

Religiosity And Spirituality On Pupils' Behavior

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A thesis presented to

BULACAN AGRICULTURAL STATE COLLEGE

Pinaod, San Ildefonso, Bulacan

Philippines

Abstract: The study determined the influence of religiosity and spirituality on the behavior of elementary school pupils in the Bocaue District during the School Year 2022-2023. With explanatory sequential mixed methods as the research design and 391 pupils and parents and 70 teachers as respondents of the study, findings showed that the majority of the parents who participated in the study are male, finished high school, and catholic. The pupils' level of religiosity in terms of conviction, and emotional involvement was "high" and in terms of preoccupation and guidance was "moderately high". Pupils' level of spirituality in terms of belief in the Creator and spiritual beliefs were "high" and in terms of spiritual practices was "moderately high". Teachers assessed the aggressive peers' behavior of their pupils as "never" while parents arrived at "sometimes" assessments. Meanwhile, parents and teachers assessed pupils' behaviors in terms of pro-social with peers as "always". Based on the findings of the study, the following conclusions were drawn: Pupils whose parents belong to the age bracket of 26 to 30 have a higher level of religiosity and spirituality. Furthermore, female parents who participated in the conduct of the study have children with a higher level of religiosity and spirituality. A Positive correlation existed between pupils' level of religiosity and spirituality and their behavior in terms of pro-social with peers. A negative correlation existed between pupils' level of religiosity and spirituality and their behavior in terms of being aggressive with peers

Keywords—Religiosity, Spirituality, Pupils' Behavior, Aggressiveness with peers, Prosocial with peers, Spiritual Beliefs

1. INTRODUCTION

In the midst of the COVID-19 outbreak, many people are confused and afraid. Numerous articles make the case that having a strong religious faith and engaging in religious rituals can help people react to situations more effectively. Management experts, educators, and researchers are growing concerned about the academic stress management students are experiencing throughout the epidemic. The educational setting in which a student is enrolled affects his or her academic achievement. These difficulties are dealt with in academic stress, anxieties, depression, and tension. This study involved the researcher's observation of the students in order to gain greater insight into their conduct from a spiritual and religious perspective.

Problems caused by stress can be helped by spirituality. Anything that disrupts a person's regular state of well being is referred to as stress, including pressure, sadness, anxiety, and tension. A person's spirituality is defined as their conviction in a profound, immaterial reality. This path can help them discover the source of their happiness and salvation, as well as the core principles and purposes of their existence. The COVID-19 epidemic affected everyone, ruining their lives as a result. The educational sector was affected by this.

Schools closed and other places were locked. In spite of difficulties, schools both private and public devised a plan for continuing education. Teachers teach pupils using digital techniques conforms with DepEd Order (DO) No. 012, s.

2020, "Adoption of the Basic Education Learning Continuity Plan (BE-LCP) for School Year 2020-2021 in the Light of the COVID-19 Public Health Emergency," DepEd used several learning delivery modalities (LDMs) to ensure the continuance of learning throughout the year.

Even in and of itself, religion is a complicated thing. As a result, difficulties significantly prevent the effective application of research in this area. Different perceptions of spirituality and religion are one aspect of the issue (Blanc et al., 2016).

The development of young people's individuality, resiliency, and responsibility depend on their spirituality. This essential human quality serves as the motivation behind a person's need for safety, meaning, happiness, and belief. Additionally, it helps with the development of values that will support the general improvement of their well-being. Their attitude toward life, temperament, and spirituality are all unaltered, which motivates them to take an active part in church and community. As a result, young individuals' spiritual health needs to be improved (Cena, 2021).

The meaning of "spirituality" has changed over time. The word first denotes several religions. A more recent consensus definition of spirituality reads, "Spirituality is the component of humanity that relates to the way humans seek and express meaning and purpose, as well as the way they perceive their connectivity to the present, to self, to others, to nature, and to the meaningful or sacred."

On the other hand, religion is thought to be closely related to a certain group and a set of customs. Religion is a structured set of beliefs, specific customs, and symbolic

representations that serve to strengthen one's bond with the Creator or another higher power. Spirituality should be viewed as a personal attribute, whereas religion is linked to belonging to and serving a society. However, the terms "spirituality" and "religiosity" have a lot of overlap and there is no defined line between them (Mishra et al., 2017)

During this pandemic, a lot of people who are looking for explanations and the meaning of life are perplexed and afraid. Numerous research suggest that religious beliefs and practices may be crucial in helping people react to the situation more productively. The COVID-19 epidemic, according to Pirutinsky et al. (2020), increased student religiosity. The findings revealed that while intrinsic religiosity and positive religious coping were linked to lower levels of distress, negative religious coping was linked to higher levels of distress. According to reports, positive religious coping may have a variety of positive effects, including lowering the risk of developing depressive symptoms, boosting resilience and wellbeing, and possibly playing a significant role in lowering students' negative emotions (Thomas & Barbato, 2020; Mahamid & Bdier, 2021). (Chow et al., 2021).

The growth of young people's individuality, resiliency, and responsibility depends on spirituality. This essential human quality serves as the motivation behind a person's need for safety, meaning, happiness, and belief. Additionally, it promotes the development of values that will support the general improvement of their wellbeing (Nazam & Husain, 2016). Their attitude toward life, spirituality, and way of living are all unaltered, which motivates them to take an active part in church and community. As a result, young individuals' spiritual health needs to be improved (Chirico, 2016).

Today's students behave in a variety of ways in the classroom, depending on the social and cultural setting in which the schools are located. This is a result of the numerous exposures that students experience every day. They all exhibit a variety of academic accomplishment, despite the fact that some pupils appear to be very active, while others seem hesitant and distant, and yet others seem to be silent. These kinds of classroom actions are typical of those displayed by kids in public schools. When pupils act disruptively, the class is interrupted. Both the teaching and learning processes were hampered by the students' disruptive behavior, which prevented the learners from understanding the teacher's lectures. The pupils' behavior has an impact on their own learning abilities. This is because their attitude toward the instruction might have an impact on the competency of other students. It may have an impact on their peers' comprehension, both favorably and adversely (Dulay, L.A. (2013)

Similarly, schools are the best institutions for fostering the spiritual well-being of pupils as young adults (Aguas, 2019). They are ideal institutions for developing these kids since values education is interwoven into the curriculum (Mata-McMahon, 2016). When these pupils are taught morals, their spiritual element improves as well. As a

result, value formation in schools is essential and should be improved to ensure the formation and growth of learners' spiritual well-being. However, unlike Catholic schools, Philippine public schools may include values education themes but place little emphasis on spiritual formation (Bual & Madrigal, 2018). Aside from that, most students nowadays are harmed by secularist, modernistic, and materialistic attitudes that diminish their values and spiritual inclinations (Madrigal & Oracion, 2018).

Fortunately, several public high schools offer religious studies courses like "Introduction to World Religions and Belief Systems" for senior high school students. They learn about the importance of religion and spirituality in their lives as both students and as persons in this class (Department of Education [DepEd], 2016). Young people regard particular obstacles in life as more than merely a loss in morality and an increase in religiosity among students, in keeping with the findings from before. Nevertheless, it is also a product of their resolve and awareness of what they believe, think, and do in practice to deal with societal and cultural changes. Not to mention that these occurrences are made worse by the widespread circumstance in which students have few chances to attend religious events,

In the Philippines, research on spirituality and religiosity were done among diocesan seminarians of antique, senior high school students in a Philippine Catholic institution, an exploratory study among Filipino adolescents, and faculty members in Philippine Christian schools and universities (Pham & Del Castillo, 2020). These research have proved Filipino students' religiosity (Madrigal et al., 2020). Though Filipino youth's spirituality has been subjected to test due to life's demands and challenges, it continues to grow and survive due to the support of institutions and the environment that provide venues for public ritual and private reflections (Legada et al., 2020). But little has been said about spirituality, religiosity, and behavior, especially among public elementary schools. This is the research gap which this study would like to fill in.

The goal of this study is to better understand and enhance pupils' behavior from a spiritual and religious viewpoint. The findings of this study can be applied to the development of curriculum to help in enriching pupils' behavior. This study will also show how important religiosity and spirituality are to elementary pupils.

Thus, this study assessed the degree of the religiosity and spirituality of the public elementary school pupils during this new normal. Likewise, it also determined the relationship of these variables to the behavior of the respondents. Lastly, the findings of this study may serve as basis in the continuous improvement of public schools particularly in terms of strengthening their religiosity and spirituality formations vis-à-vis the pupils' behavior, holistic growth and development.

