# The Influence of spirituality of Teachers and Moral Values of Students on the 21st century skills development of students

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## 1. INTRODUCTION

**Rationale:**

The spirituality of teachers plays a vital role in educational system because it serves as a guiding force towards teaching-learning process in the classroom, in which the students can develop their healthy relationship with others. It provides a sense of love and being loved. It can improve self-image as well as good personality. It offers a basis for better person specially in developing his values and his own skills. Thames & Thomason,(2010). Similarly, Spirituality is not a new concept in spite of often being considered "New Age." Newell (1997) traces spiritualism back to "Old Testament times." He also mentions that St. Patrick in the Fifth Century emphasized a spiritual presence with a material or physical being or a connection between spirituality and the "whole of life." In those times, the church had a holistic approach to tending to the individual's mind body, and spirit. A more holistic approach to education would include a spiritual (not religious) element in order to make the classroom community more conducive to learning through an open exchange of ideas, enhanced listening to others, and time for reflection.

Having formal education in school the students learn to be knowledgeable, virtuous and disciplined person. Good values need to be instilled in educational subjects and settings. Good values are integrated component stated in the Philosophy of Education which based on spiritual values i.e., kind-hearted, courtesy, mutual respect, love, justice, freedom, brave, physical and mental cleanliness, honesty, hardworking, cooperation, patriotism, sense of community, rational, modesty and thanksgiving (Ministry of Education, 2007). Existing challenges that are related to youth problem at school such as loitering, drugs, sex, school gangs, absenteeism and various cases of misconduct need to be dealt wisely. Values approach across curriculum is useful to shape society and become a skilled developed country in this challenging century.

These days, standards for academic performance have changed with the rapid development of information and communication technology (ICT) and prominent growth of the global economy. There have been, therefore, increasing efforts to identify these information literacy skills and competencies for the 21st century and prepare today's students for the future (Kim & Yoon, 2008). Several researchers referred to these competencies as "21st century skills."

In the United States of America, according to Gallup (2013) lessons taught in high schools often lack on 21st century skills such as collaboration and real-world problem solving skills, as a result there were only twenty two percent 22% of the students had achieved the skills taught by the teachers or can recall their last year of school. In spite their lessons rarely tie skills to real-world problems.

Luistro (2010), the secretary of Department of education in the Philippines averred that the educational system face a greater problem on how the students meet the demand of the 21st century skills such as in cognitive, collaborative, communication, critical thinking skills, management skills, problem solving skills, social and emotional skills which are necessary for moral thinking, feeling and behavior, self – directed manpower, compassion and integrity needed to contribute and succeed as self-directed, lifelong learners. (Joyce 2009) elucidated that there are several studies revealed that there were districts and schools recognized as still working or take an action to institute reform of the depth and magnitude necessary to bring the students into 21st century educational mindset.

Davao Region seeks to become a 21st century technology center, libraries equipped with the right equipment and librarians with the right training will have a central role in the plan (Katz, 2012) since Fernando Esguera, OIC for Globe Telecom's Corporate Social Responsibility program in Davao, said "that the world is changing rapidly, yet many of our teachers do not have enough resources to help them fully prepare their students for the challenges that lie ahead such as training and tools they need to deliver quality education in the 21$^{st}$ century."

The researcher has not come across of any study that dealt on the influence of spirituality and core values in the local setting. It is in this context, that the researcher is interested to determine whether the spirituality of teachers and moral values of students influence the 21$^{st}$ century skills development of students as they can raise concern to the intended beneficiaries of this study and possibly develop intervention schemes to improve teaching-learning process, thus, the necessity to conduct this study.

**Research Objective:**

This study was conducted to determine the significant influence of spirituality of teachers and core values of students on the 21$^{st}$ century skills of students. This study will focus on the following objectives:

1. To describe the level of spirituality of teachers in terms of ;

    1.1. Self-awareness

    1.2. The Importance of spiritual beliefs in Life

    1.3. Spiritual practices

    1.4. Spiritual needs

2. To determine the level of moral values of students in terms of;

    2.1. Unconditional love to others

    2.2. Hard Work

    2.3. Honesty

    2.4. Respect

    2.5. Cooperation

    2.6. Compassion

    2.7. Forgiveness

3. To determine the level of 21$^{st}$ century skills of students in terms of;

    3.1. Cognitive skills

    3.2. Affective skills

    3.3. Socio cultural skills

4. To determine whether there is significant relationship between;

    4.1. Spirituality of teachers and 21$^{st}$ century skills of students

    4.2. Moral values  and 21$^{st}$ century skills of students

5. To determine whether there is significant influence of;

    5.1. Spirituality of teachers on the 21$^{st}$ century skills of students

    5.2. Moral values on the 21$^{st}$ century skills of students

**Hypotheses:**

The following null hypotheses were tested at 0.05 level of significance set in this study;

1. There is no significant relationship between ;

   1.1 spirituality of teachers and the 21$^{st}$ century skills of students

   1.2 moral values and 21$^{st}$ century skills of students

2. There is no significant influence of:

   2.1 Spirituality of teachers on the 21$^{st}$ century skills of students

   2.2 Moral values on the 21$^{st}$ century skills of students

**Review on Related Literature:**

This section of the study is to provide a summary of readings and a review of related literature that will help establish the significance of the topic. Additionally, this includes studies and scholars' works from both foreign and local authors which provide significant direction to determine the influence of spirituality of teachers and moral values of students on the 21$^{st}$ century skills development of students, and the relationship between the independent variables such as the spirituality of teachers and moral values of students and the dependent variable which is the 21st century skills of students.

**The spirituality of teachers:**

Speck and Hoppe (2007) stated "the definitional problem regarding spirituality is the greatest difficulty theorists' face in attempting to develop a viable research program for investigating spirituality". This descriptive dilemma necessitates that literature or research on spirituality include the author's operational definition of the subject and be broad enough to include a variety of individual stories while specific enough to identify spirituality in action.

Spirituality is an organized system of practices and beliefs in which people engage Mohr (2006). Looking beyond the individual to family, community, and support networks, the concept of spirituality as defined by Wolff (2008) can be applied to "helping systems." For example, the current model of clinical service delivery is deliberately disconnected from issues of social justice and he calls for greater reliance on such "spiritual principles" as acceptance, appreciation, compassion, and interdependence. Conversely, spirituality is increasingly being recognized as an important aspect of the health and wellbeing of people with chronic health conditions. Spirituality gives meaning to people's lives and may be an important coping resource that enables people with chronic conditions to manage their condition Cronbach & Shavelson 2004; Tse, Lloyd, Petchkovsky &Manaia (2005). Various authors defined  spirituality as the central to finding meaning, comfort and inner peace, which helps people transcend their condition and incorporate it into their self-concept (transformation).

Comparatively, Meehan (2009) highlighted that spirituality is frequently expressed through religious faith and practices, it reflects the much bottomless existential question of the human condition. It is local to who we are as human beings. Moreover, spirituality can enhance teaching and learning. When teachers and learners draw upon their own spiritual depths and engage on a spiritual level, they experience transcends rounds and difficulties and becomes resonant with the mysteries of life and of the soul.  Nonetheless, teaching, like many other professions can be extraordinarily fulfilling and life-giving, especially if lived as part of a spiritual calling or vocation (Latin 'vocatus' meaning called). Intentional spirituality can help to build up and replenish these resources, particularly by helping teachers discern if, through teaching, they have found a place where the talent and joy of their deepest selves meets the world's great need for education. Tapping into the spiritual root of teaching can keep teachers enthusiastic and fresh in practice, even after many years. Once we realize that teaching is a spiritual activity, we recognize that our starting point must be the teacher in the classroom. Rather than teaching subjects or students, we primarily teach who we are – from within – from the standpoint of our own integrity and identity. Spirituality can help address the  question "Who am I?" which leads inevitably to the equally important question 'Whose am I?' for there is no selfhood outside of relationship.

Correspondingly, Parsian (2009) mentioned that currently, most validated spirituality tools concentrate on religion or higher beings and may only apply to religious people or those whose spirituality encompasses religion . While religion is an aspect of spirituality for many people, but it is not synonymous with spirituality. Rather spirituality involves humans' search for meaning in life while religion usually involves rituals and practices and a higher power or 'God'.As a matter of

fact, Aiken, Roux & Du Preez (2009) quantified that no culture can exist and develop without a religious or spiritual driving force. For the well-known sociologist Emile Durkheim, the reason for religion was that of raising human beings above themselves, of giving them a sense of higher consciousness to try and live their fullest lives morally, and making them lead lives that are superior to those they would lead if they followed their own whims. Additionally, Walt (2010) stressed that a person which ruled by the Biblical principles should always tell the truth. Christians would thus attempt to lead a truthful life and tell the truth at all times. This Christian principle, and others mentioned in the Holy Bible, will therefore shape the way Christian people live because there is more than one religion, it is to be expected that different people will have different life- and worldviews. People will thus have different interpretations of reality. Even atheists and agnostics have morals and ethical values, which are not derived from any religion. This is possible because the formation of a life- and worldview can happen through factors other than religion, as mentioned above.

In the light of Hendrie (2011), stressed that our lives are like the opposite side of great embroidery. From the back, all we can see are the knots, the imperfections, some bumps, some smears of color. It all looks random and disordered. Only from the front side of the tapestry is it possible to see how it all fits together. From the front you can see that every stitch and every knot forms an integral part of a vast, wonderful picture. In life, for the most part, we only see the back of the embroidery. What we wish others to see of ourselves is the front side of the embroidery, the colorful, meaningful images of who we want others to believe we are. Yet it is the threads of experience and the knotty, confused, jumbled journey of life we travel collecting these threads which gives form and support to what we display. Our true spirituality resides on the back side of the embroidery, a unique formation, ever present yet rarely directly visible, but always supporting who we are and how we respond to others.

Furthermore, Ucla (2010) considered that spirituality as a point to interiors subjective like a constrained to the objective domain of material events and objects. Spirituality is reflected in the values and ideals that are hold most dear, sense of people are and where they came from their beliefs about why they are here the meaning and purpose they see their lives and their connectedness to each other and to the world around them. Spirituality also captures those aspects of their experience that are not easy to define or talk about, such as inspiration, creativity, and the mysterious the sacred and the mystical.

The pronouncement of Speck and Hoppe 2007, Mohr 2006, Wolf 2008, Cronbach & Shavelson 2004; Tse, Lloyd, Petchkovsky & Manaia 2005, Meehan 2009,Parsian 2009, Walt 2010, Aiken, Roux & Du Preez 2009, Hendrie 2011, and Ucla 2010 were considered as important because they discussed and explained the nature of spirituality of teachers influence learning of their students. In the current study, spirituality of teachers is one of the independent variables being measured.

The enunciation of Parsian (2009) is considered in the present study because he developed and validated a questionnaire to measure spirituality. The following indicators to measure spirituality are as follows: self-awareness; the importance of spiritual beliefs in life; spiritual practices; and spiritual needs. The awareness of the authors will be used as a support of the findings of the existing research of spirituality of teachers in Region XI.

**Self-awareness:** Walt (2010) defined self-awareness as it is a greatest contributor to a person's personality, intellectual development, the prevailing socio-political and socio-cultural conditions in one's community, education by parents, the influence of friends and peers or a person's life experiences and his/her emotional life. One should therefore take into account that a multi-dimensional network of influences are at work in the formation of a life and worldview.

While Habel, et.al (2009) stressed that it is a structured way in which a believer enters into a relationship with God as awareness of the sacred within the context of particulars traditions. Top (2009) added that spirituality comes from internalization of gospel principle forged with the personal testimony is self-awareness. It is that kind of well-awareness that evokes spiritual power. It wakes with youth, as well as an adult.

In like manner, self- awareness is the first step in creating what you want and mastering your focus, (attention, emotions, reactions, personality and behavior to determine where you go in life. Having self-awareness allows you to see where your thoughts and emotions are taking you. It also allows you to see the controls of your emotions, behavior, and personality so you can make changes you want. Until you are aware in the moment of the controls to your thoughts, emotions, words, and behavior, you will have difficulty making changes in the direction of your life. (Pathway to

Happiness). Comparatively, self-awareness (sometimes also referred to as self-knowledge or introspection) about understands your own needs, desires, failings, habits, and everything else that makes you tick. The more you know about yourself, the better you are at adapting life changes that suit your needs. Of course, self-awareness is a big part of both therapy and philosophy. It's also the basis of the quantified self-movement , which assumes that if you collect data about yourself you can make improvements based on that data. The New York Times breaks down the roots like so: essentially, the more you pay attention to your emotions and how you work, the better you'll understand why you do the things you do. The more you know about your own habits, the easier it is to improve on those habits, Klosowski, (2014).

As mentioned by Gillespie (2010), the importance of self-awareness cannot be underestimated. They claimed it as the cornerstone on which most other emotional skills depend, being smart about what a person feels, and allows that person to exercise self-control.

Above all, Zahavi (2003) concluded that self-awareness is arguably the most fundamental issue in psychology, from both a developmental and an evolutionary perspective. In his study, he discussed this issue from the point of view of development. He asked these questions:  when do children become aware of themselves as differentiated and unique entity in the world? When and how do they become self-aware? Based on some recent empirical evidence, he identify 5 levels of self-awareness as they chronologically unfold from the moment of birth to approximately 4–5 years of age. The developmental approach in psychology is irreplaceable.

**The Importance of Spiritual/Religious Beliefs in Life:** Robertson (2009) defined religious beliefs and practices are traditions, through which many people develop personal values and their own beliefs about meaning and purpose in life. Many view spirituality as perming human dimensions. Indeed, current concepts of copying strategies are evolving to include spiritual beliefs and practi(ces along with other social, emotional, physical and cognitive aspects as important coping resources. Similarly, Ucla (2009) cited in his study that each person will view his or her spirituality in a unique way. For some, traditional religious beliefs will significantly   the core of their spirituality for others such as beliefs of traditions may play little or no part.

On the other hand, Top (2009) explained that our cultural values, which often include particular religious beliefs, shape our way of living and acting in the world. On indigenous knowledge and sustainability explores the importance of indigenous values and spirituality in providing guidance for sustainable living. Such principles and values encourage a spirit of harmony between people, their natural environments and their spiritual identities. The principles for living sustainably that flow from these and other cultural and religious beliefs vary between groups and countries. They have also changed over time as circumstances demand. Despite this diversity, many principles for living sustainably are shared, not only among indigenous peoples, but also between different religious traditions.

Moreover, Bells (2009) indicated that what the students will see to their teachers in class would   be a mirror on what they live. Teachers should live the principles of fairness, religious behavior and biblical principles in education through treating each individual equally. The students will know his self-awareness and his contributions to the growth and development of the society.

