

Correlating the Psychological and Spiritual Well-Being of Junior High School Students in Selected Catholic Schools in Central Philippines

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Abstract

This descriptive-correlational study assesses the psycho-spiritual well-being of junior high school students at Catholic Schools in Central Philippines. Also, it determines the relationship between the said constructs, and at the same, their association between the variables of sex, family structure, birth order, religious affiliation, and church involvement. The data are gathered using Ryff's Psychological Well-being and Ellison and Paloutzian's Spiritual Well-being Scale. The findings reveal moderate levels of psychological and spiritual well-being among the respondents. Point biserial shows that a significant relationship existed between the demographics of family structure and psychological well-being and between church involvement and psychological well-being. Rank biserial shows, on the other hand, that there is a significant relationship between family structure and spiritual well-being and between church involvement and spiritual well-being. Also, Spearman Rank Correlation results indicated that there is a relationship between psychological well-being and spiritual well-being.

Keywords: Psychology, psycho-spiritual well-being, junior high school students, Philippines

1.0 Introduction

The changes in the students' world since the turn of the millennium have brought many issues regarding students' mental health (Barkham et al., 2019). High school students are expected to learn new skills or adapt various learning strategies because of their close contact with technology (Li, 2020). They also feel burdened and psychologically distressed by the impact of the academic demands (Masri et al., 2019). Aside from the school demands, the students need to deal with their parent's expectations, increasing pressure, and stress (Deb et al., 2015). Depression, anxiety, and burnout are just a few examples of mental health concerns that could transpire if students cannot combat the

challenges of academic stress (Masri et al., 2019). Innovative approaches are needed to develop and disseminate scalable mental health interventions (Wasil et al., 2020) that could help bring about a more desirable school experience and maintain positive psychological well-being.

Psychological well-being (PWB) encompasses positive psychological states and the degree to which one feels positive and enthusiastic about life (Burke & Page, 2017), which may include both positive and negative emotions (Datu & Mateo, 2020). It is a person's way of looking at things and situations beyond the challenges they bring and still becoming happy, satisfied, and productive (Sablaon & Madrigal, 2020). The students who feel

challenged by the academic demands but adapt to a high PWB will still find purpose and satisfaction in their academic journey. This tendency becomes easy to possess because of the transcendent will of every individual, which is encapsulated in the spiritual dimension of well-being. Kaufman (2020) emphasized that the transcendent experience of finding purpose in existence, realizing life's mission, and offering one's spirituality to the creator amid the challenges in life is a source of psychological wellness.

Relative to psychological well-being, the context of spiritual well-being (SWB) is said to help an individual to fully function in his essence. Someone with good spiritual well-being means he also has a better quality of life (Phenwan et al., 2019). Despite the many tragedies in life, he can see the positive light (Manuncia, 2019, as cited in Macapagal, 2020). Moreover, he can establish, build, and form relationships, which entail a personal quest for truth, values, and visions in life (McGregor & Chesworth, 2005, as cited in Legada et al., 2020). His spirituality inspires him to have that sense of meaning and purpose in times of helpless situations and make these situations a chance to give back, offer help, and become altruistic (Pham & Del Castillo, 2020). With this, the students who may be experiencing mental health difficulties because of enormous academic demands will find the strength to bounce back if they possess a high SWB.

However, at this time, the psycho-spiritual well-being of adolescents in the Philippines is stirred due to their spiked-up negative emotions. Although they are said to be resilient with high hopes as they continue to face the pandemic head-on and display fun or leisure in times of crisis (Macapagal, 2020), they battle over their expression of faith and the fear of the virus almost all the time (Tudy, 2020). They are left unstable in terms of their psychological and spiritual well-being.

Catholic schools intend to promote holistic development among the students. Aside from the quest for excellence, it is observed that the schools wish to evangelize the students to become psycho-spiritually healthy to lead their lives. The researcher, as a guidance counselor, has observed in the local setting manifestations of poor psycho-spiritual well-being during counseling, follow-up, and psychosocial support sessions. The students faced issues on mental health like boredom, depression, anxiety, lack of faith, demotivation, and disinterest (University of Negros Occidental-Recoletos, Student Development and Placement Center, 2020). Consultation with guidance counselors from other schools noted similar representations of unfavorable psycho-spiritual well-being, which highlighted the need for counselors to conduct home visitations (J. Parreño, personal communication, July 15, 2021; L. Julag-ay, personal communication, August 6, 2021; J. Lucilla, personal communication, July 15, 2021).