Statement of the Problem

This study determined the influence of religiosity and spirituality to the behavior of the elementary school pupils in

Bocause District during the School Year 2022-2023.

Specifically, it sought answers to the following questions:

1. How may the demographic profile of the parents of the elementary school pupils be described in terms of:
 - 1.1 age;
 - 1.2 sex;
 - 1.3 educational attainment; and
 - 1.4 religious affiliation?
2. How may the level of religiosity public elementary school pupils in the new normal be described in terms of:
 - 2.1 preoccupation;
 - 2.2 conviction;
 - 2.3 emotional involvement; and
 - 2.4 guidance?
3. How may the level of spirituality of the public elementary school pupils be described in terms of:
 - 3.1 belief in the Creator;
 - 3.2 spiritual beliefs; and
 - 3.3 spiritual practices?
4. How may the behavior of the public elementary school pupils as perceived by their parents and teachers be described in terms of:
 - 4.1 aggressiveness with peers; and
 - 4.2 prosocial with peers?
5. Is there a significant difference between the perceptions of the teachers and the parents with regard to the behavior of the elementary school pupils?
6. Is there a significant difference between and among the levels of religiosity and spirituality of the elementary school pupils when they are grouped according to the demographic profile of their parents?
7. Is there a significant relationship between the public elementary school pupils' level of religiosity and spirituality and their behavior?
8. What are the views and insights of the public elementary school pupils as regards the influence of religiosity and spirituality on their behavior?
9. What program of activities that can be crafted from the results of the study?

Hypotheses

The hypotheses that follow were tested in the study:

1. There is no significant difference between the perceptions of the teachers and the parents with regard to the behavior of the elementary school pupils.
2. There is no significant difference between and among the levels of religiosity and spirituality of the elementary school pupils when they are grouped

according to the demographic profile of their parents.

3. There is no significant relationship between the public elementary school pupils' level of religiosity and spirituality and their behavior.

Conceptual Framework

According to the study's theorized, students' spiritual well being is closely related to their religious and spiritual wellbeing. Additionally, depending on their demography, it is believed that this religious and existential well-being varies. The Spiritual Well-Being Theory serves as an anchor for this. According to Cena (2021), this theory views spiritual well-being as a personality trait with one vertical dimension signifying one's perception of a relationship with the Creator and one horizontal dimension signifying one's perception of life's meaning, purpose, or satisfaction with one's existence.

Additionally, it has two dimensions: horizontal and vertical (religious) (existential). The religious aspect has to do with how happy a person feels in respect to his or her relationship with the Creator or higher power. The existential component, on the other hand, is linked to a man's sense of peace, fulfillment, and purpose in life. This fundamental idea illustrates how one's relationship to the Creator, oneself, the community, and the environment determines how one's spiritual well-being is expressed. A sense of spiritual health, happiness, and purpose in life is provided by the integration, communication, and overlap of the existential and religious components of spiritual well-being. This idea of spiritual health can also be connected to one's spiritual endeavors, which are directly connected to one's vertical relationship with the Creator. It alters one's horizontal viewpoint, allowing for sound decision-making and judgment. Individuals with strong spiritual well-being can change unpleasant events into good ones. Eventually, one may convert adversities into a more rewarding and meaningful existence (Paloutzian & Ellison, 1979 as cited by Banusing & Bual, 2021)

According to orientation and profile, spiritual well-being varies among pupils in public schools. Some people lack spirituality due to inherited traits, religious upbringing, or material needs. Some people are interested in spiritual matters in addition to their usual forms at home and school. In other words, their spiritual development depends on the formations and backgrounds they have (Alicea & Edwin, 2014). The aforementioned idea is crucial for assessing the level of spirituality and religion among primary school students and how it affects their conduct.

"Religiosity" has been defined and approached differently across academic disciplines (Lee & Kuang, 2020). For examples, religiosity in theological studies is regarded as a belief system, while in psychological studies it reflects a cognition, emotion, or behavioral element. Meanwhile, sociological studies view it as personal and social practices (Johnstone, 2016). Being religious is having or demonstrating reverence for a deity or the Creator, as well as engaging in religious practices such as frequently attending worship services and other social gatherings with other members of the

same religion. It is a collection of activities or meanings related to religious practice. Then, from the perspective of a sociological study, Johnstone (2016) defines religiosity as "the intensity and consistency of a person's practice of their religion, and a person strongly committed to a religious system is concerned about himself or herself, first and foremost, but concerned about others in the group as well." The numerous definitions provided by researchers demonstrate that there is no universally accepted term of "religiosity," and that it varies depending on the topic of study. As it has been employed in earlier behavioral study literature, a broad definition was used for the current investigation. This concept recognizes religiosity from two sides, namely the level of religious values believing and the degree of religious practices (Agarwala, Mishra, & Singh, 2019; Hardius, 2016).

It is believed that religion is an objective, social contact with a higher force that is framed by rituals carried out by followers of a certain faith who uphold a specific set of values. The difference between religion and spirituality is important since the latter is an individual, inward, and subjective experience that goes beyond the biological, psychological, and social. Due to this, religiosity is described as adhering to the doctrines, rites, and customs of the religious organization to which one belongs while engaging in its practices, whereas spirituality must be understood as a human condition in which a higher being is sought for meaning and purpose (Fonseca Canteros, 2016).

The scientific literature reports studies that indicate religiosity to have a considerable impact on psychological functioning with regard to the link between these factors (Przepiorka and Sobol-Kwapinska, 2018). As a result, a 2017 study that examined the moderating role of religious convictions in the relationship between income and life satisfaction discovered a positive effect for individuals but a negative effect for nations (Plouffe and Tremblay, 2017). In contrast, greater religiosity was linked to better levels of happiness in a 2019 study that included a group of Canadian immigrants aged 15 or older. The study indicated that religious prejudice had a detrimental impact on life satisfaction (Vang et al., 2019).

In summary, the majority of research on the issue account for the beneficial impacts of factors such as spirituality, religiosity, spiritual well-being, religious views, and others on psychological variables, particularly life satisfaction. Religiousness and spirituality have been much more studied in health contexts, elderly people (Zimmer et al., 2016), and the palliative treatment of terminally ill patients such as cancer patients; and a perspective on spiritual life that can have an effect on optimism and people's levels of satisfaction (Salmani et al., 2020). However, in the current study, religion and spirituality will be linked to the conduct of primary school students.

Others define spirituality as a quest for absolute truth and a practice that enables people to find meaning and significance in their surroundings. Joseph et al. (2017) define spirituality as "a more general, unstructured, personalized,

and naturally occurring phenomenon in which a person seeks closeness and/or connectedness between himself/herself and a higher power or purpose." Spirituality can also be seen as a dynamic reality that is always learning new things; it also entails discovering the limitations of existence and a bigger meaning to life. Additionally, it is described as a way of living and a way of dressing "in which the individual alludes to the last circumstances of individual existence."

Numerous studies have found that main features of religiosity (e.g., personal religious belief, church attendance) are positively connected in prosocial, at least toward those who do not pose a danger to one's values. Personal religion has been linked to a variety of prosocial attitudes and actions, such as collaboration or generosity, as well as real expensive helpful behavior, usually directed toward in-group members. Using religious priming, researchers discovered that activating various components of religion in people's minds leads to greater prosocial behaviors such as compassion and charity, collaboration, and non-retaliation (Rowatt et al., 2014).

Many scholars have also underlined the need of considering many dimensions of religiosity since each dimension has a unique method for influencing behavior. Son and Wilson (2017), for example, examined both the private (saying prayers at home, practicing spirituality) and public (attending collective rituals and activities organized by the congregation) aspects of religion and discovered that only private religiosity has a positive influence on the obligation to help others.

Based on the theories, related studies and literature cited, presented and explained above, the researcher came up with a paradigm which is illustrated in Figure 1. This paradigm served as a guide in the conduct of the study.

Independent Variable

Dependent Variable

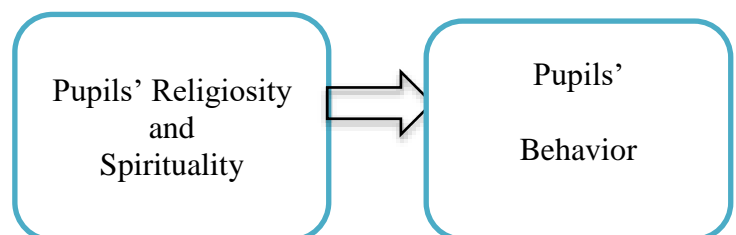


Figure 1. Paradigm of the Study

First frame shows figure that the independent variables are the pupils' religiosity and spirituality. These variables were hypothesized to have a significant influence (as implied by the arrowhead) to the dependent variable which is the pupils' behavior.