**Spiritual Practice:** Kwun (2012) emphasized that spiritual practice is a tool for becoming aware of God within the normalcy of life—it injects the sacred into elements that could otherwise seem just every day. So in applying spiritual practices, we find that the lines can be blurred between those things spiritual and what is secular: Gratitude can happen when we're mowing the lawn; worship and grocery shopping are compatible; God can be pursued on the evening commute. Commonly observed spiritual practices include prayer, confession, meditation, and fasting. We've made three other practices available here: Lectio Divina, the Prayer of Examine, and the Daily Office.

On the other hand, De Klerk &Rens, (2009) , and Strauss  (2009) confirmed that Spirituality is a substance. Religion is ritual, spirituality is practice. As human beings, however, we usually relate to forms. Spirituality is a very personal thing. It is about one's relationship with universal law with God. But Madrigal, (2009) claimed that both are human-related and give direction to our existence on earth, but principles are deep fundamental truths that have a universal application. A principle is 'a relatively constant and universal unit that we as humans are subjected to. From a Biblical perspective, principles are the primary source, and when acting in accordance with principles, people obtain or decide on a personal value system. (Religious) values are very powerful values in determining behavior because they not only have to do with

our relationship with other people, but also with our relationship with God. To a believer in God, there are laws that determine what is right and what is wrong. To break these laws means you are committing a sin that brings separation between you and God. Christian values are derived from, or originate from Biblical principles which in turn have their origin in Scripture. A principle can therefore be seen as a starting point from which values are derived.

Similarly Van der Walt (2009) explained that a life and worldview is the link between a person's deepest religious convictions, his/her faith, and his/her life in day to day reality. While principles are constant and universal, values are not constant and static, and are not binding to all persons, although sometimes people speak of universal values. People have, as far as values are concerned a normative freedom of choice. One can choose whether one wants to behave in a just or unjust manner or do the right or the wrong thing, as long as one knows that these actions will have certain consequences.

In comparison, Roque and Tickner (2009) believed that someone who is not a Christian or the unbelievers does not have to live in accordance with Biblical principles. Even people who are Christians do not always live strictly according to Biblical guidelines. Biblical principles or Biblical laws are relevant to Christians, and not necessarily to people of other religious convictions. Similarly, the Five Pillars of Islam impose the five disciplines or responsibilities only on Muslims. People who are not Muslims do not have to live according to these Five Pillars. But some universal principles, for example 'love thy neighbor as you love yourself', 'do unto others as you would want them to do unto you are principles that are shared by the majority of people and religions of the world.

Chistee and Gets (2009) agreed that by nature, most people acknowledge a spiritual aspect of the lives in the sense of seeking for a meaning of social correctness to something greater than one without being tied to a formal religion or deity seeks. In such instances, they hold spirituality but not religiosity. Spiritual practices encompassing moral values strongly influence the strength of the nation. Babar, (2006) concluded that ethics is absolute and immutable, which indicates that there is only one moral law plays a major role in economics and human productivity.

As highlighted by Tupelo (2009) considered spirituality is an essential and integral part of the people as an individual. Their spirituality is the thread that connects them with other people in the other place of the world in which we live and with the divine nature as they experience it. Through their spiritual experiences they can make sense of powerful life experiences that would otherwise be confusing or devastating and use them in ways that become life sustaining. Their spirituality allows them to make sense of the cycle of life and death. Spirituality gives hope and the strengths laugh and celebrate life while consciously acknowledging the reality of illness and tragedy.

**Spiritual Needs:** Miller (2010) appealed that spirituality as a close connection to God. But not all authors agree with the notion to God, yet they tend to see spirituality as a universal human characteristic. While Elkins (2009) argued that spirituality is a universal human spectacle found in all cultures and in every age, it is not limited possession of any religious groups. Miller (2010), furthermore, alleged that spirituality can be understood as the connection human have with divinity, a connection that originates in a human traits, goes beyond the individual to tap the core of the life and provides human with a greater consciousness and understanding of being.

Not to mention, Elkins and Heintzmen( 2009) revealed that the spiritual person views as being suited with sacredness and thus frequently experiences a sense of respect, reverences and appreciated, ultimate satisfaction come from religious behavior.

In the same way, Harril (2003), explained that spirituality is complete and based on universal truth; for example, all parts lead to the same place, to the same God. There is not an agreed upon set of rules that must be adhered to in order to know God. It is not based on belief systems; however, many people start this way, until personal experience proves or disproves them. Spirituality is personal describing of truth, leading to a personal relationship with the source with a development of greater understanding and realization of life, God our creator.

Similarly, according to Walt (2010) a life- and worldview entails a person's life orientation, directional ideas and convictions. It expresses values that relate to different areas of life and is orientated towards life-fulfillment. It is on the basis of these notions that people decide which life practices and forms are important and should be pursued in order to lead a true, meaningful and fulfilling life. A life- and worldview is thus, he added that spirituality is an "integrated, interpretive set of confessional perspectives on reality which underlies shapes, motivates and gives. direction and meaning to human activity." A life- and worldview is not only an image of the world but also a blueprint for life in the world. It

thus gives a totality perspective on reality. All people, in individual or group context have a life- and worldview that determines their individual and common identity. A person's life- and worldview is guided by what he or she believes in. Religious convictions will thus manifest in a life- and worldview.

**Moral Values of Students:**

A plethora of definitions of values also exists in the literature. Some of theserefer to values as 'moral and spiritual standards for the promotion of good living' De Klerk & Rens, 2003; Du Preez, 2003; Thornberg, (2009) while a number of studies equate the concept of "values" to the social aspect being part of acculturation, the social structuring, and stratification processes. Identically, Sace (2010) and Steyn & Wilkinson (2009) claimed at school, teachers may have to transmit values to children which are different from the values they learn at home, because values are relevant only to particular communities or cultural groups. This phenomenon is referred to as moral or cultural relativism. It is defined as "a constructivist view that allows for plurality of morals, facts and truths." Moral values, according to this school of thought are relative only to a specific culture and are based on that culture's social customs, thereby varying from culture to culture. For the relativist the value of a person, for example, would only be promoted and practiced in his/her particular culture, and not necessarily in all cultures. According to this view, moral issues are a matter of opinion. Relativists claim that all opinions from each society have equal worth and there are no universal values or criteria we can use to judge whether an opinion is true or not

Another key point by De Klerk & Rens (2009) who defined that moral values is the first and foremost the result of the application of a person's principles which he/she obtains from his/her life- and worldview, which in turn is grounded in one's religion. Religion is thus often an important source of values. Your religion teaches you what is right and what is wrong. From a Christian perspective the term values is often explained by making reference to the Bible. Many values, like mutual love and honesty have their origin in Scripture. For Christians morality is part of their everyday lives. Although the concepts values and principles are closely related, they are not the same.

Focusing on the relevance of moral values in education on a global continuum, the educational philosopher John Dewey argued that we must avoid taking morals too narrowly giving them, on one side, a sentimental goody-goody turn without reference to effective ability to do what is socially needed, and on the other side, overemphasizing convention and tradition in order to limit morals to a list of definitely stated acts. As a matter of fact, morals are as broad as acts which concern our relationships with each other. Moral education is alarmed with depolarizing the tension between loyalty and sedition. Dewey adds that 'morals' are wrapped in human relations and decorum. Moral life, Dewey contends, is situated in entering into 'proper relations with others in a unity of work and thought and developing decorum, Sekiwu & Botha, (2013).

Henceforth, Prinsloo (2010) suggested that the children should have little respect for their own dignity, are self-absorbed, hurt from negative self-concepts, refuse to accept authority and do not value others or their lives and assets. When these youngsters reach they often adopt anti-social attitudes and habits and often lapse into criminal activities. However, the issue of moral relativism poses a challenge for the teaching of values, because it may be that the values of the teachers are different from those of the learners they have taught, particularly in the many multicultural schools. Teachers are increasingly confronted with multicultural learner compositions in schools and in their classrooms. Similarly, Schoeman, Beck & Rens *et* al (2009) added that when the values of the teachers are different to those of the learners, or even conflicting, this may complicate the learners because there will be no continuity between the schools and the parental home. They further enumerated the composition of moral values which involves honesty, respect, cooperation, compassion, forgiveness, hard work and unconditional love as considered the top moral values that may help in developing skills of the students.

Furthermore, the future of our country depends on the moral values imparted to them in their student life. Moral lessons should be properly implemented among students in school and colleges. The process of learning for a child is not magical. It is important that the student has sound base of strong moral values. It calls for much caution and observation from school and college authorities, (Roy, 2013).

Therefore, in our country Philippines, Congress enacted Republic Act 6713 which known as the Code of Conduct of Ethical Standard for the Public officials and employees. This law demands that teachers translate the attributes delineated

in R.A. 6713 into concrete actions in the classrooms. The intention of the law is to enforce ethical values and practices among government officials. Likewise, Straughan (2009) states that there is a general decline in values such as respect for authority, politeness, honesty, love and good manners, resulting in children being ruder, continuously using bad language and caring less about their behavior and appearance.

The problem is that the neglect of teaching moral values in schools is hurting our students and causing problems in society. If a person has never learned any moral values, how is she or he able to discern the difference between right and wrong? That is basically the essence of moral values education, (Kuehn, 2015). For this reason, he introduced the top seven moral values such as unconditional love, hard work, honesty, respect, cooperation, compassion and forgiveness. He said that it would serve society well if the following seven moral values for students were taught in educational institutions:

**Unconditional Love:** Pool (2012) stated that unconditional love is caring about the happiness of another person without any thought for what we might get for ourselves. It's unconditional love when other people care about our happiness unconditionally. Now for me this is slightly "touchy feely." Even dipping into the conversation about love and true love and what is real love can give the impression that we've gone all soft and "hippie," but it's important for each of us to be aware of when we have experienced unconditional love, and more importantly, how to share it with another individual. I have been talking about this behavior for years but only recently understood it on a deeper level and I realize there's a lot more to it than we think. In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love.

According to the Bible, Love is one of the greatest moral values of an individual. God manifested His unconditional love to us by giving His only begotten Son Jesus Christ. He was born died, buried and resurrected on the third day. He was died on the cross just to save us from sins.( John 3:16)

Therefore, teachers must show his love to his students by teaching them religiously and faithfully so that their students will become a good person and develop different kind of skills that will help them to become morally and spiritually upright and globally competitive individual. Newell (2009) concluded that It is very important therefore to know what are the moral values of our students possess that can help them in developing 21$^{st}$ century skills.

**Hard Work:** To achieve true success, everyone needs the strength of mind and body to struggle and work hard to reach the fullest potential. Everybody needs the right attitude self-discipline and the ability to put goal before the own needs, if someone are really driven towards reaching success. There is, after all no substitute for hard work, and as Henry Ford says, "The harder you work, the luckier you get" – the more successful someone get! The good thing about working hard is, that for people who are driven towards their goal can enjoy their hard work and consequently, the work does not seem unduly grueling to them. When someone begin to work hard towards achieving success, make sure to work smartly too. An intelligent working technique, along with relentless effort will go a long way in helping individual achieve the success that they always desired, (Life IT UP).

**Honesty:** Accordingly, Lipson (2009) defined honesty as an important as a central pillar of one's character. It is a vital for his education. People cannot learn how to write if they simply download their papers from the internet. Cannot learn calculus if they copy sits from the friend or computer. He added that academic honesty and integrity are old subjects to learn because honesty has always been central to teaching and learning, a binds students and faculty together in the university.

Additionally, Mercola (2014) said that honesty is often reported as one of the most desirable traits in a person. Yet, most people lie on a daily basis, from small "white" lies to more serious offenses. As for why people lie, it depends. Men tend to lie to make themselves look better while women tend to lie to boost another person's feelings. And extroverts, in general, tend to lie more frequently than introverts. Honesty really is the best policy, and you can take the five-week sincerity challenge to see if it makes a difference in *your* health and well-being. If you find lying has become a habit, you can break it by prominently displaying your new moral code: honesty is the best policy. In the study of college students, the perception of a moral code is what stopped people from cheating. When researchers reminded students of moral codes in connection with the tests, for instance reminding students of the schools' moral code prior to testing, no cheating occurred.

**Respect:** One of the most important things you can teach your child is respect. The best way to teach respect is to show respect. When a child experiences respect, they know what it feels like and begins to understand how important it is. The value of self-respect may be something we take for granted. We may discover how very important it is when our self-respect is threatened, or we lose it and have to work to regain it, or struggle to develop or maintain it in a very difficult environment. Some people find that finally being able to respect them is what matters most by kicking a repulsive habit, or defending something that they value. It is part of everyday wisdom that respect and self-respect are deeply connected. It is difficult, if not impossible to respect others if we don't respect ourselves and to respect ourselves if others don't respect us. Respect is an attitude. If children have respect for peers, authority, or themselves, it is almost possible for them to succeed, (NC Cooperative Extension, 2012)

According to Morris (2009), respect as a means to consider worthy of higher regard. Respect is a lot like Christmas gift. It is a great to receive, but better to give. The hunter education instructor cannot demand respect of his or her students if unwilling to give respect to those are several areas where respect is required. First the instructor must respect the students. Secondly, the instructor must respect other instructor. Third, the students must respect the instructor. Respect should be given to the meaning of respect, the faculty hosting the course the parents and guests, parents and the overall goals of the hunter education program. Adults are usually better at giving respect in the areas listed above. Young people sometimes have not yet learned the meaning of respect. Young students may leave their litter in the classroom or trash in the restrooms. This certainly does not show respect for facilities yet they may act totally respectful to the instructions.

However, Switzer (2009). Stressed that the students commonly enter a course respecting the instructor and they want to be respected in return. Respect include being polite to all students in the tone you use in Announcements, and the Syllabus, and calm and professional with individual student in postings and discussions, emails, and feedback in assignment and examination. If a student must be corrected in any way, it should be done in a private manner. Students must be taught that dishonesty and cheating is wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences.

**Cooperation:** To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall." Cooperation is defined as working together to achieve common goals, providing support to others, and engaging in peaceful resolution of conflict. In classrooms, evidence of this value includes: accepting class protocols for group work and working with others; working well with others outside immediate friendships; initiating problem solving, identify issues and possible solutions to help resolve conflict, (NSW Public School) .

Identically, Tabellini (2008) expounded that values evolve gradually over time, and if the quality of legal enforcement is chosen under majority rule, there is path need: adverse initial conditions may lead to a unique evenness where legal implementation remains weedy and individual values discourage cooperation.

