

Moral and Spiritual Recovery Program (MSRP): A Gender-Responsive Action Addressing the Different Challenges Faced by the Students

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ABSTRACT

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The current youth landscape in the Philippines is marked by moral ambiguity and apathy towards spiritual and developmental issues. This study delves into the impact of moral and spiritual recovery programs on students at School A. The objective is to address their unique challenges and to identify how the Moral and Spiritual Recovery Program (MSRP) affects individual behavior in terms of Maka-Diyos (*Godly*), Makatao (*Humane*), Makakalikasan (*Nature Lover*), and Makabansa (*Patriotic*) as perceived by teachers, to determine the themes that emerge from the challenges students face, identify the MSRP contribution to their personal growth, and to determine



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the program that influences the students' moral and spiritual aspects. Employing a Mixed-Method Research Design utilizing semi-structured interviews with 11 participants and surveys 1,350 participants to explore the role of MSRP in Values Formation at School A. The program transformed the classroom into a space for nurturing self-regulated learners who actively participate, comply with rules, and respect regulations. Three themes drove students' changing priorities. These are family-centeredness, engagement in various activities, and perception of related factors. Key challenges included time management, depression, and self-analysis issues, with coping strategies like faith and religiosity. Students' transformative strategies centered on respect and integrity. Moreover, positive behavioral outcomes were observed not only during the MSRP but also during regular class hours. In conclusion, the study highlights the need to update the MSRP and align it with sustainability goals, addressing criticisms and making it more transparent in its current application.

INTRODUCTION

The widespread occurrence of gender-based violence (GBV) during the armed conflicts was extensively recorded in different countries. However, there is a limited understanding of the intricate connections between these two phenomena. The community-based collaborative approach created a socioecological conceptual model rooted in a feminist perspective. This model outlines how armed conflict and GBV are interconnected within a conflict-affected rural Northeastern Uganda, drawing on input and insights from the local community (Mootz et al., 2017).

Gender equality in education can be attained by implementing gender mainstreaming, which involves incorporating gender-responsive approaches to bring about this transformation (Domogen et al., 2022). Throughout history, the aim of education has remained consistent: to nurture self-assured and empathetic students who evolve into accomplished learners, actively participate in their communities, and play a role in society as principled citizens. Character education revolves around acquiring and reinforcing virtues (personal qualities), values (ideals and concepts), and the skill to make judicious decisions for a wholesome existence and a flourishing society. To confront the demands of the 21st century, it is imperative to intentionally foster personal development in students and empower them to fulfill social and communal duties as global citizens (Bialik et al., 2015). The Sustainable Development Goal (SDG) for all students aimed to guarantee inclusive and fair access to high-quality education while fostering lifelong learning prospects for everyone. This objective seeks to

safeguard and champion the rights of all learners, ensuring they are treated fairly and without discrimination, as stated in Palanas et al. (2022) study.

The Preamble of the 1987 Constitution ordains and promulgates that “the Filipino people, exercising their sovereignty, seek the assistance of Almighty God to construct a society characterized by justice and compassion. They aspire to establish a government that embodies their ideals and aims, promotes the greater welfare, preserves and enhances their heritage, and ensures that they, as well as future generations, enjoy the gifts of independence and democracy governed by the principles of truth, justice, freedom, love, equality, and peace. In Proclamation No. 62 dated 30 September, 7 July; June 25, 1992, declared a Moral Recovery Program (MRP) by the President of the Philippines (1992) as a reaction to the requirement for bolstering the moral foundation of the Filipino population, which is deeply embedded in Filipino culture, values, and principles that support God, the well-being of the people, the nation, and the environment. The same proclamation has declared the MRP as an official government policy and enjoined the active participation of all sectors in Filipino Society.

The vision of MRP entails a Philippines where God holds a central place, the people are empowered, and the nation thrives as a united, just, free, loving, and peaceful community. This nation is to be governed by an enlightened government that is democratic, responsive, efficient, free from corruption, transparent, and capable of self-correction. Furthermore, it aspires to have a community of civil and military servants who are professional, competent, disciplined, and reliable. In SECTION 1 of EO No. 319, s. 2016, it was ordered that all government departments, offices, agencies, instrumentalities, and government-owned and controlled corporations were enjoined to establish Integrity Circles or any similar mechanism to lay the necessary foundations of the moral recovery crusade for Filipino core value infusion into the organization’s culture, systems, and processes.

