Parents' Perceptions of Extracurricular Sunday Services: Basis for a Home-School Spiritual Engagement Plan

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DOI: https://doi.org/10.68050/JAMS.2026.940

Received: 28 October 2026; Accepted: 02 November 2026; Published: 09 November 2026

ABSTRACT

This study determined the effectiveness of a Structured Reading Intervention Program on the reading ability of Key Stage 1 learners at Kalangyawon Elementary School during the School Year 2026–2027, as basis for the development of a Reading Support Plan. This study employed a One-Group Pretest-Posttest Design, a pre-experimental research design used to determine the effectiveness of an intervention by comparing the results obtained before and after its implementation. The results revealed that before the implementation of the Structured Reading Intervention Program, Grade 1 learners demonstrated the greatest reading difficulties, particularly in fluency and comprehension, while Grade 2 and Grade 3 learners showed relatively higher reading proficiency. The baseline results highlighted the need for differentiated reading support across grade levels and languages. After the intervention, learners demonstrated improved reading profiles, with fewer classified as low emerging readers and more progressing toward developing, transitioning, and grade-level proficiency. Improvements were also observed in reading comprehension and average words per minute across the assessed groups. Statistical analysis further revealed a significant difference between learners' reading profiles before and after the intervention, indicating meaningful improvement following its implementation. Overall, reading comprehension and fluency emerged as the primary areas of difficulty among Key Stage 1 learners, emphasizing the importance of sustained, structured, and differentiated reading interventions to strengthen foundational literacy skills and support learners' progression toward grade-level expectations.

Keywords: Structured Reading Intervention Program, Reading Ability, Key Stage 1 Learners, One-Group Pretest-Posttest Design, Kalangyawon Elementary School

1. INTRODUCTION

Extracurricular engagement comprising activities outside standard school hours, including religiously affiliated programs such as Sunday services plays a significant role in students' holistic development, moral socialization, and identity formation (Anselimus & Kisanga, 2024; Yu, 2022). Existing literature highlights that parental attitudes heavily influence student participation and social integration, where parental endorsement correlates with deeper involvement while concerns over time management and academic priorities can constrain engagement (Abdullahi, 2024; Anselimus & Kisanga, 2024; Zonne-Gätjens, 2022). Despite international and national recognition of these dynamics (Forradellas et al., 2021), an empirical gap remains within the local Philippine context, particularly regarding how parents in faith-centered private institutions in Cebu view Sunday services, their perceived benefits, and potential conflicts with academic expectations.

Addressing this gap is essential given the growing emphasis on holistic education, which requires a balanced dialogue among parents, educators, and administrators to integrate spiritual growth with academic learning (Yu, 2022; Zonne-Gätjens, 2022). Situated at Sibonga Christ-Centered Agape Academy Inc. (SCCAAI) in

Cagay, Sibonga, Cebu, this study adopts a qualitative, context-sensitive approach to explore parental expectations, concerns, and perceived benefits regarding extracurricular Sunday services. It specifically examines the impacts on students' moral and social development, the potential tensions or synergies with academic obligations, and the implications for school scheduling and family routines (Anselimus & Kisanga, 2024; Yu, 2022).

By placing parental perceptions at the center of inquiry, the study aims to bridge the gap between institutional policy ideals and home realities to strengthen home-school-church collaboration (Zonne-Gätjens, 2022). To operationalize these findings, the study proposes a structured "Home-School Spiritual and Engagement Plan" designed to align home, school, and religious involvement. This framework seeks to clarify expectations, optimize activity schedules, streamline communication channels, and foster a supportive environment that enhances both academic achievement and the overall well-being of students (Anselimus & Kisanga, 2024; Forradellas et al., 2021; Yu, 2022; Zonne-Gätjens, 2022).

2. RESEARCH METHODOLOGY

2.1. Research Design

Sibonga Christ-Centered Agape Academy Inc. is a private Christian school located in the town of Sibonga, Cebu. Established in early 20’s, the institution is committed to providing quality education rooted in Christian values.It is located at Cagay, Sibonga, Cebu. It can be accessed through motorcycle, four-wheeled vehicles. It can be reached at approximately 30 minutes from the town of Barili. The school offers a nurturing environment that fosters intellectual, spiritual, and emotional growth. By providing a balanced curriculum and a supportive learning environment, the academy aims to cultivate well-rounded individuals who are prepared to face the challenges of the 21st century.

