



# American Journal of Education and Technology (AJET)

ISSN: 2832-9481 (ONLINE)

VOLUME 4 ISSUE 4 (2025)



PUBLISHED BY  
E-PALLI PUBLISHERS, DELAWARE, USA

## Does Moral Governance Shape Institutional Outcomes? Evidence from the Bangsamoro Basic Education in Muslim Mindanao

Elma L. Maliga<sup>1</sup>, Ernie C. Cerado<sup>2\*</sup>

### Article Information

**Received:** August 12, 2025

**Accepted:** September 15, 2025

**Published:** October 27, 2025

### Keywords

*Bangsamoro, Educational Administration, Institutional Outcome, Islamic Leadership, Moral Governance*

### ABSTRACT

This study posits that moral governance, anchored in Islamic ethical principles, is a key factor of institutional outcomes within the basic education sector of the Ministry of Basic, Higher, and Technical Education (MBHTE) in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). Basically, it investigated the extent to which educational leaders exemplify moral governance principles and tested its influence on institutional outcomes. Using a descriptive-correlational research design, data were gathered from 280 respondents, including school division superintendents, division supervisors and chiefs, school administrators, and teachers, through two sets of survey instruments. Descriptive statistics (mean, standard deviation) and inferential analyses (one-way ANOVA, Kruskal-Wallis H test, and multiple regression) were applied to treat the data. Results showed that moral governance was perceived to be highly evident, particularly in the domains of ethical decision-making, and compassion and service. Institutional outcomes were also rated high, with policy implementation emerging as the most prominent dimension. Multiple regression analysis indicated that all four moral governance dimensions significantly predicted institutional outcomes, implying their relevance in both administrative and instructional leadership contexts. While no statistically significant differences in moral governance were noted across schools divisions, the perceptual variance among respondent groups were apparent. On the contrary, institutional outcomes varied significantly across divisions which signifies context-specific governance dynamics. The study emphasizes that the integration of moral governance into educational leadership practices enhances stakeholder trust, supports organizational performance, and ensures policy alignment. These findings emphasize the transformative ability of values-based governance in pursuing an ethically and contextually grounded education system in BARMM.

### INTRODUCTION

In recent decades, discussion on governance has increasingly featured ethical leadership, social justice, and institutional power as pillars of sustainable peace and development. The United Nations' Sustainable Development Goal 16 (SDG 16), which upholds "peace, justice, and strong institutions," stresses the urgency for nations to encourage institutions rooted in transparency, accountability, and moral governance. Around the world, including in volatile and post-conflict regions, governments are implored not only to undertake structural reforms but also to promote ethical and participatory political cultures.

Across Asia, efforts to form strong and ethical institutions have met contrasting levels of success. Countries such as Malaysia and Indonesia have demonstrated how culturally embedded views of morality and governance can figure out public policy and institutional reforms. Within the ASEAN region, where mutual concerns on inclusive development and regional security thrive, there is a growing impression that moral governance is not simply a normative model but a strategic necessity, particularly in conflict-affected areas.

In the Philippine context, the government has adopted significant moves to localize SDG 16, notably through concerted efforts among national agencies, civil society,

and autonomous regions such as the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). The establishment of BARMM itself manifested a turning point in the country's quest of long-lasting peace in Mindanao. As an outcome of decades-long armed struggle and peace negotiations, BARMM represents a political experiment in moral governance defining itself as a government led by ethical principles and instituted on justice, transparency, and comprehensive service delivery (Yusof & Bagolong, 2023; Maboloc *et al.*, 2024).

Critical to BARMM's administrative thrust is its advocacy for "moral governance," which works toward reform not merely the political machinery but also the ethical compass of leadership and institutional behavior. This campaign is expressed through various educational, civic, and peacebuilding programs that seek to institutionalize integrity, participatory democracy, and fair service delivery (Berowa, 2023; Enriquez & Esteban, 2024). In theory, moral governance is likely to boost public trust and advance developmental outcomes. Nevertheless, empirical proof indicating the connection between this advocacy and real institutional outcomes such as better service delivery, enhanced civic participation, and impressive social cohesion remains insufficient.

While existing literature has provided important insights into the philosophy and desires behind BARMM's moral

<sup>1</sup> Ministry of Basic, Higher, and Technical Education, BARMM, Philippines

<sup>2</sup> Sultan Kudarat State University, Philippines

\* Corresponding author's e-mail: [erniecerado@sksu.edu.ph](mailto:erniecerado@sksu.edu.ph)

governance framework (Tagorda & Magno, 2023; Salasain, 2025), most studies have dedicated either on normative assertions or isolated case studies on peacebuilding and educational change (Sali & Marasigan, 2020; Kagawa, 2022). There exists an evident research gap regarding how the BARMM government's advocacy for moral governance transforms into institutional consequences that support the broader goals of SDG 16.

Addressing this gap is crucial not just for assessing the effectiveness of BARMM's governance approach but also for updating policy modifications and capacity-building initiatives in equally situated autonomous or post-conflict regions. By examining the link between BARMM's advocacy on moral governance and actual institutional outcomes, this study expects to contribute to a more evidence-based reasoning of how ethical leadership and participatory ideals can be institutionalized within the distinctive socio-political situation of Muslim Mindanao. Definitely, this study sought to meet these objectives: 1) determine the extent of moral governance in terms of ethical decision-making, transparency and accountability, justice, and compassion and service, as practiced by basic education leaders in the BARMM; 2) describe the institutional outcomes through stakeholder trust, organizational performance, and policy implementation; and 3) link the moral governance practices with the institutional outcomes.

## LITERATURE REVIEW

Moral governance has increasingly become a significant framework for political leadership and institutional reform in the Philippines, particularly within the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). It is a paradigm rooted in ethical leadership, integrity, justice, accountability, and the common good values that proliferate deeply in regions historically marked by conflict and marginalization (BARMM Official Website, 2025). This literature review delves into contemporary discourses and recent empirical studies on moral governance, with a particular focus on how this concept is applied and challenged in the Philippine and BARMM contexts.

At the national level, scholars have long noted governance issues rooted in institutionalized corruption and weak accountability. Bayod (2020) observed the moral shortages across public institutions, appealing for a more value-centric approach to leadership. More recent outlooks advocate a change from transactional governance models to moral leadership that prioritizes public trust, transparency, and ethical decision-making (Manzano, 2025). These ideals are particularly crucial in post-conflict settings where public trust in government must be rebuilt through tangible, ethical practices.