Previous studies have been conducted on the psychological well-being of students (Wu et al., 2016; Viejo et al., 2018; Spasovski & Kenig, 2020; Pigaiani et al., 2020; Zacher & Rudolph, 2021; Koenig, 2020; Sablaon & Madrigal, 2020; Ellof, 2021; Bussing et al., 2021) as well as spiritual well-being (Fisher, 2001; Oracion & Madrigal, 2019; Pham & Del Castillo, 2020; Jaeger et al., 2021; Rababa et al., 2021; Legada et al., 2020). However, the pertinent literature involved mostly college students or adults concerning mental health. A dearth of literature discussed the psycho-spiritual well-being of junior high school students and there seems to be none that explored the psycho-spiritual well-being of these students in Catholic schools in the Philippines.

Hence, this study assessed the level of psychological well-being and the degree of the spiritual well-being of the junior high school students enrolled in selected Catholic schools

in Central Philippines for the school year 2021-2022. It also sought to determine the relationship between the two constructs and their association to the variables of sex, family structure, birth order, religious affiliation, and church involvement. The study findings will be used as the basis for designing the proposed wellness program of the guidance office tailored for high school students.

Literature Review

The concept of well-being is multi-faceted. It reflects the individual's perceptions and evaluations of life in terms of effective, psychological, and social functioning. It is a form of positive functioning that assesses the individual's life depending on personal and social criteria (Snyder & Lopez, 2002). The review of the related literature presents the intertwined concept of psycho-spiritual well-being that when a person exerts effort for human strivings, he pursues to fulfill his spiritual strivings, and when he strives spiritually by extending himself to others, he gets to function positively (Paloutzian et al., 2021).

Psychological well-being (PWB)

Ryff's (1995, cited in Villarosa & Ganotice, 2018) structure on psychological well-being showcased the multidimensional model of the six core dimensions, autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance. Using these dimensions, Sablaon and Madrigal (2020) explored the psychological well-being of students in Antique where it showed high psychological well-being from selected students despite the absence of their parents. Also, Fithria et al. (2018) conducted research on adolescents' psychological well-being who smoke due to anxiety and found that their psychological well-being was low.

Highlighting the demographic variables, Viejo et al. (2018) noted the significant association

between sex and psychological well-being. Similarly, Wu et al. (2016) supported the impact gender has on well-being after correlating sex and psychological well-being of junior high students. Saleem and Saleem (2017), on the other hand, found that gender differences in psychological well-being are insignificant making them not associated with each other. Aside from sex, Wu et al. (2016) and Spasovski and Kenigen (2020) have determined a correlation between family structure and PWB, and to Martiny et al. (2021) living in a one-parent home was associated with lower well-being.

The study of Mukherjee and Mukherjee (2014) presents that the birth order of the students seems to have a significant influence on general well-being. Black et al. (2016) agrees by emphasizing the low level of well-being which is seen in later-born students. Meanwhile, psychological well-being was found to have a significant relationship with church involvement (Sablaon & Madrigal, 2020). Lower levels of psychological distress were seen among the Filipinos who demonstrate involvement in church activities and higher faithfulness even during a pandemic (Marzo et al., 2020).

Spiritual well-being (SWB)

Michaelson et al. (2019) shared that spiritual health, which includes connection to self, others, nature, and the transcendent, is important in mental health. Spiritual well-being is a mere representation of how an individual relates with God and how he perceives meaning and purpose in life (Yahaya et al., 2012). The study of Madrigal et al. (2020) revealed that the students of Catholic schools possess moderate spiritual well-being, which gained support from the study of Ahmadpoori and Motaghi (2020). However, a high degree of SWB was revealed in the research conducted by Legada et al. (2020) and Oracion and Madrigal (2019) among adolescents.

When the demographic variables are considered, Cueto and Agaton (2021) revealed in their study that the female students find more strength in their faith, which is why they possess higher spiritual well-being compared to men (Coppola et al., 2021; Yahaya et al., 2012). Ahmadphoori and Motaghi (2020) concluded that spiritual health is an important aspect in female adolescents, and the role of the family in adolescents' mental health is considered crucial too. On the other hand, while birth order is not significantly related to spiritual well-being (Legada et al., 2020), the family structure showed a significant association with spiritual well-being (Martiny et al., 2021). Students from families with the presence of both parents have higher spiritual well-being. Likewise, students who are actively involved in church activities share higher SWB scores (Oracion & Madrigal, 2019; Madrigal et al., 2020; Sablaon & Madrigal, 2020).

