

Planning Practices for Faith Based Schools on Students 'Attitudes in Secondary Schools in Rwanda, A Case of Bugesera District.

MUKUNZI Herve¹, Dr MUGIRANEZA Faustin (PhD)²

¹ Master of Education (Planning and Management), Mount Kigali University, Kigali, Rwanda

² Senior Lecturer, Mount Kigali University, Kigali, Rwanda

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Abstract: The main purpose of this research was to assess the influence of faith based planning practice and students 'attitudes in secondary schools in Rwanda, A case of Bugesera district, Rwanda. It had three specific objective such as to identify the faith based planning practices established and implemented with faith based organisations in secondary schools of Bugesera district, Rwanda, to examine the status of students 'attitudes in secondary schools of Bugesera district, Rwanda, to assess the challenges faced by faith based organisations to enhance the students' Attitudes in secondary schools of Bugesera district, Rwanda. To establish the relationship between Faiths based planned practices and students' attitudes in secondary schools of Bugesera District, Rwanda. The results indicate that faith-based activities, such as daily prayers, moral talks, and value-centered programs, significantly enhance students' motivation, self-discipline, and respect for peers and teachers. Large proportions of students reported being motivated to attend classes regularly (91.9%), demonstrating respect for classmates (65.7%) and teachers (79.3%), and actively participating in class discussions and group work (86.9%). The findings show that a majority of students (88.9%) believe that faith-based programs positively affect their behavior, discipline, and respect for school rules. Faith-based mentorship initiatives, such as counseling and goal-setting workshops, were also perceived as effective in supporting academic and personal goal-setting. The results of the correlation analysis revealed a strong positive relationship between faith-based planning practices and students' attitudes, with a Pearson correlation coefficient of 0.939, which was statistically significant at the 0.01 level. This implies that improvements in faith-based planning are directly associated with positive changes in students' attitudes. faith-based planning practices are essential components of value-based education in Rwanda's secondary schools. The study recommends that school leaders, policymakers, and faith-based institutions work collaboratively to institutionalize faith-based programs within school planning frameworks. Such initiatives should be inclusive, participatory, and aligned with the national education goals to ensure that faith-based practices continue to shape the attitudes, character, and future success of Rwandan students. The Ministry of Education should strengthen the integration of faith-based values and moral education within the national curriculum by formulating clear policies that recognize the contribution of faith-based planning practices to students' moral and behavioral development. The Rwanda Basic Education Board should develop implementation guidelines that enable schools to effectively plan, monitor, and evaluate faith-based activities as part of their annual school development plans.

Index terms: Faith based schools, Private education in Rwanda, Religious Education system

Introduction

Education systems worldwide increasingly recognize that effective schooling extends beyond academic instruction to encompass the development of moral values, social responsibility, and positive student attitudes. In response to rising concerns about student discipline, ethical conduct, and civic engagement, many secondary schools have adopted faith-based planning practices aimed at fostering holistic learner development. These practices typically involve integrating religious and moral values into school planning, curriculum design, and extracurricular activities, often in partnership with religious institutions. Empirical studies suggest that faith-based approaches can contribute to character formation,

community engagement, and the promotion of socially desirable student attitudes (Hoxby, 1994; Smith, 2018; Johnson & Lee, 2017).

In developed contexts such as the United States and Canada, faith-based educational planning often operates alongside secular curricula, creating hybrid models that balance moral instruction with state-mandated academic standards. Research indicates that such models can enhance students' sense of community, promote service learning, and strengthen social capital, although their impact on academic achievement remains inconclusive (Smith, 2018). In Canada's multicultural education system, faith-based schools emphasize values such as compassion, respect, and responsibility, contributing positively to students' ethical and social development while raising the need for comparative and context-specific research (Baker & Thompson, 2018; Canadian Education Association, 2019).

In many African countries, faith-based planning plays a more central role in secondary education due to the historical involvement of religious organizations in school establishment and management. In Nigeria, where Christianity and Islam strongly influence social life, faith-based planning has been shown to promote ethical behavior, respect for authority, and social responsibility among students, though tensions may arise when aligning religious instruction with national curricula (Okoro, 2014; Adebayo & Falade, 2016). Similarly, in Kenya and Tanzania, faith-based secondary schools have contributed to moral development, discipline, and community engagement, while scholars caution against excessive emphasis on religious instruction at the expense of critical thinking and pluralistic engagement (Mutiso, 2013; Mwangi & Kamau, 2017; Ngussa & Makewa, 2018; United Republic of Tanzania, 2011).