In BARMM, moral governance is more than a theoretical construct but an official guiding principle embraced by the Bangsamoro Transition Authority (BTA) under the leadership of the Moro Islamic Liberation Front (MILF). Yusof and Bagolong (2023) explain moral governance in

BARMM as a culturally implanted and faith-based system that emphasizes justice (*'adl*), trust (*amana*), and the public good (*maslahah*). These principles are influenced by Islamic moral philosophy and are being incorporated into governance, particularly in service delivery and public administration. However, they caution that despite its normative clarity, the actual administration of moral governance faces bureaucratic inertia, lack of qualified personnel, and uneven policy implementation.

Comparable insights are observed in leadership studies outside BARMM. Salip and Quines (2023), for instance, feature that authentic leadership in schools is rooted in moral reasoning and significantly enriches organizational climate through emotional intelligence. Their findings imply that moral leadership not only improves institutional trust but also creates a culture of ethical responsibility; this validates practically with the moral governance agenda in BARMM. Also, Ricaplaza and Quines (2022) stress that the work ethics of school heads facilitate the relationship between authentic leadership and teacher task performance, indicating how moral accountability is an indispensable driver of institutional outcomes. These studies present a meaningful parallel: whether in schools or in BARMM governance, moral leadership develops credibility and supports organizational systems.

With this, Maboloc *et al.* (2024) suggest an ethical development framework for the region, underscoring that moral governance have to address structural issues such as socio-economic injustice, gender representation, and inclusive decision-making. The authors point out the role of education and civic empowerment in intensifying moral consciousness among the citizenry and future public servants. They argue that the presence of women and youth in governance is critical to achieving an inclusive moral government.

Berowa (2022; 2023) helps significantly to the debate by placing education, especially peace and civic education, as a strategic pillar of moral governance. His studies assert that education in BARMM should go beyond technical instruction to set in values of justice, dignity, and responsible citizenship. He further cites that moral governance is facilitated by participatory mechanisms that involve the youth in democratic processes, thereby strengthening ethical leadership from the grassroots.

Leadership compatibility also becomes a key focus. Dimaro (2023) compares Islamic and Western leadership principles in BARMM and observes areas of convergence, particularly in servant leadership and accountability. However, the region's legal-moral philosophy, "what is legal is moral and what is moral is legal," entails judicious institutionalization to ensure that moral principles do not outweigh pluralistic governance norms, mainly in a multi-faith, multi-ethnic landscape.

The implications of moral governance for work-life integration and human development are also apparent in the study of Lampaco *et al.* (2024), who scrutinize how school supervisors under the Ministry of Basic, Higher, and Technical Education (MBHTE) employ

moral governance principles in dealing with professional and personal responsibilities. Their findings indicate that moral leadership not only shapes public service but also impacts personal integrity and relational dynamics within government institutions.

Civic attitudes and political identity also contextualize moral governance. Moner *et al.* (2024) find that stakeholders in BARMM generally support the Organic Law for the region, admitting it as an embodiment of their long-standing struggle for just and moral leadership. Biwang (2023) and Khamis (2022) stress the relevance of cultural and religious identity in shaping moral governance. For them, the transition to autonomy is not merely administrative it is deeply tied to a moral reawakening grounded in Bangsamoro identity and self-determination.

Despite these developments, scholars point to persistent gaps. The absence of measurable indicators for moral governance, limited civic education outreach, and political transitions pose serious challenges (Yusof & Bagolong, 2023; Maboloc *et al.*, 2024). Furthermore, Berowa (2023) highlights that governance frameworks in BARMM often remain silent on the structured participation of youth, despite rhetorical commitments to inclusion and empowerment.

The current literature clarifies that moral governance in the Philippines, particularly in BARMM, is both a normative goal and an ongoing institutional experiment. While it proposes an encouraging track toward restoring trust and transforming leadership, its implementation is filled with systemic, cultural, and educational challenges. Future research should direct on developing assessment tools for moral governance performance, stimulating inclusive participation across all sectors, and infusing civic ethics in the educational curriculum. Only through these bold and definite efforts can moral governance can evolve from mere expression into reality.

## METHODS AND MATERIALS

This section outlines the procedures and methods used to examine the relationship between the level of moral governance practices among education leaders and institutional outcomes in the basic education sector of BARMM.

### Research Design

The study employed a quantitative-correlational research design to determine how adherence to moral governance principles influenced educational outcomes among MBHTE Basic Education leaders in BARMM. Aligned with Creswell (2014) and Fraenkel and Wallen (2019), the research integrated descriptive, comparative, and correlational approaches.

Descriptive analysis considered the extent of moral governance practices; comparative analysis examined differences across divisions and respondent categories (supervisors, administrators, and teachers); and correlational analysis explored the relationship between

moral governance practices and institutional outcomes, adhering to the suggestions of Creswell and Creswell (2018).

### Research Locale

The study was undertaken in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), focusing on 6 Schools Division Offices (SDOs) under the MBHTE. These areas included: Cotabato City, Lanao del Sur I, Lanao del Sur II, Maguindanao del Norte, Maguindanao del Sur, and Marawi City. Data were gathered from key schools in each division to make sure the comprehensive representation.

### Respondents of the Study

Respondents included 6 Schools Division Superintendents, and a total of 274 Division Learning Area Supervisors, Planning Officers, Curriculum and Instruction Division Chiefs, School-Based Management Chiefs, Division Planning Officers, School Administrators, and Teachers. Teachers with at least three years of experience were chosen to ensure informed responses. These stakeholders were chosen due to their direct involvement in leadership, instruction, and policy execution.

### Sampling Techniques

The study utilized a combination of probability and non-probability sampling modes. Complete enumeration was applied to division-level officials, while purposive sampling identified 12 school administrators managing the largest elementary and secondary schools per division. Teachers were selected via random sampling, limited to those with a minimum of three years in service. Sample size was computed using a 95% confidence level, 5% margin of error, and 50% population proportion (Calculator.net, n.d.).

### Data Gathering Instruments

Two researcher-made survey questionnaires were used to gather the data necessary for this study. The first instrument measured moral governance practices in four dimensions, namely: (1) Ethical Decision-Making (Akhlaq), (2) Transparency and Accountability (Mas'uliyah), (3) Justice (Al-'Adl wal-Ihsan), and (4) Compassion and Service (Rahmah). The second tool evaluated institutional outcomes in terms of (1) Stakeholder Trust (Amanah), (2) Organizational Performance (Ibadah), and (3) Policy Implementation (Mas'laha). Both instruments utilized a 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5).