**Compassion:** Fessler (2011) defined compassion as it is the human part of humanity. It is the unexpected but greatly needed mercy that holds manhood together. We are all at times the victims of circumstances, and even at times the sources of our own grief. We all make mistakes that sometimes put us in situations that teach us lessons, but allow us no chance of redemption. It is at times like these when a door opens and a compassionate hand of compassion lifts us free of certain destruction. Compassion is a strong feeling of sorrow and discomfort that comes from the knowledge of suffering or misfortune that is experienced by another. Compassion motivates those found of it to act upon their sympathy to stop the suffering in order to ease burdens to which others are subjected. These are words that describe what compassion *means*, but they are inadequate to describe what compassion *is*. In a world where survival is never certain and where creatures consume one another, we are tested by the nature of all that we know.

However, Seppala (2011) argued that self-compassion as being kind and understanding toward oneself in instances of pain or failure, rather than being harshly self-critical; observing one's experiences as part of the larger human experience, rather than seeing them as isolating; and holding painful views and feelings in mindful awareness, rather than over-identifying with them.

**Forgiveness:** Jesus Christ taught us to forgive our enemies or people who hurt us. Anger in most cases is produced by unwillingness to forgive. There would be less strength and fighting in school if students could learn this moral virtue.

Cavanaugh (2008) affirmed that forgiveness begins with grace, yet it comes to fruition only through a lot of hard and often painful work. Forgiveness begins the process to initiate healing, not just of the mind, heart and soul, but of the body, as well. There is an even greater need to reduce conflict and hostility and to promote understanding and respect within and among individual persons, communities, as well as, nations. In so many parts of the world there are generations of family resentment that fester from one group to the next, producing endless strife, conflicts and wars. Therefore, forgiveness produces emotional wellness.

## 21<sup>ST</sup> Century skills

Technological changes occur almost every day. To be competitive in this digital era, people should be fluent in the language in which advance technology operates. Therefore, education system should be responsible in preparing students to face the global tasks of the 21stcentury. The 21stcentury skills are not something new in the Malaysian education system but an extension of the traditional skills of adopting new technology and work environment. Children today have different views to Mehmet (2009) and asserted that technology has become part of their lives thus the term. *New Millennium Learners* were coined. The 21<sup>st</sup> century is an era in which work requires workers to have skills including problem solving, critical thinking, team work and willingness to learn something new (Soh, Arsad & Osman, (2010).

The 21st century skills include those skills and abilities for life-long learning. It is important that elementary students acquire them. Since elementary education is the foundation of all schooling and educators have a responsibility to diagnose students' traits and raise their competencies for the 21st century .Most research on development and validation of 21st century skills; however have been at a junior-high and high school level with little having been conducted at the primary level. Given that children start to learn the basic concepts and formulate their social skills in elementary school. It is important to adopt this measurement to elementary school students, Slavin,2009 Kim, Yoon, Shin & Lee, (2009).

According to Denecke (2009), the 21<sup>st</sup> century skills are critical. It was suggested that before students can learn those new digital age skills, their teachers must master the skills themselves, that high quality system and ongoing professional development for teachers is the most effective way to improve students learning condition. Indeed, teachers have an integral role in this development of 21<sup>st</sup> century skills. However, Wenlinsky and Laine (2009), explored that the skills acquired by the teachers may not only those that are academically inclined but also in their spiritual intelligence such as religious beliefs, religious behavior and spiritual experiences

On the other hand, Kuncel (2011) clarified that some researchers go even further to argue that critical thinking is entirely domain-specific. In other words, there is no such thing as generalized critical thinking skills. For example, they argues that generalized measures of critical thinking are indistinguishable from general intelligence or ability, and that such measures do not contribute usefully above skills. Likewise, the keys to integrating 21st century skills into the classroom are application, connections and participation. German psychologist Herman Ebbinhaus first advanced our understanding of learning and retention over 125 years ago. His research showed that retention is very low when there context for the learning and when the learning is not reinforced with practice. "Most humans tend to forget 50% of newly learned knowledge in a matter of days or weeks. meaningful material (e.g. things that make sense because they relate to things we already know) takes only about one tenth the effort to learn and the forgetting is relatively gradual." Haines, (2006) Infusing 21st century skills with subject area content, and especially cross-curricular content, provides students with strong learning capacity and helps them retain the learning for ongoing use, Beers, (2011).

Likewise, Glimps & Ford (2009) and Kennewell- & Morgan (2010) averred that the 21<sup>st</sup> century skills professional development supports teachers and administrators as they incorporate 21<sup>st</sup> century skills into their schools and classrooms. All professional development efforts should exist as part of an aligned system of teaching and learning that includes 21<sup>st</sup> century skills standards, curriculum, instruction and assessments. Successful professional development initiatives around 21<sup>st</sup> century skills, like most effective. Professional development efforts, include fundamental characteristics that are widely accepted, such as ensuring educators understand the importance of 21<sup>st</sup> century skills and how to best integrate them into daily instruction, enabling collaboration among all participants, allowing teachers and principals to construct

their own learning communities, tapping the expertise within school or school district through coaching, monitoring and team teaching, supporting educators in their role of facilitators of learning and using 21$^{st}$ century technology tools.

As Rotherham and Willingham (2009) believed, "the skills students need in the 21st century are not new. They believe that critical-thinking and problem-solving, elements of the 21st century standards Learning and Innovation Skills section, "have been components of human progress throughout history… and what is actually new is the extent to which changes in our economy and the world mean that collective and individual success depends on having such skill. In other words, Rotherham and Willingham (2009) believe we have always taught these 46 skills, or at least they've always been some part of education, it is just our society is putting a different emphasis on them now. This change can be addressed through discussion and professional development, skills can be taught more intentionally. Integrating units of study for more authentic learning experiences can also address issues of time constraints. This, too, takes time though. Teachers actually being a part of this process though allows for buy-in and higher acceptance of change.

Teachers are the key to strong 21st century instructional delivery. By looking ahead, constantly reevaluating, and making students a priority, 21st century teachers in both public and private schools are essential to achieving 21st century learning outcomes McKinley, (2009).

Therefore, these skills are empirically distinct from general intelligence, and may even help to compensate for deficits in general intelligence and/or prior knowledge on a subject during problem solving. Metacognition has two constituent parts: knowledge about cognition and monitoring of cognition. Several frameworks have been developed for categorizing types of cognitive knowledge and regulation cognitive knowledge as knowledge about one's own cognitive strengths and limitations, including the factors (both internal and external) that may interact to affect cognition. He classifies such knowledge into three types: "person" know which includes anything one believes about the nature of human beings as cognitive processors, Flavell (2000); "task" knowledge, which includes knowledge about the demands of different tasks, Paris &Winograd & Moshman,(2006); and "strategy" knowledge, which is knowledge about the types of strategies likely to be most useful, Schraw et al., (2006); Whitebread et al.,(2007).

On the other hand, Cross and Paris (2009) agreed that some researchers said that they have used a number of different observational techniques for cataloging student behaviors relevant to 21st century skills. These techniques differ from one another primarily with respect to whether the context of the measure is classroom-or laboratory-based. In other words, such measures differ in relation to whether they are administered during the course of regular school work occurring in the classroom or whether they are administered in a lab using non-school-related tasks.

Most researchers also recognized that creative achievement requires a combination of cognitive skills, dispositions, and environmental factors, (Sternberg, 2009; Torrance, Treffinger, et al., (2009); Van Tassel-Baska& MacFarlane, (2009). Plucker,Beghetto, & Dow( 2010). However, Kang et al.,(2010) and Kim & Yoon (2009) cited in their study that the National and international research organizations have made efforts to identify newly emphasized skills and competencies for the 21st century. For examples, the DeSeCo (the Definition and Selection of Competencies, (2006) project suggests three clusters of key competencies: using tools interactively, interacting in heterogeneous groups, and acting autonomously. The Partnership For 21st Century Skills (2010) suggests problem identification and collaboration skills, project planning and management skills, communication and collaboration skills along with ICT skills as competencies that students in 21st century should acquire. In this recent study, The following 21$^{st}$ century skills have three domains such cognitive, affective and socio-cultural domain.

**Cognitive Skills:** This is comprised of information management ability, knowledge construction ability, knowledge utilization ability and problem-solving ability. Yoon, (2009). Most researchers working in the area of critical thinking agree on the important role of background knowledge. In particular, most researchers see background knowledge as essential if students are to demonstrate their critical thinking skills has noted, to think critically, students need something to think critically about. Similarly, argue that domain-specific policy makers who recognize the link between creativity and economic and cultural prosperity. Beghetto, (2010),Case, (2009); Kennedy et al.; Willingham, 2009, McPeck (2010),

On the other hand, Lubart & Georgsdottir (2010) stressed that critical thinking, there is no single accepted definition of creativity. However, Lubart & Guignard (2010) argued the definition of creativity as "the interaction among aptitude, process, and environment by which an individual or group produces a perceptible product that is both novel and useful as

defined within a social context" encompasses much of the current thinking in the field emphasis in original. Underlying almost all definitions of creativity is the notion that a creative product is both novel and has some sort of value. A novel product that does not take into account task parameters may be considered bizarre rather than truly creative.

In the same manner, Sternberg ( 2010) avowed commonly recognized creativity-related cognitive skills include the ability to: identify problems generate ideas, often by thinking diver using fluency, flexibility, originality, and elaboration and solving problems. Just as important to the creative process are analytic and evaluative skills.

**Affective Skills:** Andone et al.(2009) who mentioned that affective skills includes self-accountability, self-conception, self-identity and self-value of each learner, which are considered critical factors for learning success in today's information society as the lifelong learning and educational opportunities using ICT increases.

Affective objectives can also be divided into a hierarchy. According to David Krathwohl, this area is concerned with feelings or emotions. However, any group work or cooperative exercise where deportment or collaborative skills are discussed, used, and emphasized qualifies as having the potential for affective growth. Additionally, if students are asked to challenge themselves with independently taking risks to develop and present a hypothesis and/or persuade others on drawn conclusions, or actively take an intellectual risk whereby they increase in self-confidence, these types of exercises also have the potential to be affective as well as a cognitive. Also, in areas of potential debate, where data allows students to draw conclusions about controversial topics or express opinions and feelings on those topics, this too can be tweaked so there is intentional affective growth. Since emotion draws both attention and channels strong residual memory, it behooves all dedicated and artful educators to include affective objectives, no matter what their discipline or area of study, Anderson and Krathwohl et al., (2001)

**Socio-cultural Skills:** Socio-cultural skills addresses social membership, social receptivity, socialization ability, and social fulfilment to live in a diverse society, Glimps & Ford, 2008 ; Kennewell- & Morgan, (2009).

Slavin (2010) added, that all in all, 21st century skills should be considered important especially during the elementary period which shapes children's cognitive, affective and socio-cultural competencies. We see, however, the limitations of research since most have been conducted for junior-high and high school students while only of an a few have studied elementary students.Lev Vygotsky's theory state that children learn from their interactions with society and their culture and that, with help, they can learn even more.

**The Relationship between Measures:**

The ultimate aim of the National Educational Philosophy is to produce holistic human capital in emotional, intellectual, physical and spiritual terms. Thus, it is necessary to inculcate spiritual and noble values as a part of 21st century skills for the Malaysian context. Biology learning experiences can be used as a means to inculcate spiritual and noble values in students; these values encompass the following (Ministry of Education Malaysia, (2005): Having an interest and curiosity towards the environment ;Being honest and accurate in recording and validating data; Being diligent and persevering; Being responsible about the safety of oneself, others and the environment ; Realising that science is a means to understand nature; Appreciating and practicing clean and healthy living; Appreciating the balance of nature; Being respectful and well-mannered; Appreciating the contribution of science and technology ; Being thankful to God; Having critical and analytical thinking; Being flexible and open-minded; Being kind-hearted and caring; Being objective; Being systematic; Being cooperative; Being fair and just; Daring to try; Thinking rationally; and being confident and independent (Hiong & Osman, 2013)

Moreover, spirituality has to do with the communication of meaning through relationships with the self, others, the natural world, and beyond. The interactions that can lead to spiritual awareness depend upon imagination and creativity to move beyond the rigid confines of many instrumental, formal modes of learning. Here is a call for a more holistic education as reaction to reductionist modes of schooling that have reduced much learning to basic literacy and numeracy, injecting students with marketable skills in order to prepare them for roles in a technological, materialistic, consumer society. Absent in much of contemporary education is a sense of wonder and awe, as well as respect for relationships built on love, compassion, and awareness. If spirituality is an aspect of being human, an aspect of consciousness, or a thread that

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runs throughout existence, then education appears badly remiss if it fails to address spirituality in the development of both students and teachers as beings who generate and communicate meaning. The present age requires a re-articulation of "spirituality" that recognizes the multiplicity of understandings of the word around the world, seen through a perspective of intercultural knowledge. Obscure language and elevated states are not essential to notions of spirituality, and the ambiguity of certain spiritual terms can in fact be helpful in exploring notions of personal development, (Geary III, 2013).

On the other hand, moral values are incentives for engaging in certain activities. People hold different kinds of values, and these different kinds of values sustain student motivation more or less effectively (Eccles & Wigfield, 2006; Stipek 2009). For example, when students intrinsically value a skill, they personally enjoy performing that skill regardless of whether or not they are successful at it. Students holding such values are more likely to persist at challenging tasks than students who simply value successful performance (i.e., students who hold attainment values) or who only reflect on the positive aspects of developing the skills, such as critical, problem solving skills.

However, Hidi & Renninger (2006) elucidated that moral values are also related to motivation in the sense that a person's value affect his or her goals and level of attention. Hidi & Harackiewicz (2008) added that interests have both cognitive and affective components. The cognitive component refers to knowledge Acquisition or cognitive processing that occurs when students are engaged in a topic, whereas the affective component refers to the positive associations people tend to feel for topics they are interested in.

Similarly, Haitt (2009) claimed in his study that there are parents failed to teach moral values to their children because they are both busy in their work and  it is obviously a drop in the moral values of our students nowadays. This is evident in the increasing crime rate and immoral lifestyle involving the students. In the same manner, Pearlman (2008) cited that there is a question if values education as part of the subjects taught in school is adequately imparted in school. This dilemma may have an implication in the ability of the student to acquire the needed 21$^{st}$ century skills to equip them in the digital age.