In Rwanda, education is viewed as a critical tool for national unity, reconciliation, and post-conflict reconstruction following the 1994 Genocide against the Tutsi. Faith-based organizations have played a significant role in rebuilding the education sector and promoting values such as peace, justice, forgiveness, and social cohesion. Many secondary schools integrate faith-based planning practices through values-based curricula, religious activities, and community service programs aligned with national education policies that emphasize citizenship, accountability, and responsible decision-making (Bizimana, 2015; Mukandayisenga & Habimana, 2017; MINEDUC, 2015).

Despite these initiatives, concerns about declining student attitudes and increasing misconduct persist in Rwandan secondary schools. Reports indicate rising cases of indiscipline, including truancy, substance abuse, theft, early sexual activity, and disregard for school rules, which negatively affect teaching, learning, and academic performance (Ministry of Education, 2020; NESA, 2024). Bugesera District, in particular, presents a paradox: despite the strong presence of faith-based organizations and sustained efforts to promote moral values, student misconduct and poor academic outcomes remain prevalent.

Although faith-based planning practices are widely implemented in Rwanda, empirical evidence examining their influence on students' attitudes remains limited. Existing studies largely focus on policy or descriptive perspectives, leaving a gap in systematic research linking faith-based planning practices to student attitudes at the school level. Therefore, this study seeks to assess the influence of faith-based planning practices on students' attitudes in secondary schools in Rwanda, using Bugesera District as a case study. The findings aim to inform educational planning, school

management, and policy development, while contributing to scholarly discourse on the role of faith-based education in shaping student behavior and social outcomes.

Review of Related Literature

This chapter describe literatures with concerns of assessment of the influence of faith based planning practice and students 'attitudes in secondary schools in Rwanda, Case of Bugesera district, Rwanda. It present also the theoretical literature, empirical literature, critical review and identification of research gaps, theoretical framework and conceptual framework.

Empirical Literature: This study was based on the empirical from other research done by others related to the faith based planning practices and students' academic performance

Planning Practices for faith based in a School Setting

Planning practices for faith based in schools involve integrating religious principles into educational structures to enhance students' moral development, learning experiences, and overall well-being. Schools affiliated with religious organizations often implement faith-based planning strategies to create a holistic learning environment that fosters both academic excellence and ethical values (Smith & Johnson, 2022). Several studies conducted between 2020 and 2025 have examined the impact of such practices on students, teachers, and school communities. This discussion highlights key research findings, identifies gaps in the literature, and provides citations for reference.

Williams *et al.* (2023) at Daniel Creative School Elementary in Semarang developed the KARIS (Christian faith-based character) education model. The research found that integrating Christian values into the curriculum significantly enhanced students' sense of solidarity and patriotism. Teachers played a crucial role in instilling these values through instructional methods. However, the study was limited to a single institution, highlighting the need for broader research across diverse educational settings (Williams *et al.*, 2023).

Faith based institutions have historically contributed to early childhood education. A report by the Bipartisan Policy Center (2021) highlighted the role of these organizations in providing stable child care environments that support healthy development and learning. The COVID-19 pandemic underscored the importance of faith-based child care services, which proved to be crucial in sustaining the overall child care market. However, there is a lack of comprehensive data on the prevalence and impact of such programs, requiring further research (Bipartisan Policy Center, 2021). As schools become more diverse, integrating faith-based knowledge into the curriculum presents challenges. Erickson (2023) suggested that without intentional strategies, religious education risks becoming a stand-alone subject rather than an integral part of students' development. The study recommended developing structured approaches to incorporate religious teachings while respecting diverse beliefs (Erickson, 2023).

