offers a focused look at students actively engaged with the Adventist faith. With 26% of students having both parents employed by SDA institutions and an additional 6% having one parent employed by the denomination, a significant portion may have stronger exposure to religious activities due to their family background. This could influence their engagement with spiritual activities and potentially their well-being.
2. Overall, the SHS students showed a slightly high level of cognitive engagement in spiritual activities with non-SDA students exceeding other groups specified under selected profile characteristics.
3. This study suggests a generally positive well-being profile among SHS respondents. Students with one parent employed by the SDA denomination exhibited the highest self-compassion scores. Students who attended a non-SDA private junior high school reported the highest life satisfaction. Students who attended the same SDA School for both junior high and senior high school displayed the highest equanimity scores. These findings highlight the multifaceted nature of well-being among senior high school students in SDA academies in Western Visayas. While the sample size necessitates caution in generalizing results, the study opens doors for further investigation into the influence of parental involvement, educational background, and school continuity on student well-being within Adventist education.
4. While no significant link between overall well-being and student profiles emerged, interesting patterns were observed in specific areas. Non-SDA students displayed significantly higher cognitive engagement with spiritual activities (CESA) than SDA students. Students who attended the same SDA School for both junior high and senior high school reported higher CESA scores compared to those who transitioned from other schools. The only significant well-being finding was related to life satisfaction. Students who attended the same SDA School for both junior high and senior high school reported higher life satisfaction. This finding aligns with the pattern observed in CESA scores and suggests potential benefits of educational continuity for overall student well-being within Adventist schools.
5. This study found a positive relationship between cognitive engagement in spiritual activities (CESA) and overall well-being among Adventist senior high students. Specifically, students who reported higher levels of engagement with spiritual activities also exhibited higher levels of overall well-being, life satisfaction, and equanimity.

## Recommendations:

This study examines the link between student engagement in spiritual activities and well-being in a Seventh-day Adventist (SDA) school setting. Here are research paper recommendations tailored to the specific societal groups mentioned:

1. **CPAC Administrators.** To solidify the valuable insights gleaned from this initial study, a broader investigation with a larger and more diverse student population is recommended. By allocating resources for the research department to design and execute this follow-up study, CPAC administration can gain stronger, generalizable evidence. This will provide a more robust foundation for crucial decisions regarding programs and interventions that directly target student engagement and well-being, ultimately shaping a more enriching educational experience for all.
2. **CPAC Research Department.** To streamline future research within the department's focus areas, the CPAC Research Department should consider developing and validating a shortened version of the CESA questionnaire. Collaborating with psychometricians can ensure this refined tool maintains accuracy while improving data collection efficiency. This shift towards a more practical instrument will enhance the department's research methodology, allowing for swifter and more streamlined studies in the future.
3. **Teachers.** Teachers can cultivate a more vibrant embroidery of spiritual engagement within the Adventist school environment by designing and implementing classroom activities that cater to student preferences. By conducting surveys or focus groups to understand what ignites students' passion for spiritual exploration, teachers can tailor their methods, fostering deeper engagement that potentially blossoms into improved well-being.
4. **Principals.** Principals can leverage the school's existing treasure trove of data on student demographics and spiritual activity participation. By analyzing this data alongside the current study's findings, they can confirm existing trends or uncover discrepancies that warrant further exploration. This data-driven approach empowers principals to develop or enrich existing outreach programs, implementing targeted interventions that strategically promote student engagement in valuable school activities and cultivate well-being across all domains.
5. **Future Researchers.** Looking ahead, researchers can delve deeper by following students over time. These studies would track how students' involvement in spiritual activities and overall well-being change over a longer period. This would reveal the lasting impact of specific programs or activities offered by the school. By building on the strengths of this current study, like its focus on Adventist education, and addressing limitations like the number of students involved, future research can unlock a clearer picture. In simpler terms, these studies will show how spiritual engagement and other factors play a role in students' well-being in the long run within Adventist schools.
6. **General Recommendations.** Imagine working together like a team to truly understand how Adventist schools impact students' well-being. Teachers, who know their students best, can share ideas on improving the spiritual activity survey. School leaders, recognizing this study's importance, can free up resources for bigger studies that apply to more students. Principals, with all their student data and the current study's findings, can give crucial feedback to create interventions that really make a difference. By working together, future studies can ask even more interesting questions. For instance, what happens if students participate in too many spiritual activities at school? Do they get bored or feel disconnected? Also, what discourages students from putting real thought into these activities? Finally, researchers can examine how different student backgrounds (like family or previous schools) affect their happiness, self-compassion, and other well-being aspects. By working together and asking deeper questions, Adventist schools can keep improving to help students grow in all areas of life.
7. **Education Department Heads of the SDA Church in West Visayan Conference and Negros Occidental Conference.** It is recommended that the education department heads work closely with school administrators, teachers, and the research department to create a supportive network for continuous improvement. By facilitating regular workshops and training sessions focused on enhancing student engagement and well-being, they can ensure that the insights gained from this study are implemented effectively across all Adventist schools in the region. Additionally, establishing a system for regular feedback and evaluation will help in refining strategies and ensuring that the programs and interventions are meeting the desired outcomes.