The number of individuals who discontinued their elementary and high school education has surged, reaching 4.8 million, representing an 11% escalation since 2012 (Porcalla, 2017). While the government has implemented numerous programs to make education more accessible to the youth, more initiatives must ensure that Filipino students can complete their basic education. Moreover, it is worth noting that many students face challenges such as bullying, early pregnancy, depression, and various domestic-related issues as significant factors contributing to these difficulties.

Out-of-school Youth (OSCY) pertains to family members aged 6 to 14 who are not currently enrolled in formal education, and family members aged 15 to 24 who are not engaged in gainful employment and have not completed college or a post-secondary program. According to the 2017 Annual Poverty

Indicators Survey (APIS), approximately 9% of the estimated 39.2 million Filipinos between the ages of 6 and 24 were classified as OSCY.

According to Business World Online (2017), among the 3.6 million OSCYs, 83.1% were in the 16 to 24 age group, 11.2% were aged 12 to 15, and 5.7% were in the 6 to 11 age brackets. The percentage of OSCYs was higher among females (63.3%) than males (36.7%). The primary reasons cited by OSCYs (2017) for not attending school were marriage or family-related issues (37.0%), a lack of personal interest (24.7%), and the high cost of education or financial concerns (17.9%). Among female OSCYs, the main reason for not attending school was marriage or family matters (57.0%), while males lacked personal interest (43.8%).

Teachers are constantly dedicated to their students, diligently preparing lesson plans, crafting appropriate assignments and notes, keeping parents informed, and doing everything they can to facilitate learning and personal development. Nonetheless, some students seem to overlook these efforts, and in the worst cases, modern students tend to exhibit disrespectful behavior. Although the school implemented the homeroom guidance program, students' attitudes have been influenced by globalization. It is important to recognize that knowledge and skills hold limited value if not complemented by cultivating values and education in virtues.

Their values are important because they help them grow and develop, enabling them to create the future they want to experience. Every individual and organization is involved in making hundreds of decisions every day. Their decisions mirror their values and convictions, consistently aiming at a particular objective to fulfill their individual or collective (organizational) requirements. Despite all the efforts made by the Department of Education to instill values in every learner, administrators find it ineffective and insufficient, primarily due to the increasing number of student cases filed with the Department of Social Welfare and Development (DSWD). In response, the Moral and Spiritual Recovery Program was developed, seeking assistance from spiritual and religious experts to help students recognize their inherent value as individuals. This program should center on the four core values of the Department of Education (DepEd): Maka-diyos, Maka-kalikasan, Maka-tao, at Maka-bansa. Although this individual belongs to a religious group, they try to focus on gender-sensitive topics that no one should be single-out and discriminated whatever their gender is. This was the administrator's final option to restore the faith and respect of every learner.

Bullying is a common sight in schools, a severe issue parents and teachers need to address, for if not acted upon, it will cause anxiety, depression, and

avoidance of school, which can disrupt a child's learning. The (DSWD addresses violence against children, even in school. Students with behavior problems and a lack of guidance at home may have classroom disorders. Because of the growing number of cases, the DepEd implemented a basic education policy focusing on gender responsiveness (DepEd Order No. 32, s. 2017). This policy pledges to incorporate the principles of gender equality, gender equity, gender sensitivity, non-discrimination, and human rights into the delivery and administration of basic education. Undersecretary Alberto T. Muyot, the DepEd Undersecretary, signed this policy to empower the DepEd to implement gender mainstreaming in education. This approach is intended to tackle persistent and evolving gender and sexuality-related concerns in basic education, safeguard children from all types of gender-related violence, abuse, exploitation, discrimination, and bullying, and advance gender equality and non-discrimination both in the workplace and within the DepEd.

The policy also significantly expands DepEd's Gender and Development (GAD) programs, addressing women's issues and those affecting other sexual minorities (Outrage, 2017). This study will be used to safeguard the students' dignity and ensure the safety of both children and staff by clearly defining the necessary actions to protect children and maintain a consistent code of behavior that all staff members must adhere to. Simultaneously, a child-friendly school environment will be reinstated, acknowledging that gender bias permeates every facet of society, from the workplace to the political arena. This initiative aims to address the gender gap and the unique challenges students face, ultimately reducing dropout rates and the number of out-of-school youth. Among the most contentious issues related to child discrimination is the problem of bullying.