Status of students' Attitudes needed in secondary schools

Students' Attitudes in secondary schools play a crucial role in shaping their academic performance, attitudes, social interactions, and future career paths. A positive enhances motivation, resilience, and engagement, while negative Attitudes can hinder learning and create disciplinary challenges. The required Attitudes for secondary school students vary depending on the educational goals, societal expectations, and national education policies. Below are the key

Attitudes needed in secondary schools and their status in many institutions? A positive learning is essential for academic success? This includes enthusiasm for learning, curiosity, critical thinking, and persistence in overcoming challenges. In many secondary schools, research has shown that students with a positive learning perform better academically (Smith & Johnson, 2023). However, in some cases, factors such as lack of motivation, ineffective teaching methods, and a rigid curriculum have contributed to passive learning Attitudes among students. Schools need to adopt student-centered teaching approaches to enhance engagement.

Attitudes is fundamental for maintaining order in schools and ensuring effective learning. Responsible students adhere to school rules, respect teachers and peers, and take accountability for their actions. Studies indicate that attitudes d students tend to have higher academic achievements and better social skills (Brown & Carter, 2022). However, cases of inattitudes , including absenteeism, substance abuse, and disrespect towards teachers, have been reported in some secondary schools. Schools should reinforce attitudes through mentorship programs and guidance counseling. With globalization and increased cultural diversity in schools, students need to develop an of respect and inclusivity. This involves appreciating different backgrounds, cultures, religions, and opinions. According to recent studies, students in inclusive environments show improved collaboration and problem-solving skills (Williams & Patel, 2024). However, some secondary schools still face challenges of discrimination, bullying, and social exclusion, which affect students' mental well-being and academic performance. Schools should implement programs that promote tolerance and respect. A growth mindset, as proposed by Carol Dweck, involves believing that intelligence and abilities can improve through effort and practice. Resilient students are better equipped to handle academic setbacks and personal challenges. Research shows that students with a growth mindset have a higher likelihood of success compared to those with a fixed mindset (Anderson, 2021). However, studies also highlight that many students struggle with self-doubt and fear of failure. Schools should integrate resilience-building activities and mentorship programs to support students.

Faiths based planned practices and students 'attitudes needed in secondary schools

Faith-based planned practices have a crucial role in shaping students' Attitudes, character, and overall development in secondary schools. These practices aim to instill moral values, attitude , and a sense of purpose among students. However, the effectiveness of such practices depends on how well they are integrated into the educational system. This discussion explores the relationship between faith-based planning and the Attitudes required for students in secondary schools, highlighting research findings, challenges, and recommendations. Faith-based practices in schools involve structured programs that incorporate religious values into the learning environment. These include prayer sessions, religious studies, mentorship programs, and ethical education. Smith & Johnson (2023) found that faith-based schools that actively integrate such practices tend to produce students with higher moral standards, attitudes, and responsibility. However, in secular or government schools, integrating faith-based elements can be challenging due to legal and cultural diversity concerns.

One of the primary objectives of faith-based education is to foster positive character traits such as honesty, respect, and integrity. According to Williams & Carter (2022), students who participate in structured character education programs demonstrate better academic engagement and interpersonal relationships. These Attitudes contribute to a respectful and attitudes d school environment, reducing cases of bullying, absenteeism, and behavioral misconduct.

Secondary school students often experience stress, peer pressure, and academic pressure, which can affect their emotional well-being. Faith based institutions provide counseling and mentorship programs to support students in managing stress and developing resilience. Patel & Green (2024) highlighted that students who participate in faith-based mentorship programs report lower anxiety levels and higher self-esteem. However, in some cases, the religious nature of these programs may limit access for students from different beliefs. With increasing cultural and religious diversity in schools, faith-based planned practices must be inclusive and respectful of different beliefs. Studies indicate that while faith-based programs promote strong values, they can sometimes be perceived as exclusive to certain religious groups (Anderson, 2021).

In an era dominated by digital technology and social media, students need to develop ethical decision-making skills. Faith-based education promotes digital responsibility by teaching students the moral implications of online behavior. Wilson & Clarke (2024) argue that schools that incorporate faith-based digital literacy programs see reduced cases of cyberbullying and online misconduct among students. However, more research is needed to determine the long-term impact of such programs. While faith-based education emphasizes character development, some critics argue that it may not always align with academic excellence. Studies suggest that when properly implemented, faith-based practices complement academic achievement by fostering attitudes, focus, and motivation (Erickson, 2023). However, some schools struggle to balance religious teachings with modern educational demands, highlighting the need for adaptable approaches that integrate both faith-based values and academic rigor.