Significance of the Study

This study is beneficial and important in the educational arena. It will help the educators understand the importance of religiosity and spirituality on the formation of

pupils' behavior, and it will ultimately benefit the following:

Pupils. As the prime beneficiaries of this research, findings of the study would provide pupils full awareness of the degree or level of their religiosity and spirituality after experiencing problems, challenges and obstacles due to COVID 19 pandemic. Moreover, they will be informed of the influence of the aforementioned variables to their behavior during this new normal.

Teachers. Results of the study could give the public elementary school teachers adequate information as regards the level of religiosity and spirituality of their respective pupils after the implementation of distance education for almost two years. This will serve as baseline data in teaching topics about religiosity and spirituality among their pupils. Furthermore, the teachers will acquire important information with regard to the influence of religiosity and spirituality on their pupils' behavior.

Parents. Results of the present study will provide information to parents about the level of religiosity and spirituality of their children. From there, parents can expose their children to religious activities to make them closer to the Creator and live according to His words.

School Administrators. The findings can give the school administrators concrete evidence of the influence of religiosity and spirituality on pupils' behavior. The variables under study can be included and considered when planning for appropriate activities and programs related to religion.

Future Researchers. The results of the study will serve a reference for researchers who share the same interests. The researcher ultimately believes that the findings of this study will help the future researchers to fully understand the influence of religiosity and spirituality on pupils' behavior.

Scope and Limitation of the Study

The respondents of this study were the Grades 6 pupils with their parents and Grade 6 teachers in all public elementary schools Bocaue District, Bocaue, Bulacan. This was conducted in the 1st grading period of School Year 2022 – 2023.

The general objective of the present study is to determine if pupils' religiosity and spirituality is significantly correlated to their behavior. Hence, the main variables under study are pupils' religiosity, spirituality and behavior.

The level of religiosity of public elementary school pupils was described in terms of preoccupation, conviction, emotional involvement and guidance. Meanwhile, their level of spirituality was measured in terms of belief in the Creator, spiritual beliefs, and spiritual practices. On the other hand, the behavior of the public elementary school pupils is gauged in terms of aggressiveness with peers and prosocial with peers.

This study was conducted in all public elementary schools in Bocaue District, Bocaue, Bulacan. The schools were: Batia Elementary School, Binang Elementary School,

Bunducan Elementary School, Bunlo Elementary School, Cong E. R. Cruz Memorial Central School, Duhat Elementary School, Lolomboy Elementary School, Bambang Elementary School, Taal Elementary School, Tambubong Elementary School, Turo Elementary School, Bolacan Elementary School, Northville V Elementary School, Bocaue Hills Elementary School, and St. Martha Elementary School.

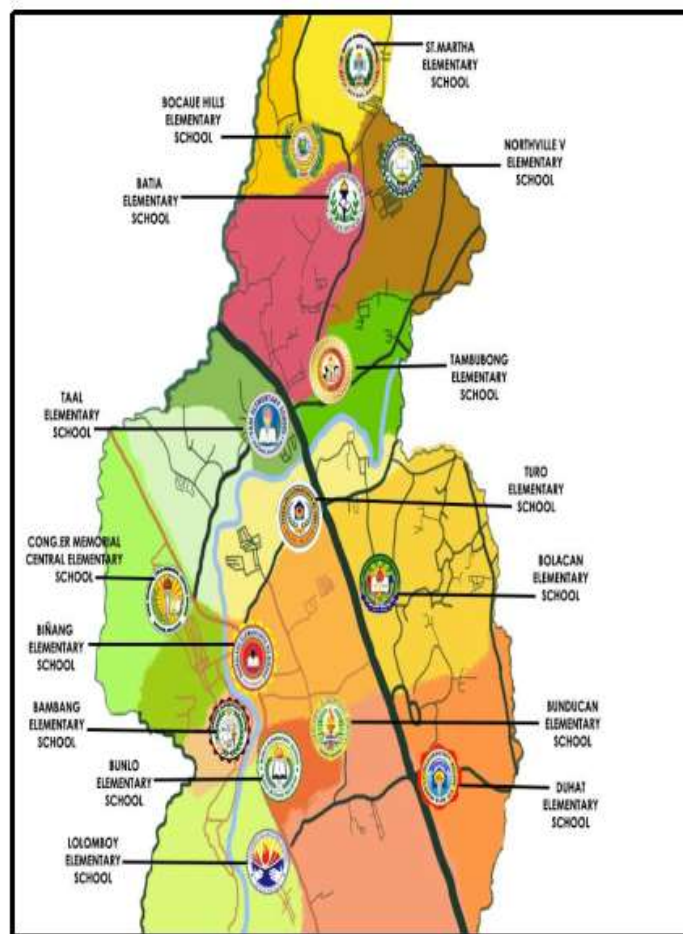


Figure 2. Map of Bocaue, Bulacan

Definition of Terms

To shed the light in understanding, the following operational definitions are hereby presented.

Aggressive with Peers. This refers to a physical act, verbal threat or demeaning expression by the pupil against or to their peers that causes physical or emotional harm to them.

Behavior. This refers to children's aggressive, withdrawn, and prosocial behaviors.

Belief in Creator. This refers to pupils' "search for meaning" and can be regarded as core dimensions of spirituality.

Conviction. This refers to assertion of religious pupils that they are directed by Creator.

Emotional Involvement. This refers to pupils' stronger desire for emotions that strengthen foundational religious beliefs.

Feeling of Security. This refers to pupils' feeling of safety and trust in the world, a feeling of being at home in the world.

Guidance. This refers to pupils' praying for guidance in everyday matters.

Mindfulness. This refers to pupils' conscious perception of others and the environment.

Preoccupation. This refers to pupils' state of mind in which they think about their beliefs in Creator.

Prosocial with Peers. This refers to pupils' actions which are characterized by a concern for the rights, feelings, and welfare of their peers.

Religiosity. This refers to a way in which an individual experiences his or her faith in everyday life and style. In this study this refers to pupils' level of preoccupation, conviction, emotional involvement and guidance.

Spiritual Beliefs. This refers to pupils' quest for a meaningful existence, and the ability to overcome existential suffering.

Spiritual practices. This refers to specific activities you do to deepen your relationships with the sacred and the world around you.

Spirituality. This refers to pupils' belief in Creator, spiritual beliefs, mindfulness and feeling of security.

CHAPTER II

METHODOLOGY

The information about the research and sampling procedures utilized by the researcher are provided in this chapter. The research design employed, as well as the data gathering techniques, and data analysis scheme are also discussed in this chapter.

Research Design

The explanatory sequential mixed method research design was used in answering the research problems presented

in the preceding chapter. The Explanatory Design (also known as the Explanatory Sequential Design) is a two-phase mixed methods design. This design started with the collection and analysis of quantitative data. This first phase is followed by the subsequent collection and analysis of qualitative data. The second, qualitative phase of the study is designed so that it follows from (or connects to) the results of the first quantitative phase. Because this design starts quantitatively, researchers frequently give quantitative methods more weight than qualitative methods.

In the first phase (quantitative phase), the researcher gathered the quantitative data through the use of closed-ended questionnaires. After collecting all the needed quantitative data, statistical analysis was performed. From the results of the analyzed quantitative data, open-ended questions were formulated in accordance with the quantitative findings of the study. After this, the second phase (qualitative phase) was done wherein the researcher conducted the semi-structured interviews. Results from this phase were used to further explain and validate the quantitative results of the study. This was done for a more comprehensive discussion of the collected data.