Moral values are also related to motivation in the sense that a person's values affect his or her goals and level of attention (Hidi &Harackiewicz, 2008). Thereupon, Yogachandra (2013) stated that  facing a worsening moral dilemma in today's complex world, everyone recognizes the need for educating youngsters about the importance of moral values. The decline in ethical standards, poor parenting, dishonesty by government and business leaders and violence have come to characterize the present day society all over the world. However, social changes and scientific progress during the past decade have been enormous. A new social media culture is silently taking over the world. Therefore, the current environment of political, social and religious decay has led to a renewed interest in teaching moral values to our children. As we enter the 21st century, character and good moral values must become an important part of social life during the periods of childhood and youth if we want to see improved changes to our world. Greater importance should be given to develop clear guidance to teachers, parents and communities to raise children in a nurturing and unambiguous environment. Moral education has been incorporated in many public and private schools in this country and around the world. But how can we ensure that the knowledge acquired from the classroom teachings are deeply internalized within the students and give them long lasting benefits? In most cases, not only moral education in classrooms produce better citizens, but involving the youth in community services around the neighborhood enhances the teaching and learning of values. It advances the students learning of moral education and virtues in the classroom.

The enunciation of Hiong & Osman, 2013, Geary III, 2013,  Eccles & Wigfield, 2006; Stipek 2009, Hidi & Renninger 2006, Hidi & Harackiewicz 2008,  Haitt 2009, Pearlman 2008, Hidi &Harackiewicz, 2008 and  Yogachandra (2013) which   impart valuable information in the present study because they explained further the importance of spirituality of teachers and moral values of students in developing the 21$^{st}$ century skills of the students.

The review of literature, studies and the scholarly works from both foreign and local authors offer momentous direction on the influence of spirituality of teachers and moral values of students on the 21$^{st}$ century skills development of the students in Davao Region.

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**Theoretical Framework:**

This study is anchored on two theories. The first theory is that of Geary III, (2013) which states that Spirituality has to do with the communication of meaning through relationships with the self, others, the natural world, and beyond. The interactions that can lead to spiritual awareness depend upon imagination and creativity to move beyond the rigid confines of many instrumental, formal modes of learning. Here is a call for a more holistic education as reaction to reductionist modes of schooling that have reduced much learning to basic literacy and numeracy, injecting students with marketable skills in order to prepare them for roles in a technological, materialistic, consumer society. Thus, it is necessary to inculcate spiritual and noble values as a part of 21st century skills for the Malaysian context. Biology learning experiences can be used as a means to inculcate spiritual and noble values in students; these values encompass the following (Ministry of Education Malaysia, 2005)

The second theory is that of Stipek (2010) that moral values are incentives for engaging in certain activities. People hold different kinds of values, and these different kinds of values sustain student motivation more or less effectively. For example, when students intrinsically value a skill, they personally enjoy performing that skill regardless of whether or not they are successful at it. Students holding such values are more likely to persist at challenging tasks than students who simply value successful performance (i.e., students who hold attainment values) or who only reflect on the negative aspects of performing the skill, such as anxiety and fear of failure.

The aforementioned theories were supported by the following authorities;

According to Huddleston, (2003) stated that spirituality is a fundamental and critical to the development of human beings and human society in that spirituality defines the vision of two people as human beings. Further, Shana, (2006) emphasized that spirituality, according to most adherents of the idea forms an essential part of an individual's holistic health and well-being. In the respect some supporters of the idea of spirituality see it as a supportive concept even in workplace environments. (Smolicz, Hudson and Secombe 2001) expressed that moral values were considered as a guide to right and proper conduct in which one should act in his daily life. Yogachandra (2013) states that facing a worsening moral dilemma in today's complex world, everyone recognizes the need for educating youngsters about the importance of moral values. As we enter the 21st century, character and good moral values must become an important part of social life during the periods of childhood and youth if we want to see improved changes to our world. Greater importance should be given to develop clear guidance to teachers, parents and communities to raise children in a nurturing and unambiguous environment.
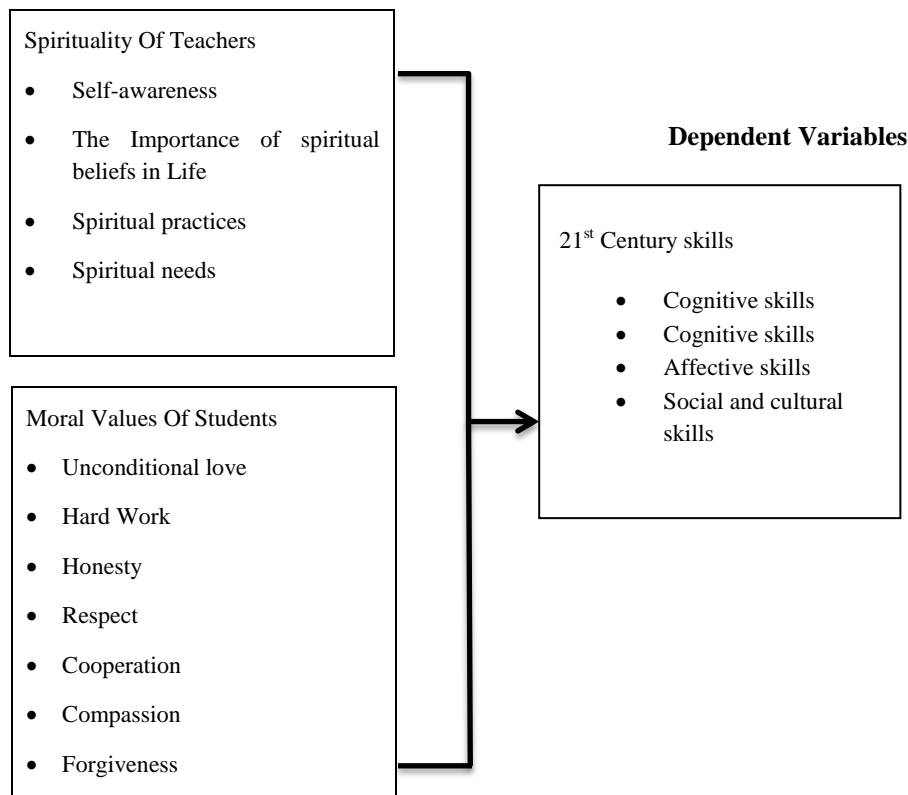
**Conceptual Framework:**

Figure 1 shows the research paradigm. The spirituality of teachers as the first variable was supported by Parsian (2009) is considered in the present study because he developed and validated a questionnaire to measure spirituality. The following indicators to measure spirituality are as follows: self-awareness; the importance of spiritual beliefs in life; spiritual practices; and spiritual needs. The awareness of the authors will be used as a support of the findings of the existing research of spirituality of teachers in Region XI.

That the moral values of students studied by (Kuehn, 2015). For this reason, he introduced the top seven moral values used as an indicators of this study such as unconditional love, hard work, honesty, respect, cooperation, compassion and forgiveness. He said that it would serve society well if the following seven moral values for students were taught by the teachers and parents in educational institutions and help in developing skills in every student.

The 21$^{st}$ century skills development is the dependent variable was adopted by Kang et al. (2010) with the following indicators such as cognitive skills which refers to knowledge skills, affective skills which refers to self-directed skills and socio-cultural skills which refers to the socialization skills in every individual.. The researcher is so interested with the influence of the two independent variables that will influence on the 21$^{st}$ century skills development of the students of Davao Region.

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**Independent Variables:**



**Figure1. The Conceptual Framework of the Study**

**Significance of the Study:**

This study may provide relevant and useful insights to the implementers of the educational system and ultimately the students. Particularly, the Department of Education personnel who may use the finding s of this study as a springboard in formulating interventions on how the students can develop literacy skills, knowledge management skills, communication skills, critical thinking skills, problem solving skills, socialization skills and prepare them to become globally competitive individual. To incorporate spirituality of teachers and enhance moral values of students in order to improve the quality of education which can be a greater help to the students in achieving 21$^{st}$ century skills development. The school heads in performing their tasks as the front liner of the implementation of the programs. As such, the teachers who are the persons responsible for teaching-learning process of the students especially in developing their skills towards 21st century, not only in academic but it should develop their norms and values. That they may employ spiritual dimensions in dealing their students so that it is easy for us to achieve our goals, vision, and mission in education. Lastly, the students as the recipients of the knowledge that had been imparted by the teachers, this study may serve as a guide to the students in improving their skills using their morals values and with the influence of the spirituality of teachers.

**Definition of Terms:**

The terms in this section are defined conceptually and operationally to provide clarity and better understanding of the readers.

**Spirituality of Teachers:** This refers to the spirituality of public secondary school teachers in Davao Region with reference to self-awareness, importance of spiritual beliefs in life, spiritual practices and spiritual needs.

**Moral Values of the Students:** This refers to the top seven moral values such as unconditional love to others, hard work, honesty, respect, cooperation and forgiveness.

**21$^{st}$ Century Skills Development of Students.** This refers to the learned skills of students that can be utilized to carry out a task with pre-determined results often within given amount of time, energy, or both such as cognitive skills, affective skills and socio-cultural skills.

## 2. METHODS

This chapter presents research design of the study, research locale, population sample, research instruments, data collection, and statistical tools of the data used in the study.

**Research Design:**

This study employed the descriptive-correlational method to determine the level of spirituality of teachers and moral values of students on the 21$^{st}$ century skills development of students in Region X1 and to find out which among the indicators of spirituality of teachers and morals values of students influenced 21$^{st}$ century skills development of students. As described Parsian (2009 for the spirituality of teachers and (Kuehn, 2015).on his study about the moral values of students. According to Kang (2010) quantitative surveys provide information and explanation that are adequate in measuring the level of 21$^{st}$ century skills of students.

**Research Locale:**

The venue of the study was in Davao Region or Southern Mindanao .It is one of the regions in the Philippines, designated as Region X1. Davao Region consist of 4 provinces and 5 cities namely, the province of Davao del Norte, Davao del Sur, Davao Oriental and Compostela Valley Province and the Cities of Davao, Panabo, Tagum, Digos and Island Garden City of Samal

Davao Region is located in the Southeastern portion of the island of Mindanao surrounding the Davao Gulf. It is bounded on the north by the provinces of Surigao del Sur, Agusan del Sur and Bukidnon. In the east it is bounded by the Philippine Sea; and in the west by the Central Mindanao provinces. Within the broader geographic context, the Davao Region area faces Micronesia in the Southern Pacific Ocean to the east, and the Eastern Indonesia through the Celebes Sea to the south. This is clearly illustrated by two geographical maps that are found in figure 1 and 2.



**Figure 2 shown the Mindanao and its Regions Source: Wikipedia, The Free Encyclopedia, from en, Wikipedia.org/wiki/Davao.Region.**

**Figure 3. Showing the Geographical Spot of the area involved in the Study of Region XI.**

**Population and Sample:**

This study employed the maximum sample of students coming from different public secondary schools in Region X1 out of 57,302 total population using Slovin's formula at 0.5 significance level. until the quota of 400 were reached. Table 1 shows the distribution of the respondents among ten divisions of Region X1. The 400 sample were distributed to the ten divisions utilizing stratified sampling per division is shown in the following chart. The choice of sample was done randomly;

The above- listed respondents are coming from the different divisions of Region X1.

**Table.1. Distribution of Respondents**

| Division | No. of Students | Sample | Percentage |
|---|---|---|---|
| Compostela Valley | 11,207 | 66 | 16.53% |
| Davao del Norte | 4,662 | 36 | 9.41% |
| Davao del Sur | 9,970 | 53 | 13.28% |
| Davao Oriental | 1,315 | 17 | 4.31% |
| Mati City | 6,692 | 38 | 9.38% |
| Davao City | 11,315 | 17 | 4.31% |
| Digos City | 2,264 | 125 | 31.01% |
| Panabo City | 3,302 | 16 | 4.14% |
| Tagum City | 3,412 | 23 | 5.64% |
| IGACOS | 1,163 | 9 | 2.23% |
| Total | 57,302 | 400 | 100% |

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**Research Instrument:**

There were three sets of survey questionnaires used /utilized for this study. The first set of the questionnaire was on the spirituality of teachers developed by Parsian, N.( 2010), Developing and Validating a Questionnaire to Measure Spiritual A Psychometric Process with the following indicators; self-awareness, the importance of spiritual beliefs in life, spiritual practices and spiritual needs. To interpret and determine the data the following scales are utilized;

| Range of Means | Description | Interpretation |
|---|---|---|
| 4.20 - 5.00 | Very High | This means that the spirituality of teachers in Region X1 are always manisfested. |
| 3.40 - 4.19 | High | This means that the spirituality of teachers in Region X1 are oftentimes manisfested. |
| 2.60 - 3.39 | Moderate | This means that the spirituality of teachers in Region X1 are sometimes manisfested. |
| 1.80 – 2.59 | Low | This means that the spirituality of teachers in Region X1 are seldom manisfested. |
| 1.00 - 1.79 | Very Low | This means that the spirituality of teachers in Region X1 are not manifested at all. |

The second questionnaire was about the moral values of students by Kuehn, (2015) , his study is about the top seven moral values with the following indicators; unconditional love, hard work, honesty, respect, cooperation, compassion and forgiveness. In interpreting the data the following scales are utilized;

| Range of Means | Description | Interpretation |
|---|---|---|
| 4.20 - 5.00 | Very High | This means that the moral values of students in Region X1 are always manisfested. |
| 3.40 - 4.19 | High | This means that the moral values of students in Region X1 are oftentimes manisfested. |
| 2.60 - 3.39 | Moderate | This means that the moral values of Students in Region X1 are sometimes manisfested. |
| 1.80 – 2.59 | Low | This means that the moral values of students in Region X1 are seldom manisfested. |
| 1.00 - 1.79 | Very Low | This means that the moral values of students in Region X1 are not manifested at all. |

The last or the third set of instrument used was developed by Kang et al 2010, used to validate and measure 21st century skills for secondary students with the following indicators cognitive skills, affective skills and socio cultural skills In interpreting the data for the research proper, the following scales were utilized;

| Range of Means | Description | Interpretation |
|---|---|---|
| 4.20 - 5.00 | Very High | This means that the 21st century skills of students in Region X1 are always manisfested. |
| 3.40 - 4.19 | High | This means that the 21st century skills of students in Region X1 are oftentimes manisfested. |
| 2.60 - 3.39 | Moderate | This means that the 21st century skills of students in Region X1 are sometimes manisfested. |
| 1.80 – 2.59 | Low | This means that the 21st century skills of students in Region X1 are seldom manisfested. |
| 1.00 - 1.79 | Very Low | This means that the 21st century skills of students in Region X1 are not manifested at all. |

**Data Collection:**

Data collection done by the researcher in this was through several procedures. was initiated and observed by the researcher of this study: First, asking permission to conduct study**,** the researcher sent a letter to the office of the Regional Director and Schools Division Superintendents in Region X1 asking permission to conduct study entitled, "The Influence of the Spirituality of Teachers and Moral Values of the Students on the 21st Century Skills Development of Students in Region X1. After the approval received by the researcher she proceeded to the second step which was the, Administration and Distribution of Questionnaires**,** the researcher distributed the survey questionnaires to the Students in the respective schools suggested by the Schools Division Superintendent of ten divisions in Region X1. The researcher went to the different Divisions in Region X1 with her classmates. They had stayed in the house of her brother in Panabo City so that they can save their time, money and effort in doing their task. The researcher personally appeared before the 400 students in the different public high schools and distribute the said questionnaires and explain the purpose of the study. She had a lot of memorable experiences especially in meeting different personalities. After a week they had

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finished their task in gathering relevant data for the study. Her friends had helped her also in conducting the survey especially in the remote areas particularly in Don Marcelino, After she had gathered all the data needed to her study she started to consolidate the data and submit it to her statistician. Lastly, the researcher critically, analyzed, logically, interpreted and presented in the order of the research objective in the previous chapter.