To establish validity, these instruments underwent content validation by six experts in the fields of education and governance. Following Yusoff's (2019) framework in ABC of Content Validation and Content Validity Index Calculation, the Item-Level Content Validity Index (I-CVI) and Scale-Level Content Validity Index (S-CVI) were computed. Results revealed that all I-CVI and S-CVI values were equal to 0.83 or higher for the 2 instruments,

exceeding the recommended minimum threshold which indicates that the items and each instrument were considered valid and appropriate representations of the intended constructs.

A pilot test was then administered to truly refine these instruments and fix their individual internal consistencies. Using Cronbach's alpha reliability analysis, the results showed that all item-total correlations and the overall reliability coefficients of the first and second tools were 0.70 and above, meeting the generally accepted standard for reliability in social science and educational research (Taber, 2018). These indices prove that the instruments were not only valid but reliable and consistent as well in measuring moral governance practices and institutional outcomes.

### Data Analysis

The collected data were organized and analyzed using descriptive and inferential statistics. Means and standard deviations addressed levels of moral governance and institutional outcomes. Multiple regression analysis tested the predictive ability of adherence to the various principles of moral governance towards institutional outcomes. In addition, one-way ANOVA was performed to identify group differences across divisions and respondent types. Significant results were further examined through post hoc tests (Tukey's HSD). Besides, the alpha level of .05 was set in all hypothesis testing.

### Ethical Considerations

This study was carried out in accordance with the ethical standards for human subject, as required under the Data Privacy Act of 2012 (Republic Act 10173) and guided by internationally accepted ethical principles. Before data collection, would-be respondents were provided with a clear orientation as regards the study's objectives, procedures, possible risks, and expected benefits. Informed consent was obtained voluntarily, with assurances that participation was completely optional and that participants reserved the right to decline or withdraw at any point of the research without penalty.

To protect the rights and welfare of the respondents, the principles of respect for persons, beneficence, and justice (Belmont Report, 1979) were firmly observed. Respect for persons was espoused by acknowledging participants' autonomy and preserving their privacy through the use of coded identifiers rather than personal names. Beneficence was upheld by reducing risks and guaranteeing that the data-gathering processes did not cause psychological or social injury. Justice was shown in the fair treatment of all participants, ensuring that no group was unduly burdened from the benefits of the study.

Also, confidentiality was protected by securing all collected data in password-protected files accessible only to the researchers. Hard copies were kept in safe storage. No personally detectable information was divulged in the reporting of findings. Besides, adherence to university research protocols and ethical clearance procedures

made sure that the study satisfied the conditions of both national and international standards of academic integrity (Babbie, 2021; Creswell & Creswell, 2018).

## RESULTS AND DISCUSSION

Table 1 reflects the extent of moral governance as practiced by basic education leaders in the BARMM across 4 principles.

**Table 1:** Level of Moral Governance of Basic Education Leaders in BARMM

Principles	Mean	SD
Ethical Decision-making (Akhlaq)	4.30	0.43
Transparency and Accountability (Mas'uliyah)	4.19	0.53
Justice (Adlwa Ihsan)	4.20	0.52
Compassion and Service (Rahmah)	4.28	0.56
Overall Mean	4.24	0.41

*Note.*  $n=280$ . Scale used: 4.20-5.00 (Very Evident), 3.40-4.19 (Evident), 2.60-3.39 (Fairly Evident), 1.80-2.59 (Less Evident), 1.00-1.79 (Not Evident)

The practice of moral governance in the educational leadership landscape of BARMM reveals the harmony between institutional decisions and actions with Islamic ethical standards and universal moral values. Rooted on the principles of Akhlaq in Leadership, Mas'uliyah, Al-'Adl wal-Ihsan, and Rahmah, moral governance among basic education leaders was rated as very evident ( $M = 4.24$ ,  $SD = 0.45$ ). This finding means that leaders consistently apply moral and ethical standards in decision-making, institutional management, and stakeholder engagement, thereby embedding values-based governance in the daily operations of schools.

To begin with, ethical decision-making surfaced as one of the strongest aspects, with a very evident rating ( $M = 4.30$ ,  $SD = 0.43$ ). Leaders showed moral reasoning by integrating Islamic principles into institutional decision-making. Practices such as making Dua before responding to school concerns and rejecting bribery and nepotism in adherence to Qur'anic doctrines manifest a spiritually grounded leadership approach. The balance between ethical integrity and social responsibility was evident, particularly when prioritizing programs and guiding institutional development. These findings assert that school leaders consciously align their administrative choices with Islamic virtues of kindness, fairness, and the pursuit of the common good.

In a similar manner, transparency and accountability were detected to be evident ( $M = 4.19$ ,  $SD = 0.53$ ). Leaders exhibited responsibility in resource management and personnel accountability, mainly in adhering to legal and moral standards. Slightly lower ratings in areas such as financial transparency and communication processes show opportunities for strengthening consistency. However, initiatives such as fostering benevolence (Ihsan), carrying out Islamic symposia on anti-bullying,

and nurturing a supportive school culture demonstrate leaders' active efforts to nurture an ethical climate in education.

Similarly important, justice also got a very evident rating ( $M = 4.20$ ,  $SD = 0.52$ ), which means leaders' commitment to fairness, equality, and inclusivity. Data reflected that school leaders uphold human rights, make sure gender inclusivity, and decide conflicts based on Islamic law. They despise gossip, promote equitable opportunities regardless of religion or ethnicity, and use evaluation mechanisms to assess both strengths and weaknesses fairly. These practices collectively enrich an institutional culture of equity and accountability.

Furthermore, compassion and service appeared as another strong dimension of moral governance ( $M = 4.28$ ,  $SD = 0.58$ ). Leaders revealed empathy and inclusivity by sustaining mental health programs, addressing the needs of indigenous peoples and learners with disabilities, and keeping religious practices. Their collaboration with local government units to bolster institutional capacity and prioritization of public welfare over minority interests illustrate a service-oriented leadership rooted in Iba'dah (worship). The promotion of moral values and faith formation among students and personnel further emphasizes leadership that is deeply founded in mercy and humanity.

Taken together, these high ratings across all dimensions explain that moral governance in BARMM schools is framed within an integrated ethical paradigm that standardizes Islamic principles with responsive educational leadership. The relatively low variability in responses ( $SD = 0.41$ ) features the reliable application of these principles across schools and divisions. Such consistency upholds that spiritual guidance, justice, service, and accountability are not just motivated but are operationalized in daily leadership practice.