The goal of Education for All (EFA) will be ensured, and no child should be left behind.

FRAMEWORK

The study discusses the readings related to the study from magazines, journals, and articles, which served as the foundation for developing the research framework. In today's dynamic educational landscape, students encounter numerous challenges that can significantly impact their learning experiences and outcomes. These challenges span a broad spectrum, from academic struggles and socioeconomic disparities to emotional well-being and the need for tailored support systems. Acknowledging the significance of tackling these issues and minimizing their negative consequences, educational institutions have implemented various interventions and support structures. In this framework

explanation, we explore the diverse challenges students face in contemporary education and the outcomes of well-crafted interventions. By comprehending the complexity of these challenges and the positive changes that effective interventions can bring, our goal is to emphasize the crucial role that educational institutions and stakeholders have in influencing their students' academic and personal achievements.

In response to the various challenges faced by learners, MSRP was implemented to address the three (3) identified problems: (1) Extreme family-centeredness, (2) Student engagement in various activities, and (3) Student perceptions of related factors. Several activities will be implemented on the MSRP, including Core Values Enhancement, homeroom guidance, and a values formation program. These activities are intended to improve classroom behavior outcomes. As a result, learners will develop strategies to overcome these challenges and address them by actively participating in religious activities in their community, equipping them with the ability to navigate the specific

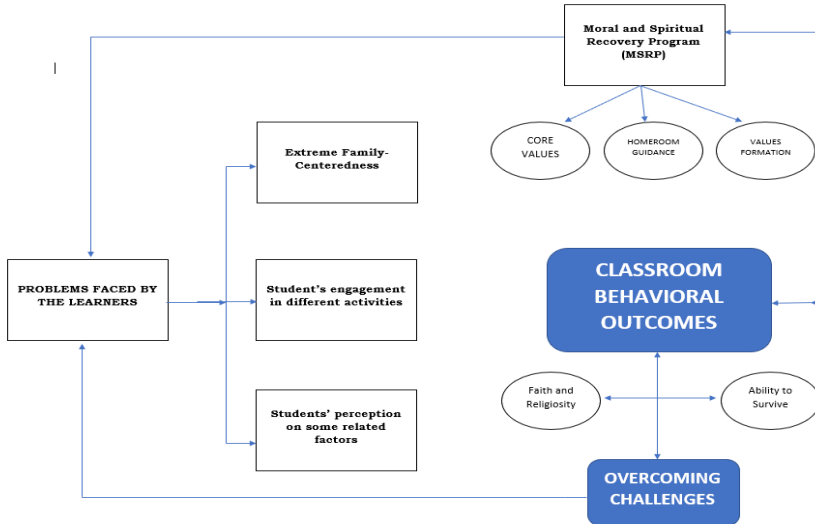


Figure 1. The Framework of the MSRP Implementation based on the 1987 Philippine Constitution and Republic Act No. 7610.

OBJECTIVES OF THE STUDY

This study aimed to implement a program that will address the different challenges faced by the students. Specifically, it sought to (1) identify the level of satisfaction of the behavior of the individual as perceived by the teacher in terms of Maka-Diyos, Makatao, Makakalikasan at Makabansa based on the MSRP, (2) determine emergent themes extracted from the challenges encountered by the students that make him/her better after the implementation of Moral and Spiritual Recovery programs (MSRP), and (3) inspect how did the program affect the moral and spiritual aspects of the student life.

METHODOLOGY

Research Design

This study introduces the mixed methods research design, a methodology highlighted particularly practical in cases where budgets are restricted and sample sizes are limited. When recruiting many participants for a quantitative study proves challenging, a more profound comprehension of the available participants can be attained through in-depth interviews. Researchers must maintain a commitment to conducting unbiased, open-ended interviews while remaining vigilant about potential sources of error. This process primarily entails being attuned to biases and demonstrating a keen sensitivity to the phenomenon under investigation.

The mixed methods research design is well-suited for this study because it offers a balanced approach to data collection, addressing budget limitations, limited sample sizes, and the need for a profound understanding of the research topic. It allows for integrating quantitative and qualitative data, which, when combined, can provide a more comprehensive and insightful analysis of the phenomenon in question while promoting unbiased, open-ended interviews and sensitivity to potential sources of error.