**Statistical Tools**

The statistical tools used by the researcher in the analysis and interpretation of the data of this study are as follows;

**Mean.** This statistical tool was used to determine the level of spirituality of teachers and moral values of the students. Likewise, this was used to identify the level of influence to 21st century skills that had been developed by the students.

**Pearson (r).** This statistical tool was employed to determine the degree of relationship between the spirituality of teachers and moral values of the students to the 21st century skills development of students in Davao Region.

**Linear Regression.** This statistical tool was utilized to determine the degree of influence between the spirituality of teachers and moral values of students to the 21st century skills development of students in Davao Region.

# 3. RESULTS

The data acquired from the respondents on the influence of spirituality of teachers and moral values of students on the 21st century skills development of students are presented, analyzed and interpreted in this section based on the sub-problems previously stated. The order of discussions on the mentioned topic is as follows: level of influence of spirituality of teachers; level of influence of spirituality of teachers in terms of self-awareness; level of influence of spirituality of teachers in terms of the importance of spiritual belief in life; level of influence of spirituality of teachers in terms of spiritual practices; level of influence of spirituality of teachers in terms of spiritual needs; level of moral values of students; level of moral values of students in terms of unconditional love; level of moral values of students in terms of hard work; level of moral values of students in terms of honesty; level of moral values of students in terms of respect; level of moral values of students in terms of cooperation; level of moral values of students in terms of compassion; level of moral values of students in terms of forgiveness; level of the 21st century skills development; level of the 21st century skills development in terms of cognitive skills; level of the 21st century skills development in terms of affective skills; level of the 21st century skills development in terms of socio-cultural skills; significance on the relationship between levels of influence of spirituality of teachers and 21st century skills development; significance on the relationship between levels of moral values of students and 21st century skills development; linear regression analysis of the influence of spirituality of teachers and moral values of students and the 21st century skills development; linear regression analysis of the influence of spirituality of teachers and the 21st century skills development; linear regression analysis of the moral values of students and the 21st century skills development.

**Level of Influence of Spirituality of Teachers:**

Shown in table 2 is the level of influence of spirituality of teachers. The standard deviation is less than 1.00 indicates consistency of responses. The overall mean score is 4.16 labeled as high. This indicates that level of influence of spirituality of teachers is oftentimes manifested.

Individually, the level of influence of spirituality of teachers on the following indicators is arranged from highest to lowest mean as follows: The importance of spiritual beliefs in life has a mean score of 4.26 with a descriptive level of very high and standard deviation of 0.489; self-awareness has a mean score of 4.19 with a descriptive level of high and standard deviation of 0.451; spiritual practices has a mean score of 4.09 with a descriptive level of high and standard deviation of 0.518; and spiritual needs has a mean score of 4.09 with a descriptive level of high and standard deviation of 0.541.

**Table.2. Level of Influence of Spirituality of Teachers**

| Indicator | SD | Mean | Descriptive Level |
|---|---|---|---|
| Self-Awareness | 0.451 | 4.19 | High |
| The Importance of Spiritual beliefs in life | 0.489 | 4.26 | Very High |
| Spiritual Practices | 0.518 | 4.09 | High |
| Spiritual Needs | 0.541 | 4.09 | High |
| **Overall** | **0.341** | **4.16** | **High** |

Exposed in the appended table 2.1 is the level of influence of spirituality of teachers in terms of self-awareness. The overall mean score is 4.19 labeled as high and it has also an overall standard deviation of 0.451 which less than 1.00. This means reliability of responses was observed. This implies also that spirituality of teachers in terms of awareness is oftentimes manifested.

Mostly, the level of influence of spirituality of teachers in terms of self-awareness has many items to be considered. The following means score and standard deviations of its corresponding items are enumerated in descending order:

a mean score of 4.39 with a descriptive level of very high and standard deviation of 0.709 for thinking about positive things; a mean score of 4.30 with a descriptive level of very high and standard deviation of 0.790 for giving importance to lives; a mean score of 4.27 with a descriptive level of very high and standard deviation of 0.757 for having positive attitudes towards themselves; a mean score of 4.21 with a descriptive level of very high and standard deviation of 0.765 for being compassionate; a mean score of 4.19 with a descriptive level of high and standard deviation of 0.704 for generally having self-confidence; a mean score of 4.15 with a descriptive level of high and standard deviation of 0.661 for being trustworthy persons; a mean score of 4.13 with a descriptive level of high and standard deviation of 0.729 for believing being equal to other people; a mean score of 4.11 with a descriptive level of high and standard deviation of 0.736 for manifesting good behavior; a mean score of 4.10 with a descriptive level of high and standard deviation of 0.786 for being contented with who they are; and a mean score of 4.10 with a descriptive level of high and standard deviation of 0.786 for finding ways and means in difficult situations.

Exposed in the appended table 2.2 is the level of influence of spirituality of teachers in terms of the importance of spiritual belief in life. The overall mean score is 4.26 labeled as very high and it has also an overall standard deviation of 0.489 which is less than 1.00. This means reliability of responses was observed. This implies also that spirituality of teachers in terms of the importance of spiritual belief in life is oftentimes manifested.

Particularly, the level of influence of spirituality of teachers in terms of self-awareness on the following items were mentioned from highest mean score to lowest mean scores such as: a mean score of 4.41 with a descriptive level of very high and standard deviation of 0.623 for believing that spirituality is important in their achievements; a mean score of 4.35 with a descriptive level of very high and standard deviation of 0.669 for believing that spirituality helps in decision making; a mean score of 4.23 with a descriptive level of very high and standard deviation of 0.614 for believing that spirituality is part of their inspiration to life; a mean score of 4.18 with a descriptive level of high and standard deviation of 0.690 for believing that spirituality helps them define their goals; and a mean score of 4.17 with a descriptive level of high and standard deviation of 0.623 for believing that spirituality is part of their endeavors.

Revealed in the appended table 2.3 is level of influence of spirituality of teachers in terms of spiritual practices. It garnered an overall mean score of 4.09 or described as high and has a standard deviation of 0.518. This implies that spirituality of teachers is oftentimes manifested.

The following are the means score and standard deviations of the items under this level of influence of spirituality of teachers in terms of spiritual practices in descending order: a mean score of 4.32 with a descriptive level of very high and standard deviation of 0.743 for trying to live in harmony with the environment; a mean score of 4.30 with a descriptive level of very high and standard deviation of 0.769 for having involved in environmental improvement programs; a mean score of 4.09 with a descriptive level of high and standard deviation of 0.623 for trying to find any opportunity to enhance spirituality; a mean score of 4.00 with a descriptive level of high and standard deviation of 0.785 for using Holy words to get in touch with themselves; a mean score of 3.93 with a descriptive level of high and standard deviation of 0.729 for attending Sunday worship/Holy mass; and a mean score of 3.91 with a descriptive level of high and standard deviation of 0.785 for attending recollection.

The data revealed that teachers had described as high in the level of agreement in all item mentioned above. It showed that they are highly agreed on living a harmonious environment and being involved on its improvement program.

Shown on the appended table 2.4 is the level of influence of spirituality of teachers in terms of spiritual needs. The overall standard deviation of 0.541 is less than 1.00 which specifies steadiness of responses. The overall mean score is 4.09 with an interpretation as high. This indicates that level of influence of spirituality of teachers in terms of spiritual needs is high in the level of agreement.

The highest mean score of 4.23 with an interpretation as very high and has a standard deviation of 0.749 is for item number three, believing on the importance of prayers. The item which garners the lowest mean score of 3.83 or described as high and has a standard deviation of 0.759 is for enjoying listening inspirational songs.

The rest of the means scores are the following in descending order: a mean score of 4.17 with a descriptive level of high and standard deviation of 0.670 for having strong connections with GOD; a mean score of 4.16 with a descriptive level of high and standard deviation of 0.860 for seeking spiritual happiness in their lives; a mean score of 4.13 with a descriptive level of high and standard deviation of 0.723 for believing that there is eternal life; a mean score of 4.12 with a descriptive level of high and standard deviation for 0.674 for believing that harmonious relationships is important to them; a mean score of 4.11 with a descriptive level of high and standard deviation of 0.652 for living with Spiritual growth; a mean score of 4.00 with a descriptive level of high and standard deviation of 0.763 for needing spiritual gifts in life; and a mean score of 3.83 with a descriptive level of high and standard deviation of 0.759 for enjoying listening inspirational songs.

**Level of Moral Values of Students:**

Presented in table 3 is the level of moral values of students. The overall standard deviation of 0.357 is less than 1.00 means evenness of responses. The overall mean score is 4.16 labeled as high. This indicates that level of moral values of students is practiced oftentimes.

**Table.3. Level of Moral Values of Students**

| Indicator | SD | Mean | Descriptive Level |
|---|---|---|---|
| Unconditional Love | 0.503 | 4.34 | Very High |
| Hardwork | 0.606 | 4.12 | High |
| Honesty | 0.613 | 4.03 | High |
| Respect | 0.620 | 4.07 | High |
| Cooperation | 0.539 | 4.12 | High |
| Compassion | 0.472 | 4.14 | High |
| Forgiveness | 0.596 | 4.09 | High |
| **Overall** | **0.357** | **4.13** | **High** |

The means scores and standard deviations of the indicators of moral values of students are arranged from highest to lowest. They are as follows: unconditional love has a mean of 4.34 or described as very high and a standard deviation of 0.503; compassion has a mean score of 4.14 with interpretation as high and standard deviation of 0.472; hard work has a mean score of 4.12 with interpretation as high and standard deviation of 0.606; cooperation has a mean score of 4.12 with interpretation as high and standard deviation of 0.539; forgiveness has a mean score of 4.09 or described as high and standard deviation of 0.596; respect has a mean score of 4.07 or described as high and standard deviation of 0.620; and honesty has a mean of 4.03 or described as high and a standard deviation of 0.613.

Data reveals that all indicators of moral values of students are uniformly high. As seen in the data, unconditional love gets the highest mean while honesty gets the lowest mean. The rest indicators are tallied accordingly: hard work, cooperation, forgiveness and respect. These are factors of moral values which are highly practiced by the respondents.

Shown in the appended table 3.1 is level of moral values of students in terms of unconditional love. The overall standard deviation of 0.503 is less than 1.00 indicates consistency of responses. The overall mean score is 4.34 labeled as very high. This indicates that level of influence of spirituality of students in terms of unconditional love oftentimes practiced.

Independently, the level of moral values of students in terms of unconditional love on the following items was arranged from highest to lowest mean as follows: Manifesting concern with each other has a mean score of 4.38 with a descriptive level of very high and standard deviation of 0.679; Showing love and care to teachers and other people around them has a mean score of 4.36 with a descriptive level of very high and standard deviation of 0.693; Being sincere on the studies has a mean score of 4.35 with a descriptive level of very high and standard deviation of 0.669; Treating other people as themselves has a mean score of 4.33 with a descriptive level of very high and standard deviation of 0.709; and Loving to do the activities in school and spiritual needs has a mean score of 4.28 with a descriptive level of high and standard deviation of 0.699.

Exposed in the appended table 3.2 is the level of moral values of students in terms of hard work. The overall mean score is 4.12 labeled as high and it has also an overall standard deviation of 0.606 which is less than 1.00. This means evenness of responses was observed.  This implies also that spirituality of teachers in terms of awareness is oftentimes practiced.

Mostly, the level of level of moral values of students in terms of hard work has many items to be measured. The following means score and standard deviations of its corresponding items are organized in descending order: a mean score of 4.17 with a descriptive level of high and standard deviation of 0.730 for working hard in order to continue the studies in school; a mean score of 4.16 with a descriptive level of high and standard deviation of 0.638 for striving hard to study to get higher grades; a mean score of 4.15 with a descriptive level of high and standard deviation of 0.799 for exerting effort to be on time for the classes and assignment; a mean score of 4.11 with a descriptive level of high and standard deviation of 0.826 for being aware on how their behaviors have an impact to others; and a mean score of 4.03 with a descriptive level of high and standard deviation of 0.869 for doing assignments on time. All items of moral values of students in terms of hard work are interpreted as high. This implies that the respondents of this study are hard workers.

Shown on table 3.3 is the level of moral values of students in terms of honesty The overall standard deviation of 0.613  is less than 1.00 which  specifies stability of responses. The overall mean score is 4.03 with an interpretation as high. This indicates that level of moral values of students in terms of honesty is practiced oftentimes.

The highest mean score of 4.23 with an interpretation as very high and has a standard deviation of 0.723 is for item number five, being honest in giving advice to classmates. The item which gathers the lowest mean score of 3.89 or described as high and has a standard deviation of 0.759 is for telling the truth even if it will hurt their friends.

The rest of the means scores are the following in descending order:  a mean score of 4.06 with a descriptive level of high and standard deviation of 0.800 for returning to owners items that were being found; a mean score of 3.92 with a descriptive level of high and standard deviation of 0.822 for telling the truth to their teachers why they were absent from the class; a mean score of 3.89 with a descriptive level of high and standard deviation of 0.759 for telling the truth even if it will hurt their friends.

Shown in the appended table 3.4 is level of moral values of students in terms of respect. The overall standard deviation of 0.620 is less than 1.00 indicates sameness of responses. The overall mean score is 4.07 or described as high. This indicates that the level of moral values of students in terms of respect is oftentimes practiced.