The findings validate previous works that contextualize moral governance in BARMM as both a philosophical commitment and a socio-political imperative. Yusof and Bagolong (2023) claim that moral governance represents a paradigm shift envisioned to rise above the region's history of political malpractice, providing the moral foundation for ethical leadership. Likewise, Dimaro (2023) stresses that leadership in BARMM is equated as amanah (sacred trust), necessitating integrity, accountability, and justice. This cultural-religious orientation expounds why ethical decision-making and compassion emerged as the strongest indicators in the present study.

Along this, Lampaco *et al.* (2024) noted that supervisors in MBHTE-BARMM promote work ethics, professional collaboration, and value-driven planning practices consistent with the moral governance framework and essential for cultivating trust in fragile communities. Likewise, Isa *et al.* (2024) noted that moral governance is facilitated through administrative empowerment, particularly by allowing school heads greater authority in decision-making, thus encouraging accountability and alertness. On a broader scale, Maboloc *et al.* (2024) argued that BARMM's moral governance blueprint broadens

personal ethics, encompassing structural and policy-level reforms that standardize justice, inclusiveness, and service delivery.

Finally, as Khamis (2022) pointed out, BARMM's educational agenda cannot be separated from its autonomy movement and struggle for socio-political identity. Therefore, moral governance among school leaders not simply guarantees ethical administration but also signifies the region's collective goal to restore legitimacy and reframe governance on the essentials of integrity, justice, and service.

Table 2 displays the institutional outcomes in basic education in the BARMM measured in terms of stakeholder trust, organizational performance, and policy implementation.

The primary result of the assessment divulged a high level

**Table 2:** Level of Institutional Outcomes in MBHTE's Basic Education

Dimensions	Mean	SD
Stakeholder Trust (Amanah)	4.09	0.49
Organizational Performance (Ibadah)	4.16	0.48
Policy Implementation (Mas'laha)	4.21	0.46
Overall Mean	4.15	0.44

*Note.*  $n=280$ . Scale used: 4.20-5.00 (Very High), 3.40-4.19 (High), 2.60-3.39 (Moderate), 1.80-2.59 (Low), 1.00-1.79 (Very Low)

of institutional outcomes as a result of moral governance in BARMM's basic education sector ( $M = 4.15$ ,  $SD = 0.44$ ). This finding indicates that stakeholders, leadership practices, and policy implementation processes commonly operate within a framework of ethical, accountable, and spiritually-centered governance. Moreover, the high rating reflects the sector's strong allegiance to values attached to Islamic principles, particularly in matching institutional processes with the aims of stakeholder engagement, performance excellence, and ethical policy enforcement. This general finding is held by three dimensions, each assisting uniquely to the perceived institutional strength. Policy Implementation (Mas'laha) achieved the highest level of outcomes ( $M = 4.21$ ,  $SD = 0.50$ ), showing the leaders' dedication to ethically driven policies. This commitment is apparent in the proactive conduct of orientations and consultations, the alignment of recovery interventions with long-term development plans, and the constant communication of policy modifications. Moreover, the integration of moral principles into the school's operational climate and the systematic integration of stakeholders in policy monitoring manifests an institutionalized culture of fairness, inclusivity, and collective welfare. Nevertheless, areas for improvement remain, mainly in strengthening stakeholder participation in feedback practices to ensure that policy changes are designed by broad-based insights.

Closely related to policy implementation is Organizational Performance (Iba'dah), which also produced high outcomes ( $M = 4.16$ ,  $SD = 0.48$ ). The results confirm

that institutional performance is driven by the principle of worshipful service, where professionalism is directed by moral and spiritual values. Such assurance is obvious in the integration of ethics into instructional supervision, performance evaluation, and resource use. The institution's emphasis on employee well-being and work-life balance also implies that organizational performance outdoes task execution, entrenching a spiritual dimension into leadership and management. Yet, indicators linked to resisting corruption and nurturing moral leadership denote the need to extend the practice of Iba'dah in administrative decision-making, ensuring that performance is often associated with integrity and ethical standards.

Completing these results, Stakeholder Trust (Amanah), although rated slightly lower (M = 4.09, SD = 0.49), shows the relational foundation of moral governance. Trust was proven through stakeholder satisfaction and loyalty, displayed in participation in Brigada Eskwela, resource mobilization, and recognition of institutional achievements. Tangible measures such as transparency boards and communication platforms also reinforced accountability and openness. Conversely, the relatively limited engagement of stakeholders in planning, budgeting, and decision-making implies an area for growth. While trust is already well instituted, it could be further supported by assisting stakeholders to assume more strategic and decision-oriented roles in governance. Concisely, the high institutional outcomes offer strong proof that moral governance in MBHTE's basic education institutions is dynamically operationalized. This institutional strength suggests the Ministry's enduring efforts to deliver balanced, inclusive, and quality education in line with the Bangsamoro Education Code and the larger desires of the Bangsamoro people. These findings verifies those of Umpara *et al.* (2024), who found that successful policy implementation in BARMM is dependent on the concerted governance, effective communication, and extensive stakeholder participation. Equally, Hasim *et al.* (2022) cited that administrative capacity and strategic leadership are essential to sustaining organizational effectiveness, which looks consistent with the current high ratings for policy implementation, performance, and trust.

More contextual evidence supports this interpretation. Ahmad (2017) stated that institutional reforms, such as those advocated by MBHTE, prosper when stakeholder perspectives are incorporated and performance-based structures are created. In a similar vein, Hairal-Ismael and Jawali (2024) cited that transparency, trust-building mechanisms, and responsiveness to community needs are indispensable for achieving positive educational outcomes like in complex regions like BARMM.

Table 3 reports the multiple regression analysis that tested the predictive relationship between moral governance indicators and institutional outcomes. The model yielded an R<sup>2</sup> of 0.579, which means that approximately 57.9% of the variance in institutional outcomes can be explained

**Table 3:** The Results of Multiple Regression Analysis between Moral Governance and Institutional Outcomes

Predictors	Estimate (β)	SE	t	p
Intercept	0.67	0.19	3.59	< .001
Ethical Decision-making	0.21	0.05	3.92	< .001
Transparency and Accountability	0.24	0.04	5.73	< .001
Justice	0.13	0.04	3.11	0.002
Compassion and Service	0.24	0.04	6.12	< .001

Note. R<sup>2</sup>=0.579, F(4, 275)=94.4, p<.001

\*p<.05.

by the combined influence of the four predictors: ethical decision-making, transparency and accountability, justice, and compassion and service. The overall regression model is statistically significant, F(4, 275) = 94.4, p < .001, indicative that moral governance dimensions collectively serve as strong predictors of institutional outcomes.