## PROGRAM RECOMMENDATIONS

Building on the insights gleaned from this study on student engagement in spiritual activities and overall well-being in Seventh-day Adventist (SDA) senior high schools in Western Visayas, this chapter proposes a comprehensive program tailored to this specific educational context. The program recommendations aim to cultivate a more vibrant and impactful spiritual life within Adventist academies, fostering well-being among students.

### 1. Fostering Student-Centered Spiritual Exploration.

Teachers play a pivotal role in igniting students' passion for spiritual exploration. This program recommends that teachers design and implement classroom activities that cater to student preferences (as suggested in Park & Choi, 2011). Teachers can conduct surveys or focus groups to understand what aspects of spirituality resonate with their students. This knowledge can then be used to tailor classroom activities that foster deeper engagement, potentially leading to a blossoming of well-being (Frederickson & Cohn, 2008).

#### Introduction

This program proposal aims to cultivate a more vibrant and engaging spiritual learning environment within senior high schools of Adventist academies in Western Visayas. It emphasizes student-centered exploration by encouraging teachers to design classroom activities that cater to students' individual preferences.

#### Program Objectives:

- (1) To understand student preferences and interests related to spiritual exploration.
- (2) To design and implement engaging classroom activities that resonate with students' spiritual inclinations.
- (3) To foster deeper student engagement in spiritual activities.
- (4) To potentially enhance student well-being through meaningful spiritual exploration.

#### Program Activities

##### (1) Student Needs Assessment:

- ✚ Conduct surveys or focus groups with students from various grade levels to gather information about their preferred methods of spiritual exploration (e.g., discussions, service projects, creative activities, guest speakers).
- ✚ Analyze the collected data to identify common themes and preferences.

##### (2) Teacher Training Workshop:

- ✚ Organize a workshop for teachers to introduce the concept of student-centered spiritual exploration.
- ✚ Present the findings from the student needs assessment.
- ✚ Provide training on designing and implementing classroom activities that cater to diverse learning styles and spiritual preferences.
- ✚ Facilitate brainstorming sessions where teachers can share ideas and collaborate on lesson plans.

##### (3) Integration into Curriculum:

- ✚ Encourage teachers to incorporate student-centered spiritual exploration activities into their existing curriculum plans.



- ✚ Provide ongoing support and resources for teachers as they implement these activities in their classrooms.

#### (4) Monitoring and Evaluation:

- ✚ Conduct classroom observations to assess the effectiveness of the implemented activities.
- ✚ Gather student feedback through surveys or focus groups to gauge their engagement and learning experience.
- ✚ Analyze the data to identify areas for improvement and program refinements.

#### Timeline

- ✚ Month 1: Conduct student needs assessment.
- ✚ Month 2: Organize teacher training workshop.
- ✚ Months 3-6: Teachers implement student-centered activities in their classrooms.
- ✚ Month 7: Conduct program evaluation through classroom observations and student feedback.
- ✚ Month 8: Analyze data and refine program based on the evaluation findings.

### Conclusion

By fostering student-centered spiritual exploration, this program has the potential to create a more engaging and meaningful learning environment for students in Adventist academies. This approach can lead to deeper student engagement in spiritual activities and potentially contribute to their overall well-being.

#### 2. Leveraging Data for Targeted Interventions

Principals can harness the power of data analysis to inform program development. By examining existing data on student demographics and spiritual activity participation alongside the current study's findings, principals can confirm trends or uncover discrepancies that warrant further exploration (Bryman, 2016). This data-driven approach empowers principals to develop or enrich existing outreach programs, strategically targeting interventions that promote student engagement in meaningful school activities and cultivate well-being across all domains (Wang & Holcombe, 2010).

### Introduction

This program proposal advocates for a data-driven approach to improve student engagement and well-being in Adventist senior high schools of Western Visayas. It emphasizes utilizing existing student data to develop targeted interventions within existing outreach programs.