2.2. Environment

The study was conducted at Cagay National High School, a public secondary school under the Department of Education (DepEd) in the rural municipality of Barili, Cebu, Philippines. Active in the Sugbusog Program, the school utilizes an approximate 20×30-meter agricultural plot to cultivate leafy vegetables for school feeding and community food projects in partnership with DepEd and the Department of Agriculture. Because local livelihoods center heavily on farming and vegetable production, the site provides a relevant setting to examine community awareness and perceptions regarding nitrate content in produce. The active involvement of students, teachers, parents, and residents makes Cagay National High School an ideal environment for assessing food safety practices and establishing a foundation for a targeted Food Safety Education Program.

2.3. Respondents

The respondents of the study were 80 junior high school learners from Cagay National High School, Cagay, Barili, Cebu, who participated in the investigation entitled “Relationship Between Infographic-Based Nutrition Awareness and BMI Status of Junior High School Learners” for School Year 2026–2027. The respondents were selected using stratified random sampling, wherein the learners were grouped according to their respective grade levels, and participants were randomly selected from each group to ensure representation across the junior high school population. This sampling method was appropriate because the study aimed to examine the learners’ infographic-based nutrition awareness and BMI status, including possible differences when grouped according to age, sex, and grade level. The selected learners provided the necessary information through a modified survey questionnaire, while their height and weight measurements were obtained to determine their BMI classifications using appropriate age- and sex-specific standards. Before data collection, the necessary permissions and parental consent and learner assent were secured to ensure that participation was voluntary and that the rights and welfare of the respondents were protected.

2.4. Instruments

The study utilized a researcher-made survey questionnaire designed to assess the demographic profile, perceptions, and level of support and involvement of parents regarding extracurricular Sunday services and school-initiated activities. The questionnaire was divided into four (4) parts. Part I: Demographic Profile of the Parents gathered the respondents' background information in terms of age, sex, and highest educational attainment. Part II: Parents' Perceptions on the Spiritual and Moral Benefits of Extracurricular Sunday Services measured the parents' agreement with statements concerning the spiritual and moral benefits of these services to learners. Part III: Parents' Perceptions on the Academic and Social Impacts of Extracurricular Sunday Services assessed how parents perceived the effects of weekend services on their children's academic performance and social development. Part IV: Parental Support and Involvement evaluated the extent to which parents participated in and supported school-initiated extracurricular religious and community activities.

2.5. Data Gathering Procedure

To obtain the necessary authorization for the conduct of the study, a formal request was submitted to the administration of Sibonga Christ-Centered Agape Academy Inc. Upon receiving approval, the researcher personally distributed the survey questionnaires to the parent-respondents. This procedure ensured proper completion of the instruments, provided opportunities for clarification, and facilitated the timely retrieval of responses. The questionnaires were distributed during scheduled school meetings, drop-off and pick-up periods, or through secured correspondence, depending on the availability of the respondents. The completed questionnaires were collected within one week. After the data collection, the responses were organized, tabulated, and analyzed to generate meaningful findings and conclusions. The results served as baseline data for the development of the proposed Home-School Spiritual Engagement Plan.

2.6. Statistical Treatment

To analyze and interpret the gathered data, several statistical tools were employed in this study. Frequencies and percentages were used to summarize and describe the demographic profile of the parent-respondents in terms of age, sex, and highest educational attainment. The weighted mean and standard deviation were calculated to determine the level of parents' perceptions regarding the spiritual and moral benefits, as well as the academic and social impacts, of extracurricular Sunday services, alongside their level of support and involvement in school-initiated activities. Lastly, the Spearman Rank-Order Correlation Coefficient, a nonparametric statistical tool, was utilized to evaluate significant relationships between these key variables. Specifically, it examined the relationships between perceptions of spiritual and moral benefits and academic and social impacts, between academic and social impacts and parental support and involvement, and between spiritual and moral benefits and parental support and involvement.

2.7. Scoring Procedure

To interpret the weighted means of the questionnaire items, a five-point Likert scale was used to measure the parents' perceptions and level of support and involvement. The following hypothetical mean ranges and corresponding descriptive ratings were established

Table 1: Perceived Level of Perceptions

Numerical Rating	Scale	Response Category	Adjectival Rating	Verbal Interpretation
5	4.20-4.99	Strongly Agree (SA)	Very High	Parents perceive the extracurricular Sunday services as extremely beneficial and influential across all spiritual, moral, academic, and social

				dimensions.
4	3.40-4.19	Agree (A)	High	Parents perceive the extracurricular Sunday services as generally beneficial and influential across most dimensions.
3	2.60-3.39	Neutral (N)	Moderate	Parents perceive the extracurricular Sunday services as moderately beneficial, showing limited impact on student growth.
2	1.80-2.59	Disagree (D)	Low	Parents perceive the extracurricular Sunday services as having minimal benefit or positive impact on students.
1	1.00-1.79	Strongly Disagree (SD)	Very Low	Parents perceive the extracurricular Sunday services as having no benefit or having adverse impacts on student development.