Data Gathering Techniques

Prior to the collection of the needed data, the researcher sought permission from the Schools Superintendent of Bulacan to use the selected grade 6 pupils, Grade 6 teachers and parents in Bocaue District as subjects of this research. The researcher made sure that all the requirements from the DepEd Division Office are accomplished before the submission of the request letter. Upon receiving the approved permit, coordination with the school principals was done. Since face-to-face classes are implemented this school year, the researcher collected the data (qualitative and quantitative) personally. In the collection of the quantitative data a closed-ended questionnaire was utilized. Part I of the questionnaire was adapted from Anwar (2017) which was used to describe pupils' religiosity. On the other hand, Part II of the questionnaire was adapted from Mhusa (2015) and modified from Chadwick B.A. and Top B.L. (1993) which utilized to gauge the pupils' level of spirituality. Meanwhile, Part III of the questionnaire which was adapted from Shin and Ryan (2017), used to describe the pupils' behavior. After collecting these data, statistical analysis was followed. Based from the results of the quantitative data analysis, the open-ended questions were used to formulate the qualitative data guide questions. These questions were asked to the selected teacher, pupils and parent respondents during the semi-structured interviews which were done face-to-face. The researcher made sure that this interview did not interfere with the teachers' schedule or classes. In the same way, the learners' learning time was not disrupted during the interview.

The researcher followed the proper procedures in collecting the required data. All respondents were requested to read and sign a written agreement in order to comply with

ethical considerations in conducting this research. Additionally, the respondents was given the option to refuse answering the closed-ended questionnaires (for quantitative data collection) or leave at any time throughout the interview (for the qualitative data).

For the qualitative data collection, the respondents' permission to the interview was sought. Moreover, the names, residences, and other personal information were not published in the study to protect their identities. The collected quantitative and qualitative data was kept by the researcher in a temporary folder on her laptop which is password-protected, and only the researcher has the access to open it. To avoid illicit data transmission, these were treated with care and utmost confidentiality. The researcher waited until the study is completed before deleting all files from her laptop as well as any copies of the respondents' data.

Sampling Procedures

For the teacher respondents, total enumeration was utilized. All Grade 6 teachers in the District (70) were requested to participate in the study.

Meanwhile, purposive sampling was utilized in selecting the pupil respondents. Only Grades 6 pupils are selected and requested to participate in the conduct of this research, since students in this grade can readily understand the questionnaire and convey their opinions during the interview, the researcher is confident that she will obtain more accurate data from these respondents. Purposive sampling, also known as judgment sampling, is the deliberate selection of a participant based on the characteristics the participant possesses, claims Etikan (2016). This nonrandom technique does not require underlying theories or a predetermined number of participants. Simply defined, the researcher chooses what information is necessary to have and then searches for sources willing and able to supply it based on their knowledge or experience. It is frequently used in qualitative research to find and pick the cases with the most information so that the resources are used as effectively as possible. This entails identifying and choosing individuals or groups of individuals who are knowledgeable and skilled in the phenomena of interest. Along with knowledge and experience, it's important to be available, willing to participate, and able to articulate, express, and reflect on one's experiences and thoughts.

Only 20 percent of the student population (1,956) was randomly chosen to participate in this study since it is too large. Hashim (2016) cites Gay and Diehl (1992) as stating that the number of participants required for a study varies on whether it is descriptive, correlational, or experimental in nature. For a bigger population of up to 1000, the sample size for descriptive study should be 20 percent of the total population.

Shown from Table 1 that from the total population of 1,956, only 391 pupils actually participated in the conduct of the study. These 391 pupils were selected by the use of a lottery method. Using the lottery method is a mechanical

example of random sampling. In this method, the researcher gives each member of the population a number and from there she draw numbers from the box randomly to choose the samples.

For the qualitative data, one teacher, one parent and one pupil per school (15 teachers, 15 parents and 15 pupils) were chosen to participate in the interview. These respondents were selected through the use of lottery method. Respondents for the interview were given prior information about the topics that will be discussed during the said interview for them to be ready and be able to give adequate substance about their views and insights about the variables under study.

Table 1. Respondents of the Study

Data Analysis Scheme

After collecting all the questionnaires, these were organized, tallied, tabulated, and analyzed using some statistical tools.

Weighted mean was computed to describe the pupils' religiosity, spirituality and behavior.

T-test for independent samples was utilized to determine if significant difference existed between the assessments of the teachers and the parents as regards pupils' behavior.

F-test and t-test analysis were performed to determine if significant difference existed between and among the levels of religiosity and spirituality of the elementary school pupils when they are grouped according to the demographic profile of their parents.

Correlation analysis was performed to determine if significant relationship existed between the independent variables (pupils' religiosity and spirituality) and dependent variable (pupils' behavior).

For the gathered qualitative data, content analysis was used for interpretation. According to Brommels (2014), content analysis is a research tool used to determine the presence of certain words, themes, or concepts within some given qualitative data (i.e. text). Using content analysis, researchers can quantify and analyze the presence, meanings, and relationships of such certain words, themes, or concepts.

CHAPTER III

RESULTS AND DISCUSSION

This chapter deals with the presentation, analysis, and interpretation of the data collected and the results of the statistical treatment employed in the study with the purpose of describing the influence of religiosity and spirituality on the behavior of elementary school pupils.

The Demographic Profile of the Parents of the Elementary School Pupils

The demographic profile of elementary school pupils' parents are presented in this part of the study. It is vital to look at the demographic profile that could help determine the study's goals.

Tables 2 to 5 show the demographic profile in terms of age, sex, educational attainment, and religious affiliation.

Age

In population research, age distribution (also known as age composition) is the proportion of individuals within sequential age categories.

Table 2. Distribution of Parent Respondents According to Age

	School	Teacher	Grade 6		Parents
			N	n	
1.	Batia Elementary School	5	105	21	21
1.	2.Binang Elementary School	2	67	13	13
2.	3.Bunducan Elementary School	5	127	25	25
3.	Bunlo Elementary School	2	52	10	10
4.	Cong E. R. Cruz Memorial Central School	8	199	40	40
5.	Duhay Elementary School	4	103	21	21
6.	Lolombong Elementary School	7	209	42	42
7.	Bambang Elementary School	5	107	21	21
8.	Taal Elementary School	5	134	27	27
9.	Tambubong Elementary School	3	107	21	21
10.	Turo Elementary School	4	115	23	23
11.	Bolakan Elementary School	1	35	7	7
12.	Northville V Elementary School	9	228	46	46
13.	Bocause Hills Elementary School	4	141	28	28
14.	St. Martha Elementary School	6	227	45	45
Total		70	1956	391	391
Age		f		%	
46 – 50		68		17.39	
41 – 45		67		17.14	
36 – 40		78		19.95	
31 – 35		81		20.72	
26 – 30		97		24.81	
Total		391		100.00	

The distribution of parent respondents according to

Educational Attainment	f	%
Post Graduate	2	0.51
Bachelor's Degree	41	10.49
Undergrad (Bachelor)	28	7.16
Vocational	43	11.00
High School	158	40.41
Elementary	108	27.62
No Formal Education	11	2.81
Total	391	100.00

age is exhibited in Table 2.

Seen from the table that the more significant number belongs to the 26–30 age group, where they make up 24.81 percent of the overall age group. Meanwhile, 20.72 percent are between the ages of 31 and 35, 19.95 percent are between the ages of 36 and 40, 17.39 percent are between the ages of 46 and 50, and the remaining 17.14 percent are between the ages of 41 and 45.

The findings reveal that the age group of parents who allow their children to attend elementary school differs from the age group, which appears to be distributed relatively evenly across all populations.

Sex

The sex structure or sex distribution of a population is determined by the ratio of the total number of one sex to the total number of the population or, more often, to the total number of the other sex.

Table 3. Distribution of Parent Respondents According to Sex

Sex	f	%
Male	219	56.01
Female	172	43.99
Total	391	100.00

The distribution of parent respondents according to sex is exhibited in Table 3.

Reflected from the table that the more significant number belongs to male parents, who make up 56.01 percent of the overall sex demographics. Meanwhile, female parents account for the remaining 43.99 percent.

These figures show that the sexual demographics of parents are nearly evenly distributed, yet it is important to emphasize that male parents have a higher position.

Educational Attainment

The demographic of educational attainment is defined by the ratio of the total number of levels of educational attainment to the population's total size.

Table 4. Distribution of Parent Respondents According to Educational Attainment

The distribution of parent respondents according to educational attainment is exhibited in Table 4. The most significant number belongs to high school education, accounting for 40.41 percent of total attainment. Meanwhile, 27.62 percent have attained elementary education, 11.00 percent are in vocational education, 10.49 percent are in bachelor's degree education, 7.16 percent are at the undergrad level, 2.81 percent have no formal education, and the remaining 0.51 percent have postgraduate education.

The table reveals that the majority of parents have completed high school.