Research Site

This study is implemented at School A, with a lot area of 4500 m² is adjacent to School B at Barangay Pansol – a barangay with a total land area of 528.2 ha in Calamba City, Laguna, which is locally known for its numerous Hot Spring Resorts leading to its more popular tag as the Hot Spring Resorts Capital of the Philippines. Geographically, the school is situated amidst neighboring barangays that serve as sources of students: Maunong (to the west), Sucol and Bagong Kalsada (to the east), Puting Lupa (to the south), and Bucal (to the

north). Transportation to and from the school primarily relies on Public Utility Vehicles (PUVs) such as jeepneys and tricycles.

Because of the booming resort industry, the barangay has been a preferred hub for those with or without experience and with no to low level of education in and out of the barangay. This phenomenon further contributes to the increasing number of migrants – dominated by Tagalog speakers and Roman Catholic believers.

Since Brgy. Pansol is known for its Hot Spring Resorts, and the City of Calamba is continuously establishing its place in the Tourism Industry. School A affirmed to continue nurturing diverse learners' interests and be able to use these interests beneficial to themselves and the community as a whole.

Despite challenges and shortcomings due to artificial and natural disturbances like

family feud, flood, and the like, the school manages to have good harvests in different levels of competitions, namely: International Silver Medalist in the International Mathematics Competition (Singapore), International Bronze Medalist in Hong Kong International Mathematics Olympiad, International Silver Medalist in Thailand Mathematics Olympiad, International Silver Medalist in Chess (Malaysia), consistent Regional Finalist in Wellness Campus, Regional Finalist in Campus Journalism, Buhayani Festival Placer, Regional Representative in Sports Competitions, 3rd in 2018 Ms. DepEd in the division (teacher category), and among others.

In conclusion, the school is bound by its moral obligation to consistently provide its clientele with the best services, guided by its mantra, 'Sa Galing at Talino, Pandayan ang Barretto!'

Participants

Participants for this study were junior high school from grades 7 and 8 (1,350 participants). Every religious group was assigned based on the preferred level. The thirty sections were included in this program. Advisers were required to attend the said program to monitor the topic delivered by the respective values formation teacher.

This study was limited to junior high school students of School A. The program was implemented in the curriculum year 2019-2020 during their values formation class of 11:30-12:30 every Friday. Although administered by a religious organization, the program had student advisers in the classrooms to monitor students' behavior. The program focused on instilling core values and teaching students to address various challenges.

Instrumentation

The monitoring and evaluation tools used in the study consisted of multiple instruments. First, a Focus Group Discussion Questionnaire was employed to assess whether students participated in and responded to the various activities. It is essential for the students' understanding the group dynamics and collective experiences. Next, an Advisers' Interview Questionnaires in which all advisers participated in interviews using questionnaires designed to gauge their perception of the program's effect. Their responses were systematically collected, tallied, and computed. These questionnaires likely consisted of several items to elicit detailed feedback from the advisers. Lastly, the Student Interview Questionnaires were administered to individual students, following the guidelines outlined in DepEd Order No. 9, s. 2005. This questionnaire sought to evaluate students' engagement and compliance with the program. Each student was interviewed separately to ensure privacy and prevent negative criticism. This questionnaire contained multiple items to gather comprehensive information about the students' experiences and challenges.

In terms of assessing the validity of these tools, it is essential to consider the Content Validity in which the questionnaire was carefully designed to measure the specific aspects or constructs they intend to assess. Content validity ensured instruments were relevant and comprehensive in addressing the research objectives. The Construct Validity was also established so that the research instruments should be theoretically grounded. They should accurately measure the underlying constructs, such as students' engagement, advisers' perceptions, and program effectiveness.

Data Analysis method was used for identifying and interpreting emerging themes related to the students' challenges. This analysis helps ensure the instruments' content validity by highlighting the items' relevance to the research questions.

By addressing these aspects of validity and considering the multiple instruments and items used, the study's data collection process provided robust and meaningful insights into the program's impact on students and advisers.

Research Ethics Protocol

The researchers requested permission from the Schools Division Superintendent and the School Head of School A relative to the conduct of the study. Upon approval of the request, participants were provided with consent forms indicating their voluntary participation in the study. The information gathered was treated with the utmost confidentiality and used exclusively for this study. Experts validated the developed printed materials and evaluation tools

and submitted them to the Learning Resource Management and Development System (LRMDS) for evaluation.

