



# IMPACT OF SPIRITUALITY ON ACADEMIC PERFORMANCE OF STUDENTS

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## ABSTRACT

*Ideally, a good education system should be able to develop the potential of students in a holistic and integrated manner. In many academic literature, there are several evidences proving that the elements of spirituality are fundamental to students' personal development that could produce well-balanced students. Earlier researches have shown that those who are more religious or spiritual, and use their spirituality to cope with life, experience many benefits to their health and well-being. Interestingly, spirituality has been found to have a positive effect on academic performance of students because highly spiritual students are associated with high learning motivation. To see these reviews in action, this research was a case study designed to examine the impact of students' spirituality in the academic performance among Grade 11 students in Lumban Senior High School. Students enrolled in Humanities and Social Sciences strand (HUMSS) were selected using purposive sampling technique to sample 50 students out of 157 as respondents of this action research. The views were sampled through a questionnaire. The questionnaire largely comprised of Likert-Type questions. The study revealed that spirituality served as a source of inspiration to focus on studies and hard work. The study also showed that, students viewed spirituality in religious terms and tightly knitted spirituality to religion. Recommendations made from the study was that, students who had spiritual inclinations should not see their spirituality as a sure way to success. Students could also learn the virtue of focus and hard work in spirituality and apply it to their advantage in academics.*

**KEYWORDS:** spirituality, academic performance, spiritual practices

## INTRODUCTION

Talking about Spirituality, people have different perceptions and views relative to this matter. Spirituality is known as an important dimension of human well-being and is a unique power that creates a harmony between physical, psychological and social dimensions. It is a basic motivation and feeling to look for a long life in order to find a goal and meaning in life. It is as something that concerns with the intellect or what is often thought of as the better or higher part of mind or it is the moral aspect of life. It may also even mean a state of being incorporeal. Whatever way one may define, it may be termed as an ideal that reckons all reality in essence as spiritual. Or simply stated spirituality is one's character or quality that makes one transcend the barriers of worldliness, caste, creed and sensuality; and realize one's connection with the Truth. Since spirituality has different levels, people normally included themselves according to the view they considered. Its effect in an individual depends on how one has grown up, how he is being raised by his parents at home, what kind of environment that individual is exposed to, what is the individual's religious background, and of course, how an individual develops his/her own character with the Creator. In addition, an individual may achieve spiritual maturity if he wills to follow God's guidance without any mental reservation.

According to Fukofuka (2007), many studies suggested that in the academic performance of the students, spirituality has a positive effect on it. In other words, he simply says that spirituality plays an important role on the academic performance of the students. In his study on the impact of spirituality on academic performance, the results show that students who do well credit their spirituality as the major cause,

and students who do poorly blame their lack of spirituality as being a major cause for their poor academic performance.

One of the prime goals of students is to be successful in their examinations and be able to graduate. The hope for a better future inspires students into seeking for academic success with as much strength and ability that lie in their power. From the basic level to the tertiary level of education, there have been statistics which suggest that poor academic performance has led to the eventual discontinuation of students' education. Students tend to find the best means for success in academics. Some seek this success through some of the following ways: drug use, examination malpractices, hard work, bribery, spiritual means and other means. There have been varied views about the role that spirituality plays in academic success. Some people either agree or disagree out right on the matter. Others are also of the view that the role that spirituality plays in academics is dependent on the level of the student's involvement.

In Lumban Senior High School, students' academic performances vary. There are students who perform better and there are also few who do not perform as the majority do. On the other hand, students are asked to attend and participate in any religious meetings regularly. The school has conducted programs that would enhance the students' holistic well-being to be able to achieve high spirituality level. In spite of the effort of the school to boost the interest of the students to perform well and be active in religious participation, there are still those who do not give much attention to it.

## OBJECTIVE

This paper will give a clearer view to determine the perception of HUMSS students on spirituality; identify the



ways in which spirituality supports HUMSS students in their academic pursuits; and identify the ways in which spirituality hampers the academic success of HUMSS students.