Religious Affiliation

The demographics of religious affiliation are described as an individual's religious or spiritual beliefs and practices or the religious group to which they belong.

Table 5. Distribution of Parent Respondents According to Religious Affiliation

Religious Affiliation	f	%
Catholic	333	85.17
Born Again	26	6.65
Iglesia ni Cristo	21	5.37
Jehovah's Witness	6	1.53
Protestant	3	0.77
Methodist	2	0.51
Total	391	100.00

The distribution of parent respondents according to religious affiliation is exhibited in Table 5. The table reveals that 85.17 percent of all religious affiliations are held by Catholics, who account for the greatest number of individuals. In contrast, 6.65 percent are Born Again, 5.37 percent are Iglesia ni Cristo, 1.53 percent are Jehovah's Witnesses, 0.77 percent are protestants, and 0.51 percent are Methodists.

The data clearly shows that most of the parents are affiliated with Catholicism.

According to Jack Miller of Center for Global Education, The Philippines takes pride in being Asia's sole Christian country. More than 86 percent of the population is Roman Catholic.

The Level of Religiosity of Public Elementary School Pupils

Pupils benefit from studying about and learning from religion because it fosters introspection and empathy. Individuals, communities, and societies all benefit from its encouragement of moral, social, and cultural growth.

The assessments of the public elementary pupils concerning their level of religiosity in terms of preoccupation, conviction, emotional involvement, and guidance are summarized in Tables 6 to 9.

Preoccupation

People who constantly consider or act in accordance with their religious convictions are said to be preoccupied. They are to instill a sense of religion whenever it is thought necessary. Their religion permeates every aspect of their lives.

Table 6. The Level of Religiosity of Public Elementary School Pupils in terms of Preoccupation

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. My thoughts often drift to the Creator.	32	48	112	199	1.78	S
2. I think about the Creator all the time.	101	98	99	93	2.53	O
3. My thoughts turn to Jesus every day.	227	89	39	36	3.30	A
4. Everything that happens to me reminds me of the Creator.	114	109	85	83	2.65	O
5. I like to talk about Jesus.	219	102	21	49	3.26	A
Overall Mean					2.70	O

Legend: Scale Verbal Description

- 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high of religiosity
 1.75 – 2.49 Sometimes feel this way (S) – moderately low of religiosity
 1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 6 displays the assessments of the public elementary school pupils regarding their level of religiosity in terms of preoccupation.

The table reveals that the item “my thoughts turn to Jesus every day” yielded the highest computed weighted mean of 3.30 with a verbal description of “always feel this way”. On the other hand, item “my thoughts often drift to the Creator” obtained the lowest computed weighted mean of 1.78 with a verbal description of “sometimes feel this way”. The overall mean was registered at 2.70, which is verbally described as “often feel this way”.

The results imply that elementary school students see themselves as religiously engaged. When questioned about their religious beliefs, their answer gives the impression that they are sincere in their faith. Seeing life and necessity through a religious optic, they convey what they want to express in a religious context.

According to the interview, many pupils stated that it is unbreakable and unwavering and that no other obstacles can break through it. Others said their faith in God is strong and consider Him in their acts.

The current findings are supported by research of Agorastos and Huber (2014), who found that religious practices improved participants' physical, mental, and total health. Religion is a universal human endeavour that influences human thought and behavior by explaining life. Religion offers an expansive and compassionate view of the human direction in the world.

Conviction

People of faith often claim they have a "strong conviction" (conviction religiosa) that compels them to act in a particular way through the guidance of God. They know what they believe and are willing to show their convictions about God through their actions and words.

Table 7 displays the assessments of the public elementary school pupils regarding their level of religiosity in terms of conviction.

Table 7. The Level of Religiosity of Public Elementary School Pupils

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. I will always believe in the Creator.	299	57	21	14	3.64	A
2. I am sure that Christ exists.	351	21	13	6	3.83	A
3. I know that the Creator hears my prayers.	188	114	48	41	3.15	O
4. I know that Jesus will always be there for me.	324	44	14	9	3.75	A
5. I am certain that the Creator is aware of everything I do.	174	169	25	23	3.26	A
Overall Mean					3.53	A

- Legend: Scale Verbal Description
 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high level of religiosity
 1.75 – 2.49 Sometimes feel this way (S) – moderately low level of religiosity

1.00 – 1.74 Never feel this way (N) – low level of religiosity

The data reveals that "I am sure that Christ exists" had the highest calculated weighted mean of 3.83 with a verbal description of "always feel this way". The item with the lowest computed weighted mean was "I know that the Creator hears my prayers," with a verbal description of "often feel this way," receives a verbal description of "often feel this way". The overall mean was calculated at 3.53, which is verbally described as "always feel this way".

The findings show that elementary school pupils' views are not only nominal, but rather extremely genuine in their expression of faith. The table shows that they are certain of their thoughts and are conscious of the divine presence in whatever they do.

In the conducted interview, the pupils were asked how they see God in their lives as a pupil. Many of these pupils stated that they see Him as a role model and a leader. Others said that they see God as a guide and a friend who is always there for them.

In line with the current research findings, Johnstone (2016) defines religiosity as "the intensity and consistency of a person's practice of their religion." Accordingly, a person strongly committed to a religious system is concerned about them first and foremost but is also concerned about others in the group as a whole.

Emotional Involvement

Emotional experiences are central to many religious encounters. They play an essential role in many religions. People commonly mention an indescribable but strong emotion they feel during religious activity. Open expressions of emotion during worship are a prevailing indicator of this. Table 8. The Level of Religiosity of Public Elementary School Pupils in terms of Emotional Involvement

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. I feel happy when I think of the Creator.	253	84	31	23	3.45	A
2. Believing in the Creator is a joyous way to live.	247	80	36	28	3.40	A
3. Prayer lifts my spirits.	236	92	32	31	3.36	A
4. When I'm feeling miserable, thinking about Jesus helps cheer me up.	224	97	33	37	3.30	A
5. Creator fills me with love.	266	71	29	25	3.48	A
Overall Mean					3.40	A

Legend: Scale Verbal Description
3.25 – 4.00 Always feel this way (A) – High level of religiosity

2.50 – 3.24 Often feel this way (O) – moderately high level of religiosity

1.75 – 2.49 Sometime feel this way (S) – moderately low level of religiosity

1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 8 exhibits the assessments of the public elementary school pupils regarding their level of religiosity in terms of emotional involvement.

The table shows that all things specified, including the computed overall mean of 3.40, received the same verbal description of "always feel this way." The item "creator fills me with love" has the highest computed weighted mean of 3.48, as shown in the table. The item with the lowest computed weighted mean was "when I'm feeling miserable, thinking about Jesus helps cheer me up."

The findings imply that elementary school pupils are emotionally connected when they express their belief in God. Their emotional joy when thinking and doing activities that indicate their faith in God is a key indicator of this. They understand that no matter what challenges they face, God will be there to encourage and help them persevere.

In the conducted interview, the pupils were asked how they feel when they think of God. Most of these pupils stated that they are happy, safe, and protected. Others said that they feel good and comfortable.

Relevant to this investigation, where Corcoran (2020) analyzes the association between experiencing emotional energy during religious services and formal and informal congregational and non-congregational civic activity. She discovered support for some assumptions using data from the 2001 U.S. Congregational Life Survey. The findings indicate by demonstrating that emotions are major predictors of formal and informal congregational and non-congregational civic engagement.

Guidance

It is claimed that everyone needs God to help them make the proper decisions in life. Those with a significant amount of faith in God eagerly seek God's guidance. Moreover, many view God as a model to emulate and a source of inspiration.

Table 9. The Level of Religiosity of Public Elementary School Pupils in terms of Guidance

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. I pray for guidance.	328	48	9	6	3.79	A
2. Creator helps me to make decisions.	198	107	48	38	3.19	O
3. I try to follow the laws laid down in the Bible.	123	86	117	65	2.68	O
4. I cannot make important decisions without the Creator's help.	136	91	99	65	2.76	O
5. Jesus' life is an example to me.	256	93	25	17	3.50	A
Overall Mean					3.18	O

Legend: Scale Verbal Description
 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high of religiosity
 1.75 – 2.49 Sometimes feel this way (S) – moderately low of religiosity
 1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 9 specify the assessments of the public elementary school pupils regarding their level of religiosity in terms of guidance.