Table 2: Level of Parental Support and Involvement

Numerical Rating	Scale	Response Category	Adjectival Rating	Verbal Interpretation
5	4.20-4.99	Always (A)	Very High Support	Parents consistently exert discretionary effort, resources, and time to support and participate in extracurricular Sunday services.
4	3.40-4.19	Frequently (F)	High Support	Parents regularly provide resources, time, and encouragement for extracurricular Sunday services.
3	2.60-3.39	Sometimes (S)	Moderate Support	Parents occasionally support and engage in extracurricular Sunday services when schedules permit.
2	1.80-2.59	Seldom (R)	Low Support	Parents rarely provide direct resources, time, or participation for extracurricular Sunday services.
1	1.00-1.79	Never (N)	Very Low Support	Parents do not demonstrate support or involvement in school-initiated extracurricular Sunday activities.

3. RESULTS AND DISCUSSION

3.1 The Profile of the Parents

This section presents the demographic and family profiles of the parent-respondents in terms of age, sex, highest educational attainment, number of school-aged children enrolled at SCCAAI, and distance of residence from the church or school. These characteristics provide a background for understanding the respondents' perspectives on extracurricular Sunday services and their perceived contribution to their children's spiritual growth and moral development. The findings also serve as a basis for developing a Home-School Spiritual Engagement Plan that considers parents' diverse backgrounds, family responsibilities, and accessibility to Sunday services.

Table 3. Age Profile of the Respondents

Variable	Frequency	Percentage
25 years old and below	4	5.00
26–35 years old	26	32.50
36–45 years old	32	40.00
46–55 years old	6	7.50
56 years old and above	12	15.00
Total	80	100.00

Table 3 shows that among the 80 parent-respondents, the largest group was aged 36–45 years old, comprising 32 respondents or 40.0% of the total. This was followed by those aged 26–35 years old, with 26 respondents or 32.5%. Meanwhile, 12 respondents or 15.0% were aged 56 years old and above, while 6 respondents or 7.5% belonged to the 46–55 age group. The smallest group consisted of respondents aged 25 years old and below, with 4 respondents or 5.0%. These findings indicate that most respondents were within the 26–45 age range.

It implies that the respondents were predominantly adults who may be actively involved in their children's upbringing, education, and spiritual development. Their perceptions of extracurricular Sunday services may provide valuable insights into how these activities support children's spiritual growth and strengthen family participation in church-related programs. Thus, the proposed Home-School Spiritual Engagement Plan should consider the perspectives, needs, and availability of parents across different age groups to encourage meaningful collaboration between the home, school, and church.

This aligns with the study of Sitanggang (2023), which found that parents are the primary party responsible for their children's spiritual education but cannot do it without the church's help (Sitanggang, 2023). The parents here are mostly in their active child-rearing years (26–45), so the proposed Home-School Spiritual Engagement Plan should give them structured training and communication channels that support partnership between home, school and church.

Table 4. Sex Profile of the Respondent

Sex	Frequency	Percentage
Male	24	30.00
Female	56	70.00
Total	80	100.00

Table 4 shows the sex distribution of the 80 respondents involved. Of the respondents, 56 or 70.00% were female, while 24 or 30.00% were male. The data indicate that female respondents constituted the majority of the participants, exceeding the number of male respondents by 32.

It implies that female parents were more represented in the study and may provide substantial perspectives on extracurricular Sunday services and their role in supporting children's spiritual development. However, the perceptions gathered should reflect the responses of both male and female parents to ensure that the proposed Home-School Spiritual Engagement Plan considers diverse parental viewpoints.

This aligns with the study of Hawthorne et al. (2017), who found that mothers reported significantly greater use of religious and spiritual practices than fathers within parent pairs. This suggests that mothers may be more spiritually engaged, which could explain why female parents made up most of the respondents here (70.00%) (Hawthorne et al., 2017).

Table 5. Highest Educational Attainment of The Respondents

Highest Educational Attainment	Frequency	Percentage
Elementary Graduate	6	7.50
High School Graduate (Old Curriculum)	28	35.00
College Undergraduate/Level	8	10.00
College Graduate	30	37.50
Post-Graduate (Master's/Doctoral Units or Degree)	8	10.00
Total	80	100.00

Table 5 shows that among the 80 parent-respondents, the largest group consisted of college graduates, with 30 or 37.5%. This was followed by high school graduates under the old curriculum, with 28 or 35.0%. Meanwhile, 8 respondents or 10.0% had reached the college undergraduate level, and another 8 or 10.0% had pursued postgraduate studies. The smallest group consisted of elementary graduates, with 6 or 7.5% of the respondents.