Moreover, each predictor variable shows a statistically significant positive relationship with institutional outcomes, as indicated by the p-values all being below 0.05. Notably, compassion and service (β = 0.24, t = 6.12, p < .001) and transparency and accountability (β = 0.24, t = 5.73, p < .001) manifest the strongest standardized effects, indicating that institutions that promote compassion and uphold accountability are more likely to realize favorable outcomes. Likewise, ethical decision-making (β = 0.21, t = 3.92, p < .001) and justice (β = 0.13, t = 3.11, p = .002) significantly contribute to the enhancement of institutional performance, although to a slightly lesser degree.

The regression equation based on the unstandardized coefficients is as follows:

$$\hat{Y} = 0.67 + 0.21X_1 + 0.24X_2 + 0.13X_3 + 0.24X_4$$

Where,

$\hat{Y}$  = Predicted institutional outcomes

X<sub>1</sub> = Ethical decision-making

X<sub>2</sub> = Transparency and accountability

X<sub>3</sub> = Justice

X<sub>4</sub> = Compassion and service

To apply this model, let us assume a hypothetical institution (i.e. a schools division or a school) with the following mean ratings (on a standardized scale) for the dimensions of moral governance:

Ethical decision-making (X<sub>1</sub>) = 3.5

Transparency and accountability (X<sub>2</sub>) = 4.0

Justice (X<sub>3</sub>) = 3.2

Compassion and service (X<sub>4</sub>) = 4.1

Substituting these given values into the regression equation:

$$\hat{Y} = 0.67 + (0.21 \times 3.5) + (0.24 \times 4.0) + (0.13 \times 3.2) + (0.24 \times 4.1)$$

$$\hat{Y} = 0.67 + 0.735 + 0.96 + 0.416 + 0.984$$

$$\hat{Y} = 3.765$$

Obviously, the predicted institutional outcome score is 3.765, indicating a relatively high institutional

performance, which aligns with strong practices in moral governance.

In view of the foregoing result, the value of compassion and service in determining institutional outcomes supports the claim of Lampaco *et al.* (2024), who pointed out that supervisors' capacity for empathy, time management, and care-driven leadership amplifies job satisfaction and overall performance. This is very crucial in BARMM, where schools confront systemic stressors and entail leadership grounded in service. Correspondingly, Dimaro (2023) noted that Islamic moral leadership that is directed on service to the ummah and communal welfare was strongly related with improved organizational performance in the region.

In addition, transparency and accountability also significantly predicted institutional outcomes, which validates the findings of Yusof and Bagolong (2023). They upheld that institutional trust in BARMM is largely reinstated through visible and verifiable actions of moral governance, which fight out corruption and policy ineptitude. Consistent with these claims, Isa *et al.* (2024) stressed that responsible leadership practices among school heads are indispensable in transforming administrative empowerment into better educational results.

The significance of ethical decision-making in this study sustains the claim of Paglala *et al.* (2023) that strategic planning and values-based leadership strongly link with effective governance. In the context of BARMM's culturally sensitive education system, decisions that support both Islamic ethics and participatory principles boost legitimacy and stakeholder engagement. Likewise, Pelaez and Amilhamja (2024) stated that ethical leadership in Muslim organizations raises an internal culture of trust, causing performance stability even amid resource constraints.

While justice yielded the smallest coefficient among the predictors ( $\beta = 0.13, p = .002$ ), it remained a significant factor. Its role is essential in contexts such as BARMM, where historical gripes and structural disparities must be attended to safeguard educational inclusivity. The study of Hasim *et al.* (2022) noted that equitable resource

allocation and the enforcement of just policies advance not only performance outcomes but also student morale and engagement in Muslim-majority schools.

The overall inference is also averred by Baylon *et al.* (n.d.), who pointed out that while school-based management structures contribute to performance; it is the interplay of multiple governance elements including moral dimensions that influence transformative outcomes. Moreover, Sinsay-Villanueva *et al.* (2025) declared that quality assurance in education count on leadership's ability to institutionalize values like integrity, service, and transparency.

The present findings denote that institutional outcomes in BARMM's basic education system can be meaningfully improved by sustaining moral governance, principally through the nurturing of empathetic leadership and transparent administrative systems. These results entail a desire for professional development programs that integrate ethical and faith-based governance principles with modern school management approaches. Given the predictive power of these moral constructs, MBHTE and other educational authorities in BARMM would gain from embedding these values into leadership standards, evaluation frameworks, and capacity-building initiatives. Strengthening moral governance is not only a cultural necessity in the Bangsamoro context but also an empirical lane to securing stakeholder trust, effective organizational performance, and effective policy implementation.

#### Comparison of Moral Governance Practices according to Schools Division

Table 4 provides the results of a one-way analysis of variance (ANOVA) performed to test whether the level of moral governance practices significantly differs across the six Schools Divisions within the BARMM. The schools divisions included in the analysis are Cotabato City, Lanao del Sur I, Lanao del Sur II, Maguindanao del Norte, Maguindanao del Sur, and Marawi City. The dependent variable is the mean score of moral governance practices as perceived by the respondents among basic education leaders in each division.

The analysis showed no statistically significant differences

**Table 4:** One-Way ANOVA Results for Moral Governance Practices by Schools Division

Schools Division	N	Mean	SD	df <sub>1</sub>	df <sub>2</sub>	F	p
Cotabato City	56	4.16	0.43	5	274	1.70	.136
Lanao del Sur I	54	4.16	0.40				
Lanao del Sur II	34	4.27	0.37				
Maguindanao del Norte	37	4.29	0.41				
Maguindanao del Sur	53	4.33	0.42				
Marawi City	46	4.29	0.38				

Note. \* $p < .05$ .

in the perceived moral governance practices across the six Schools Divisions in BARMM,  $F(5, 274) = 1.70, p = .136$ . This means that school leaders including teachers across these divisions generally perceive similar levels of

adherence to moral governance principles, with mean ratings ranging from 4.16 to 4.33 on the scale used. Although Maguindanao del Sur reported the highest mean ( $M = 4.33, SD = 0.42$ ) and Cotabato City and