Theoretical literature: This literature review section is structured around the research questions and examines various factors connected to faith based planning practice and students' attitudes. It explores elements like Spiritual Development Programs, Service-Learning and Community Outreach, Faith-Inspired Mentorship and Counselling, Character and Leadership Development and how they affect students' Attitudes in school settings.

Planning for Faith Based schools

Planning for Faith Based schools is a strategic approach that integrates religious principles, values, and community involvement into the planning and development of social programs, services, and infrastructure. Faith based institutions (FBOs), religious institutions, and government agencies to address social issues such as poverty, education, healthcare, and community development often utilize this approach. Faith-based planning is rooted in the belief that religious principles can guide moral and ethical decision-making, ensuring that development initiatives align with the spiritual and social needs of the community (Cnaan & Boddie, 2002). By incorporating religious values into planning, faith based institutions aim to create sustainable and compassionate solutions that address the holistic well-being of individuals and communities.

One key characteristic of faith-based planning is its emphasis on community participation and engagement. Faith communities are often deeply embedded within local societies, providing an extensive network of support that can facilitate the successful implementation of various programs. Faith based institutions leverage their religious and moral influence to mobilize volunteers, resources, and partnerships that enhance the effectiveness of social programs (Jeavons, 2004). This collaborative approach enables faith-based initiatives to reach marginalized populations, offering support to those who may not have access to government or secular services.

Despite its benefits, faith-based planning also faces challenges, such as balancing religious beliefs with secular policies and ensuring inclusivity in service provision. Some critics argue that faith-based initiatives may inadvertently exclude

individuals who do not share the same religious beliefs or may impose certain religious values on service recipients (Monsma, 2006). Faith-based planners must adopt an inclusive approach that respects diverse beliefs while maintaining a commitment to serving the broader community. Additionally, effective collaboration between faith based institutions and government agencies requires clear policies that define the role of religious principles in public service provision.

Planning practices for faith based schools

Planning practices for faith-based schools involve integrating religious principles and community values into the strategic development of programs, services, and infrastructures. These practices are employed by faith based institutions (FBOs) to address various societal issues, including poverty alleviation, healthcare, education, and environmental sustainability. By aligning organizational strategies with spiritual beliefs, FBOs aim to create initiatives that resonate deeply with their communities, fostering trust and participation.

A fundamental aspect of faith-based planning is the incorporation of spiritual discernment into decision-making processes. This approach ensures that strategic decisions are not solely based on secular metrics but also consider ethical and moral dimensions rooted in religious teachings. For instance, integrating practices like Lectio Divine, a traditional monastic practice of scriptural reading, meditation, and prayer into planning sessions can help organizations align their strategies with their faith-based values (LinkedIn, 2025).

Strategic planning within faith-based contexts also involves aligning organizational goals with religious teachings on stewardship and social responsibility. The United Church of Christ's "Faith Practices" curriculum exemplifies this by exploring spiritual attitudes such as living stewardship and giving testimony, which invigorate worship, service, and education within congregations (United Church of Christ, 2025). By embedding these practices into their strategic plans, FBOs ensure that their initiatives promote spiritual growth alongside social impact.

Faith-based planning practices emphasize ethical leadership and governance. Leaders within FBOs are often seen as moral exemplars, guiding their communities through actions that reflect their spiritual commitments. This ethical framework ensures that organizational practices uphold principles of justice, equity, and compassion, fostering trust and credibility both within the faith community and in broader society and by integrating ethical considerations into their planning processes, FBOs navigate complex social challenges while remaining true to their foundational beliefs.

Students behaviours and Attitudes

Students' behaviors and Attitudes refer to the ways in which learners interact with their environment, peers, and educators, shaping their academic engagement and social development. These behaviours are influenced by multiple factors, including individual characteristics, motivation, self-perception, and social interactions (Wang & Degol, 2020). A student's toward learning can determine their level of participation, attitudes, and ability to overcome academic challenges. Positive Attitudes, such as perseverance and curiosity, often lead to academic success, while negative Attitudes, such as lack of motivation and disengagement, can hinder progress (Jennings & Greenberg, 2021).