## REVIEW OF LITERATURE

### *The View on Spirituality*

The meaning of Spirituality is different matter to different human being. The meaning attributed to spirituality is not only copious, but somewhat varied (Mattis, 2000, Bryant, 2007). Most researchers have only advanced operational definitions based on the focus of their studies, hence a non-unified definition. Like in the study of Cox (2011), he considered spirituality as an individual's personal relationship with God. This means that spirituality is viewed as a personal, rather than a collective connection with God; implying that a student's spirituality is strictly about how he or she knows, understands and communicates with God. In line with Cox's perception, spirituality is viewed as believing and worshipping a supernatural being (God), who possesses a supernatural power and authority over every facet of one's life, including one's beliefs and practices (Jagers & Mock, 1993; Chiorazzi, 2015).

Academically speaking, the Sacred theory as advanced by Pargament (2013) which corroborates Durkheim, (1912) cited in Omonijo & Anyaegbunam, (2020) states that spirituality is basically a searching sacredness which is defined by three processes namely: discovery, conservation and transformation. According to Pargament, there is an existing and an ongoing search in man to find the sacred. When this is found, there is the tendency to preserve or conserve that which was found till it ultimately leads to transformation of the individual. The student at the higher level of education is at that period of emerging into adulthood where in lifestyle choices (including spiritual) are at its peak (Arnett, 2000).

On the contrary, Redon (2005) considers spirituality as placed in cultural meaning and values, rather than being strictly about a belief in the supernatural. To her, spirituality in the setting of teaching and learning in higher education is expressed if it "honors our human nature, instills a sense of sanctity and holiness and humility in our college classrooms, respects and embraces alternate cultural realities and connects faculty and students in meaningful ways" (cited in Wood & Hilton, 2014:31). In other words, magnifying the theistical setting of spirituality is not the issue but how it translates to the nature of humans; and it is conveyed on the stage of culture and the value placed on relationships with others.

To explore more in defining spirituality, words like religion, religiosity and religious practices, are terms that are basically used in past studies to imply spirituality in one sense or another and are therefore sometimes used interchangeably (Astin & Astin, 2004; Mooney, 2010, Cox, 2011; Hosseini, 2015, Olowookere, Oguntuashe & Adekeye, 2016). Some researchers however argue that they are not one and the same (Wood & Hilton, 2012; Van der Merwe & Habron, 2015). They noted that while religion is a "shared belief system typified by principles, customs, practices, and rites in adherence to God or multiple deities. In contrast, religiosity is the presentation of these principles, customs and rites" (Mattis & Jagers, 2001 cited in Wood & Hilton, 2012:31).

The languages of spirituality; such as give to dedicate time to read scriptures, pray, fast, serve in a small group, and so on, demonstrate a student's voluntary and personal drive towards his/her spiritual beliefs. In other words, anybody can have a religion and be called religious person; it takes great dedication to be spiritual.

To stand and maintain such measure of dedication, a student needs to take out time to pursue the supernatural, which has the capacity to take his or her time that could otherwise pass for reading time. The question then is, does this extra time of reading scriptures, attending an hour of prayer, fasting, praying, take a negative toll on students' academic performance (which is their primary purpose as students)? Do students who demonstrate a high level of spirituality also show a high level of academic performance?

### *Spirituality and Academic Performance*

The research of Hodge (2012) answered to whether or not the time students take out to receive spiritual instructions, impacts their academics negatively or not, he examined the students' English proficiency and their release time for spiritual instructions. His findings show that students who are released for spiritual instructions "score at least as well as their peers..." (p.1) on the same tests. This implies that being spiritual and expressing it through spiritual activities as a student, does not necessarily hamper academic success.

On the other hand, Holland (2014), studied the relationship between academic engagement, religiosity and spirituality among African American urban youth; and his findings implied that African American university students, attested to the fact that their religious and spiritual beliefs and practices provided a positive support to their academic endeavors. He therefore suggested that it is important for school personnel to know other forms of support that students have for their academic excellence, beyond their families and schools, so as to advise and support them accordingly.

Kazanjian (2005), in his article on Religion, Spirituality, and Intellectual Development, argued that religion and spirituality assist to equip students with right skills necessary to be good citizens of their nations. If this is so, he believes that religious identity should not only be stressed by religious institutions but also by educators, because by reason of the outcomes, it is an "educational obligation". After over a decade of research on issues bothering around religion and spirituality, Kazanjian and his team, developed five goals that should drive educators towards enhancing the religious and spiritual life of their students. These goals include, amongst others: 1. To respond to students' learning needs; 2. To equip students with the skills necessary to be citizens of the nation and the world; and 3. To provide an environment in which our students can grow as whole persons.