#### Program Objectives

- ✚ To leverage existing student data on demographics and spiritual activity participation.
- ✚ To analyze student data alongside the findings of the current study on spiritual engagement and well-being.
- ✚ To identify trends and potential discrepancies in student engagement and well-being.
- ✚ To develop or enrich outreach programs with targeted interventions based on the data analysis.
- ✚ To promote student engagement in meaningful activities and cultivate well-being across all domains (social, emotional, physical, spiritual).

## Program Activities

### (1) Data Collection and Analysis:

- ✚ Collaborate with school administration to access existing student data on demographics (grade level, parental employment) and spiritual activity participation.
- ✚ Analyze the data alongside the findings from the current study on student engagement and well-being.
- ✚ Identify student subgroups with potentially lower engagement or well-being scores.
- ✚ Look for trends or discrepancies related to demographics and spiritual activity participation.

### (2) Outreach Program Review and Refinement:

- ✚ Review existing outreach programs offered by the school (e.g., retreats, service projects, mentorship programs).
- ✚ Identify opportunities to integrate targeted interventions based on the data analysis.
- ✚ For example, if data suggests lower engagement among non-SDA students, consider incorporating activities specifically catering to their interests.

### (3) Implementation and Monitoring:

- ✚ Implement the refined outreach programs with the newly integrated targeted interventions.
- ✚ Monitor student participation and engagement in the programs.
- ✚ Track changes in student well-being through surveys or focus groups.

### (4) Evaluation and Continuous Improvement:

- ✚ Evaluate the effectiveness of the targeted interventions through data analysis and student feedback.
- ✚ Refine the outreach programs and interventions based on the evaluation findings.
- ✚ Establish a cycle of continuous improvement through ongoing data analysis and program adjustments.

## Timeline

- ✚ Month 1: Collect and analyze student data.
- ✚ Month 2: Review existing outreach programs.
- ✚ Month 3: Refine outreach programs with targeted interventions.
- ✚ Months 4-6: Implement the refined outreach programs.
- ✚ Month 7: Monitor student participation and well-being.
- ✚ Month 8: Evaluate program effectiveness and refine for future implementation.

## Conclusion

This data-driven program offers a cost-effective and sustainable approach to enhance student engagement and well-being. By leveraging existing data and tailoring outreach programs, Adventist schools can create a more inclusive and impactful learning environment for all students.

### 3. Cultivating a Collaborative School Community

Imagine a collaborative effort among teachers, school leaders, and researchers to truly understand how Adventist schools impact students' well-being. Teachers, with their deep understanding of their students, can provide valuable insights on improving the spiritual activity survey instrument (Fraenkel & Wallen, 2019). School leaders, recognizing the importance of this endeavor, can allocate resources for conducting larger-scale studies that encompass a more diverse student population (Creswell & Creswell, 2018). Principals, armed with student data and the current study's findings, can provide crucial feedback to create interventions that truly make a difference in students' lives (AERA, 2018).

#### Introduction

This program proposal fosters collaboration among teachers, school leaders, and researchers to gain a deeper understanding of how Adventist schools in Western Visayas impact student well-being. Through collective efforts, the program aims to refine research instruments, conduct broader studies, and develop effective interventions to enhance student well-being.

#### Program Objectives

- ✚ To establish a collaborative network among teachers, school leaders, and researchers.
- ✚ To refine the existing spiritual activity survey instrument based on teacher feedback (e.g., improving clarity, addressing student preferences).
- ✚ To secure resources for conducting larger-scale studies with a more diverse student population.
- ✚ To leverage student data and research findings to develop targeted interventions that promote student well-being.
- ✚ To cultivate a school environment that prioritizes and supports student well-being.

#### Program Activities

##### (1) Collaborative Team Formation:

- ✚ Establish a core team comprised of teachers, school leaders, and researchers with expertise in student well-being and Adventist education.
- ✚ Facilitate team-building activities to foster open communication and collaboration.

##### (2) Refining the Spiritual Activity Survey Instrument:

- ✚ Organize workshops where teachers can provide feedback on the existing spiritual activity survey instrument.
- ✚ Collaborate with researchers to refine the survey based on teacher insights (e.g., improving clarity, incorporating student preferences).
- ✚ Pilot test the revised survey instrument with a small student group to ensure effectiveness.

##### (3) Securing Resources for Large-Scale Studies:

- ✚ Develop a research proposal outlining the significance of the study and its potential impact on student well-being.
- ✚ Collaborate with school leadership to secure funding for conducting a larger-scale study with a more diverse student population.

- ✚ Explore grant opportunities or partnerships with research institutions.

#### (4) Data Analysis and Intervention Development:

- ✚ Analyze data collected from the large-scale study to identify factors influencing student well-being within Adventist schools.
- ✚ Utilize student data and research findings to develop targeted interventions aimed at addressing specific well-being needs.
- ✚ Collaborate with the core team to brainstorm and refine intervention strategies.