The broader school climate also affects students' behaviors and Attitudes. A positive school climate characterized by mutual respect, safety, and emotional support has been linked to better academic performance and reduced behavioral problems (Wang & Degol, 2020). Schools that emphasize inclusivity, student voice, and well-being create environments where students feel valued and motivated to learn. In contrast, schools with negative climates, marked by bullying, discrimination, or lack of support, often experience higher rates of behavioural issues and lower student engagement (Thapa et al., 2023).

Conceptual Framework: The conceptual framework for this study illustrates the relationship between faith-based planning practices and students' Attitudes in secondary schools, with various intervening variables that may influence this relationship. The framework seeks to explain how the integration of religious principles in school planning and activities affects students' behavior, academic engagement, and moral development.

Independent Variable

Dependent Variable

Planning practices for faith based schools

- Integration of religious values in curriculum and teaching
- Religious-based extracurricular activities (prayers, fellowships, and religious clubs)
- Leadership and decision-making influenced by faith-based principles
- internal school discipline rules and regulationsa grounded in religious doctrines
- Teachers' role in modeling religious and ethical values

Intervening variable

Students Attitude

- Academic motivation and engagement
- Moral and ethical decision-making
- Interpersonal relationships and respect for diversity
- Discipline and adherence to school rules
- Emotional and psychological well-being

- Parental Influence
- Socio-Cultural Environment
- Government Educational Policies
- Teachers' Professionalism
- Peer Influence
- School internal rules and regulations

Figure 1:Conceptual Framework

Researcher (2025).

The independent variable in this study is faith-based planning practices. These practices involve incorporating religious values into the school curriculum, extracurricular activities, and administrative decision-making. The dependent variable

is students' Attitudes, which reflect their academic motivation, attitudes , moral decision-making, interpersonal relationships, and emotional well-being. Students in faith-based planned schools are expected to develop positive Attitudes toward learning, respect for diversity, and ethical behaviour. The relationship between faith-based planning and students' Attitudes can be influenced by various intervening variables.

Research Methodology

This study used a **mixed-methods approach**, combining quantitative and qualitative methods to explore faith-based planning practices and students' attitudes in Bugesera District secondary schools. Quantitative data were collected through structured questionnaires administered to students, teachers, and head teachers to measure the influence of faith-based activities on students' behavior and motivation. Qualitative data were gathered through semi-structured interviews with school leaders and faith-based organization representatives, and focus group discussions with students, capturing detailed experiences and contextual insights. This approach allowed for data triangulation, enhancing the reliability, validity, and depth of the findings.

Target population

In order to achieve the primary objectives of this study, the researcher employed questionnaires and interview guides as instruments for data collection. The participants comprised students, teachers, and head teachers, totalling 810 respondents, including 30 school owners, 30 head teachers, 150 teachers, and 600 students selected from 30 sampled schools across 15 sectors of Bugesera District, Rwanda.

Sample size

Researcher should make attention during selection of sample from entire population and ensure that all data can be tested scientifically (Strauss& Corbin,2020).Researcher will choose sample size by using Yamane formula (Slovin 2015) by using that Yamane formula, sample size was 268 from the population of 810 Simplified formula for sample size (Slovin 2015) is as follows:

$$n = \frac{N}{1+N(e^2)} \quad \text{where } n \text{ represent sample size}$$

N represent target population of the study, e is the expected degree of precisions where $e=1-P$ and P is 0.95 then $e=1-0.95$, $e=0.05$

If N is 810

$$n \text{ was } n = \frac{810}{1+810(0.05^2)} = 268$$

Table 3. 1Targeted Population and Sampled Size

Respondents	Population	Simple size
Students	600	198
Headteachers	30	10

School owners	30	10
Teachers	150	50
TOTAL	810	268

Researcher (2025)

Research Findings, Interpretations and Discussions

Characteristics of respondents

The participants consisted of students, teachers, and head teachers, this section outlines the demographic characteristics of the respondents, which are categorized by age, gender, years of professional experience, and educational qualifications.