Relationship between psychological and spiritual well-being

"The World Health Organization Quality of Life" (1995) explains the quality of life as an individual's perception of life positioning. It includes spiritual and psychological aspects of health which encompasses the positive assessment a person makes relative to his spiritual and psychological well-being (Cherblanc et al., 2021), making both constructs intertwined. Spiritual well-being could be seen as one kind of healthy psychological manifestation of the tendency to focus on the things that lie outside of oneself (Paloutzian et al., 2012), where psychosocial and a more religious dimension becomes a unifying force to integrate health's physical, emotional and social dimensions (Coppola et al., 2021). Reported to affect the happiness and psychological well-being of teenagers (Pandya, 2017), spirituality is undeniably significant to students' well-being during difficult times (Nimmi et al., 2021). The greatest protector

for negative mental health conditions to prosper is to have stronger spiritual well-being (Gonzales-Sanguino et al., 2020) and high spiritual resilience or SWB is important in maintaining a healthy well-being Koenig (2020).

More so that a correlation between spiritual and psychological well-being was evident in the study of Unterrainer et al. (2010). Rowold (2011) and Coppola et al. (2021) validated this positive relationship and presented that the higher the spiritual well-being, the higher the psychological well-being becomes. Meanwhile, Singh and Bano (2017) concluded that the spiritual dimension, which is more intrinsic, was associated with self-acceptance and PWB. On the contrary, there was no definite measurement regarding the relationship of both constructs (Bussing et al., 2021), but psychological well-being seemed affected by being mindful to take care of oneself.

A scientific investigation of the association of the constructs among the high school students during difficult times like a pandemic may realize a different result especially when students are trapped in the corners of their homes. Also, the school orientation or the culture of the school that the students are in might reflect essential findings.

2.0 Methodology

This study uses a descriptive-correlational research design. Since the study describes the psycho-spiritual well-being of junior high school students, the descriptive approach was appropriate for it is a design that explores the sample and the variables of the study without manipulating them (Siedlecki, 2020). Correlational approach facilitates the prediction of and explanation of the relationship of the variables (Seeram, 2019). The stratified random sampling has determined the sample and collected data from the 238 junior high school students enrolled in selected Catholic schools in Central Philippines for the school year 2021-2022.

Two standardized instruments are employed to gather the data. The Psychological Well-Being questionnaire of Ryff and Keyes (1995), which experts validate and rely at a 0.82 coefficient (Tajonera & Laming, 2021), assesses life in terms of autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance. The 20-item Spiritual Well-Being Scale of Ellison and Paloutzian (1982, cited in Cobb et al., 2012), which is valid and with a 0.89 reliability index includes two dimensions. The religious dimension touches on one's relationship with God and the existential dimension involves one's satisfaction in life and sense of purpose (Malinakova et al., 2017). Permission has been obtained for the use of the two instruments.

As to data gathering process, the guidance counselors of the different religious-administered Catholic schools were tapped as enumerators to help the researcher gather the data and to initiate the virtual orientation. After securing the parental assent and informed consent from the identified respondents, the enumerators assisted in providing the Google form links to the students where online testing happened. Data collection transpired for approximately a month, and the retrieved data were encoded and subjected to statistical treatment and analysis. The researcher addressed the general ethical principles of respect for persons, beneficence, and justice to ensure the ethical soundness of the study.

3.0 Results

The result shown in Table 1 presents the moderate level of psychological well-being of junior high school students in Catholic schools ($M=159.5$, $SD=25.4$). This indicates that the respondents fairly perceive things and situations with enthusiasm even though they are challenged. Also, this indicates that the students can grow more and move towards a positive approach to the pursuit of happiness (Ryff, 1995).

The result is explained as a natural tendency because the well-being theory is based on Maslow's self-actualization as the highest form, Rogers' view of a fully functioning person, and Allport's conception of maturity, states that are linked with older adults for they are reached when an individual has the fullness of life (Viejo et al., 2018). Knowledge about aspects related to optimal functioning and positive development during adolescent years is significantly smaller (Huebner et al., 2009, cited in Gomez-Lopez et al., 2019).