Data Gathering

The study involved collecting two types of data: quantitative and qualitative. The data collection process occurred in three phases: preparation, implementation, and post-implementation.

For Quantitative Data Collection, the Preparation Phase was implemented. During this phase, the groundwork for the quantitative data collection was laid. This phase likely involved designing surveys and questionnaires to gather structured data.

During the Implementation Phase, quantitative data was primarily collected through structured instruments like survey questionnaires. These questionnaires aimed to capture specific, measurable responses related to the study's objectives.

For the Post-Implementation Phase, quantitative data analysis continued, and additional data might have been collected for follow-up assessments using the same survey questionnaires.

For Qualitative Data Collection, data collection planning might have involved the development of interview guides and crafting monitoring and evaluation tools tailored for qualitative insights. During the implementation phase, qualitative data was gathered using field notes. Field notes allowed for recording observations and unstructured information that could provide rich context and qualitative insights.

For the Post-Implementation Phase, qualitative data collection techniques included structured interviews and crafted monitoring and evaluation tools. Interviews were likely guided by interview guides to elicit detailed narratives and responses, while the tools were designed to capture qualitative information relevant to the study.

Throughout all three phases, the researcher employed various data collection techniques, which included experiencing (for field notes), inquiring (for interviews and surveys), and examining (for the monitoring and evaluation tools). These techniques ensured a comprehensive approach to data collection, combining structured and unstructured data to provide a well-rounded perspective on the study.

Following the preparation phase and spanning ten months, the implementation phase marked a critical period for data collection and program execution. After the data was analyzed and interpreted, the study's implications, conclusions, and recommendations were formulated, drawing from the

combined quantitative and qualitative data to provide a holistic understanding of the research findings.

Data Analysis

The Monitoring and Evaluation tool was meticulously developed, and the results were calculated using a 4-point Likert Scale. The analysis process involved utilizing both means and percentages. To assess students' engagement and response to the various activities offered, advisers participated in interviews and responded to questionnaires, which gauged their perceptions of the program's impact. These responses were compiled and analyzed. Thematic analysis was employed to identify emerging themes within the study.

Furthermore, individual interviews were conducted with each student to prevent negative criticism and protect their privacy. Thematic analysis was instrumental in deriving emergent themes related to the diverse challenges faced by the students.

RESULTS AND DISCUSSION

This presents the results and discussion about the methodology. The following are the results of data collection, analysis and findings of the research questions for this study.

Table 1
The Level of Satisfaction on the Behavior of the Students

Core Values	Percentage of Satisfaction	StDev	Verbal Interpretation
MAKA-DIYOS			
Expresses one's spiritual beliefs while respecting the spiritual beliefs of others.	88%	4	developed socio-cultural and spiritual belief
Shows adherence to ethical principles by upholding truth in all undertakings.	84%	4	developed socio-cultural and spiritual belief
MAKATAO			
Being sensitive to individual, social, and cultural differences.	88%	4	developed socio-cultural and spiritual belief

Demonstrates contributions toward solidarity.	88%	4	developed socio-cultural and spiritual belief
MAKAKALIKASAN			
Cares for the environment and utilizes resources wisely, judiciously, and economically.	87%	4	developed socio-cultural and spiritual belief
Values and protects every living organism (plants and animals).	88%	4	developed socio-cultural and spiritual belief
MAKABANSA			
Demonstrates pride in being a Filipino; exercises the rights and responsibilities of a Filipino citizen.	87%	4	developed socio-cultural and spiritual belief
Demonstrates appropriate behavior in carrying out activities in school, community, and country.	90%	4	developed socio-cultural and spiritual belief
Legend: 0-24% Level 1 25-49% Level 2 50-74% Level 3 75-100% Level 4			

As shown in Table 1, teachers' perceptions of students' behavior based on core values during the implementation phase ranged from 84% to 88%, equivalent to a numerical score of 4. Of 30 respondents, 86% agreed that the moral recovery program topics developed the students' spiritual and socio-cultural beliefs under MAKADIYOS. For MAKATAO, the range was from 75% to 88%, corresponding to a numerical score 4. On average, 88% of the 30 respondents indicated that, based on their observations, students were sensitive to individual and social differences and contributed toward solidarity. In addition, MAKAKALIKASAN ranged from 87% to 88% or 4 in numerical equivalent. It shows students applied their learning in the moral and spiritual recovery program. An average of 87.5% indicates that they care and give importance to all human beings, including plants and animals in their surroundings.