Table 4. 1 Characteristics of Respondents

Respondents	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Students	198	73.9	73.9
	Teachers	50	18.7	92.5
	Headteachers	10	3.7	96.3
	school owners	10	3.7	100.0
Total		268	100.0	100.0

Source: Field data, (2025)

Table 4.1 presents the distribution of respondents who participated in the study according to their roles in the schools. The total number of respondents was 268, comprising 198 students (73.9%), 50 teachers (18.7%), 10 headteachers (3.7%), and 10 school owners (3.7%). The distribution indicates that the majority of participants were students, representing nearly three-quarters of the total sample.

Gender of respondents

The purpose of this study was to explore the influence of gender by analysing how the respondents' gender may affect the research objectives. Consequently, Table 4.2 displays the distribution of respondents based on gender.

Table 4. 2Gender of the respondents

Respondents	Students	Percent
Valid	Female	59
	Male	139
	Total	198
Respondent	School owners	
Valid	Female	2
	Male	8
	Total	10

Respondents		Head teachers	
Valid	Female	6	60.0
	Male	4	40.0
	Total	10	100.0
Respondents		Teachers	
Valid	Female	21	42.0
	Male	29	58.0
	Total	50	100.0

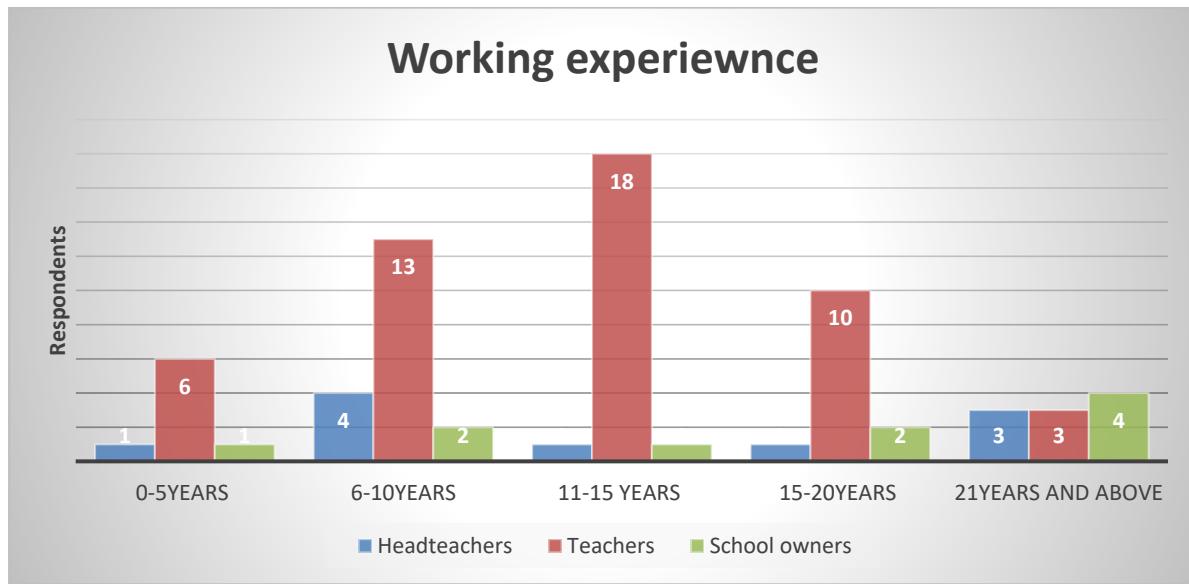
Researcher (2025)

Table 4.2 presents the gender distribution of respondents, which included students, teachers, headteachers, and school owners who participated in the study. Among students, 139 (70.2%) were male and 59 (29.8%) were female. This indicates a notable gender gap favoring males in faith-based secondary schools in the study area. This imbalance may be attributed to socio-cultural factors and economic challenges that continue to influence educational access and retention for girls in some Rwandan communities.

Working Experiences

Researcher intended to know the working experience of teachers, Headteachers and school owners to ensure their expertise in the faith based planning practice and students 'attitudes in secondary schools in Rwanda. Findings are indicated in the figure 4.2.