An in-depth analysis of the table shows that the particular item “I pray for Guidance” yielded the highest computed weighted mean of 3.79 with a verbal description of “always feel this way”. On the other hand, item “I try to follow the laws laid down in the Bible” obtained the lowest computed weighted mean of 2.68 with a verbal description of “often feel this way.” The overall mean was registered at 3.18 which is verbally described as “often feel this way”.

The result implies, the pupils have faith in God but they just don't know much about the Bible.

In the conducted interview, the pupils were asked how they see God in their lives as a pupils. Many of these students stated that they see Him as a role model and a leader. Others said that they see God as a guide and a friend who is always there for them.

In accordance with the current study, Aziz et al. (2022) express that young groups would be more to see the importance of the guidance of religiosity than the adult. Consequently, they examine the effect of perceived religiosity, daily prayer frequency, and Majelis taklim attendance on depression and subjective well-being among young, adult, and elderly Moslems of various age groups.

Younger and older Moslems are more susceptible to the influence of perceived religiosity on positive and negative affect, happiness, and life satisfaction.

The Level of Spirituality of Public Elementary School Pupils

Spirituality has the potential to foster healthy interactions and connections between students and their environment. Students learn to cherish and understand the norms, values, and beliefs of their own culture through the relationships they form in school.

The assessments of the public elementary pupils concerning their level of spirituality in terms of belief in the Creator, spiritual beliefs, and spiritual practices are summarized in Tables 10 to 12.

Belief in the Creator

Spirituality includes a search for meaning in ways related to the sacred. Thus, many people find in spiritual beliefs a sense of purpose, understanding, and psychological support. A prominent characteristic of this belief is the conviction that God is the Creator. The relationship between the Creator and the created is believed to be special.

Table 10. The Level of Spirituality of Public Elementary School Pupils in terms of Belief in the Creator

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. I trust the Creator.	333	30	17	11	3.75	A
2. My faith in Creator helps to cope with problems.	218	96	46	31	3.28	A
3. I feel the love of the Creator.	309	41	21	20	3.63	A
4. I feel that the Creator is my friend.	268	103	11	9	3.61	A
5. I have a deep relationship with the Creator.	119	106	68	98	2.63	O
Overall Mean					3.38	A

Legend: Scale Verbal Description
 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high of religiosity

1.75 – 2.49 Sometimes feel this way (S) – moderately low of

religiosity

1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 10 shows the assessments of the public elementary school pupils regarding their level of spirituality in terms of belief in the Creator.

The statement reveals that item “I trust the Creator” yielded the highest computed weighted mean of 3.75 with a verbal description of “always feel this way”. On the other hand, the item “I have a deep relationship with the Creator” obtained the lowest computed weighted mean of 2.63 with a verbal description of “often feel this way”. The overall mean was registered at 3.38, which is verbally described as “always feel this way”.

The result implies that students in primary school are spiritually nurtured by their trust and belief in the presence of the creator.. They recognize that there is a special and deeply personal bond present between themselves and God.

In the interview, the pupils were asked why people need to believe in God. Many of these pupils said that because He is the one who created them. Others said that He is the one who blesses them with grace.

Joseph et al. (2017) noted, in accordance with the study, that spirituality should be regarded as a more general, unstructured, personalized, and naturally occurring phenomenon in which a person seeks proximity and/or connection with a higher power or purpose. Spirituality should be viewed more in terms of how it is expressed in one's conduct and one's beliefs.

Spiritual Beliefs

The search for a meaningful existence and the capacity to triumph over existential suffering is at the heart of spiritual beliefs. In this regard, it pertains to one's relationship with God and the existential viewpoint on life, death, and the nature of reality in general. This notion enables individuals who adhere to it to have a positive mindset.

Table 11. The Level of Spirituality of Public Elementary School Pupils in terms of Spiritual Beliefs

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. Everyone can be fulfilled by following an active spiritual life.	247	89	28	27	3.42	A
2. I feel secured by accepting spiritual beliefs	231	91	48	21	3.36	A
3. I believe there is a power greater than myself.	358	18	9	6	3.86	A
4. I probably will not reexamine my spiritual beliefs.	96	128	79	88	2.59	O
5. Spiritual activities help me become closer to other people.	201	163	18	9	3.42	A
Overall Mean					3.33	A

Legend: Scale Verbal Description

3.25 – 4.00 Always feel this way (A) – High level of religiosity

2.50 – 3.24 Often feel this way (O) – moderately high of

religiosity

1.75 – 2.49 Sometimes feel this way (S) – moderately low of

religiosity

1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 11 appears the assessments of the public elementary school pupils regarding their level of spirituality in terms of spiritual beliefs.

The item "I believe there is a power greater than myself" yielded the highest computed weighted mean of 3.86 with verbal description of “always feel this way”. On the other hand, the item "I probably will not reexamine my spiritual beliefs" obtained the lowest computed weighted mean of 2.59 with a verbal description of "often feel this way." The overall mean was registered at 3.33 which is verbally described as “always feel this way”.

The findings imply that elementary school students have strong spiritual views. The result revealed that they recognize that there is greater power than them.

In the conducted interview, the pupils were asked about the benefits of believing in God and sharing it with others. Most of these students said that they received so many blessings. Others said that they live the best life because of God.

Champagne (2019) stated, based on the study, that children's and adults' spirituality requires gestures and languages, practices and rituals, customs and stories that help organize our fragile grasp on our world or, alternatively, offer us a glimpse of the promise that our world and lives can hold.

Spirituality requires traditions in order for us to actively link to ourselves and to that which is beyond us - to discover the sacred and the mystery inside, everywhere and at all times.

Spiritual Practices

Spiritual practices are actions that a person engages in to enhance their relationships with the sacred and the world. Practices facilitate a connection with God. They allow them to become actively involved with their inner or "real" self – their essence. And it broadens their experiences, helping them to relate in a certain way to others and the entire creation, including living and nonliving creatures.

Table 12. The Level of Spirituality of Public Elementary School Pupils in terms of Spiritual Practices

Item Statement	Responses = 391				Mean	VD
	4	3	2	1		
1. My family prays before we eat.	158	67	78	88	2.75	O
2. I pray before I leave the house.	89	98	133	71	2.52	O
3. My family attends spiritual gatherings (eg, mass, prayer rally, etc). Even once a week.	122	86	136	47	2.72	O
4. I pray before I take exams/tests.	69	129	124	69	2.51	O
5. My family prays together once in a day.	65	48	199	79	2.25	S
Overall Mean					2.55	O

Legend: Scale Verbal Description
 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high of religiosity
 1.75 – 2.49 Sometimes feel this way (S) – moderately low of religiosity
 1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 12 portrays the assessments of the public elementary school pupils regarding their level of spirituality in terms of spiritual practices.

The item "my family prays before we eat" has the highest computed weighted mean of 2.75 with a verbal description of "moderately high level of Spirituality". On the other hand, the item "my family prays together once in a day" received the lowest computed weighted mean of 2.25, with a verbal description of "moderately low level of Spirituality". The overall mean was registered at 2.55 which is verbally described as "moderately high level of Spirituality".

The results imply that elementary school pupils show their spiritual convictions not just through their thoughts

but also by their deeds. The incorporation of spiritual practices with family promotes their spiritual health. This indicates that spiritual values were integrated into their daily lives, particularly into their families.

In the conducted interview, the pupils were asked what the ways they do with their faith in God are. Many of these pupils said that they attend mass and always participate in prayer. Others said that they share the word of God.

Coherent with the current study, Kalkim et al. (2016) analyze Turkish nursing students' knowledge, practices, and views of spirituality and spiritual care. They also look at the relationship between the students' perceptions and demographics. The study's findings indicated that nursing students' spirituality and spiritual care concepts were "sufficiently" defined, although not "very sufficiently."

The Behavior of the Public Elementary School Pupils

Pupils' behavior is typically better understood considering the contexts in which they occur. Pupil observation can shed light on the timing and context of inappropriate actions. To assist pupils to succeed in school, it can use this information to choose and apply the best possible methods.

The assessments of the public elementary pupils concerning their behavior in terms of aggressive and prosocial with peers are summarized in Tables 13 to 14.