Independently, the level of moral values of students in terms of respect on the following items was arranged from highest to lowest mean as follows: Showing respect to other people no matter who they are has a mean score of 4.18 with a descriptive level of high and standard deviation of 0.779; Respecting  the sacredness of the body and  respecting the friends' integrity in dating has a mean score of 4.08 with a descriptive level of high and standard deviation of 0.840; Being courteous and well-mannered to teachers has a mean score of 4.07 with a descriptive level of high and standard deviation of 0.759; Being courteous and well-mannered to other students has a mean score of 4.06 with a descriptive level of high and standard deviation of 0.784; and Kissing the hands of parents and elders upon arriving home from school and has a mean score of 3.97 with a descriptive level of high and standard deviation of 0.836.

Shown in the appended table 3.5 is the level of moral values of students in terms of cooperation. The overall standard deviation of 0.539 is less than 1.00 which specifies stability of replies. The overall mean score is 4.12 with an interpretation as high. This indicates that level of moral values of students in terms of cooperation is practiced oftentimes.

The highest mean score of 4.25 with an interpretation as very high and has a standard deviation of 0.664 is for item number one, participating in school activities. The item which gathers the lowest mean score of 3.96 or described as high and has a standard deviation of 0.738 is for participating in barangay activities.

The rest of the means scores are the following in descending order:  a mean score of 4.22 with a descriptive level of very high and standard deviation of 0.745 for participating in the classroom discussion; a mean score of 4.15 with a descriptive level of high and standard deviation of 0.687 for cooperating in different school organization activities; a mean score of 4.03 with a descriptive level of high and standard deviation of 0.764 for being involved in the school and community service.

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Analyzing the data, it is very obvious that all items in moral values of students in terms of cooperation are interpreted as high. It shows that students are very good enough in cooperating in school and community activities.

Exposed in the appended table 3.6 is the level of moral values of students in terms of compassion. The overall mean score is 4.14 labeled as high and it has also an overall standard deviation of 0.472 which is less than 1.00. This means evenness of responses was observed. This implies also that spirituality of teachers in terms of compassion is oftentimes practiced.

Mostly, the level of level of moral values of students in terms of compassion has many items to be measured. The following means score and standard deviations of its corresponding items are organized in descending order: a mean score of 4.21 with a descriptive level of very high and standard deviation of 0.703 for helping sister/brothers in their assignment; a mean score of 4.21 with a descriptive level of very high and standard deviation of 0.747 for helping to solve the problems of their classmates; a mean score of 4.12 with a descriptive level of high and standard deviation of 0.701 for sharing workplace to their classmates; a mean score of 4.12 with a descriptive level of high and standard deviation of 0.604 for helping their parents in household chores; and a mean score of 4.07 with a descriptive level of high and standard deviation of 0.703 for assisting other students as much as they can. All items of moral values of students in terms of compassion are interpreted as high. This implies that the respondents of this study are compassionate.

Shown on appended table 3.7 is the level of moral values of students in terms of forgiveness. The overall standard deviation of 0.596 is less than 1.00 which specifies stability of replies. The overall mean score is 4.09 with an interpretation as high. This indicates that level of moral values of students in terms of forgiveness is practiced oftentimes.

The highest mean score of 4.24 with an interpretation as very high and has a standard deviation of 0.702 is for accepting apologies from others. The item which gathers the lowest mean score of 3.98 or described as high and has a standard deviation of 0.697 is for forgiving others if they uttered bad words against them.

The rest of the means scores are the following in descending order: a mean score of 4.11 with a descriptive level of high and standard deviation of 0.812 for being ready to forgive somebody who hurts them; a mean score of 4.07 with a descriptive level of high and standard deviation of 0.753 for forgiving others who have committed mistakes to them; a mean score of 4.04 with a descriptive level of high and standard deviation of 0.773 for being ready to reconcile with others.

Examining the data, it is very obvious that all items in moral values of students in terms of forgiveness are interpreted as high. It shows that students are lovable. They have always peace of mind for accepting any king of apologies.

**Level of the 21st Century Skills Development**

Shown in table 4 is the level of **the 21st century skills development of** students. The overall standard deviation of 0.383 is less than 1.00 indicates regularity of reactions. The overall mean score is 4.07 labeled as high. This implies that students' **21st century skills development of** students are oftentimes manifested.

Individually, the level of **the 21st century skills development of** students on the following indicators is arranged from highest to lowest mean as follows: The socio-cultural skills has a mean score of 4.09 with a descriptive level of high and standard deviation of 0.473; affective skills has a mean score of 4.09 with a descriptive level of high and standard deviation of 0.506; and cognitive skills has a mean score of 4.04 with a descriptive level of high and standard deviation of 0.472.

Moreover, among the indicators of the **21st century skills development of** students, affective and socio cultural skills got the highest mean compared to cognitive skill which has the lowest mean achieved. This implies that the respondents show a very good performance in their socio cultural events. In general, all indicators have means with an interpretation as high. Consequently, students have highly developed their cognitive, socio cultural and affective skills.

In the appended table 4.1, the level of the 21st century skills development in terms of cognitive skills of students is presented. The overall mean score is

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**Table.4. Level of the 21st Century Skills Development**

| Items | SD | Mean | Descriptive Level |
|---|---|---|---|
| **Cognitive Skills** | 0.472 | 4.04 | High |
| **Affective Skills** | 0.506 | 4.09 | High |
| **Socio-Cultural Skills** | 0.473 | 4.09 | High |
| **Overall** | **0.383** | **4.07** | **High** |

4.04 which is interpreted as high. Its overall standard deviation is 0.472 which implies that there is uniformity of the answers. This implies that the students' 21st century skills development in terms of cognitive skills are oftentimes manifested.

There are two items which has the same means but they differ in their standard deviation. Thinking for the solutions and deal with the problem calmly and finding and making use of data or information have a common mean score of 4.08 and standard deviation of 0.583 and 0.608 respectively. Both are described as high. The item which gathers the lowest mean score of 3.98 or described as high and has a standard deviation of 0.697 is for making use of other sources of information than the textbooks.

The rest of the means scores are the following in descending order: a mean score of 4.05 with a descriptive level of high and standard deviation of 0.597 for asking themselves whether they understood class content well; a mean score of 4.05 with a descriptive level of high and standard deviation of 0.616 for trying to apply things they cultivated in the class to the real world; a mean score of 4.04 with a descriptive level of high and standard deviation of 0.606 for studying continuously the content even if they understood it well; a mean score of 4.04 with a descriptive level of high and standard deviation of 0.606 for raising questions on ordinary thoughts;

a mean score of 4.03 with a descriptive level of high and standard deviation of 0.596 for Trying to know the answer of questions when they are studying; a mean score of 4.02 with a descriptive level of high and standard deviation of 0.627 for providing solutions that no one else thought of; a mean score of 4.01 with a descriptive level of high and standard deviation of 0.566 for looking for an answer of the assignments on the internet or in the library; and a mean score of 3.98 with a descriptive level of high and standard deviation of 0.583 for making use of other sources of information than the textbooks.

In the appended table 4.2, the level of the 21st century skills development in terms of affective skills of students is shown. The overall mean score is 4.04 which is interpreted as high. Its overall standard deviation is 0.506 which implies that there is uniformity of the reactions. This implies that the students' 21st century skills development in terms of affective skills is oftentimes manifested.

There are three items which has the same means but they differ in their standard deviation. Having dreams and goals that can clearly communicate to others; trying to correct when something is wrong; and trying their best to keep the promise they made with themselves or with others have a common mean score of 4.13 and standard deviation of 0.620, 0.622 and 0.647 respectively. They are described as high. The item which gathers the lowest mean score of 4.02 or described as high and has a standard deviation of 0.717 is for being honest on their opinions.

The rest of the means scores are the following in descending order: a mean score of 4.12 with a descriptive level of high and standard deviation of 4.12 for knowing their strengths and weaknesses; a mean score of 4.05 with a descriptive level of high and standard deviation of 0.616 for trying to apply things they cultivated in the class to the real world; a mean score of 4.04 with a descriptive level of high and standard deviation of 0.606 for studying continuously the content even if they understood it well; a mean score of 4.04 with a descriptive level of high and standard deviation of 0.606 for raising questions on ordinary thoughts; a mean score of 4.09 with a descriptive level of high and standard deviation of 0.623 for taking good care of the lists of things they have to ensure; a mean score of 4.09 with a descriptive level of high and standard deviation of 0.637 for being responsible in group learning situation; a mean score of 4.08 with a descriptive level of high and standard deviation of 0.616 for trying to have integrity in lives; a mean score of 4.08 with a descriptive level of high and standard deviation of 0.621 for trying to know the causes if they get lower grade than expected; and a mean score of 4.08 with a descriptive level of high and standard deviation of 0.656 for trying their best to perform the role in a group learning situations.

In the appended table 4.3, the level of the 21st century skills development in terms of socio-cultural skills of students is displayed. The overall mean score is 4.09 which is interpreted as high. Its overall standard deviation is 0.473 which implies that there is uniformity of the responses. This implies that the students' 21st century skills development in terms of socio cultural skills are oftentimes manifested.

There is only one item got the highest mean score. Trying to be a member in a group learning situations has a mean score of 4.22 or described as very high and standard deviation of 0.572. The item which gathers the lowest mean score of 3.89 or described as high and has a standard deviation of 0.756 is for submitting their assignments on time.

The rest of the means scores are the following in descending order: a mean score of 4.21 with a descriptive level of very high and standard deviation of 0.575 for learning skills from friends how to earn more friends; a mean score of 4.16 with a descriptive level of high and standard deviation of 0.604 for cooperating and working with others; a mean score of 4.14 with a descriptive level of high and standard deviation of 0.677 for being nice to transferees in the class; a mean score of 4.12 with a descriptive level of high and standard deviation of 0.628 for thinking equally towards other people regardless of color and races; a mean score of 4.08 with a descriptive level of high and standard deviation of 0.693 for thinking that it is important to have chances to meet new people through extracurricular (club) activities; a mean score of 4.07 with a descriptive level of high and standard deviation of 0.616 for having someone besides school friends with whom they can share their feelings; and a mean score of 3.95 with a descriptive level of high and standard deviation of 0.744 for hanging around with classmates with unique personalities.

**Significance on the Relationship between Levels of Influence of Spirituality of Teachers and 21st Century Skills Development**

Reflected in table 5 is the significance on the relationship between levels of influence of spirituality of teachers and 21st century skills development. The overall computed r-value of .432 with a probability value of p<0.001 which is lesser than at 0.05 level of significance set in this study specifies the rejection of the null hypothesis. It means that there is significant relationship between levels of influence of spirituality of teachers and 21st century skills development. This implies that the teachers' spirituality is correlated with the 21st century skills development of students.

Furthermore, it is observed that teachers' spirituality as self-awareness, the importance of spiritual beliefs in life, spiritual practices and spiritual needs show significant relationship to the cognitive, affective and socio-cultural level of 21st century skills development of students. However, computed r-value of 0.358 and the probability value of p<0.001 of self-awareness which is lower than 0.05 signifies significant relationship of this indicator to the level of cognitive 21st century skills development of students. This implies that the cognitive 21st century skills development of students is correlated with the teachers' self-awareness. Self-awareness has a computed r-value of .249 and .104 for affective and socio-cultural 21st century skills respectively. Both affective and socio-cultural 21st century skills are correlated with the teachers' self-awareness in the sense that both have probability values of p<0.001 which are less than 0.05 level of significance.

Likewise, the importance of spiritual beliefs in life shows also significant relationship towards cognitive, affective and socio-cultural 21st century skills since it

has computed r-values of .249, .212 and .218 respectively. It has also common probability values of p<0.001 which is lower than 0.05 level of significance. This indicates that null hypothesis is rejected. Moreover, spiritual practices has the following computed r-values and probability values such as: r-value of .344 and p<0.001 for cognitive skills; r-value of .320 with p-value of p<0.001 for affective skills; and r-value of .165 with p-value of p<0.001 for socio-cultural skills. The three probability values implies that there is significant relationship between spiritual practices of teachers to socio-cultural skills development due to its probability values which are lower than 0.05 level of significance. Furthermore, Spiritual needs of teachers has the following: computed r-value of .202 with p-value of p<0.000 for

**Table.5. Significance on the Relationship between Levels of Influence of Spirituality of Teachers and 21ˢᵗ Century Skills Development**

| Influence of Spirituality of Teachers | 21ˢᵗ Century Skills Development | | | |
|---|---|---|---|---|
| | Cognitive | Affective | Socio-Cultural | Overall |
| Self-Awareness | .358* (.001) | .292* (.001) | .104* (.037) | .318* (.001) |
| The Importance of Spiritual   Beliefs in Life | .249* (.001) | .212* (.001) | .218* (.001) | .285* (.001) |
| Spiritual Practices | .344* (.001) | .320* (.001) | .165* (.001) | .350* (.001) |
| Spiritual Needs | .202* (.001) | .245* (.001) | .098 (.050) | .231* (.001) |
| Overall | .418* (.001) | .391* (.001) | .214* (.001) | .432* (.001) |

*Significant at 0.05 significance level.

Cognitive skills; r-values of .212  with  p-value  of $p<0.001$ for affective skills; and r-value of .098 with p-value of $p<0.050$ for socio-cultural skills. By looking at the overall p-value of spiritual needs of teachers which is $p<0.001$, this means that spiritual needs of teachers has a significant relationships towards the three skills of the 21ˢᵗ century skills development of students.

**Significance on the Relationship between Levels of Moral Values of Students and 21ˢᵗ Century Skills Development**

Revealed in table 5.1 is the significance on the relationship between levels of moral values of students and 21ˢᵗ century skills development of students. The overall computed r-value of .525 with a probability value of $p<0.001$ which is lesser than at 0.05 level of significance set in this study leads to the rejection of the null hypothesis. It means that there is significant relationship between levels of moral values of students and their 21ˢᵗ century skills development. This implies that the moral values of students are correlated with the 21ˢᵗ century skills development.

Individually, unconditional love of students has the following computed r-values and probability values for cognitive, affective and socio-cultural 21ˢᵗ century skills such as: .233 with p-value of $p<0.001$; .199 with p- value of $p<0.001$; and .149 with p-value of $p<0.003$ respectively. This implies that unconditional love of students shows significant relationship towards cognitive, affective and socio-cultural 21ˢᵗ century skills development due to its probability values lower than 0.05 level of significance. For Hardwork, the following computed r-values and probability values are shown: r-values of .338 with p-value of $p<0.001$ for cognitive skills; r-values of .339 with p-value of $p<0.001$ for affective skills and r-values of .114 with p-value of

**Table.5.1 Significance on the Relationship between Levels of Moral Values of Students and 21ˢᵗ Century Skills Development**

| Moral Values of Students | 21ˢᵗ Century Skills Development | | | |
|---|---|---|---|---|
| | Cognitive | Affective | Socio-Cultural | Overall |
| Unconditional Love | .233* (.001) | .199* (.0001) | .149* (.003) | .245* (.001) |
| Hardwork | .338* (.001) | .339* (.001) | .114* (.022) | .335* (.001) |
| Honesty | .421* (.001) | .389* (.001) | .158* (.002) | .409* (.001) |
| Respect | .308* (.001) | .338* (.001) | .213* (.001) | .363* (.001) |
| Cooperation | .229* (.001) | .190* (.001) | .146* (.003) | .238* (.001) |
| Compassion | .329* (.001) | .363* (.001) | .180* (.001) | .369* (.001) |
| Forgiveness | .364* (.001) | .372* (.001) | .080 (.109) | .346* (.001) |
| Overall | .507* (.001) | .500* (.001) | .234* (.001) | .525* (.001) |

*Significant at 0.05 significance level.