#### (5) Implementation and Evaluation:

- ✚ Implement the developed interventions within participating Adventist schools.
- ✚ Monitor student engagement and well-being through surveys, focus groups, or other assessment methods.
- ✚ Evaluate the effectiveness of the interventions and refine them based on the collected data.

#### Timeline

- ✚ Months 1-2: Establish core team and facilitate team-building activities.
- ✚ Month 3: Conduct workshops and refine the spiritual activity survey instrument.
- ✚ Months 4-5: Develop research proposal and secure resources for large-scale study.
- ✚ Months 6-8: Conduct the large-scale study and analyze collected data.
- ✚ Months 9-10: Develop targeted interventions based on data analysis.
- ✚ Months 11-12: Implement interventions in schools and begin program evaluation.

#### Resources

This program leverages existing personnel (teachers, school leaders) and aims to secure additional resources through grants or partnerships.

- ✚ Resources may be required for:
  - ✚ Researcher time and expertise
  - ✚ Survey development and administration
  - ✚ Data analysis software
  - ✚ Materials for intervention implementation

#### Sustainability

- ✚ The program's sustainability hinges on the established collaborative network.
- ✚ Ongoing communication and collaboration will ensure the program's continued development and effectiveness.
- ✚ Securing long-term funding for research and program evaluation is crucial for sustained improvement.

## Conclusion

By cultivating a collaborative school community, this program fosters a data-driven approach to enhancing student well-being in Adventist schools. Through collective efforts, the program equips schools with the knowledge and resources necessary to create a thriving learning environment that prioritizes the whole student – mind, body, and spirit.

### 4. Exploring Long-Term Impacts.

Future research endeavors can build upon the strengths of this current study, such as its focus on Adventist education, while addressing limitations like sample size. Longitudinal studies tracking students' involvement in spiritual activities and overall well-being over time can offer valuable insights into the lasting impact of specific programs or activities offered by the school (Wiersma & Longenecker, 2009). By examining these long-term influences, Adventist schools can refine their programs to ensure they are effectively nurturing students' spiritual growth and well-being.

## Introduction

This program proposal outlines a longitudinal research initiative designed to explore the long-term influence of Adventist school programs on student spiritual growth and overall well-being. Building upon the current study's strengths, this program aims to track students over time, revealing the lasting impact of specific school programs and activities.

## Program Objectives

- ✚ To conduct a longitudinal study tracking student involvement in spiritual activities and well-being over a designated period (e.g., 3-5 years).
- ✚ To assess the long-term effects of specific Adventist school programs on student spiritual development.
- ✚ To evaluate how participation in spiritual activities influences students' overall well-being in the long run.
- ✚ To provide valuable insights for refining Adventist school programs to better nurture student spiritual growth and well-being.

## Program Activities

### (1) Sample Selection and Recruitment:

- ✚ Recruit a representative sample of students from Adventist senior high schools in Western Visayas.
- ✚ Ensure the sample reflects a diverse range of student backgrounds and participation levels in spiritual activities.
- ✚ Obtain informed consent from students and their parents/guardians.

## Data Collection Instruments:

- ✚ Develop or adapt standardized instruments to measure student engagement in spiritual activities and overall well-being.
- ✚ Consider using the refined Spiritual Activity Survey instrument alongside well-established well-being measures.
- ✚ Conduct data collection at baseline (beginning of the study) and at pre-determined follow-up intervals (e.g., annually) throughout the longitudinal period.



### Program Participation Tracking:

- ✚ Collaborate with Adventist schools to track students' participation in various spiritual programs and activities offered throughout the study period.
- ✚ Consider collecting data on program frequency, intensity, and types of activities involved.

### Data Analysis and Reporting:

- ✚ Employ statistical methods to analyze the collected data over time, examining changes in student engagement and well-being.
- ✚ Identify potential correlations between participation in specific programs and long-term spiritual development and well-being outcomes.
- ✚ Prepare comprehensive reports summarizing the findings and their implications for Adventist education.

### Timeline

- ✚ Months 1-3: Develop research protocol, instruments, and secure ethical approval.
- ✚ Month 4: Recruit student participants and obtain informed consent.
- ✚ Month 5: Conduct baseline data collection (spiritual activity, well-being).
- ✚ Months 6- X (throughout study period): Track student program participation.
- ✚ Months X+1, X+2, etc.: Conduct follow-up data collection at pre-determined intervals.
- ✚ Final Months: Analyze data, write research reports, and disseminate findings.

### Resources

This program requires qualified researchers, standardized assessment tools, and statistical software.