Moreover, MAKABANSA ranged from 87% to 90% or 4 in numerical equivalent. With an average of 88.5%, 30 respondents believe that students were able to exercise their rights and take pride in being Filipino. This suggests that, as stated by de Leon (2020), through the process of content analysis, the data revealed factors that either promote or hinder students' sense of national pride,

its sources, and how they describe it. Furthermore, it is important to note that the sources of national pride are rooted in Filipino identity and achievements rather than the political or economic state of the country. When describing their experience of national pride, Filipino Junior High School students depict it as a positive and engaging feeling with social, cultural, and civic dimensions. While students express their ‘proud to be Filipino’ sentiments, their pride appears to be uncritical. These findings have been the foundation for developing a framework for teaching national pride.

Table 2
The Themes Emerge While Interviewing the Learners Based on the Difficulties Encountered Before the Moral and Spiritual Recovery Program.

Q1: Change of Priorities	
Codes	Themes
I no longer have enough energy to focus on my study. Able to work to support/finance the studies. Parents were busy to provide the needs of the family.	Extreme Family-Centeredness
Want to achieve new things. Enjoy doing chores. Change of priority due to outside factor. Enjoy doing new things. Enjoy Studying.	Student’s engagement in different activities
Teachers factor Age factor Peer influence No friends to deal with Bullying	Students’ perception of some related factors

Based on the emerging themes in Table 2, Amerstorfer and Kistner (2021) stated that student engagement in academics is contingent on various factors encompassing personal learner attributes, the instructor, teaching methods, peers, and the learning environment’s various aspects. These elements that impact academic engagement encompass cognitive, metacognitive, emotional, social, task-oriented, communicative, and language-related aspects. Instead of operating

in isolation, the factors contributing to an individual’s academic engagement are interconnected and often overlap. The connections students establish with others play a significant role in several domains. Constructive interpersonal relationships boost individuals’ enthusiasm for learning (Mercer & Dörnyei, 2020), leading to sustainable academic success and increased self-confidence.

Table 3
The Themes Emerge Based on the Interview About Their Biggest Challenges That Made Them Feel That They Are No Longer Interested in Their Studies.

Q2: Biggest challenges as a student	
Codes	Themes
Work over studies	Time management
Some accidents and circumstances	
Homesickness	Depression
Overthinking	
Anxiety	
Skip classes	Lack of Self-Analysis and Self-Reflection
Bullied by classmates	
Lack of interest in studies	

According to Lovin and Bernardeau-Moreau (2022), Table 3 reveals that students experiencing stress commonly report a range of adverse effects on their well-being, including unhappiness, stomach discomfort, difficulty in relaxation and sleep, mental health issues, and, in some cases, depression (Dusselier et al., 2005; Hystad et al., 2009; Lungu, 2021). In our study, survey respondents frequently cited symptoms, including fatigue due to burnout (32%), poor sleep quality (22%), and headaches (13%). Other prevalent symptoms encompassed a general sense of unwellness, diminished concentration, nervousness, irritability, sadness, anxiety, drowsiness, and disorientation, a feeling of losing control, panic attacks, heart palpitations, liver pain, stomach discomfort, vomiting, dizziness, hair loss, dandruff, illness, and premature greying. Interestingly, stress manifested differently in respondents’ appetites: while some experienced a reduced appetite (8%), a small number reported an increased appetite (2%).

Table 4
The Themes Emerge Based on the Interview on how they cope with the Situations

Q3: Overcoming challenges	
Codes	Theme
Pray to God	
Join a religious group and work as a sacristan.	Faith and Religiosity
Keeping self-busy.	
Helping teachers to keep our classroom clean.	Ability to Survive
Ignoring a classmate until they stop teasing.	

According to Villani et al. (2019), the connection between spirituality and religiosity has been identified as a likely contributor to subjective well-being. However, the findings across various studies are not entirely consistent. This variation in results can be attributed to insufficient definitions of these concepts and the oversight of how an individual’s religious affiliation can potentially influence the link between spirituality/religiosity and subjective well-being.