Table 1. Level of PWB of Junior High School Students Variable

Variable	Psychological Well-being		
	M	SD	INT
Sex			
Male	161.0	24.8	Moderate
Female	158.3	26.0	Moderate
Family Structure			
Intact	161.7	25.6	Moderate
Non-Intact	151.8	23.7	Moderate
Birth Order			
First	162.3	26.2	Moderate
Middle	160.2	23.7	Moderate
Last	156.7	23.8	Moderate
Only	158.2	27.7	Moderate
Religious Affiliation			
Catholic	159.6	25.6	Moderate
Non-Catholic	159.0	25.1	Moderate
Church Involvement			
With Involvement	162.9	24.6	Moderate
No Involvement	154.5	26.0	Moderate
Overall	159.5	25.4	Moderate

As presented in Table 2, the degree of the spiritual well-being of the respondents is generally moderate ($M=92.9$, $SD=18.0$). The findings describe that junior high school students are mindful of

their spirituality and expressions of faith. However, they are still in the process of spiritual wholeness or spiritual fulfillment. Paloutzian et al. (2021) iterated in their assessment of spirituality in the diverse world that adolescents focus more on

their satisfaction of needs than on transcending their spiritual striving. They normally manifest tendencies to pay attention to themselves rather than what lies outside of themselves, which have been captured in their moderate SWB level.

Table 2. Degree of Spiritual Well-being of Junior High School Students

Variable	Religious			Existential			Spiritual Well-being		
	M	SD	Int	M	SD	Int	M	SD	Int
Sex									
Male	49.8	9.1	SR	42.9	10.5	MLS	92.7	17.0	Mo
Female	51.0	9.7	SR	42.1	11.5	MLS	93.1	18.8	Mo
Family Structure									
Intact	51.1	9.4	SR	43.4	10.5	MLS	94.6	17.4	Mo
Non-intact	48.0	9.3	PV	39.2	12.1	MLS	87.2	19.0	Mo
Birth Order									
First	51.6	8.2	SR	43.1	11.5	MLS	94.7	16.8	Mo
Middle	49.3	10.9	PV	43.0	10.5	MLS	92.4	17.6	Mo
Last	50.5	8.7	SR	41.1	10.2	MLS	91.5	17.4	Mo
Only	49.6	10.8	SR	42.8	11.9	MLS	92.4	20.8	Mo
Religious Affiliation									
Catholic	50.2	9.4	SR	42.4	11.0	MLS	92.6	17.9	Mo
Non-Catholic	52.1	9.5	SR	42.9	11.5	MLS	95.1	18.5	Mo
Church Involvement									
With involvement	52.5	6.9	SR	44.3	10.0	MLS	96.7	14.3	Mo
No involvement	47.4	11.6	PV	39.8	12.0	MLS	87.3	21.3	Mo
Whole	50.4	9.4	SR	42.5	11.0	MLS	92.9	18.0	Mo

Note: SR=Satisfactory Relationship with God, PV=Positive View of one's relationship with God, MLS=Moderate Level of Life Satisfaction and Purpose, Mo=Moderate level of SWB

The correlational analysis shown in Table 3 presents the significant relationships between family structure and psychological well-being [$r(236)=-0.163$, $p=0.012$] and between church involvement and psychological well-being [$r(236)=-0.163$, $p=0.012$]. In this study, whether having both parents or a single-parent alike, is a factor when psychological well-being is considered Wu et al. (2016). Likewise, one's psychological advancement can be attributed to one's church involvement Hardjo et al. (2021).

On the other hand, Table 4 showcases significant relationships between family structure and spiritual well-being [$\rho(236)=-0.179$, $p=0.006$] and church involvement and spiritual well-being [$r(236)=-0.206$, $p=0.001$]. Thus, the presence of either single or both-parent is a factor in strengthening the children's faith and their relationship with God (Martiny et al., 2021). Also, it presents how one finds a strong connection with God, deeper meaning in life, and a sense of life satisfaction may be attributed to how involved one is at church (Rosales, 2021).