Resources may be needed for:

- ✚ Researcher time and expertise
- ✚ Development or adaptation of data collection instruments
- ✚ Data analysis software
- ✚ Incentives for student participation (optional)

### Sustainability

- ✚ Securing long-term funding is crucial for sustaining the longitudinal study and ensuring data collection throughout the designated period.
- ✚ Collaboration with Adventist schools is essential for continued student recruitment and program participation tracking.
- ✚ Disseminating research findings to school leaders and educators facilitates program refinement based on the long-term impact analysis.

## Conclusion

By exploring the long-term impacts of Adventist school programs, this program offers valuable insights for educators to refine their approach to nurturing spiritual growth and well-being in students. The program's findings can serve as a cornerstone for continuous improvement within Adventist education, ensuring a holistic learning environment that supports students' spiritual development alongside academic success.

### 5. Investigating the Nuances of Spiritual Engagement.

Future research can delve deeper into the complexities of student engagement in spiritual activities. For instance, studies can explore how an oversaturation of spiritual activities might affect students, potentially leading to boredom or disconnection (Larsen, 1997). Additionally, research can examine factors that discourage students from fully engaging in spiritual activities (Deci & Ryan, 2000). Understanding these deterrents can empower educators to create more inviting and meaningful spiritual experiences for students.

## Introduction

This program proposal outlines a research initiative designed to delve deeper into the complexities of student engagement in spiritual activities within Adventist senior high schools of Western Visayas. It focuses on understanding the potential downsides of oversaturation and identifying factors that discourage participation, aiming to create more inviting and meaningful spiritual experiences for students.

## Program Objectives

- ✚ To explore the potential negative effects of overexposure to spiritual activities on student engagement and well-being.
- ✚ To identify factors that discourage students from fully engaging in spiritual activities.
- ✚ To develop recommendations for creating a balanced and inviting spiritual learning environment in Adventist schools.

## Program Activities

### (1) Literature Review:

- ✚ Conduct a comprehensive review of existing research on student engagement in religious activities and potential downsides of oversaturation (e.g., boredom, disconnection).
- ✚ Analyze studies exploring factors that discourage students from participating in religious activities (e.g., lack of autonomy, perceived pressure).

### (2) Qualitative Research Methods:

- ✚ Employ qualitative research methods like focus groups and in-depth interviews with students from Adventist senior high schools.
- ✚ Gather student perspectives on their experiences with spiritual activities in school.
- ✚ Explore student perceptions on potential downsides of overexposure and factors hindering deeper engagement.

### (3) Data Analysis and Interpretation:

- ✚ Analyze qualitative data from focus groups and interviews to identify key themes and patterns.
- ✚ Examine how students describe their experiences with the frequency and intensity of spiritual activities.

- + Identify factors that emerge as deterrents to full participation in these activities.

#### (4) Recommendations and Dissemination:

- + Develop evidence-based recommendations for Adventist schools on maintaining a balanced and engaging spiritual learning environment.
- + Consider recommendations for activity frequency, variety, and student autonomy in spiritual exploration.
- + Disseminate research findings through reports, presentations, and workshops for school leaders and educators.

#### Timeline

- + Months 1-2: Conduct literature review on oversaturation and discouraging factors.
- + Months 3-4: Develop interview/focus group guides and secure ethical approval.
- + Months 5-6: Recruit student participants and conduct focus groups/interviews.
- + Months 7-8: Analyze qualitative data and identify key themes.
- + Month 9: Develop recommendations for a balanced spiritual learning environment.
- + Month 10: Prepare research reports and presentation materials.
- + Month 11-12: Disseminate findings through workshops and presentations for educators.

#### Resources

This program primarily utilizes researchers and qualitative research methods.

Resources may be needed for:

- + Researcher time and expertise
- + Incentives for student participation (optional)
- + Materials for data collection (e.g., focus group guides)
- + Costs associated with disseminating research findings (e.g., printing reports)

#### Sustainability

- + Sustainability is ensured by disseminating research findings directly to educators who can implement the recommendations.
- + Workshops and presentations can equip teachers with strategies for creating more engaging spiritual experiences.
- + Continued research in this area can further refine recommendations based on evolving student needs and preferences.

#### Conclusion

By investigating the nuances of student engagement, this program aims to empower Adventist schools to create a spiritual learning environment that fosters deeper connections and avoids potential downsides. Understanding

student perspectives and addressing deterrents can lead to more meaningful spiritual experiences, ultimately contributing to a more holistic learning environment for all students.

## 6. Examining the Role of Background Factors.

Student backgrounds, such as family dynamics and experiences in previous schools, can influence their happiness, self-compassion, and other well-being aspects (Catalano & Hawkins, 1996). Future research can explore these background factors in greater detail, examining how they shape students' overall well-being within the Adventist school context.