It implies that most of the parent-respondents had attained at least a high school education, with a considerable proportion completing college degrees. Their educational backgrounds may influence how they understand, evaluate, and support extracurricular Sunday services and their children's spiritual development. These findings highlight the importance of developing a Home-School Spiritual Engagement Plan that uses clear communication, accessible spiritual activities, and meaningful opportunities for parental participation, regardless of educational attainment.

This aligns with the study of Marin and Bocoș (2017), who reviewed parental educational level among the factors that shape school–family cooperation. They concluded that joint school and family efforts are needed to strengthen the school–family partnership and parents' participation in school activities (Marin & Bocoș, 2017).

Table 6. Number of School-Aged Children Enrolled at SCCAAI

Number of School-Aged Children	Frequency	Percentage
1 child	25	31.30
2 children	32	40.00

3 or more children	23	28.70
Total	80	100.00

Table 6 shows the number of school-aged children enrolled at SCCAAI among the 80 parent-respondents. The largest group consisted of parents with two children, comprising 32 respondents or 40.0% of the total. Meanwhile, 25 respondents or 31.3% had one child enrolled, while 23 respondents or 28.7% had three or more children enrolled at the school.

It implies that a considerable proportion of the respondents had multiple school-aged children enrolled at SCCAAI. This suggests that parents may have varying family responsibilities and levels of involvement in their children's educational and spiritual activities. In developing the Home-School Spiritual Engagement Plan, the school should consider these differences by providing accessible, family-oriented Sunday services and flexible opportunities for parents and children to participate in spiritual activities together.

This aligns with the study of Shao et al., 2022, which found that the number of children moderated the link between parental involvement and parent satisfaction, so family size shapes how parents take part in their children's schooling. Although the number of children had little direct effect on involvement, the authors noted that more children reduce the resources available per child, which supports offering flexible, family-oriented spiritual engagement opportunities for households with multiple enrolled children.

Table 7. Distance of Residence from Church/School

Distance of Residence from Church/School	Frequency	Percentage
Within walking distance (less than 1 km)	12	15.00
1–5 km	12	15.00
More than 5 km	56	70.00
Total	80	100.00

Table 7 shows that the majority of the respondents, comprising 56 parents (70.0%), lived more than 5 kilometers from the church or school where the extracurricular Sunday services were conducted. Meanwhile, 12 respondents (15.0%) resided within walking distance of less than 1 kilometer, while another 12 respondents (15.0%) lived between 1 and 5 kilometers away. These findings indicate that most parents had to travel a considerable distance to reach the church or school, which could influence their participation in Sunday services and related spiritual activities.

It implies that distance may be a significant practical consideration in encouraging parental participation in extracurricular Sunday services. Parents living more than 5 kilometers away may experience transportation difficulties, additional travel expenses, or time constraints that could affect their regular attendance

This aligns with the study of Cepada and Grepon (2021), who found that although parents considered themselves involved in their children's education, many could not take part in school activities because of the distance from school and the need to work to meet basic needs (Cepada & Grepon, 2021). This supports the present finding that most parents live more than 5 kilometers from the church or school, so distance, travel costs, and time constraints may limit their participation in extracurricular Sunday services.

3.2. Level of Parents' Perceptions Regarding the Spiritual and Moral Benefits of Extracurricular Sunday Services

This section presents the parents' perceptions of extracurricular Sunday services in terms of their perceived contributions to their children's spiritual growth, moral development, and character formation. It examines how Sunday services may strengthen children's relationship with God, promote positive values, encourage spiritual discipline, and guide them in making responsible decisions in their daily lives.

Table 8. Level of Parents' Perceptions Regarding the Spiritual and Moral Benefits of Extracurricular Sunday Services

Statements	Weighted Mean	Standard Deviation	Verbal Interpretation
Sunday services help my child develop a deeper personal relationship with God.	4.9	0.3	Very High
Attending Sunday services reinforces strong moral values (e.g., honesty, respect, compassion) in my child.	4.9	0.3	Very High
Weekend church services teach my child the value of forgiveness.	4.9	0.3	Very High
Weekend church services teach my child empathy toward others.	4.95	0.22	Very High
Participation in Sunday activities guides my child in making ethically sound decisions in daily life.	4.95	0.22	Very High
Sunday service attendance strengthens my child's spiritual discipline, such as regular prayer and reflection.	4.9	0.3	Very High
The church environment provides my child with positive role models who practice good moral behavior.	4.95	0.22	Very High
Sunday service attendance helps shield my child from engaging in vices (e.g., substance use, gambling).	4.95	0.22	Very High
Sunday service attendance helps shield my child from negative societal pressures.	4.95	0.22	Very High
Weekend religious activities encourage my child to live out the faith-centered values taught at SCCAAI.	4.95	0.22	Very High
Attending Sunday services cultivates personal accountability in my child's daily actions.	4.95	0.22	Very High
Attending Sunday services fosters personal integrity in my child.	4.95	0.22	Very High
Sunday services provide an essential foundation for my child's character development.	4.95	0.22	Very High
Sunday services provide an essential foundation for my child's spiritual growth.	4.95	0.22	Very High
Overall Weighted Mean	4.94		Very High