Table 3. Relationship between Demographics and Psychological Well-being of Junior High School Students

Variable	<i>r</i>	<i>df</i>	<i>p</i>
Sex	-0.054	236	0.405
Family Structure	-0.163*	236	0.012
Religious Affiliation	-0.008	236	0.904
Church Involvement	-0.163*	236	0.012
Variable	χ^2	<i>df</i>	<i>p</i>
Birth Order	9.955	9	0.354

Note: *the correlation is significant at $p \leq 0.05$

Table 4. Relationship between Demographics and Spiritual Well-being of Junior High School Students

Variable	<i>p</i>	<i>df</i>	<i>p</i>
Family Structure	-0.179*	236	0.006
Sex	0.036	236	0.586
Religious Affiliation	0.057	236	0.385
Church Involvement	-0.206*	236	0.001
Variable	χ^2	<i>df</i>	<i>p</i>
Birth Order	9.039	12	0.700

Note: *the correlation is significant at $p \leq 0.05$

Finally, there was a significant relationship between psychological well-being and spiritual well-being [$\rho(236)=0.597$, $p=0.000$] of the students as shown in Table 5, which explains that both constructs are related. This result means that the students' view of life satisfaction, relatedness with others, and the like are related to their relationship with God, his meaningful purpose, and relationships with others. Further, the significant association of the constructs is a clear representation of the concept of Quality of Life

that describes how a person can achieve a better quality of life. The psycho-spiritual well-being, as a composition of the person, his relationship with others, and his connection with God, is an indicator of how a person bounces back in life and achieves a life full of meaning.

Table 5. Relationship between Psychological and Spiritual Well-being of Junior High School Students

Variable	<i>p</i>	<i>df</i>	<i>p</i>
Psychological x Spiritual	0.597*	236	0.000

Note: *the correlation is significant at $p \leq 0.05$

4.0 Discussion

The findings on the psychological well-being of junior high school students seemed to highlight the evolutionary characteristics of adolescents. The transition period from late childhood and the conditioning phase for early adulthood highlight the potential of the adolescent to grow and value a positive outlook in life even beyond the stereotype (Viejo et al., 2018).

Tagged as the stage of storm and stress, they too are at the age of confusion and curiosity, where significant moral development changes occur. Their sense of self is dependent in a group where they base their decisions and principles in conformity with them, that even their moral convictions are set aside just to belong in such cohort. Thus, positive evaluation of self or functioning normally relies on the identified group who can care, love, and be concerned with them (Bajovic & Rizzo, 2021).

The pandemic may have lingered negative emotions and affected the student's favorable assessment of life and positive evaluation of well-being. The result of the study does not support the conclusion made by Fithria et al. (2018) about the low level of PWB. The dimensions of personal growth and positive relations are revealed as high

and confirm the findings of Sablaon and Madrigal (2020).

Concerning the results in spiritual well-being, students of the Catholic schools have an average inclination and fair essence toward their purpose, satisfaction in life, faith and relationship with God. They get likely satisfied with their integral life practicing spirituality, like extending service to others (Paloutzian et al., 2021). This tendency seemed aligned with their stage of development, where perspective on potential matters more than meaning-making. Also, this thought could be due to a pandemic which, by setting limits in some situations, has lessened their church engagements, and hampered their spiritual growth.

The moderate result of SWB level does not go with the findings of Legada et al. (2020) and Ahmadpoori and Motaghi (2020) about the high levels of SWB among adolescents but corroborates with the claims of Madrigal et al. (2020) regarding a moderate SWB level. Paloutzian et al. (2021) iterated that adolescents focus more on their satisfaction of needs than on transcending their spiritual striving. They usually manifest tendencies to pay attention to themselves rather than what lies outside themselves.

The significant relationship between family structure and PWB indicates how essential the parents and significant others are in developing one's PWB. The present results verified the conclusion made by Wu et al. (2016) regarding a correlation between family structure and psychological well-being. The association further supports that parental support from both parents increases psychological well-being (Wang et al., 2021), and living with a one-parent family structure is linked with undesirable psychological well-being (Martiny et al., 2021). Aside from being models of wellness, they are the ones who provide the support that can stimulate growth, develop interpersonal skills, and generate a sense of purpose (Gomez-

Lopez et al., 2019). How students feel valued and accepted are some things evident from supportive households so that their evaluation of self becomes positive (Wang et al., 2021).

Beri and Dorji (2021) also strengthened the parental support of both parents, and caring adults become a source of inspiration that improves well-being. Petts (2014) noted positive parental interaction from intact families, which greatly influenced adolescents' psychological well-being. According to him, there is an association between parental relationships, with no conflict with parents and residing with a traditional family set-up, and psychological well-being.

The significant relationship between church involvement and psychological well-being means that one's psychological advancement can be attributed to one's church involvement. The church is an avenue for students to grow, interact, and relate successfully with others (Sablaon & Madrigal, 2020). Their engagement in ministries helps them combat their anxious thoughts, troubled hearts, and worries about their health and the future, as their sense of purpose becomes enlivened.