Lanao del Sur I the lowest ( $M = 4.16$ ), these differences were not large enough to reach statistical significance. Once more, this finding is consistent with the broader aspirations and evolving administrative culture in the BARMM, where initiatives have been made to advocate and institutionalize moral governance across all levels of bureaucracy (Yusof & Bagolong, 2023). The relatively high and consistent ratings of moral governance practices could be interpreted as a reflection of shared administrative values cultivated through the Ministry of Basic, Higher and Technical Education's (MBHTE) reforms, leadership development initiatives, and region-wide emphasis on ethical governance. Conversely, it is also imperative to contextualize these results in light of documented challenges in the region. In a study, Isa *et al.* (2024) found out the persistent bureaucratic and empowerment issues among school heads, especially in conflict-affected provinces like Sulu. Even though these issues may not pointedly change perceptions of moral governance, they may slightly affect how policies are legislated and received on the ground. Additionally, findings from Lampaco *et al.* (2024) on supervisors' work-life approaches and administrative pressures suggest potential stressors that could impact how governance is experienced, even when moral ideals are publicly upheld. In addition, Umpara *et al.* (2024) noted discrepancies in resource distribution and training implementation across divisions, which may further complicate efforts to promote uniformly high standards of moral governance. Considering Tana's (2023) account of the peace legacy in Mindanao, the thrust for moral governance stays

interrelated with bigger socio-political questions, including leadership transitions, unending corruption, and calls for better autonomy. Consequently, while quantitative similarity is noted in the perception of governance practices, qualitative distinctions like local leadership credibility, decision-making autonomy, and community engagement, may still vary considerably and merit potential exploration. Ultimately, even if no significant differences were uncovered among Schools Divisions in the perception of moral governance practices, the high mean scores across the board stipulate an encouraging trend toward ethical leadership. Yet, this statistical consistency should not hide the primary regional disparities and implementation barriers identified in BARMM literature, which sustain to figure out how moral governance is permitted at the grassroots level.

**Comparison of Moral Governance Practices according to Respondent Types**

To examine whether significant differences exist in the perceptions of moral governance practices among different types of education stakeholders in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), a Kruskal-Wallis H test was conducted. The groups compared include the Schools Division Superintendents, Division Supervisors, Teachers, and School Administrators. Given the distribution nature of the data after a Shapiro-Wilk normality test, the Kruskal-Wallis tool was deemed appropriate to assess group differences. Table 5 presents the descriptive statistics and test results. The Kruskal-Wallis H test exhibited a statistically

**Table 5:** Results of Kruskal-Wallis Test of Moral Governance Practices by Respondent Types

Types	N	Mean	SD	$\chi^2$	df	p
Schools Division Superintendent	6	4.62 <sup>a</sup>	0.29	20.20	3	< .001*
Division Supervisors	73	4.38 <sup>a</sup>	0.48			
Teachers	186	4.18 <sup>b</sup>	0.35			
School Administrators	15	4.16 <sup>b</sup>	0.50			

Notes: \* $p < .05$ . Means with common superscripts are comparable.

significant difference in perceptions of moral governance practices among the four respondent groups,  $\chi^2(3) = 20.20$ ,  $p < .001$ . Post hoc analysis revealed that Schools Division Superintendents ( $M = 4.62$ ) and Division Supervisors ( $M = 4.38$ ) reported significantly higher perceptions of moral governance practices than Teachers ( $M = 4.18$ ) and School Administrators ( $M = 4.16$ ). These findings reveal the presence of perceptual stratification, with those occupying higher administrative positions reporting more satisfactory assessments of moral governance. The findings of Hasim and Guiamalon (2022) showed that while school heads are expected to model ethical leadership, their effectiveness is often constrained by limited administrative autonomy and resources. Teachers, on the other hand, frequently encounter inconsistencies between governance policies and the realities of classroom

implementation, which may explain their relatively lower ratings. Also, Isa *et al.* (2024) found that school leaders in BARMM face systemic limitations that hinder effective participatory governance. Their study suggests that without mechanisms for shared decision-making, frontline educators are less likely to feel that governance practices reflect their lived experiences, an insight that is reflected in the lower ratings given by teachers and school administrators in the present study. Ocampo and Buenviaje (2024) also cited that central office leaders, including superintendents, work within a more controlled environment of compliance and strategic alignment, which may promote an overstated perception of governance efficiency compared to those at the implementation level. The main inference of this result is the serious need

to bridge the perceptual and experiential gap between leadership and implementation levels within the educational governance framework. The obvious higher ratings among superintendents and supervisors mean a top-down perspective that may not fully reveal the operational challenges faced by teachers and school heads. This disparity could weaken the legitimacy and sustainability of moral governance if frontline stakeholders feel overlooked or ignored. Thus, institutional reforms that stimulate inclusive dialogue, feedback loops, and participatory policy development are essential. Setting in moral governance more deeply into the everyday realities of all educational actors needs not just strong leadership but also collaborative structures

that corroborate and respond to the diverse perspectives within the system.

**Institutional Outcomes by Schools Division**

To test whether institutional outcomes significantly differed across schools divisions in the BARMM, a Kruskal-Wallis H test was made. The test was chosen considering the presence of non-normal distributions. Table 6 summarizes the number of respondents (N), means, standard deviations (SD), test statistic ( $\chi^2$ ), degrees of freedom (df), and p-value across the six schools divisions.

The results of the Kruskal-Wallis H test indicate statistically significant differences in institutional outcomes across

**Table 6:** Results of Kruskal-Wallis Test of Institutional Outcomes by Schools Division

Division	n	Mean	SD	$\chi^2$	df	p
Marawi City	46	4.25 <sup>a</sup>	0.45	12.30	5	0.03*
Maguindanao del Sur	53	4.23 <sup>a</sup>	0.53			
Maguindanao del Norte	37	4.20 <sup>ab</sup>	0.41			
Lanao del Sur II	34	4.17 <sup>ab</sup>	0.44			
Lanao del Sur I	54	4.08 <sup>b</sup>	0.39			
Cotabato City	56	4.04 <sup>b</sup>	0.38			

Note. \* $p < .05$ . Means with common superscripts are comparable.

the six schools divisions in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM),  $\chi^2(5) = 12.30$ ,  $p = .03$ . Post hoc analysis showed that Marawi City ( $M = 4.25$ ) and Maguindanao del Sur ( $M = 4.23$ ) received significantly higher ratings compared to Lanao del Sur I ( $M = 4.08$ ) and Cotabato City ( $M = 4.04$ ). These differences disclose that perceptions of institutional outcomes are not evenly distributed across divisions and may be affected by local leadership, administrative practices, and contextual factors.