Table 8 shows that parents expressed a very high perception of the contribution of extracurricular Sunday services to their children's spiritual and moral development, as reflected in the overall weighted mean of 4.94. The highest weighted means of 4.95 were observed in items concerning empathy, ethical decision-making, positive role models, protection from vices and negative societal pressures, practicing faith-centered values, accountability, integrity, character development, and spiritual growth. Meanwhile, the items on developing a personal relationship with God, reinforcing moral values, teaching forgiveness, and strengthening spiritual discipline obtained weighted means of 4.90. The relatively low standard deviations, ranging from 0.22 to 0.30, indicate that the responses were closely grouped around the high ratings. These findings suggest that parents consistently recognized Sunday services as valuable in nurturing their children's faith, values, and character.

It implies that extracurricular Sunday services serve as an important avenue for strengthening the partnership between home and school in promoting children's spiritual formation and moral development. The consistently high ratings indicate that parents value religious activities that reinforce Christian teachings, responsible behavior, compassion, and personal integrity. These findings support the development of a Home-School Spiritual Engagement Plan that integrates Sunday worship, values-based activities, family prayer, and collaborative participation between parents and the school community to sustain children's spiritual growth beyond formal religious gatherings.

This aligns with the study of Gale et al., 2023, which found that children who feel supported by a church community and take part in it deepen their spirituality and prosocial behavior. The same study found that parents' own religious behaviors and the home environment are the strongest influences on children's faith, which supports a Home-School Spiritual Engagement Plan that links Sunday worship with family practices (Gale et al., 2023).

3.3. Level of Parents' Perceptions Regarding the Academic and Social Impacts of Extracurricular Sunday Services

This section presents the parents' perceptions of extracurricular Sunday services in terms of their children's social interaction, community belongingness, communication skills, time management, academic engagement, friendship development, teamwork, confidence, and emotional stability. The findings provide insights into how participation in Sunday services may contribute to children's social and personal development while balancing their religious and academic responsibilities.

Table 9. The Level of Parents' Perceptions Regarding the Academic and Social Impacts of Extracurricular Sunday Services

Statements	Weighted Mean	Standard Deviation	Verbal Interpretation
Attending Sunday services helps my child learn how to interact respectfully with individuals from different age groups.	4.9	0.3	Very High
Participation in church-related activities promotes my child's integration into the community.	4.9	0.3	Very High
Participation in church-related activities increases my child's sense of personal belonging.	4.95	0.22	Very High
Sunday service attendance improves my child's social interaction skills during group activities.	4.95	0.22	Very High
Sunday service attendance improves my child's verbal communication skills.	4.9	0.3	Very High

Balancing Sunday service and school demands helps my child develop positive time-management habits.	4.89	0.32	Very High
The spiritual peace gained from Sunday services motivates my child to approach schoolwork with a positive attitude.	4.94	0.24	Very High
The schedule of Sunday services allows my child adequate time to complete school assignments.	4.84	0.37	Very High
The schedule of Sunday services allows my child adequate time for academic study.	4.95	0.22	Very High
Church fellowships allow my child to build strong, healthy friendships with peers who share similar values.	4.95	0.22	Very High
Sunday services provide collaborative opportunities (e.g., youth group tasks) that improve my child's teamwork skills.	4.95	0.22	Very High
Active participation in church programs builds my child’s confidence when speaking in public.	4.9	0.3	Very High
Active participation in church programs builds my child’s confidence when performing in public.	4.9	0.3	Very High
Regular attendance at Sunday services provides my child with emotional stability that supports their school focus.	4.95	0.22	Very High
Overall Weighted Mean	4.92		Very High

Table 9 shows that parents expressed a very high perception of the contributions of extracurricular Sunday services to their children's social, personal, and academic development, as reflected in the overall weighted mean of 4.92. The highest weighted means of 4.95 were recorded for personal belongingness, social interaction during group activities, academic study time, healthy friendships, teamwork, and emotional stability. Meanwhile, the item concerning adequate time to complete school assignments obtained the lowest weighted mean of 4.84, although it remained within the Very High category. The standard deviations ranged from 0.22 to 0.37, indicating relatively consistent responses among the parents. These results suggest that parents generally perceived Sunday services as beneficial to their children's social relationships, confidence, emotional well-being, and academic engagement.