### Introduction

This program proposal outlines a research initiative to explore the influence of student background factors on overall well-being within Adventist senior high schools of Western Visayas. It aims to understand how family dynamics and prior school experiences shape student happiness, self-compassion, and other well-being aspects within the Adventist school context.

### Program Objectives

- ✚ To investigate the influence of family dynamics (e.g., parental support, religious background) on student well-being in Adventist schools.
- ✚ To examine how prior school experiences (e.g., religious environment, academic performance) shape student well-being within the Adventist school context.
- ✚ To identify potential interactions between background factors and the Adventist school environment on student well-being.
- ✚ To provide insights for tailoring support systems within Adventist schools to address diverse student needs.

### Program Activities

#### (1) Literature Review:

- ✚ Conduct a review of existing research on the influence of family dynamics and prior school experiences on student well-being.
- ✚ Analyze studies exploring the impact of religious environments on adolescent development.

#### (2) Survey Development and Administration:

- ✚ Develop a survey instrument to gather data on student background factors (family structure, parental support, religious background, prior school experiences).
- ✚ Include well-being measures to assess student happiness, self-compassion, and other relevant aspects.
- ✚ Pilot test the survey instrument with a small student group to ensure clarity and effectiveness.
- ✚ Administer the survey to a representative sample of students in Adventist senior high schools.

#### (3) Data Analysis and Interpretation:

- ✚ Employ statistical methods to analyze the collected data, examining relationships between background factors and student well-being.
- ✚ Investigate potential interactions between background factors and the Adventist school environment.

- ✚ Identify student subgroups that may require additional support based on their background and well-being scores.

#### (4) Recommendations and Dissemination:

- ✚ Develop evidence-based recommendations for Adventist schools to tailor support systems for students from diverse backgrounds.
- ✚ Consider recommendations for personalized interventions, mentoring programs, or targeted outreach initiatives.
- ✚ Disseminate research findings through reports, presentations, and workshops for school leaders and educators.

#### Timeline

- ✚ Months 1-2: Conduct literature review on background factors and well-being.
- ✚ Months 3-4: Develop and pilot test the survey instrument.
- ✚ Month 5: Secure ethical approval and recruit student participants.
- ✚ Month 6: Administer the student survey.
- ✚ Months 7-8: Analyze data and identify key relationships and interactions.
- ✚ Month 9: Develop recommendations for tailored support systems.
- ✚ Month 10: Prepare research reports and presentation materials.
- ✚ Month 11-12: Disseminate findings through workshops and presentations for educators.

#### Resources

This program utilizes researchers and survey methodology.

Resources may be needed for:

- ✚ Researcher time and expertise
- ✚ Survey development and administration costs
- ✚ Statistical software for data analysis
- ✚ Materials for disseminating research findings (e.g., printing reports)

#### Sustainability

- ✚ Sustainability is ensured by equipping educators with the research findings and practical recommendations for creating more inclusive support systems.
- ✚ Workshops can guide teachers in identifying student needs based on background factors and implementing appropriate interventions.
- ✚ Continued research can track the effectiveness of implemented support systems and inform further refinements.



## Conclusion

By examining the role of background factors, this program aims to empower Adventist schools to provide well-rounded support for all students. Understanding how student backgrounds interact with the school environment allows for the creation of targeted support systems, fostering a more inclusive and nurturing learning environment that promotes overall student well-being.

By working collaboratively, asking insightful questions, and continuously refining program offerings based on data and research, Adventist schools in Western Visayas can cultivate a vibrant spiritual learning environment that fosters the holistic well-being of all students.

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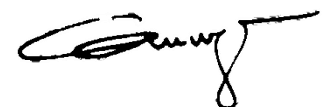
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Researcher

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## APPENDIX

### APPENDIX A – LETTER FOR APPROVAL

December 28, 2022

Education Director

Negros Occidental Conference

Of the Seventh-day Adventists

Madam:

Warm Christian greetings!

The undersigned is presently conducting her study entitled, **“ADVENTIST EDUCATION: ENGAGEMENT ON SPIRITUAL ACTIVITIES AS CORRELATE TO WELL-BEING LEVELS THROUGH SELECTED LIFE DOMAINS AMONG SENIOR HIGH STUDENTS”** in completion of the Master’s Degree at Central Philippine Adventist College, Alegria, Murcia.

In this connection, may I request your permission to allow me to distribute questionnaires to selected SHS students in AAB, and in CPAC-Academy that will serve as my respondents of this study.