The result of the study on the significant relationship between church involvement and PWB supports the findings made by Sablaon and Madrigal (2020) which noted a higher mean from the respondents who get involved in church activities compared with students who have no church involvement. This data likely affirms the declaration of Hardjo et al. (2021) that church activities affect the students' psychological well-being where active participation heightens the sense of satisfaction and happiness in life. Likewise, the association supports the statement of Fatima et al. (2018), which emphasized that adolescents seemed to feel self-efficacious when involved in religious activities with friends. Social support present in church ministries increases the sense of autonomy and self-acceptance. Also, the significant

result supports the findings of Butler-Barnes et al. (2018) on how the relationship with God served as a protective factor of psychological well-being among adolescents.

The result between family structure and SWB displays how a family or home orientation becomes the start of expressions of faith. The students' homes allowed them to strengthen their faith with support from their parents.

The result of the study affirms the findings of Martiny et al. (2021) that there is a significant association between family structure and spiritual well-being. Alongside this evidence is the possibility of accepting the conclusions of Alorani and Alradaydeh (2017) regarding the influence of family support from both-parent families on spiritual well-being. On the other hand, the significant relationship result disagrees with the findings of Legada et al. (2021) about students confined in intact and non-intact families but display similar levels of SWB.

Meanwhile, the significant relationship between church involvement and spiritual well-being implies that attending masses, prayer meetings, and other church-related activities which require involvement seemed associated with SWB.

The association between church involvement and spiritual well-being agrees with the results formulated in the studies of Rosales (2021), Madrigal et al. (2020), and Oracion and Madrigal (2019). These authors highlighted the significant result of how actively involved students in church activities possess high SWB. Freeze and DiTommaso (2015) confirmed how attachment to God and church family increases the psycho-spiritual well-being of adolescents.

The significant relationship between psychological and spiritual well-being supports the tendency of one person to be (achieve his potential) and become (transcend from oneself to regard others), where his essence includes

his being and his becoming. Strengthened by St. Augustine's philosophy on how God saves one with his acknowledgment, the result also signifies that to deepen spirituality, one must sharpen his potential or gifts and his desire to be saved (Woods, 2014).

As the Theory of Quality of Life (QoL) explains, a person who takes the path to understand himself can eventually develop to find meaning in life (Ventegodt et al., 2003). He who desires to achieve his human striving through maximizing his potential will get to work to fulfill his spiritual striving (Paloutzian et al., 2021). In this study, the QoL reminds the students about enriching their lives with the presence of God and other people. It is the goal of every person to realize his potential by fulfilling the psychological aspect of his well-being and achieving the ultimate need to self-actualize, which represents the spiritual aspect of well-being (Tripathi & Moakumla, 2018). In short, the junior high students who will eventually progress in life and utilize more of their potential will find finite direction, a sense of satisfaction, and happiness in their existence.

This is the intertwined concept of well-being that Cherblanc et al. (2021) believed as strengthened by the findings. This significant relationship supported the claims of Unterrainer et al. (2010), Rowold (2011), Singh and Bano (2017), and Coppola et al. (2021).

5.0 Conclusion

The findings generally indicate that junior high school students have perceived themselves to have a fair evaluation of themselves and their life experiences. Their psychological well-being is dynamic as they move towards integration with the environment and orientation towards the pursuit of happiness. They satisfactorily cling to God and are religious by nature, but their sense of purpose and direction in life is indefinite as they still work

through their existential dimension of spiritual well-being. As adolescents, they are indeed in the realm of exploration and curiosity where growth is linked with this psychosocial stage, but reaching their full potential and demonstrating a clear purpose in life is halfway through. The family and church community are essential facets of psycho-spiritual growth for adolescents. They are the two contributing factors that significantly influence adolescents' personalities, identities, and well-being.

Although the present study provides additional findings, it had limitations being focused only on the Catholic schools. Inclusion of the public and other schools, not only from Negros Island, could not have limited generalizability and applicability of the results. The intertwining relationship between psychological and spiritual well-being of junior high school necessitates revisiting the guidance program of the Catholic schools. Integrating the salient dimensions of psychological and spiritual well-being requires close coordination between the Guidance Center and the Campus Ministry to enhance the program initiatives on spirituality of Catholic schools.

Corollary to it, the study could be replicated among public school students as respondents to reach conclusive findings of the adolescents as well as a follow-up qualitative research on psycho-spiritual dimensions for further validation of the results.

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