Institutional outcomes in basic education within BARMM are best outlined around three interrelated dimensions: stakeholder trust, organizational performance, and policy implementation. These components are fundamental to building strong and responsive education systems in post-conflict and culturally diverse regions. Higher ratings in divisions like Marawi City and Maguindanao del Sur hint relatively stronger stakeholder trust. This trust, as Yusof and Bagolong (2023) once more explain, is developed through moral governance, which centers on ethical leadership, accountability, and public service rooted in Islamic values. Such governance frameworks help legitimize institutional actions and raise confidence among parents, teachers, learners, and community members.

Beyond trust, organizational performance also plays a crucial role in forming views of institutional success. The study by Dimaro (2023) shows the synergy between Islamic leadership values and effective administrative practices, citing that when leadership is grounded in moral responsibility, better performance outcomes are more likely. Likewise, Isa *et al.* (2024) note that

administrative empowerment, especially at the level of school heads, contributes significantly to the achievement of educational goals. Enabled leaders can make timely decisions, guarantee efficient resource allocation, and organize support from both internal and external stakeholders, all of which enrich overall performance.

The role of ethical leadership in prodding institutional unity and productivity is further supported by Cabasag and Barillo (2024), who asserted that ethical supervisors motivate organizational citizenship behavior among staff. In such atmospheres, personnel go beyond their formal roles, driven by a common commitment to organizational objectives. As a result, this raises morale and enhances the quality of service delivery. These leadership dynamics, when regularly employed, produce positive organizational outcomes that stakeholders can notice and value.

Equally vital is policy implementation, which determines how institutional goals are operationalized on the ground. Lower ratings in some divisions may point to challenges in executing education policies, primarily those related to teacher deployment, curriculum rollout, or localized interventions. Pelaez and Amilhamja (2024) claim for a systematic evaluation of organizational processes to ensure that policy directives translate into quantifiable actions and improvements. Divisions lagging in this respect may face systemic obstructions, such as limited technical capacity or uneven access to resources, which deter effective implementation.

The contextual backdrop of BARMM also figures out how institutions function and are perceived. Berowa (2023), and Tagorda and Magno (2023) aver that educational strategies in the region must incorporate

peacebuilding and civic engagement to nurture inclusive development. Divisions that have incorporated these relevant approaches seem to achieve higher stakeholder satisfaction, probably due to the alignment of institutional actions with community desires. Conversely, divisions that have yet to fully localize these strategies may struggle to achieve the same level of trust and responsiveness.

Furthermore, the changing profile of public service in BARMM particularly the integration of former combatants into governance roles also adds a unique dimension to institutional dynamics. Pandan *et al.* (2024) cite that the effective reintegration of these individuals, reinforced by moral education and leadership training, leads to administrative stability and public confidence. Divisions where this transition has been smoother could enjoy more organized institutional cultures, which in turn positively influence stakeholder perceptions of trust, performance, and policy effectiveness.

These findings suggest the necessity for context-specific governance strategies targeted to the distinct realities of each schools division. While some divisions have demonstrated promising results, others need unique and responsive interventions focused on strengthening leadership capacity, enhancing community engagement, and streamlining policy implementation. As suggested by Pelaez and Amilhamja (2024), a region-wide organizational assessment can work as a helpful tool to identify strengths and address gaps. Through such evidence-based schemes, the Ministry of Basic, Higher, and Technical Education (MBHTE) can conceive interventions that promote equity and excellence across all divisions.

By and large, the significant variations in institutional outcomes across BARMM divisions imply the importance of leadership ethics, administrative capacity, and culturally rooted policy implementation in advancing the goals of basic education. Building stakeholder trust, uplifting organizational performance, and ensuring the effective rollout of education policies are not just desirable outcomes since they are essential pillars for the continuous transformation of the region's basic education system.

## CONCLUSION

This study sought to determine the extent to which moral governance, as exhibited by basic education leaders in BARMM, influences institutional outcomes. It was confirmed that all four principles of moral governance, namely: ethical decision-making, transparency and accountability, justice, and compassion and service, significantly predicted institutional outcomes. Among these dimensions, compassion and service, as well as transparency and accountability, showed the strongest consequences proving that moral leadership practices are crucial determinants of effective governance and performance in the region's basic education sector.

Further, it was revealed there are significant differences in the perceived practice of moral governance and institutional outcomes across respondent types and

schools divisions, though not uniformly. Schools Division Superintendents conveyed significantly higher levels of moral governance compared to teachers and administrators, indicative of perceptual variations that may show gaps in policy communication, implementation consistency, or leadership modeling. Differences in institutional outcomes across divisions also indicate contextual variations that deserve intended interventions. Despite these discerning findings, the study has important limitations. First, the sampling technique relied on non-probability sampling, which may restrict the generalizability of results across the broader BARMM population. The sample, although diverse in role and division, may not entirely characterize all voices within the educational leadership structure, particularly in geographically isolated areas or schools divisions located outside Mindanao. Second, the scope of the study was kept to basic education leaders and excluded other stakeholders such as learners, parents, or community leaders, whose perceptions and experiences could deepen the understanding of institutional outcomes. Third, the use of structured survey questionnaires even validated simply captured self-reported practices and perceptions, which are often prone to response biases.

To respond these limitations, future studies should consider stratified random sampling to ensure reasonable representation, and apply mixed-method approaches, integrating interviews, document analyses, and longitudinal tracking of performance metrics to validate and contextualize findings. Expanding the scope to include multiple stakeholders and other outcome indicators like student achievement, dropout rates, and community engagement would somehow provide a more holistic assessment.

Overall, this study attests that moral governance is not simply an ethical imperative but a statistically essential sphere that nurtures institutional trust, operational performance, and successful policy implementation in BARMM's basic education sector. Encouraging a more inclusive, squarely distributed, and responsive adherence of moral governance principles across all leadership levels is important for upholding organizational integrity and pursuing educational transformation in the region.