## SCIENTIFIC BASIS/Framework

The suggested Spiritual Needs/Motivation/Volition Framework by Maslow's Hierarchy of Needs (Maslow 1968), as well as the operational definitions that will be offered for spirituality and religion, are informed and his writings regarding religion and self-efficacy (Maslow 1964).

The gratification of the social need includes "the need to feel loved by others and be accepted" (Gobin, et al. 2012,



205). Since the view of Maslow is holistic, it can be assumed that every element and aspect of human life works together to satisfy needs, caring people transfer from one degree to the next in the hierarchy. Therefore, religion and spirituality are interwoven throughout the various needs, not just that of social need. As learners work their way up the pyramid, toward self-actualization, they must possess their need for religious and spiritual community and practice satisfied at their individual level of need (Kroth 2007).

According to Maslow, since everyone is working towards self-actualization, something must motivate students to push from one need to the next. To understand the importance that religion and spirituality play in motivating students, Educators and administration should strive to work on as these elements could very well be the driving force behind the fulfillment of individual needs. When social needs are not met, and this is where religion and spirituality fit most comfortably, it can be devastating to students (Sherwin and Stevenson 2010). To be empathetic to the needs of students is a way that educators can assist in this fulfillment, understanding that every student will have varying needs and will progress at different rates (Sherwin and Stevenson 2010). Therefore, it is necessary to respect and provide space and time for students to practice their religious beliefs (Sherwin and Stevenson 2010).

In order to be successful, students must feel “safe, secure, and comfortable”, thus a nurturing environment is necessary and important for self-actualization to be achieved (O’Connor 2008, 16). While public school practitioners have gradually moved from a concept of true holistic education that sought to educate students’ minds, bodies, and spirits toward a reticence to even mention spirituality (Sink, Cleveland, and Stern 2007), educators should be aware that students are spiritual beings and retain their religious freedom even on public school campuses. Therefore, students should not be judged based upon their religious or spiritual preferences or practices. Educators can be pivotal in the process of nurturing spiritual development, as they are the ones that set the tone for the classroom and ensure that an efficient and effective learning environment is provided. Allowing students to participate in and practice their religious beliefs, as well as understanding and incorporating activities and lessons that allow for students to share and demonstrate their beliefs, creates an environment where students are able to work towards individual fulfillment of social needs.

Maslow (1964) has referenced the importance of religious gratification and incorporation of spiritual concerns into daily life in his book, *Religions, Values, & Peak-Experiences*. In this text, Maslow (1964) states that religious and spiritual fulfillment “are the general responsibility of all mankind. . . [therefore,] we shall have to reevaluate the possible place of spiritual and moral values in education”. Because of the importance and responsibility that this places upon the incorporation of religion and on the acceptance and tolerance of religion by educators, it is necessary to have “a renewed openness to matters of beliefs and values in college classrooms” (St. John and Parrish 2012, 131). However, in recent years, the incorporation of spirituality and religion has been almost nonexistent (Milacci 2006). While there is a slow movement

towards the incorporation of these elements, there is still much ground to cover.

## MATERIALS AND METHODS

This part deals with the methods and procedures, which were used in the entire study. It consists of research design, respondents of the study, sampling, data collection, data analysis, ethical issues, plan for data analysis, and timetable/Gantt chart.

### A. Research Design

The research design employed was the case study design. Baxter & Jack as cited in Cox define the case study as “a research methodology based on an in-depth investigation of a single individual, group, or event.

### B. Population and Sampling

The purposive sampling technique was used to select the members of the sample. This technique was used because of the relative advantage of ease, time and cost it presents. The study covered students in Lumban Senior High School. Its investigations were limited to Grade 11 students numbering to 50 who belong to Humanities and Social Sciences (HUMSS) strand. Respondents were identified the various Christian religious denomination such as, Roman Catholic 21, Born Again 16, Mormons 3, and Iglesia Ni Cristo 10.

### C. Data Collection

The primary data was obtained through the questionnaire administered to the respondents. The questionnaire was mainly close ended Likert scale. The validity of this instrument was grounded in its precise measurement of what it was purposed to gauge. Frequency tables were developed, and the results were summarized in tables.

### D. Ethical Issue

In light with the matter of religiosity and spirituality in the Philippines, strong tight in one’s beliefs is one of the biggest considerations among Filipinos when dealing denominational beliefs. Talking about whose doctrine is true or who are standing in false beliefs, many expressed their ideas and strongly argued and debated with what they believe about God.