It implies that extracurricular Sunday services may provide opportunities for children to develop interpersonal relationships, strengthen their sense of belonging, enhance teamwork, and cultivate confidence while reinforcing positive attitudes toward schoolwork. However, the comparatively lower rating for completing school assignments suggests the importance of ensuring that Sunday activities do not interfere with academic responsibilities. The proposed Home-School Spiritual Engagement Plan should therefore promote balanced scheduling, meaningful group activities, and coordinated support from parents, teachers, and church leaders to sustain children's spiritual, social, and academic development.

This aligns with the study of Horwitz (2021), whose review of 42 studies found that adolescents with stronger religious commitment earn better grades and are less truant, and that religion works through moral, social, and cultural mechanisms (Horwitz, 2021).

3.5. Level of Parental Support and Involvement in School-Initiated Extracurricular Religious and Community Activities

This section presents the parents' level of engagement in extracurricular Sunday services and other faith-centered activities at SCCAAI. It examines parental support through transportation, provision of resources, participation in religious programs, monitoring of children's involvement, communication with school and church personnel, financial assistance, home-based spiritual practices, volunteering, and community advocacy. The findings provide a basis for identifying parental engagement practices that can be strengthened through the proposed Home-School Spiritual Engagement Plan.

Table 10. The Level of Parental Support and Involvement in School-Initiated Extracurricular Religious and Community Activities

Statements	Weighted Mean	Standard Deviation	Verbal Interpretation
I provide transportation for my child to attend school-initiated Sunday services.	4.6	0.74	Very High
I provide necessary materials and resources for my child to attend school-initiated Sunday services.	4.75	0.54	Very High
I participate alongside my child in school-initiated religious programs.	4.65	0.66	Very High
I participate alongside my child in family-oriented church programs.	4.9	0.44	Very High
I block out Sunday schedules to ensure that family routines do not conflict with extracurricular religious obligations.	4.84	0.37	Very High
I follow up on my child's active participation in weekend church ministries.	4.49	0.6	Very High
I monitor my child's attendance in weekend church ministries.	4.79	0.52	Very High
I affirm the personal value of church engagement in discussions with my child.	4.79	0.52	Very High
I verbally encourage my child to attend weekend church activities.	4.84	0.49	Very High
I communicate with church leaders regarding our family's participation in weekend religious activities.	4.54	0.5	Very High
I communicate with SCCAAI educators regarding our family's participation in weekend religious activities.	4.34	0.65	Very High
I financially support my child's participation in community outreach programs (e.g., donation	4.94	0.24	Very High

drives, feeding programs).			
I financially support my child's participation in school-led religious activities (e.g., retreat fees, ministry costs).	4.89	0.32	Very High
I allocate designated prayer and reflection time at home to support my child's spiritual commitments.	4.89	0.32	Very High
I allocate designated home study time to support my child's academic review.	4.84	0.37	Very High
I volunteer during school-initiated community outreach programs.	4.39	0.67	Very High
I volunteer during school-initiated religious gatherings.	4.63	0.49	Very High
I express support for SCCAAI's faith-centered extracurricular initiatives during community interactions.	4.68	0.47	Very High
I encourage other parents in the community to enroll their children in SCCAAI's faith-centered extracurricular initiatives.	4.84	0.37	Very High
Overall Weighted Mean	4.72		Very High

Table 10 shows that parents demonstrated a very high level of engagement in extracurricular Sunday services and faith-centered activities, as reflected in the overall weighted mean of 4.72. The highest-rated practice was providing financial support for children's participation in community outreach programs, with a weighted mean of 4.94 and a standard deviation of 0.24. This was followed by participation in family-oriented church programs, with a mean of 4.90. Financial support for school-led religious activities and allocating time for prayer and reflection at home both obtained means of 4.89. Meanwhile, volunteering during school-initiated community outreach programs received the lowest mean of 4.39, followed by communicating with SCCAAI educators regarding family participation in religious activities, with a mean of 4.34. Despite these differences, all items were rated Very High, indicating that parents generally demonstrated strong support for their children's spiritual engagement.

It implies that parents play an important role in sustaining their children's participation in extracurricular Sunday services through financial assistance, family involvement, scheduling, encouragement, and spiritual practices at home. However, the relatively lower ratings for volunteering and communication with educators suggest opportunities to strengthen direct parental involvement and coordination between the home, school, and church. The proposed Home-School Spiritual Engagement Plan should therefore build on existing parental support while creating more accessible opportunities for volunteering, regular communication, and collaborative participation in religious and community activities.

This aligns with the study of Sitanggang (2023), which found that parents are the primary party responsible for children's spiritual education but cannot do this alone, and that church and parent partnerships work best when Sunday School teachers and parents build mutual respect and communication. This supports your finding of very high parental support at home alongside weaker communication with educators.