## REFERENCES

- Amil, A. C. (2024). *Implementation of SDG 16: Peace, justice, and strong institutions in the Philippines: Status, collaborative efforts, and prospects*. Proceedings of the International Conference on Public Administration and Governance. <https://jurnal.untirta.ac.id>
- Babbie, E. R. (2021). *The practice of social research* (15th ed.). Cengage Learning.
- Bangsamoro Parliament. (2021, July 31). *Principles and practice of moral governance in the Bangsamoro*. <https://prls-parliament.bangsamoro.gov.ph/2021/07/31>
- Berowa, I. N. (2022). Bangsamoro construct of participatory governance: The youth in the governance framework of BARMM. *Environment and*

- Society Journal*.
- Berowa, I. N. (2023). Fundamentals of peace education: Civic education and peacebuilding in BARMM. In *Environmental issues and social inclusion in a global context*. Taylor & Francis.
- Biwang, M. S. (2023). *Bangsamoro identity: Its role in the Mindanao conflict and the peace process* [Master's thesis, MF Norwegian School of Theology, Religion and Society].
- Cabasag, R. C., & Barillo, E. J. (2024). Organizational politics, ethical leadership, and organizational citizenship behavior of faith-based institutions in Northern Mindanao, Philippines. *Daengku: Journal of Humanities and Social Sciences Innovation*, 4(1), 182–192. <https://doi.org/10.35877/454RI.daengku2447>
- Calculator.net. (n.d.). *Calculator.net: Free online calculators – math, fitness, finance, science*. <https://www.calculator.net>
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). SAGE Publications.
- Dimaro, M. E. (2023). Islamic leadership in BARMM, Philippines: Compatibility with Western leadership and effects on organizational performance. *IEEESEM Journal*.
- Enriquez, A. L., & Esteban, F. (2024). Ethical governance and participative democracy: Westminster for Democracy (WFD) and its initiatives in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). *Assemblea Journal*. <https://assembleajournal.org>
- Harrison, J. S., & Wicks, A. C. (2013). Stakeholder theory, value, and firm performance. *Business Ethics Quarterly*, 23(1), 97–124. <https://doi.org/10.5840/beq20132314>
- Isa, J. G., Madjid, J. A., & Abdurahman, N. J. (2024). Administrative empowerment vis-à-vis school heads' decision-making: The case of MBHTE Sulu, BARMM, Philippines. *Ignatian International Journal for Multidisciplinary Research*, 2(3).
- Kagawa, M. (2022). Uneven peace infiltration: Two case studies of rebel-led community peace initiatives in the Bangsamoro. In *Rethinking political violence* (pp. 309–337). Palgrave Macmillan. [https://doi.org/10.1007/978-3-030-67288-1\\_11](https://doi.org/10.1007/978-3-030-67288-1_11)
- Khamis, A. (2022). *The Bangsamoro: A search for autonomy in an era of contested priorities and global changes—Implications for education for all* [Doctoral dissertation, Aga Khan University].
- Lampaco, A. T., Naga, M. S. M., Guimba, W. D., & Daguisonan, L. B. (2024). A Qualitative Study on MBHTE-BARMM Supervisors' Approaches to Achieving Work-Life Responsibilities. *Education Quarterly Reviews*, 7(1).
- Maboloc, C. R. B., Matura, A. E., Quintero, A., & Domingo, L. (2024). *An ethical development framework for the future of the Bangsamoro*. ResearchGate. <https://www.researchgate.net>
- Maboloc, C. R., Lidasan, M., Limba, M., & others. (2025). Unveiling structural poverty in Muslim Mindanao: Focus on power dynamics and economic injustice. *Philippine Journal of Social and Political Thought*. <https://journal.usep.edu.ph>
- Manzano, C. M. (2025). Good governance practices in selected local government units: A moral lens. *Philippine Journal of Public Administration*.
- Moner, Y. P., Ali, S. A. A., & Manala-O, S. D. (2024). Attitudes of stakeholders towards the Organic Law for the BARMM. *Cogent Social Sciences*. Taylor & Francis.
- National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research. (1979). *The Belmont report: Ethical principles and guidelines for the protection of human subjects of research*. U.S. Department of Health and Human Services. <https://www.hhs.gov/ohrp/regulations-and-policy/belmont-report>
- Ocampo, D. J., & Buenviaje, J. (2024). Basic education in the Philippines. In *Handbook on education in Southeast Asia*. Springer.
- Pandan, J. P., Sabijon, D. F., & Sagayno, R. (2024). Give change a chance: Lived experiences of Moro rebels turned public servants. *International Journal of Law and Governance*, 4(2). <https://al-kindipublishers.org>
- Republic Act No. 10173, Data Privacy Act of 2012. (2012). *Official Gazette of the Republic of the Philippines*. <https://www.privacy.gov.ph/data-privacy-act/>
- Ricaplaza, M. C. B., & Quines, L. A. (2022). The mediating effect of work ethics on the relationship between authentic leadership of school heads and task performance of public school teachers. *American Journal of Multidisciplinary Research and Development*, 4(6), 45–52.
- Salasain, A. A. M. (2025). Perspectives on peace education of Muslim scholars and educators in Sulu, Philippines. *International Journal of Multidisciplinary: Applied Business and Education Research*. <https://ijmaberjournal.org>
- Sali, A. H. A., & Marasigan, A. C. (2020). Madrasah education program implementation in the Philippines: An exploratory case study. *International Journal of Comparative Education and Development*, 22(1), xx–xx. <https://emerald.com>
- Salip, F. G., & Quines, L. A. (2023). The mediating effect of emotional intelligence on the relationship between authentic leadership and organizational climate among public school teachers. *American Journal of Multidisciplinary Research and Development*, 5(2), 22–31.
- Sinsay-Villanueva, L. M. V., Garcia, G. D. V., & Lim, V. L. (2025). Mapping excellence in teacher education: *The role of centers of excellence in teacher quality*. EconStor. <https://econstor.eu>
- Tagorda, Y. A., & Magno, F. A. (2023). Bangsamoro youth in peacebuilding: Contributions, opportunities, and challenges. In *Bridging peace and sustainability amidst global challenges*. Springer.
- Tana, M. T. C. (2023). Duterte's peace legacy in Mindanao: Achievements, challenges, and prospects. In *Southeast*

- Asian affairs* (pp. 254–267).
- Tersona, R. C., & Lagura, D. R. G. B. (2023). Servant leadership of unit heads, workplace spirituality and ethical climate: A structural equation model on public service motivation. *The International Journal of Business Management and Technology*, 7(3). <https://thejbmt.com>
- Yusof, N., & Bagolong, S. (2023). The Administration of Moral Governance in the Bangsamoro Autonomous Region in Muslim Mindanao Government. *JPAIR Multidisciplinary Research*, 53(1), 196-235.