Because of this matter, the researcher was sensitive enough to the openness of each respondent to answer the questionnaire to the best respect it needed. In spite of barriers in religious beliefs, the execution of the sensitivity of the matter was highly considered. It was also understood that voluntary approach in the selection of respondents was evident in respect to their own spiritual beliefs.

### E. Plan for Data Analysis

In the beginning of the study, respondents were first identified of their religious sect group to initially recognize their religious affiliation. After which, a questionnaire was distributed to respondents to answer in order to identify their perception on spirituality, followed by the responses of respondents on how spirituality supports academic performance, and the responses of respondents on how spirituality hampers academic performance. The questionnaire was used as data collection tool. Collected data was presented



in tables, which may make the data analysis more comprehensive to its readers.

**F. Timetable/Gantt Chart**

| ACTIVITIES                         | JUNE |    |    |    | JULY |    |    |    | AUGUST |    |    |    |
|------------------------------------|------|----|----|----|------|----|----|----|--------|----|----|----|
|                                    | W1   | W2 | W3 | W4 | W1   | W2 | W3 | W4 | W1     | W2 | W3 | W4 |
| Identifying the research area      |      |    |    |    |      |    |    |    |        |    |    |    |
| Reviewing the literature           |      |    |    |    |      |    |    |    |        |    |    |    |
| Generating the question/hypothesis |      |    |    |    |      |    |    |    |        |    |    |    |
| Selecting the methodology          |      |    |    |    |      |    |    |    |        |    |    |    |
| Planning the research              |      |    |    |    |      |    |    |    |        |    |    |    |
| Collecting the data                |      |    |    |    |      |    |    |    |        |    |    |    |
| Analyzing the information          |      |    |    |    |      |    |    |    |        |    |    |    |
| Presenting the finding             |      |    |    |    |      |    |    |    |        |    |    |    |

**OUTPUT**

This study was conducted to see the impact of being spiritual to the academic performance of the respondents. The output was presented based on the result of the survey given to respondents. It was noted that high percentage of spirituality can affect the view of the respondents towards academic success. Therefore, the on-going Campus Ministry being implemented by the researcher at school since 2017 shall continue so that reinforcement to practice their beliefs may

**A.1 Religious Denomination of Respondents**

**Table 1. Specific Religious Denomination of Students**

| Specific religious denomination | Frequency (f) | Percent (%) |
|---------------------------------|---------------|-------------|
| Roman Catholic                  | 21            | 42          |
| Borna Again                     | 16            | 32          |
| Mormons                         | 3             | 6           |
| Iglesia Ni Cristo               | 10            | 20          |
| <b>Sample Size (n)</b>          | <b>50</b>     | <b>100</b>  |

In Table 1, the religious denominations which the respondents belong to are shown with their corresponding frequencies and percentages. It can be seen that majority of the respondents were Roman Catholic denomination, while Mormons were 6% which is the least number among the respondents.

**A.2 Students' Perception of Spirituality**

The data presented in Table 2 are discussed below. The study revealed that a great majority of the respondents (100%) are in agreement with the fact that the spirituality of any person cannot be explained devoid of the concept of God or Allah. This data is supported by the researches done by Dollard and Larson et al.. Their definition of spirituality necessitated the recognition of a being beyond human power. This also confirms the view of Page as cited in Wood and Hilton who examined spirituality among black (African American) males. He "found their conceptions of spirituality related to having faith in, practicing, and theological adherence to a religious belief system." It suggests therefore that the setting of the research done by Page has some similarity with the setting of this research. Hence the definition of spirituality, at least, in the

intensify. The existence of the Campus Ministry at Lumban Senior High School has now a valid proof to continue its goal for the students truly because of this research.

**RESULTS AND DISCUSSION**

**A. Findings**

The results of this study are presented in the following sections according to the research questions:

context of Lumban SHS should feature the recognition of God or Allah as a being or power beyond human capacity.

Quite a sizeable portion of the respondents in this study (52%) also carried the idea that, the reading of the Holy Scriptures of their religion makes a person spiritual. This revelation suggests that spirituality may be necessarily tied to a religion or church doctrine since those scriptures are deemed sacred by believers in those religions. This therefore debunks the report by Jagers and Mockers that although spirituality is often expressed in God concepts it is not necessarily tied to formal church doctrine or participation.