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p<0.022 for socio-cultural skills. The result shows that students' hardwork has a significant relationship towards their cognitive, affective and socio-cultural 21st Century skills development of students. On the other hand, Honesty as one of the indicators for moral values of students has the following computed r-values and probability values: r-value of .421 with p-value of p<0.001 for cognitive skills; r-value of.389 with p-value of p<0.001 for affective skills; and r-value of .158 with p-value of p<0.002 for socio-cultutal skills. This implies that the result of having p-values which are lower than 0.05 level of significance leads to the rejection of the null hypothesis. It means that the indicator honesty has a significant relationship towards cognitive skills, affective skills and socio cultural skills. Another indicator of moral values, respect has computed r-values and probability values. They are as follows: r-value of .308 with p<0.001 as p-value for cognitive skills; r-value of .338 with probability value of p<0.001 for affective skills; and r-value of .213 with p<0.001 as p-value for socio- cultural values. This implies that there is significant relationship between respect and the three 21st century skills development of students. As we compared the computed r-values and probability values of students' cooperation as one of the indicators of moral values to the 21st century skills development of students, the following observations are mentioned: r-value of .229 with p-value of p<0.001for cognitive skills; r-value of .190 with probability value of p<0.001 for affective value; and r-value of .146 with p-value of p<0.003 for socio-cultural skills. This means that there is significant relationship between cooperation of students and the three 21st century skills development. With regards to other indicators, the compassion of students has the following computed r-values and probability values as follows: r-values of .329 with p-value of p<0.001 for cognitive skills; r-value of .363 with p-value of p<0.001 for affective skills; and r-value of .180 with p-value of for socio-cultural values. Obviously, the three p-values are lower than 0.05 level of significance. Therefore, the null hypothesis is rejected. There is significant relationship between compassion and the three 21st century skills development of students.

Lastly, forgiveness has computed r-value of .364 with p-value of p<0.001 which is lower than 0.05 level of significance. This implies that cognitive skills are correlated with forgiveness. Scrutinizing the details of the data, the forgiveness as moral values of students is correlated to the indicator, the affective skills, as one of the 21st century skills with r-value of .372 and p-value of p<0.001 . Since the p-value is lesser than 0.05 level of significance, the null hypothesis is rejected. There is significant relationship between forgiveness and affective skills. Only the p-value of p<0.109 of forgiveness does not correlate to the indicator, socio-cultural skills due to its higher value compared to the significance level of 0.05. Thus, there is no significant relationship between forgiveness and socio-cultural skills of students.

**Linear Regression Analysis of the Influence of Spirituality of Teachers and   Moral Values of Students on the 21st Century Skills Development**

Shown in table 6 is the linear regression analysis of the influence of spirituality of teachers and moral values of students and the 21st century skills development with computed $R^2$ value of .311 and F-value of 89.516 and with a probability value of p<0.001. Moreover, the probability value of 0.001 is lower than 0.05 level of significance, this assumes that the null hypothesis is rejected and therefore there is a

**Table.6. Linear Regression Analysis of the Influence of Spirituality of Teachers and Moral Values of Students and the 21st Century Skills Development**

| 21st Century Skills Development | | | | |
|---|---|---|---|---|
| **Overall Independent (Variables)** | **β (Standardized Coefficients)** | **B (Unstandardized Coefficients)** | **T** | **Sig.** |
| **Influence of Spirituality of Teachers** | .220 | .246 | 4.513 | .001 |
| **Moral Values of Students** | .411 | .441 | 8.456 | .001 |
| **R** .557[a] | | | | |
| **R²** .311 | | | | |
| **F** 89.516 | | | | |
| **P** .001[a] | | | | |

Significant influence of influence of spirituality of teachers and the moral values of students to the 21st century skills development of students

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Analyzing the data further, spirituality of teachers influences to the 21st century skills development of students with beta coefficient of .220 and t-stat value of 4.513 and with probability value of p<0.001 which is lower than 0.05 level of significance.  The findings is significant and the rejection of the null hypothesis. The moral values of students influences to the 21st century skills development with beta coefficient of .411 and t-stat value of 8.456 and with probability value of p<0.001 which is lower than 0.05 level of significance The finding is significant and the rejection of the null hypothesis.

Revealed in the appended table 6.1 is the linear regression analysis of the influence of spirituality of teachers and the 21st century skills development with computed $R^2$ value of .198 and F-value of 24.448 and equivalent probability value of p<0.001. Since, the probability value of 0.001 is lower than 0.05 level of significance. This leads to the rejection of the null hypothesis.

Analyzing further the results, self-awareness of teachers influences the 21st century skills development of students with beta coefficient of .201 and t-stat value of 4.149 and probability value of p<0.001 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The importance of spirituality life of teachers influences the 21st century skills development of students with beta coefficient of .157 and t-stat value of 3.244 and probability value of p<0.001 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The spiritual practices of teachers influence the 21st century skills development of students with beta coefficient of .212 and t-stat value of 4.143 and probability value of p<0.001 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The spiritual needs of teachers do not influence the 21st century skills development of students with beta coefficient of .067 and t-stat value of 1.365 and probability value of p<0.173 which is greater than 0.05 level of significance. The output is not significant and the acceptance of the null hypothesis.

Revealed in the appended table 6.2 is the linear regression analysis of the influence of the moral values of students  and the 21st century skills development with computed $R^2$ value of .302 and F-value of 24.276 and equivalent probability value of p<0.001. Since, the probability value of 0.000 is lower than 0.05 level of significance. This leads to the rejection of the null hypothesis.

Analyzing further the results, unconditional love of students does not influence the 21st century skills development of students with beta coefficient of .037 and t-stat value of .791 and probability value of p<.429  which is greater than 0.05 level of significance. The output is not significant and the acceptance of the null hypothesis. The hard work moral values of students influences the 21st century skills development of students with beta coefficient of .136 and t-stat value of 2.862 and probability value of p<0.004 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The honesty moral values of students influences the 21st century skills development of students with beta coefficient of .244 and t-stat value of 5.050 and probability value of p<0.001 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The respect of teachers influences the 21st century skills development of students with beta coefficient of .147 and t-stat value of 2.882 and probability value of p<0.004 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The cooperation of students does not influence the 21st century skills development of students with beta coefficient of -.032 and t-stat value of -.645 and probability value of p<0.519 which is greater than 0.05 level of significance. The output is not significant and the acceptance of the null hypothesis. The compassion of students influences  the 21st century skills development of students with beta coefficient of 0.116 and t-stat value of 2.138 and probability value of 0.033 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis. The Compassion of students influences the 21st century skills development of students with beta coefficient of .171 and t-stat value of 3.632 and probability value of p<.001 which is lesser than 0.05 level of significance. The output is significant and the rejection of the null hypothesis.

# 4.   DISCUSSION

Presented in this chapter are the discussion, conclusion and recommendations of the data on the influence of spirituality of teachers and moral values of students on the 21st century skills development of students. The discussion is arranged according to what is set in the research objectives. The research objectives to be discussed are to determine the following : level of influence of spirituality of teachers ; level of moral values of students; level of the 21st century skills

development; significance on the relationship between levels of influence of spirituality of teachers and 21st century skills development; significance on the relationship between levels of moral values of students and 21st century skills development; linear regression analysis of the influence of spirituality of teachers and moral values of students and the 21st century skills development; linear regression analysis of the influence of spirituality of teachers and the 21st century skills development; linear regression analysis of the moral values of students and the 21st century skills development.

**Level of Influence of Spirituality of Teachers:**

The level of influence of spirituality of teachers is interpreted as high. The data revealed that teachers had described as high level of agreement. It is shown in the data that importance of spiritual beliefs in life got the highest mean among the four indicators of spirituality of teachers. Self-awareness got the second and followed by spiritual practices and spiritual needs with equal mean score. Although they differ on their values means but all of them have high level of interpretation. This denotes that the students as the respondents are aware that their teachers' self-awareness, importance of spiritual beliefs in life, spiritual practices in life and spiritual needs are often manifested. The finding of the study is an articulation of the assertion of Bells (2009) stated that what the students will see to their teachers in class would be a mirror on what they live. Teachers should live the principles of fairness, religious behavior and biblical principles in education through treating each individual equally. The students will know his self-awareness and his contributions to the growth and development of the society.

The level of influence of spirituality of teachers in terms of self-awareness is described as high. The high level result of this indicator is indicative of the teachers' regard towards to their self-awareness. This means that teachers are contented with who they are. They have manifested good behavior and have positive attitudes towards themselves. They are also trustworthy persons with having self-confidence generally. They give importance to their lives and believing that they deal people equally with compassion. They find ways and means in difficult situations and think about positive things. The finding of the study is parallel to an article of unknown author under the Pathway to Happiness Journal which stated that self- awareness is the first step in creating what you want and mastering your focus, attention, emotions, reactions, personality and behavior to determine where you go in life. Having self-awareness allows you to see where your thoughts and emotions are taking you. It also allows you to see the controls of your emotions, behavior, and personality so you can make changes you want. Until you are aware in the moment of the controls to your thoughts, emotions, words, and behavior, you will have difficulty making changes in the direction of your life. Comparatively, self-awareness (sometimes also referred to as self-knowledge or introspection) about understands your own needs, desires, failings, habits, and everything else that makes you tick. The more you know about yourself, the better you are at adapting life changes that suit your needs. Of course, self-awareness is a big part of both therapy and philosophy. It's also the basis of the quantified self-movement , which assumes that if you collect data about yourself you can make improvements based on that data. The New York Times breaks down the roots like so: essentially, the more you pay attention to your emotions and how you work, the better you'll understand why you do the things you do. The more you know about your own habits, the easier it is to improve on those habits, Klosowski, (2014).

The level of influence of spirituality of teachers in terms of importance of spiritual beliefs in life is high. This means that spirituality of teachers in terms of importance of spiritual beliefs in life is oftentimes manifested. This indicates that teachers believe that spirituality: helps them define their goals; helps in decision making; is part of their inspiration in life; is important in their achievements and part of their endeavors. The outcome of the study is an enunciation of the allegation of Robertson (2009) who defined religious or spiritual beliefs and practices are traditions, through which many people develop personal values and their own beliefs about meaning and purpose in life. Many view spirituality as perming human dimensions. Indeed, current concepts of copying strategies are evolving to include spiritual beliefs and practices along with other social, emotional, physical and cognitive aspects as important coping resources. Furthermore, Top (2009) added that our cultural values, which often include particular religious beliefs, shape our way of living and acting in the world. On Indigenous Knowledge and Sustainability explores the importance of indigenous values and spirituality in providing guidance for sustainable living. Such principles and values encourage a spirit of harmony between people, their natural environments and their spiritual identities. The principles for living sustainably that flow from these and other cultural and religious beliefs vary between groups and countries.

The level of influence of spirituality of teachers in terms of spiritual practices or spiritual discipline is high. This means that spirituality of teachers in terms of spiritual practices is oftentimes manifested. The high level of the dimensions used in this indicator makes the teachers to highly get involve in environmental improvement programs. They try to find any opportunity to enhance spirituality like attending mass and recollections to get in touch with the holy words of God in order to obtain harmony in the environment. The finding of the study is an articulation of the assertion of Kwun (2012) who emphasized that spiritual practice is a tool for becoming aware of God within the normalcy of life—it injects the sacred into elements that could otherwise seem just every day. So in applying spiritual practices, we find that the lines can be blurred between those things spiritual and what is secular: Gratitude can happen when we're mowing the lawn; worship and grocery shopping are compatible; God can be pursued on the evening commute. Commonly observed spiritual practices include prayer, confession, meditation, and fasting.

The level of influence of spirituality of teachers in terms of spiritual needs is high. This means that spirituality of teachers in terms of spiritual needs is oftentimes manifested. This connotes that teachers need the following spiritually: the spiritual gifts in life; inspirational song, prayers, harmonious relationships with others; spiritual happiness and spiritual growth. Consequently, teachers believe that there is eternal life with God. This assumption is parallel with the study of various authors. Clinebell (1992) who stated that everybody must pay attention to these spiritual needs to feel whole and fulfilled, making spirituality central to human well-being. The author mentioned that all people need to experience regularly the healing and empowerment of love from others, self and ultimate source, God. Each human being needs to discover and develop their inner wisdom, creativity and love of their unique transpersonal/spiritual self. All people need a deepening awareness of oneness with other people and with natural world, the wonderful web of all living things. Besides, one author in ask.com defined spiritual needs as psychological demands that encourage other kinds of wellness through prayer and meditation. They relate to activities that provide mental health and a sense of positive sensation. It is tied to religion, faith and pastoral leadership depending on the beliefs and preferences of those seeking spiritual guidance.

**Level of Moral Values of Students:**

The level of moral values of students is high, derived from the responses which is high level. This connotes that the moral values of students are oftentimes manifested. This means that students are aware of their moral values such as unconditional love, hard work, honesty, respect, cooperation, compassion and forgiveness. The finding of moral values supports the claimed of Eccles & Wigfield (2009) and Stipek (2010) who averred that moral values are incentives for engaging in certain activities. People hold different kinds of values, and these different kinds of values sustain student motivation more or less effectively. For example, when students intrinsically value a skill, they personally enjoy performing that skill regardless of whether or not they are successful at it. Students holding such values are more likely to persist at challenging tasks than students who simply value successful performance (i.e., students who hold attainment values) or who only reflect on the negative aspects of performing the skill, such as anxiety and fear of failure. In addition, the highest indicator who got the highest mean score among the seven indicators of moral values is the unconditional love. All indicators of moral values have high ratings. The discussion per indicator of this variable is presented below.

The level of moral values of students in terms of unconditional love is very high. This means that students' unconditional love is oftentimes manifested. This connotes that students are concern to the people around them by showing love and care especially to the teachers. Students are sincere in their studies thru doing activities in school. Hence, Pool (2012) found out that unconditional love is caring about the happiness of another person without any thought for what we might get for ourselves. It's unconditional love when other people care about our happiness unconditionally.