Aggressive with Peers

Table 13. The Behavior of the Public Elementary School Pupils in terms of Aggressiveness with Peers

Item Statement	Teacher (N=70)		Parents (N=391)	
	Mean	VD	Mean	VD
1. My pupil/child is an aggressive pupil/child	1.62	N	1.78	S
2. My pupil/child taunts and teases classmates/siblings	1.78	S	1.82	S
3. My pupil/child threatens classmates/siblings	1.62	N	1.73	N
4. My pupil/child loses temper easily in conflicts with classmates/siblings	2.68	C	3.18	C
5. My pupil/child argues with classmates/siblings	1.58	N	2.52	C
6. My pupil/child annoys or irritates classmates/siblings	1.36	N	1.78	S
7. My pupil/child disrupts classmates/siblings' activities	1.24	N	1.88	S
8. My pupil/child bothers or hurts classmates/siblings even when they are clearly upset	1.18	N	1.34	N
Overall Mean	1.63	N	2.00	S

Legend: Scale Verbal Description
 3.25 – 4.00 Always feel this way (A) – High level of religiosity
 2.50 – 3.24 Often feel this way (O) – moderately high of

religiosity
1.75 – 2.49 Sometimes feel this way (S) – moderately low of

religiosity
1.00 – 1.74 Never feel this way (N) – low level of religiosity

Table 13 specify the assessments of the public elementary school pupils regarding their behavior in terms of aggressive with peers.

Pupils are considered aggressive with peers when they engage in a physical act, verbal threat, or degrading expression that causes physical or emotional harm to their peers. This manifests as, but is not limited to, hitting, kicking, scratching, and other threatening actions toward peers. Such occurrences indicate a failure to develop interactions with peers.

Analysis of Table 13 has a computed overall mean of 1.63 from their teachers with verbal description "N or low level of Aggressive with peers" and of 2.00 from their parents, with a verbal description of "C or moderately low level of aggressive with peers" Assessing all the items, the highest weighted mean was for the item "loses temper easily in conflicts with classmates/siblings," wherein their teachers gave them a 2.68 and their parents gave them a 3.18, both with a verbal description of "C or moderately high level of aggressive with peers" The item "bothers or hurts classmates/siblings even when they are clearly upset" had the lowest weighted mean, from their teachers' mean of 1.18 and their parents' mean of 1.34, with a verbal description of "N or low level of Aggressive with peers"

The findings imply that elementary school pupils are relatively resistant to their classmates and siblings. They look to be aggressive, but only when they lose control of themselves. They also show signs that they are merely expressing themselves and that their anger towards their classmates or sibling is minimal. This means that their aggression is not intentional, but rather a reaction to something that causes them to aggression.

In the conducted interviews, both teachers and parents were asked what their student/child does when someone disbelieves or disagrees with them. Most respondents indicated that their student/child would forgive each other. Others stated that they would ignore those who bother them. The rest expresses that they only attend to aggression with others when they lose control, but no physical assertion is present.

Congruent to the present study, in which the role of parents in contributing to the study is emphasized more, Cabello et al. (2017) claimed that aggressive behaviors are relatively widespread among youngsters. Given their negative repercussions, it is vital to seek protective variables that

prevent or minimize their early development before reaching extreme stability. Accordingly to the findings, children's violent conduct was determined by parental education and inhibitory control. In addition, after adjusting for age, inhibitory control partially mediated the correlations between parental education and violent behavior. However, a moderated mediation model showed that having less-educated parents was linked to higher levels of aggressive behavior in girls, which happened regardless of inhibitory control. In contrast, this association was mediated in boys through inhibitory control. The findings show the importance of parental education and inhibitory control in children's violent behavior, indicating that both components are crucial to understanding these conducts problems in schools, especially in boys.

Prosocial with Peers

Helping others without expecting anything in return is a hallmark of prosocial behavior in elementary school. Also, they might take into account the feelings of those around them. Respect for the feelings, opinions, and well-being of one's classmates is a common factor in student behavior.

Table 14. The Behavior of the Public Elementary School Pupils in terms of Prosocial with Peers

Item Statement	Teachers (N=70)		Parents (N=391)	
	Mean	VD	Mean	VD
1. My pupil/child seems concerned when classmates/siblings are distressed	3.26	A	3.88	A
2. My pupil/child is kind toward classmates/siblings	3.27	A	3.73	A
3. My pupil/child listens to classmates/members of the family	3.25	A	3.18	C
4. My pupil/child Compromises in conflicts with classmates.	2.72	C	2.79	C
5. My pupil/child is cooperative with classmates/family	3.48	A	3.26	A
6. My pupil/child is friendly toward classmates	3.35	A	3.28	A
7. My pupil/child shows concern for moral issues (e.g. fairness, welfare of others)	3.26	A	3.25	A
8. My pupil/child offers help or comfort when classmates are upset	3.37	A	3.18	C
Overall Mean	3.25	A	3.32	A

Legend:

Scale Verbal Description
3.25 – 4.00 Always true to him/her (A) high level of Prosocial with peers
2.50 – 3.24 Certainly true to him/her (C) moderately high level of Prosocial with peers

1.75 – 2.49 Sometimes true to him/her (S) moderately low level

of Prosocial with peers

1.00 – 1.74 Never true to him/her (N) low level of Prosocial with peers

Table 14 Elucidates the assessments of the public elementary school pupils regarding their behavior in terms of prosocial with peers.

All items in Table 14 indicated a computed overall mean of 3.25 from the teachers and 3.32 from the parents, garnering a verbal description of "A - high level of prosocial with peers" In link manner, the item "seems concerned when classmates/siblings are distressed" had the highest weighted mean of 3.88 from the parents, received a verbal description of "A- high level of Prosocial with peers." Regarding their teachers, then, the item "is cooperative with classmates/family" had the highest weighted mean of 3.48 also of "A- high level of Prosocial with peers " On the other hand, "compromises in conflicts with classmates" had the lowest weighted mean. Their teachers gave them a 2.72, and their parents gave them a 2.79, both with the verbal description "C- moderately high level of prosocial with peers."

Indicated in the findings of elementary school pupils shows that they are aware of and concerned about the emotions of their classmates and siblings, particularly those of their close relatives. Collaboration also involves ensuring that they work toward the same goal in the classroom, particularly for their classmates.

Consequently the study of Gross (2017) assert that prosocial entails seeking to increase the welfare of others and plays a vital role in cooperative social connections. Among the several factors that contribute to children's prosocial development is the quality of their attachment to their primary caregivers. Recent theory and research indicated that children's prosocial conduct is diverse, with various correlations and developmental pathways characterizing particular prosocial actions. The researchers present a model of the function of parent-child attachment in the development of prosocial conduct, first in a general sense and subsequently in terms of consoling, sharing, and aiding.

In the interview, teachers and parents were asked to characterize the relationship between pupils and others at school and at home. Most of them indicated that a lot of, kids feels safe and comfortable with others. Others stated that they are happy and sociable. While some associate their teamwork as having a common purpose.

Test of Significant Difference between the Perceptions of the Teachers and Parents with regard to Behavior of Elementary School Pupils

Table 15 presents the results of the correlation analyses which were performed in order to determine the relationship between the teachers and the parents as regards the behavior of the public elementary school pupils.

Table 15. Results of the t-test Analysis

Item	Mean		Mean Diff.	t-value	p-value
	Teachers	Parents			
Aggressive with Peers	1.63	2.00	-0.37	-1.412ns	0.180
Prosocial with Peers	3.25	3.32	-0.07	-0.618ns	0.618

Legend: NS = Not Significant ($p > 0.05$)

Exemplify from the table that no significant difference was found between the parents and teachers as regards their children's/pupils' behavior in terms of aggressive and prosocial with peers. This no significant difference was brought about by the fact that the computed probability values of 0.180 for aggressive with peers and 0.618 for prosocial with peers are greater than the 0.05 level of significance. The results only show that teachers and parents have the same assessments in so far as behaviors of the elementary school pupils are concerned.

Test of Significant Difference between and among the Levels of Religiosity and Spirituality of the Elementary School Pupils when they are Grouped According to Demographic Profile of their Parents

Table 16 presents the results of the correlation analyses which were performed in order to determine the relationship between religiosity and spirituality of the pupils in regard to demographic profile of their parents.

Table 16. Results of the t-test (sex) and F-test Analyses (age, educational attainment and religious affiliation)

Demographic Profile	Religiosity	Spirituality
Age	0.566** (0.000)	0.621** (0.000)
Sex	0.674** (0.000)	0.648** (0.000)
Educational Attainment	0.219ns (0.457)	0.222ns (0.458)
Religious Affiliation	0.305ns (0.247)	0.311ns (0.258)

Legend: ** = highly significant ($p \leq 0.01$)

Numbers in the upper entry are t/F values (t/F values)

Numbers enclosed in parentheses are probability values (p-values)

Indicated from the table that highly significant difference was found between and among the elementary school pupils' religiosity and spirituality when they are grouped according to their parents' demographic profile in terms of age and sex. This highly significant difference is manifested by the computed probability value ($p=0.000$) for these variables which is less than the 0.01 level of significance. Results of the analysis also revealed that pupils whose parents belong to the age bracket of 26 to 30 have higher level of religiosity and spirituality. Furthermore, results show that female parents (the mothers) who participated in the conduct of the study have children with higher level of religiosity and spirituality.