3.6. Significant Relationship Between Parents' Perceptions of The Spiritual and Moral Benefits and Their Support and The Involvement In Extracurricular Religious Activities

This section presents the significant relationship between the level of parents' perceptions regarding the spiritual and moral benefits of extracurricular Sunday services and the level of parental support and involvement in school-initiated extracurricular religious and community activities. Spearman's rank-order correlation was used to determine the strength and direction of the relationship between the two variables. The decision regarding the null hypothesis was based on a 0.05 level of significance.

Table 11. Significant Relationship Between Parents' Perceptions of the Spiritual and Moral Benefits and their Support and the Involvement in Extracurricular Religious Activities

Variable	Correlation Spearman (ρ)	P-value	Level of Significance	Decision	Interpretation
Parents' perceptions regarding the spiritual and moral benefits of extracurricular Sunday services (A) and parental support and involvement in school-initiated extracurricular religious and community activities (C)	0.214	0.053	0.05	Do not Reject the Null Hypothesis	Not Significant

Table 11 shows that there was a weak positive relationship between parents' perceptions regarding the spiritual and moral benefits of extracurricular Sunday services and their support and involvement in school-initiated extracurricular religious and community activities, as indicated by Spearman's rho of 0.214. However, the p-value of 0.053 was greater than the 0.05 level of significance. Therefore, the relationship was not statistically significant, and the null hypothesis was not rejected. This indicates that the observed positive association did not provide sufficient statistical evidence of a significant relationship between the two variables.

It implies that parents' perceptions of the spiritual and moral benefits of extracurricular Sunday services were not significantly associated with their level of support and involvement in school-initiated extracurricular religious and community activities. Other factors, such as family values, time availability, personal beliefs, and school-community relationships, may influence parental involvement; however, these factors would need to be examined in further research before drawing conclusions about their effects.

This aligns with the study of Jocson and Garcia (2021), who found that Filipino parents' spiritual beliefs and their engagement in religious activities related differently to parenting outcomes. They concluded that spirituality-related pathways need not involve engagement in religious activities, which supports the present finding that parents' perceived spiritual and moral benefits were not significantly tied to their involvement.

3.7. Significant Relationship Between the Level of Parents' Perceptions on The Academic and Social Impacts of Extracurricular Sunday Services and The Level Of Parental Support And Involvement

This section presents the significant relationship between the level of parents' perceptions regarding the academic and social impacts of extracurricular Sunday services and the level of parental support and involvement in school-initiated extracurricular religious and community activities. Spearman Rank-Order Correlation was used to determine the direction and strength of the relationship, while the p-value was used to determine its statistical significance at the 0.05 level of significance.

Table 12. Significant Relationship Between the Level of Parents' Perceptions on the Academic and Social Impacts of Extracurricular Sunday Services and the Level of Parental Support and Involvement

Variable	Correlation (Spearman)	P-value	Level of Significance	Decision	Interpretation
Parents' perceptions regarding the academic and social impacts of extracurricular Sunday services and parental support and involvement in school-initiated extracurricular religious and community activities	0.091	0.424	0.05	Do not Reject the Null Hypothesis	Not Significant

Table 12 shows that there was a very weak positive relationship between parents' perceptions regarding the academic and social impacts of extracurricular Sunday services and their support and involvement in school-initiated extracurricular religious and community activities, as indicated by the Spearman correlation coefficient of 0.091. However, the p-value of 0.424 was greater than the 0.05 level of significance. Therefore, the relationship was not statistically significant, and the null hypothesis was not rejected. This indicates that parents' perceptions of the academic and social impacts of extracurricular Sunday services were not significantly associated with their level of support and involvement in school-initiated extracurricular religious and community activities.

It implies that parents' perceptions of the academic and social impacts of extracurricular Sunday services may not be a primary factor associated with their support and involvement in school-initiated extracurricular religious and community activities. Other factors, such as family values, personal beliefs, time availability, community relationships, and school communication, may be worth examining in future studies to better understand parental participation. However, these factors were not directly tested in the present analysis.

This aligns with the study of Poncelet et al. (2023), who found that parents' beliefs and characteristics explained very little of the variance in school-based parental involvement. They suggested that other predictors, such as parents' role beliefs and available time and energy, should be examined.

3.8. Significant Difference in The Parents' Level of Perceptions and Level of Support When Grouped According to Their Profile

This section presents the analysis of significant differences in the level of parents' perceptions regarding the spiritual and moral benefits of extracurricular Sunday services, the level of parents' perceptions regarding the academic and social impacts of extracurricular Sunday services, and the level of parental support and involvement in school-initiated extracurricular religious and community activities when grouped according to their demographic profile variables.