Results of this study will be conveyed to your office whenever requested. Confidentiality will be fully guaranteed to protect the respondents. Attached is the sample copy of my research instrument.



Thank you so much.

Respectfully yours,

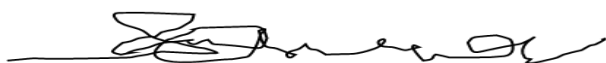
**MARJA LEENA F. GONZALES**

M. A. Student

Central Philippine Adventist College

Noted:

Approved:



**ARTURO JR. V. SARROSA, PhD, MAN, RN**

Thesis Adviser

Head, Master’s Degree Program

Graduate School Faculty, CPAC

CPAC

## APPENDIX B – LETTER FOR APPROVAL

December 28, 2022

Education Director

West Visayan Conference

Of the Seventh-day Adventists

Madam:

Warm Christian greetings!

The undersigned is presently conducting her study entitled, **“ADVENTIST EDUCATION: ENGAGEMENT ON SPIRITUAL ACTIVITIES AS CORRELATE TO WELL-BEING LEVELS THROUGH SELECTED LIFE DOMAINS AMONG SENIOR HIGH STUDENTS”** in completion of the Master’s Degree at Central Philippine Adventist College, Alegria, Murcia.

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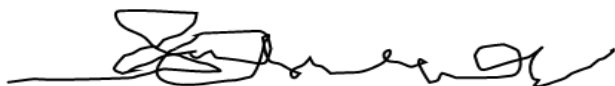
Thank you so much.

Respectfully yours,

**MARJA LEENA F. GONZALES**

M.A. Student

Central Philippine Adventist College



Noted:

Approved:

**ARTURO JR. V. SARROSA, PhD, MAN, RN**

Thesis Adviser

Head, Master’s Degree Program

Graduate School Faculty, CPAC

CPAC

## APPENDIX C

### INSTRUMENT 1 DETAILS

#### COGNITIVE ENGAGEMENT IN SPIRITUAL ACTIVITIES AMONG ADVENTIST ACADEMIES

1. Name of the instrument: Cognitive Engagement in Spiritual Activities
2. Code name: CESA-33
3. Author: Gonzales, 2022
4. Dimensions: Derived from Cognitive engagement by Green and Miller (1993)  
Self-regulation (items 1 to 16)  
Deep Strategy Use (items 17 to 33)

DORM WORSHIP TIME	= 4,	16,	22
WEEK OF PRAYER ATTENDANCE	= 13,	20,	30
CHAPEL PERIOD	= 5,	19	29
CHURCH SERVICES NON-SABBATH	= 14,	26,	31
SABBATH SERVICES	= 7,	12,	23
TIME ALONE WITH GOD, PERSONAL DEVOTION	= 8,	15,	32
CLASSROOM IFL ACTIVITIES	= 9,	17,	25
PRAYER BOND	= 10,	28,	33
GROUP BIBLE STUDY, DEVOTIONALS, SUNDOWN	= 11,	18,	24
PERSONAL BIBLE STUDY	= 2,	3,	27
BIBLE CLASSES	= 1,	6,	21

5. Total items: 33 items in total
6. Scoring range: 1 to 330 points
7. Scoring procedure: Sum all item responses or subscale scores (after accounting for \*reverse-coded items).
8. General comments: \*Reverse Coding: Item #64, 8, 10, 13 (responses must be reversed prior to summing scores).  
Higher scores represent higher levels of work engagement

Point	Description	Interpretation
10	Agree	90% to 100% true of me
9		80.1 to 90% true of me
8		70.1 to 80% true of me
7		60.1 to 70% true of me
6		50.1 to 60% true of me
5		40.1 to 50% true of me
4		30.1% to 40% true of me
3		20.1 to 30% true of me
2		10.1 to 20% true of me
1		0.1 to 10% true of me
0	Disagree	0% true of me

10. Instruction: For each item, encircle the number that represents your answer
11. Permission for future use: Future use of the CESA-33 is unrestricted so long as it is for academic, educational, or research purposes.  
Unlimited duplication of this scale is allowed with full author acknowledgement only.  
Alterations and/or modifications of any kind are strictly prohibited without author's permission.



## APPENDIX D – INSTRUMENT 2 DETAILS

### CESA-33:

#### Instruction:

Please indicate your preferred answer to each question by “encircling a number” that indicates your choice.