The idea drawn from the data found with regard to this statement is quite similar to that of the statement discussed in the previous paragraph. Since majority of the respondents (82%) see prayer to be a part of spirituality, it suggests that they see spirituality to be knotted to a religion or church doctrine. On the basis of this data the view of Jagers and Mockers that although spirituality is often expressed in God concepts it is not necessarily tied to formal church doctrine or participation cannot be upheld.

The study depicts that a greater number of the respondents (82%) did not consent that accepting other people





just as they are has something to do with the spirituality of an individual. This may oppose the view of HERI that having a feeling of connectedness to all of humanity an indicator of spirituality. It may also suggest that having an ecumenical world view makes a person less spiritual. The implication of this finding is that individuals may be quite glued to their religious denomination and less tolerant of others who are unlike them (either in religion, character, culture, race etc.) in their attempt to be spiritual. It may also suggest, in the view of respondents, that an individual's level of tolerance or view on ecumenism has nothing to do with spirituality.

The data also depicts that majority (82%) of the respondents disagreed on the assertion that acts of goodness towards other people make a person spiritual. It is directly in opposition to the HERI view that charitable involvement is an indicator for spirituality. According to HERI, charitable involvement assesses the behaviors of subjects. These behaviors could be participation in community service, giving of alms, counselling, and lending helping hands to friends who had to grapple with personal problems. The view of respondents in this research in comparison with assertion by HERI thus indicates that, acts of goodwill and kindness may not necessarily be indicators of a person's spirituality.

**Table 2. Students' perception of spirituality**

| Statements   | Strongly disagree | Disagree | Uncertain | Agree    | Strongly Agree |
|--|-------------------|----------|-----------|----------|----------------|
| Spirituality cannot be explained without the belief in God | 0 (0%)            | 0 (0%)   | 0 (0%)    | 15 (30%) | 35 (70%)       |
| Reading the Bible makes a person Spiritual                 | 20 (40%)          | 2 (4%)   | 2 (4%)    | 3 (6%)   | 23 (46%)       |
| Prayer makes a person spiritual                            | 8 (16%)           | 1 (2%)   | 0 (0%)    | 7 (14%)  | 34 (68%)       |
| Accepting other people as they are make a person spiritual | 34 (68%)          | 7 (14%)  | 0 (0%)    | 1 (2%)   | 8 (16%)        |
| Being good to people makes a person spiritual              | 35(70%)           | 6 (12%)  | 0 (0%)    | 1 (2%)   | 8 (16%)        |

### A.3 How Spirituality Supports Academics

The data presented in Table 3 indicates the responses of respondents on how spirituality supports academic performance. The data is discussed below.

It was revealed that quite a number of the respondents (94%) believed that high spirituality leads to academic success. This finding substantiates some of the five (5) ways in which Wood and Hilton claimed that spirituality helped in academic performance. Wood and Hilton noted that, spirituality served as an inspiration for excellence. They also noted that spirituality provided ability to overcome barriers.

The outcome of the study revealed that a great majority (100%) of the respondents consented that spirituality makes students to focus on their studies. This affirms the assertion by Wood and Hilton that spirituality provided life purpose, thereby reassuring students of their academic plans. This revelation thus suggests that the hope of having a desired academic performance as a result of one's spirituality keeps one focused.

Quite a sizeable portion of the respondents (96%) in this study were of the view that spirituality makes students work extra hard in their studies, this affirms Max Weber's theory of

the Protestant ethic as mentioned in Cox. Weber's theory postulates that there is an inherent nature of discipline in Protestantism which makes adherents the faith tend to have a stronger principle of hard work.

The data depicts that majority (96%) of the respondents believed in academic miracles and that they had experienced some before. The concepts of miracles may be outside the scope of science but can be considered to be very significant in this study. If through spirituality, mystical events occur to help students excel in academics, then spirituality is very necessary in academia.

The study revealed that great majority (86%) of the respondents carry the view that their spirituality helps them to balance both academic activity and other commitments. This research is indirectly in agreement with the HERI assertion that spirituality is "a dynamic construct that involves the internal process of seeking personal authenticity, genuineness and wholeness, of being open to exploring a connection to a higher power, of transcending one's locus of centrality while developing a greater sense of connectedness to self and others through relationship and community, and of defining one's role and place in the world and the universe."