Table 5
The Themes Emerge Based on the Interview Regarding their Realization after the Implementation of the MSRP.

Q4: Strategies to Change	
Codes	Theme
Listening while others speak	Respect
Stay away from conflict	
Sensitive to others’ feelings	
Thinking things before doing it	Integrity
Analyze the choice being done.	
Take responsibilities	

Table 5 summarizes the findings on ethical conduct, reflecting a lifestyle aligned with our core values and beliefs (Naranayan, 2023). It includes truthfulness, compassion, uprightness, and accountability, promoting trust, esteem, and concord in every facet of our existence. Embracing ethical behavior

goes beyond personal choice; it represents a meaningful contribution to a world built on kindness, understanding, and progress.

Table 6
The Level of Satisfaction with the Classroom Behavioral Outcome (CBO) of the Students Perceived By Teachers

Classroom Behavioral Outcome (CBO)	Percentage of Satisfaction	Level of Satisfaction
Participation of the learners in class activities	83%	4
Compliance with tasks assigned to the learner	80%	4
Avoidance of disturbance during class hour	77%	4

Legend: 0-24% Level 1 25-49% Level 2 50-74% Level 3 75-100% Level 4

Table 6 shows that the classroom behavioral outcome of the students was observed not only during their moral and spiritual recovery program but also during the regular class hour. The classroom evolved into a space for cultivating self-regulated learners who actively participate, adhere to, and respect the school’s rules and regulations. To equip students with fundamental skills, values, knowledge, and the capacity for continuous learning, employment, and active participation in society, a clear vision should be established (Salter, 2017). However, this vision lacks a specific definition of ‘foundation skills,’ although policies for numeracy and literacy exist, there is a noticeable lack of guidelines or initiatives concerning ‘learning-to-learn’ or the cultivation of self-regulation skills.

CONCLUSIONS

This study focused on the moral and spiritual recovery program and the core values of DepEd, which are MAKADIYOS, MAKATAO, MAKAKALIKASAN, and MAKABANSA. It is primarily focused on the effect of the program’s implementation on the different aspects of the student’s life. 1,350 participants from Grades 7 and 8 were observed and included in this study. The GMRC (Good Manners and Right Conduct) seeds planted in kindergarten and elementary are expected to flourish if these lessons continue through high school. Through Edukasyon sa Pagpapakatao (Education in Values), students will acquire virtues such as patience, perseverance, industry, honesty, and integrity. They will also learn the importance of respecting laws, their elders, and others. Lessons on nationalism will instill a love for their homeland, and discussions on

peace, justice, diversity, gender equity, and environmental conservation are vital for nurturing intelligent, law-abiding, well-mannered citizens. Collaborating with non-government organizations, administrators, faculty, and staff will serve as strong motivators to emphasize the significance of the Moral and Spiritual Recovery Program in students' minds.

TRANSLATIONAL RESEARCH

The study's recommendations could benefit the recipients of the Moral and Spiritual Recovery Program (MSRP). Firstly, in terms of school-based management, creating a comprehensive action plan, ranging from short-term to long-term objectives, can prevent the program from falling victim to the tendency of administrators to start initiatives but not see them through. This ensures consistent and continuous implementation of the program. Regular impact evaluations are crucial to sustain the development of Values Formation, allowing educators to fine-tune the program for maximum effectiveness. Emphasizing the core values in the practical application of sustainable development of the program highlights their significance.

On amending the criticisms of the MSRP, extending the program beyond Grade 7 and Grade 8 and integrating it as a continuation of *Edukasyon sa Pagpapakatao* (Education in Values) and Good Manners and Right Conduct (GMRC) throughout the school week provides students with a more holistic and consistent moral education. Enhancing the program's depth and awareness by involving an experienced facilitator ensures a higher level of consciousness among students. Avoiding a one-size-fits-all approach allows for personalized character development, recognizing that every student is unique. Ensuring that the MSRP is representative and inclusive of the socio-cultural diversity of the students is vital, as it should not impose an "alternative activity" but rather serve as a foundational element that encompasses all aspects of human life.

In summary, implementing these recommendations can lead to a more comprehensive, continuous, and adaptable moral and spiritual education program that benefits students by shaping their character, values, and awareness in a personalized and inclusive manner.

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