Answering legend:	Point	Description	Interpretation
	10	Agree	90% to 100% true of me
	9		80.1 to 90% true of me
	8		70.1 to 80% true of me
	7		60.1 to 70% true of me
	6		50.1 to 60% true of me
	5		40.1 to 50% true of me
	4		30.1% to 40% true of me
	3		20.1 to 30% true of me
	2		10.1 to 20% true of me
	1		0.1 to 10% true of me
	0	Disagree	0% true of me

#### Statements:

#### Options

*Since I have enrolled as Senior High School student in this academy:*

#### Self-Regulation

1. I ask clarifying questions when I don't understand something in my Bible readings during Bible classes  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
2. I plan out how I would personally study the Scripture  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
3. It is easy for me to establish goals for during my personal devotions time  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
4. It was difficult for me to find time wake up and join early morning worships. (R)  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
5. I reward myself when I complete my attendance for chapel periods or other related church activities  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
6. I make plans for achieving a good grade I want in my Bible subjects  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
7. During “Divine Worship Services” I take note of important lessons that will make me a better person  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
8. I find it difficult to organize my “time alone with God” schedule effectively. (R)  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
9. When I listen to my classroom teacher during “integration of faith in learning activity” I stop to ask myself whether or not I am fully understanding the lesson's implications  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
10. I seldom join prayer bond activities at school. (R)  
Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
11. Once I plan to join group, club or organizational devotionals, I always put off other non-related activities until I finish the

devotional.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
12. I am budgeting enough time as preparation for the Sabbath attendance.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
13. During week of prayer attendance, I generally have trouble sharing when I understand and when I don't. (R)	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
14. When I have trouble understanding the text preached during midweek services and the like, I go over it again until I understand it.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
15. I used personal rewards to help myself being strongly engaged in my time alone with God activities.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
16. As I join dorm morning and evening worship time, I have a clear idea of what I am trying to accomplish.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
<b>Deep Strategy Use</b>	
17. When learning new spiritual material during "IFL" time in our classes, I summarize it in my own words.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
18. I put together ideas or concepts and draw conclusions that are not directly stated during our sundown worships or group worship activities.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
19. I compare and contrast different spiritual concepts I encounter during chapel periods.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
20. While learning new Biblical concepts or lessons during our week of prayer or devotion, I try to think of practical applications.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
21. I mentally combined different pieces of information from course materials in my Bible subjects into some order that made sense to me.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
22. During dorm worship time, I try to learn new faith-based material by mentally associating new ideas with similar ideas that I already know.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
23. I regularly evaluate the usefulness of the ideas or lessons presented or delivered during "Sabbath School or Divine services."	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
24. I mentally combine different pieces of information I learn from course material together during our Group bible sharing and other related activities.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
25. I make sure that I understand the "IFL" discussions in our classes.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
26. I work practice questions/problems to check my understanding of new concepts I learn from our Bible sharing activities.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree
27. I develop my own schedule for personal Bible study or of related spiritual enhancement studies.	Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

28. I deeply reflect on my sincerity when I utter prayers during prayer bond activities.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

29. I connect new spiritual learnings during chapel period to my sense of purpose as I study in an Adventist academy.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

30. I strive to put into application the lessons gleaned during spiritual activities such as week of prayer or devotion.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

31. I deeply focus on the message of preacher, even during non-Sabbath church activities.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

32. I relate my time alone with God time to my sense of becoming a God-loving individual.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

33. During prayer bonds, I deeply petition to God to answer my prayer and the prayers within my circle or group.

Disagree 0-1-2-3-4-5-6-7-8 9-10 Agree

## APPENDIX E

### CURRICULUM VITAE

#### MARJA LEENA F. GONZALES

Address: Adventist Academy Bacolod Inc., Bongco, Pototan, Iloilo  
Contact No: Julieto Gonzales (09479901643)  
Email: marjaleenagonzales@gmail.com



#### PERSONAL DATA

Gender : Female  
Height : 5'1  
Date of Birth : January 13, 1980  
Place of Birth : Gua-an, Leganes, Iloilo  
Civil Status : Married  
Religion : Seventh-day Adventist  
Citizenship : Filipino

#### ACADEMIC BACKGROUND

Elementary	Inclusive years	School	Address
	1993	Napnud, Elementary School	Napnud, Leganes, Iloilo
High School			
	1997	West Visayan Academy	Bongco, Pototan, Iloilo
College			
	2002	Mountain View College	Valencia City, Malyabalay, Bukidnon
Masters			
	2023	Central Philippine Adventist College	Alegria, Murcia, Negros Occidental

#### WORK EXPERIENCE

Inclusive Years:	Position, Organization, Address
2013-2023	Adventist Academy Iloilo, Inc (formerly West Visayan Academy)
2013-2015	Faculty, Girls Dorm Dean
2016-2017	School Registrar
2018-2023	Vice Principal- Academic

#### LICENSES

Date:	Name of license; Rank or award if any
2003	Licensure Examination for Teachers