The level of moral values of students in terms of hard work is high. This indicates that students' hard work is oftentimes manifested. This signifies that students strive hard to do their assignment on time to get higher grades. The respondents strongly believe that working hard is the only weapon to persuade study. The finding supports the claimed of one article entitled "The Importance of Hard Work in Success" by Life It UP that to achieve true success, everyone needs the strength of mind and body to struggle and work hard to reach the fullest potential. Everyone needs the right attitude, self-discipline and the ability to put goal before the own needs. If someone are really driven towards reaching success. There is, after all no substitute for hard work, and as Henry Ford says, "The harder you work, the luckier you get" – the more successful someone get. The good thing about working hard is, that for people who are driven towards their goal can

enjoy their hard work and consequently, the work does not seem unduly grueling to them. When someone begin to work hard towards achieving success, make sure to work smartly too. An intelligent working technique, along with relentless effort will go a long way in helping individual achieve the success that they always desired

The level of moral values of students in terms of honesty is high. The high level result of honesty reveals that students are oftentimes honest in answering an examination, always telling the truth even if it hurts their friend, returning things they found, and are true in giving advice to their classmates. This assumption is parallel with the study of various authors. In the study of Lipson (2009) who defined honesty as an important as a central pillar of one's character. It is a vital for his education. People cannot learn how to write if they simply download their papers from the internet. Students cannot learn calculus if they copy sits from the friend or computer. He added that academic honesty and integrity are old subjects to learn because honesty has always been central to teaching and learning, a binds students and faculty together in the university. Mercola (2014) said that honesty is often reported as one of the most desirable traits in a person. Yet, most people lie on a daily basis, from small "white" lies to more serious offenses. The perception of a moral code is what stopped people from cheating. When students are reminded on moral codes in connection with the tests, for instance reminding students of the schools' moral code prior to testing, no cheating occurred.

The level of moral values of students in terms of respect is high. This means that students' respect is oftentimes observed. This denotes that students are respectful to their parents by kissing the hands of their parents when they arrive home. They are courteous to all people around them. They respect also their friends' body and integrity in dating. This conjecture is parallel to the study of Switzer (2009). Stressed that the students commonly enter a course respecting the instructor and they want to be respected in return. Respect include being polite to all students in the tone you use in announcements, and the Syllabus, and calm and professional with individual student in postings and discussions, emails, and feedback in assignment and examination. If a student must be corrected in any way, it should be done in a private manner. Consequently, one of the most important things you can teach your child is respect. The best way to teach respect is to show respect. When a child experiences respect, they know what it feels like and begins to understand how important it is. The value of self-respect may be something we take for granted. We may discover how very important it is when our self-respect is threatened, or we lose it and have to work to regain it, or struggle to develop or maintain it in a very difficult environment. Some people find that finally being able to respect them is what matters most by kicking a disgusting habit, or defending something that they value. It is part of everyday wisdom that respect and self-respect are deeply connected. It is difficult, if not impossible to respect others if we don't respect ourselves and to respect ourselves if others don't respect us. Respect is an attitude. If children have respect for peers, authority, or themselves, it is almost possible for them to succeed, (NC Cooperative Extension, 2012)

The level of moral values of students in terms of cooperation is high. The high level result of cooperation makes students feel that they are helpful enough to do the tasks assigned to them. Thus, students participate in school and community activities especially in his/her own organization. They participate actively during class discussion and working together to preserve cleanliness inside the classroom all the times. Hence, the publication of NSW Public Schools displayed that Cooperation is defined as working together to achieve common goals, providing support to others, and engaging in peaceful resolution of conflict. In classrooms, evidence of this value includes: accepting class protocols for group work and working with others; working well with others outside immediate friendships; initiating problem solving, identify issues and possible solutions to help resolve conflict.

On the other hand, the other indicator of moral values of students described as high is no other than compassion which entails that students often assist other students and even their sisters and brothers in solving problems and answering their assignments as much as they can. The respondents strongly believe that their parents need their help oftentimes and therefor they should do the household chores.

This finding is in the consonance with the idea of Fessler (2011) that compassion is the human part of humanity. It is the unexpected but desperately needed mercy that holds mankind together. We are all at times the victims of circumstances, and even at times the sources of our own grief. We all make mistakes that sometimes put us in situations that teach us lessons, but allow us no chance of redemption. It is at times like these when a door opens and a merciful hand of compassion lifts us free of certain destruction.

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The moral value in terms of forgiveness as an indicator obtained high level of description. This implies that students are often ready to forgive and reconcile to someone who dismays them. The more they believe that forgiveness is the remedy to live a peaceful life, the less likely they encounter anxiety or problems in life. This statement is similar to the study of Cavanaugh (2008) who affirmed that forgiveness begins with grace, yet it comes to fruition only through a lot of hard and often painful work. Forgiveness begins the process to initiate healing, not just of the mind, heart and soul, but of the body, as well. There is an even greater need to reduce conflict and hostility and to promote understanding and respect within and among individual persons, communities, as well as, nations. In so many parts of the world there are generations of family bitterness that fester from one generation to the next, producing endless strife, conflicts and wars. Therefore, forgiveness produces emotional wellness.

**Level of the 21st Century Skills Development:**

The level of the 21st century skills development of students garners high level of description. This implies that the 21st century skill is oftentimes manifested by students. All of the indicators have different means scores but all of them labeled as high, This denotes that students are very good enough in their cognitive, affective and socio-cultural skills. Among the skills, affective and socio cultural skills got the highest mean. Although cognitive skills ranked third but still in high level the same as affective and socio-cultural skill. The high result of the level of the 21st century skills is indicative of the students' high regard towards the development of the three skill. Hence, However, Kang et al. (2010) and Kim & Yoon ( 2009) quoted in their study that the National and international research organizations have made efforts to identify newly emphasized skills and competencies for the 21st century. These skills have three domains such cognitive, affective and socio-cultural domain. The following are the discussion on the three indicators of this variable.

The indicator with high level is cognitive skills. The high level result is indicative of the students' high regards toward these skills. This means that students are usually making use of other sources of information than the textbook in answering assignments like in the internet or in the library. Consequently, it makes students to use data or information that is helpful in their studies, asking themselves whether they understood class content well by raising questions on ordinary thoughts and look for substitutes. Further, students provide solutions that no one else thought of and apply these to the real world. They think more on the solutions that deal with the problem calmly. The finding of the study is pronunciation of the claim of Sternberg (2006) who avowed that commonly recognized creativity-related cognitive skills include the ability to: identify problems generate ideas, often by thinking diver using fluency, flexibility, originality, and elaboration and solving problems. Just as important to the creative process are analytic and evaluative skills. However, most researchers also recognize that creative achievement requires a combination of cognitive skills, dispositions, and environmental factors, Plucker et al., (2010).

The level of the 21st century skills development of students in terms of affective skills is high. This means that affective skills are oftentimes developed by students. This denotes that students know their strengths and weaknesses with integrity in their lives. Often they have dreams and goals that they can clearly communicate to others. Consequently, it makes them believe to correct right away their mistakes. They try also their best to keep promises and take good care of the things they ensure. When they get lower grade, students try to know the causes since they are responsible as learners. They try their best to perform the role in a group learning situations and honest on their opinions. This assumption is parallel with the study of Andone et al.,(2009) who mentioned that affective skills includes self-accountability, self-conception, self-identity and self-value of each learner, which are considered critical factors for learning success in today's information society as the lifelong learning and educational opportunities using ICT increases.

The level of the 21st century skills development of students in terms of socio-cultural skills is high. This means that socio-cultural skills as an indicator of 21st century skills are oftentimes developed by the students. This denotes that students engage themselves in classroom activities and in extracurricular activities where they have the chance to meet people whom they can gain beliefs in sharing their feelings and might help them develop more their socio-cultural skills. Hence, Lev Vygotsky's theory state that children learn from their interactions with society and their culture and that, with help, they can learn even more. Likewise, students are nice to transferees from other school and accept individual uniqueness regardless of color and races. They work cooperatively in group learning situation as a leader or a member. This assumption is parallel to the study of various author who stated that socio-cultural skills addresses social membership, social receptivity, socialization ability, and social fulfilment to live in a diverse society, Glimps & Ford, (2008) ; Kennewell- & Morgan, (I2009).

**Significance on the Relationship between Levels of Influence of Spirituality of Teachers and 21st Century Skills Development**

The test of relationship between variables reveals that there is significant relationship between Levels of Influence of Spirituality of Teachers and 21st Century Skills Development. This implies that the teachers' spirituality is correlated with the 21st century skills development of students. This denotes that the spirituality of teachers has something to do with the development of students on the 21st century skills. The finding of this study is congruent to the study of Zohar & Schwartzer (2009) who revealed that teachers play a very big and important role in generating the 21st century skills development of students, for instance in the inventive skills that demands a high level of thinking. However, due to time constraints and curriculum practices higher levels of thinking are hard to be encouraged by teachers, except on their own initiative Based on these constraints, it is believed that the more mature in spiritual values is the teachers and more effective teaching techniques it can really help in the integration of 21st century skills using student-centered methods such as problem-based learning project based and other techniques that help students develop the skills to face the challenging era.

**Significance on the Relationship between Levels of Moral Values of Students and 21st Century Skills Development**

The test of relationship between variables reveals that there is significant relationship between Levels of Influence of moral values of students and 21st Century Skills Development. This implies that the students' moral values are correlated with the 21st century skills development. This denotes that the morals values of students associate to t he development of their 21st century skills. The finding of this study is parallel to the studies of Eccles & Wigfield (2006) and Stipek (2009) who declared that moral values are incentives for engaging in certain activities. People hold different kinds of values, and these different kinds of values sustain student motivation more or less effectively. For example, when students intrinsically value a skill, they personally enjoy performing that skill regardless of whether or not they are successful at it. Students holding such values are more likely to persist at challenging tasks than students who simply value successful performance or who only reflect on the positive aspects of developing the skills, such as critical, problem solving skills.

**Linear Regression Analysis of the Influence of Spirituality of Teachers and Moral Values of Students and the 21st Century Skills Development**

One of the important purposes of this study is the linear regression analysis determining which variables best predicts the 21st century skills development of students. The study states that spirituality of teachers and moral values of students have significant relationship to the 21st century skill development of students. This means that spirituality of teachers and moral values of students are the predictor to the 21st century skills development of students. Therefore, this study supports Thames and Thomason (2010) which states that spirituality is a guiding force. It offers a beliefs system that teaches how to have healthy relationship within the family unit and with others. It provides a sense of love and being loved. It can improve self-image as well as good personality. It offers a basis for better person specially in developing his values and his own skills.

**Linear Regression Analysis of the Influence of Spirituality of Teachers and the 21st Century Skills Development**

The linear regression analysis of the influence of spirituality of teachers and the 21st century skills development of students predicts that spirituality of teachers influences the 21st century skills development of students. The study states that spirituality of teachers has a significant relationship to the 21st century skills development of students. However, among the four indicators of spirituality of teachers, spiritual needs show no significant relationship to the 21st century skills development of students. The rest indicators have significant relationship to the three 21st century skills development of students. This asserts the article of Meehan (2009) who said that although spirituality is frequently expressed through religious faith and practices, it reflects the much deeper existential question of the human condition. It is indigenous to who we are as human beings. Moreover, spirituality can enhance teaching and learning. When teachers and learners draw upon their own spiritual depths and engage on a spiritual level, the experience transcends hoops and hurdles and becomes resonant with the mysteries of life and of the soul.

**Linear Regression Analysis of the Influence of Moral Values of Students and the 21ˢᵗ Century Skills**

The linear regression analysis determines that moral values of students have influenced their 21st century skills development. The study shows that the moral values of students have a significant relationship to the said skills. However, among the five indicators of moral values only two out of seven indicators, unconditional love and cooperation values have no significant relationship to the 21ˢᵗ century skills development of students. Thus, indicators, hard work, honesty, respect, compassion and forgiveness are the predictors of the 21ˢᵗ century skills development of students. This asserts the study of Yogachandra (2013) who expressed that as we enter the 21st century, character and good moral values must become an important part of social life during the periods of childhood and youth if we want to see improved changes to our world. Greater importance should be given to develop clear guidance to teachers, parents and communities to raise children in a nurturing and unambiguous environment. Moral education has been incorporated in many public and private schools in this country and around the world.

## 5. CONCLUSIONS

The analysis of the data collected for this study provided sufficient evidence to support the following conclusions. The level of spirituality of teachers in Region XI is high. The teachers in Region XI reach the high level of their self-awareness, spiritual beliefs, spiritual practices and spiritual needs as regard to their spirituality. The teachers' guide the students spiritually. The level of moral values of students in Region XI is likewise high. The students in Region XI have well taught by their teachers with regards to the top seven moral values such as unconditional love, hard work, honesty, respect, cooperation, compassion and forgiveness. Among them, the two indicators unconditional love and cooperation have no significant relationship to the 21ˢᵗ century skills development of students. The level of 21ˢᵗ century skills development of students is also high. Affective skills and socio-cultural skills got the highest means compared to cognitive skills, the factors affecting the 21ˢᵗ century skills. There is significant relationship between spirituality of teachers and 21ˢᵗ century skills development of students. The spirituality of teachers and moral values of students influence the motivation of teachers in Region XI.

## 6. RECOMMENDATIONS

Based on the findings and conclusions of the study the following recommendations are formulated for consideration. The high level of teachers' spirituality should be raised from high level to very high level. The school must provide spiritual symposium yearly for  spirituality is foundational to their teaching and that their spirituality shaped their professional practice in terms of guiding their moral behavior, providing purpose, helping them to be relational, motivating them to go the extra mile with students, and encouraging their acceptance of all students. Significant relationship of moral values of students towards the 21ˢᵗ century skills development recommends DepEd officials to formulate programs that remind teachers of teaching moral values in which the process of learning for a student is not magical. It is important that the student has sound base of strong moral values. It calls for much caution and observation from school authorities. Students are very sensitive. They fast copy their teachers. The teachers should always behave properly and set an example. The students look at them as their ideal. Parents must also teach their children moral values in the home through spending more hours with their children and take steps to ensure a supportive attitude towards teachers. Further, in order not to fail our current educational system and to meet the need of our children, it is recommended that teacher must master the skills themselves by securing high system and professional development for teachers have an integral role in the development of 21ˢᵗ century skills.  For further research, the researcher would recommend exploring the study of teachers' spirituality, moral values of students and 21ˢᵗ century skills development of students across a range of primary schools including private and integrated schools.

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