**Table 3. How spirituality supports academic**

| Statements  | Strongly disagree | Disagree | Uncertain | Agree    | Strongly Agree |
|---|-------------------|----------|-----------|----------|----------------|
| High spirituality leads to academic success               | 0 (0%)            | 3 (6%)   | 0 (0%)    | 14 (28%) | 33 (66%)       |
| My spirituality makes me focus on my academics            | 0 (0%)            | 0 (0%)   | 0 (0%)    | 20 (40%) | 30 (60%)       |
| My spirituality makes me to work extra hard in my studies | 1 (2%)            | 1 (2%)   | 0 (0%)    | 19 (38%) | 29 (58%)       |



|  |        |        |        |          |          |
|--|--------|--------|--------|----------|----------|
| Because of my spirituality, miracles happen, and I get better results      | 0 (0%) | 2 (4%) | 0 (0%) | 15 (30%) | 33 (66%) |
| Because of my spirituality, I can balance academics with other commitments | 3 (6%) | 4 (8%) | 0 (0%) | 13 (26%) | 30 (60%) |

#### A.4 How Spirituality Hampers Academics Success

The data presented in Table 4 indicates the responses of respondents on how spirituality hampers academic performance. The data is discussed below.

The results presented by the study reveals that an overwhelming majority (94%) of respondents disagreed with the fact that a high level of spirituality leads to poor academic performance. This data further confirms the findings in 4.2.1 which show that high spirituality leads to good academic performance. Thus, this finding also substantiates the view of Wood and Hilton that spirituality helped in academic performance. This finding also suggests that spirituality cannot be detrimental to academic performance.

The understanding that can be drawn from the study is that majority (100%) of the respondents did not agree with the idea that because of their spirituality, they did not find it necessary to study much. This suggests that spirituality does not lead a person into shirking responsibility. This may suggest that spirituality rather compels students to study.

Considering the outcome of the research, it is marked that most (92%) of the respondents were not in agreement of the statement that their spirituality did not support them to get

time to study. It thus seems to affirm the fact that, spirituality rather clears all distraction that will prevent academic success. Wood and Hilton provided this as the fifth way in which academics was supported by spirituality. Students were of the view that spirituality minimizes distractions. As a result of this, these students were of the view that they were well able to pay adequate attention to their studies because relational distractions with other people were either lessened or not there at all.

The outcome of the study shows that many (100%) of the respondents did not agree that their spirituality prevented them from studying with people of other religions or consult them for academic help. This shows that respondents differentiate between academic work and spirituality. They therefore may interact with people of other faiths for the purpose of academics and allow their spirituality prevent them from benefiting from the good in other people. This affirms the view of HERI that spirituality is indicated by Ecumenical Worldview. This does not mean the respondents participate in those religious traditions but that he or she seeks to understand other traditions and cultures.

**Table 4. How spirituality hampers academic success**

| Statements   | Strongly disagree | Disagree | Uncertain | Agree  | Strongly Agree |
|--|-------------------|----------|-----------|--------|----------------|
| High spirituality leads to poor academics  | 32 (64%)          | 15 (30%) | 0 (0%)    | 3 (6%) | 0 (0%)         |
| Because of my spirituality, I don't see it necessary to study much   | 41 (82%)          | 9 (18%)  | 0 (0%)    | 0 (0%) | 0 (0%)         |
| Because of my spirituality, I don't have time to study   | 34 (68%)          | 12 (24%) | 0 (0%)    | 4 (8%) | 0 (0%)         |
| Because of my spirituality, I don't like to study with people of other religions/ spiritualities or consult them for academic help | 42 (84%)          | 8 (16%)  | 0 (0%)    | 0 (0%) | 0 (0%)         |

#### SUMMARY AND CONCLUSION

The summary of this study can be an admonishing to students that spirituality being a part of one's life should not negatively affect a person's academic performance. But rather, the impact of spirituality equips and keeps students focused and disciplined in their commitments.

#### RECOMMENDATIONS

Based on the above findings in the research, the researcher would like to offer the following recommendations.

1. Students who tend to be very spiritual and religious on campus should not bank on their spirituality as a sure way of obtaining academic excellence. Personal commitment and determination can make them merit good performance in academics.

2. Due to the advantage of focus and determination inherent in spirituality, students can use spirituality as a source of motivation to be focused and hardworking. Though this cannot independently lead to academic success, it can be an indirect precursor to it.
3. Future researchers may also study the correlation of religion and spirituality towards career success of a senior high school student.

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