Table 13. Significant Difference in the Parents' Level of Perceptions and Level of Support When Grouped According to their Profile

Variables	level of parents' perceptions regarding the spiritual and moral benefits of extracurricular Sunday services	level of parents' perceptions regarding the academic and social impacts of extracurricular Sunday services	level of parental support and involvement in school-initiated extracurricular religious and community activities
Age	0.484	0.050	0.000

Sex	0.052	0.059	0.355
Highest Educational Attainment	0.000	0.000	0.004
Number of School - Aged Children Enrolled at SCCAAI	0.044	0.027	0.156
Distance of Residence from Church/School	0.011	0.148	0.041

Table 13 shows the p-values resulting from the test of significant differences across the demographic profile variables at a .05 level of significance. For Highest Educational Attainment, statistically significant differences are observed across all three dimensions: spiritual and moral benefits (p = .000), academic and social impacts (p = .000), and parental support and involvement (p = .004), as all p-values fall below .05. For Number of School-Aged Children Enrolled at SCCAAI, significant differences exist in parents' perceptions regarding spiritual and moral benefits (p = .044) and academic and social impacts p = .027), while parental support and involvement shows no significant difference (p = .156). For Distance of Residence from Church/School, significant differences are found in spiritual and moral benefits (p = .011) and parental support and involvement (p = .041), but not in academic and social impacts p = .148). For Age, a significant difference is observed only in parental support and involvement (p = .000), whereas perceptions of spiritual and moral benefits (p = .484) and academic and social impacts (p = .050) show no significant differences. Lastly, Sex reveals no statistically significant differences across any of the three measures.

It implies that parents' educational attainment, geographic proximity, family size within the school, and age are key determinants that shape their perceptions and level of engagement in school-sponsored religious and community programs. Because educational background and proximity influence how families access, interpret, and participate in these activities, program outcomes vary along these demographic lines, whereas basic demographic traits like sex do not create meaningful divides in parental perceptions or involvement.

This aligns with the study of Yulianti et al. (2023), who found that parents showed higher involvement when mothers had higher levels of education, and that parents in urban schools were more involved than those in rural schools (Yulianti et al., 2023). Together, these findings support the idea that educational background and the school's location, which affects access, shape how parents take part in school-based programs (Yulianti et al., 2023).

4. CONCLUSION

Most of the participating junior high school students were teenage girls evenly distributed across all four grade levels, and while the majority maintained a healthy weight, existing cases of underweight and overweight learners show a continued need for nutrition education. Overall, the students showed a fair level of awareness by understanding basic healthy eating, but they still lacked a clear grasp of the health risks of high sugar, salt, and fat intake and required better skills to interpret visual charts and symbols. Crucially, students who were better at processing visual infographics demonstrated a noticeably stronger understanding of nutritional concepts, confirming that visual literacy directly supports dietary learning. Finally, while knowledge of nutrition principles varied significantly across age and grade levels, visual reading skills remained consistent across all students regardless of their age, sex, or grade level.

ACKNOWLEDGEMENT

The authors extend their sincere gratitude to the Public Schools District II Supervisor (PSDS) of Barili Cebu and the School Principal of Cagay National School for granting administrative approval and facilitating the research process. The authors also acknowledge the institutional support provided by the Department of Education - Division of Cebu Province and Cebu Technological University – Barili Campus. This research received no specific grant or external financial funding from public, commercial, or non-profit agencies, and

no study sponsors were involved in the study design, data collection, statistical analysis, interpretation, or manuscript preparation.

Competing interests

Authors have declared that no competing interests exist.

Authors' Contributions

Vicar R. Antiquina conceptualized the study, performed the statistical analysis, formulated the research protocol, and wrote the initial draft of the manuscript. Author Janeth L. Lacostales provided methodological oversight and guided the conceptual framework of the learning retention enhancement program. Authors Earl M. Alterado, Ruth N. Cedeño, Norinyl A. Malazarte, Katrin Mae L. Dantes, and Danilo L. Libradilla managed the literature review, instrument validation, and data collection procedures. All authors read and approved the final manuscript.

Ethical approval

The study observed strict ethical standards by securing administrative approval from Cagay National High School, parental consent, and voluntary student assent. Confidentiality and anonymity were strictly maintained in compliance with the Philippine Data Privacy Act of 2012 (RA 10173), with anthropometric measurements conducted discreetly to prevent weight stigmatization. Upholding scientific integrity, honesty, and objectivity, the researcher evaluated data using age- and sex-specific growth standards without overclaiming causality, ensuring the findings responsibly informed the proposed Enhanced Infographic-Based Nutrition Intervention Program.

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