However, no significant difference was found among the pupils' religiosity and spirituality when their parents were classified according to educational attainment and religious affiliation as implied by the computed probability values that ranged from 0.247 to 0.458 which are greater than the 0.05 significance level.

Kaplan (2021) People who are religious tend to have better physical and mental health than nonreligious people, and religious people believes that God's intervention is the reason for these benefits.

Test of Significant Relationship between the Public Elementary School Pupils' Level of Religiosity and Spirituality and their Behavior

Table 17 presents the results of the correlation analyses which were performed in order to determine the relationship between pupils' religiosity and spirituality and their behavior in terms of aggressive with peers and prosocial with peers.

Table 17. Results of Correlation Analysis on the Relationship between Public Elementary School Pupils' Level of Religiosity and Spirituality and their Behavior

Item	Behavior	
	Aggressive with Peers	Prosocial with Peers
Religiosity	-0.762** (0.000)	0.887** (0.000)
Spirituality	-0.647** (0.000)	0.813** (0.000)

Legend: ** = highly significant ($p \leq 0.01$) Numbers in the upper entry are correlation values (r-values)

Numbers enclosed in parentheses are probability values (p-values)

Observed from the table that a highly significant relationship was found between the Public Elementary School Pupils' Level of Religiosity ($p=0.000$) and Spirituality ($p=0.000$) and their behavior. This highly significant relationship was brought about by the fact that the computed probability values for these variables are smaller than the 0.01 significance level. Further observation of the table shows that a direct relationship existed between the level of pupils' religiosity and spirituality and their behavior in terms prosocial with peers as indicated by the positive sign of the computed correlation values of 0.887 to 0.813. This indicates that as the level of pupils' religiosity and spirituality increases, the level of their behavior in terms prosocial with peers also increases.

On the contrary, inverse relationship was found between the level of pupils' religiosity and spirituality and their behavior in terms of aggressive with peers as indicated by the negative sign of the computed correlation values of -0.647 and -0.762. This discloses that as the level of pupils' religiosity and spirituality increases, the level of their behavior in terms prosocial with peers decreases.

The findings suggest that when elementary school pupils are engaged in spiritual and religious activities, their behavior will be seen favorably by their peers. Therefore, this signifies that parents and teachers should allow elementary pupils to be involved with spirituality and religiosity by teaching them beliefs and practices, which will favorably influence their behavior.

In conjunction with the present study, findings of Rowatt et al., 2014 have shown that major aspects of religiosity (e.g., personal religious belief, church attendance) are positively related to prosocial at least toward non-value-threatening people. Personal religiosity has been related to

various prosocial attitudes and behaviors such as cooperation or generosity and costly helping behavior, typically toward in-group members. Research like using religious priming found that several aspects of religion activated in people's minds lead to increased prosocial behaviors, including generosity and charity, cooperation, and non-retaliation.

In the conducted interview, the teachers and parents were asked about the relationship between the religiosity and spirituality of the students and their conduct. Most of them believe it has a positive impact, particularly if the pupils are conscious of their religious beliefs. Meanwhile, others stated that there is a substantial relationship, especially if pupils apply it as a guiding principle in their life decisions and interactions with others.

Program of Activities Crafted from the Results of the Study

Based on the findings of this study, it was discovered that elementary school pupils obtained a low mean based on being close to God specifically on thinking often about our creator, as well as praying with the family. It was also revealed in this study that pupils lose patience quickly when there is a misunderstanding between their siblings and classmates. Children were also shown to have a poor degree of prosocial behavior with peers, notably in providing compromises to classmates when there is a conflict.

Hence, the researcher offers the Program of Activities which is presented in Table 18. With this program, it will help pupils to become more involved in the campus ministry organization because it wasn't about more than just leadership, religiosity and spirituality development, or involvement, but a combination of each of these elements. It will also motivate and encourage the elementary school pupils to practice their spiritual beliefs in their daily life living and to increase the pupils' knowledge about the Bible.

Table 18. Proposed Program of Activities

Objectives	Action	Timeline	Persons Involved	Expected Outcome
To be a good example to the pupils to practice their spiritual beliefs in their daily life living	Conduct lecture and seminars to the parents and teachers on how to be a model to the pupils with regards to good practices practicing in spiritual living in their daily life	4 th Quarter of S.Y. 2022-2023	Researcher, School Guidance Counselor/ ESP Teachers, ESP Coordinator, Teachers, Parents, Pupils	It is expected that parents and Teachers learn and apply the necessary techniques with regard to practicing spiritual beliefs in their daily life.
To increase the pupils' awareness about the Bible.	Teachers and parents should read with their pupil/children the Daily Bible Verses to have them an insight on the words of God.	4 th Quarter of S.Y. 2022-2023	Researcher, School Guidance Counselor/ ESP Teachers, ESP Coordinator, Teachers, Parents, Pupils	Pupils are expected to increase their knowledge about the Bible to advocate issues of values, ethics and morality.
To teach the pupils on how to compromise in conflicts with classmates and siblings	Build campus ministry leadership team to improve pupils' behavior and collaboration with peers.	4 th Quarter of S.Y. 2022-2023	Researcher, School Guidance Counselor/ ESP Teachers, ESP Coordinator, Teachers, Pupils	It is expected that pupils engagement in the campus ministry improve their behavior and collaboration with peers

CHAPTER IV

FINDINGS, CONCLUSION AND RECOMMENDATION

This chapter presents the summary of the major findings; the conclusions arrived at based on the findings, and the recommendations given in accordance with the conclusions.

Findings

This study determined the influence of religiosity and spirituality to the behavior of the elementary school pupils

Using the procedures described in the preceding chapter, the answers to the problems raised in this study were ascertained and summarized as follows: Findings revealed that majority of the parents who participated in the study are male, finished high school, and catholic.

The public elementary pupils' level of religiosity in terms of conviction, emotional involvement was "high" and in terms of preoccupation and guidance was "moderately high".

Additionally, the public elementary pupils' level of spirituality in terms of belief in the Creator and spiritual beliefs, was "high" and in terms of spiritual practices was "moderately high".

Teacher respondents assessed the aggressive with peers behavior of their pupils as "Low level of Aggressiveness with peers" while parents arrived at "moderately low level of Aggressive with peers" assessments. Meanwhile, parents and teachers assessed pupils' behaviors in terms of pro-social with peers as "high level of prosocial with peers"

No significant difference was found between the parents and teachers as regards their children's/pupils' behavior in terms of aggressive and prosocial with peers.

Highly significant difference was found between and among the elementary school pupils' religiosity and spirituality when they are grouped according to their parents' demographic profile in terms of age and sex.

Highly significant relationship was found between the public elementary school pupils' level of religiosity and spirituality and their behavior.

Conclusions

No significant difference was found between the parents and teachers as regards their children's/pupils' behavior in terms of aggressive and prosocial with peers. Highly significant difference was found between and among the elementary school pupils' religiosity and spirituality when they are grouped according to their parents' demographic profile in terms of age and sex. Moreover, no significant difference was found among the pupils' religiosity and

spirituality when their parents were classified according to educational attainment and religious affiliation.

Recommendations

In light of the findings and conclusions of the study, the following recommendations are hereby offered:

1. Parents and teachers may be a model to school pupils to practice their spiritual beliefs in their daily life living to drift closer to God.
2. Teachers and parents should read with their pupils/children some Bible verses to make them aware of the word of God.
3. Teachers may conduct lecture/activities/film viewing about spiritual beliefs and practices and integrate it to their subjects to practice their spiritual beliefs/practices in their daily life.
4. Teachers may hold lectures and other spiritual activities to strengthen the pupils' understanding of the Bible.
5. Parents and teachers may allow elementary pupils to be involved with spirituality and religiosity by teaching them practices through serving with their church and communities.
6. For future researchers, further research along this line could be conducted. Same study could be conducted in high school to further validate the significance of religiosity and spirituality on pupils' behavior.

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