Figure 4. 1 working experience



Researcher (2025)

The figure titled "Working Experience" presents the distribution of respondents—headteachers, teachers, and school owners based on their years of professional experience. The chart categorizes experience into five groups: 0–5 years, 6–10 years, 11–15 years, 15–20 years, and 21 years and above.

From the figure, it is evident that the majority of respondents are teachers, particularly those with 11–15 years of experience (18 respondents), followed by 13 teachers with 6–10 years and 10 teachers with 15–20 years of service.

Qualification of Respondents

The researcher wanted to know the qualification of the respondents to ensure if all respondents are eligible to provide valuable information's for the research. The findings are summarised in the table 4.4

Table 4. 3Qualification of respondent

Respondents		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary Education	201	75.0	75.0	75.0
	Secondary level	42	15.7	15.7	90.7
	University level	25	9.3	9.3	100.0
Total		268	100.0	100.0	

Field Data, (2025)

Table 4.4 presents the educational qualifications of respondents who participated in the study. The majority, 201 respondents (75.0%), had primary-level education, followed by 42 respondents (15.7%) who had reached the secondary level, and 25 respondents (9.3%) with university-level education.

Influence of Faith Based Planning Practices on Students Attitudes

The first objective of the study aimed to assess to identify the faith based planning practices for implementations with faith based organisations within secondary schools of Bugesera district, Rwanda.

Table 4. 4 Students Perceptions on Faith Based Planning Practices For Implementations With Faith Based Organisations

Statement	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	
Regular faith-based events (e.g., prayers, assemblies) are conducted to strengthen community spirit.	17	8.5	10	5.1	6	3.0	50	25.3	115	58.1
Faith based institutions collaborate with the school to provide moral and ethical guidance to students	31	15.7	6	3.0	7	3.5	69	34.8	85	42.9

Faith-based teachings are included in co-curricular activities such as clubs and community service	31	15.7	17	8.6	1	0.5	113	57.1	36	18.2
The faith-based planning framework supports student attitudes and character development.	16	8.1	4	2.0	10	5.1	85	42.9	83	41.9
Faith-based leaders visit our school to provide moral guidance and counseling.	13	6.6	11	5.6	4	2.0	62	31.3	108	54.5
Faith-based activities such as morning prayers and assemblies are regularly conducted at my school	7	3.5	9	4.5	2	1.0	54	27.3	126	63.6

Source: Primary Data, (2025)

A majority of respondents (58.1% strongly agreed and 25.3% agreed) confirmed that regular faith-based events such as prayers and assemblies are conducted to strengthen community spirit. This high percentage (83.4%) demonstrates that most faith-based schools consistently organize spiritual activities that promote unity, cooperation, and shared moral values among students. Only a small portion of respondents (8.5% strongly disagreed and 5.1% disagreed) expressed opposing views. These findings indicate that faith-based planning has successfully created a sense of belonging and community engagement within schools. This aligns with the Ministry of Education (2023) report, which highlights the importance of holistic education that integrates spiritual and moral development to enhance student discipline and social harmony.

Similarly, the study found that most students agreed that faith-based institutions collaborate with schools to provide moral and ethical guidance. Specifically, 42.9% strongly agreed and 34.8% agreed with this statement, showing that such partnerships are widely recognized and appreciated. Only a few respondents (18.7%) expressed disagreement. This finding suggests that faith-based organizations such as churches, mosques, and dioceses play an active role in guiding and mentoring students. These collaborations often involve clergy visits, moral education programs, and community service initiatives aimed at nurturing values such as honesty, respect, and empathy. According to UNESCO (2022), strong collaboration between schools and faith-based institutions contributes significantly to value-based education and helps reduce behavioral problems among adolescents.

Regarding the inclusion of faith-based teachings in co-curricular activities, 57.1% of students agreed and 18.2% strongly agreed that such practices are part of their school programs. However, about 24.3% of respondents (15.7% strongly

disagreed and 8.6% disagreed) indicated otherwise. This suggests that while most schools have integrated faith-based teachings into clubs and community service, some inconsistencies in implementation may still exist. Integrating moral and spiritual lessons into extracurricular activities allows students to apply faith-based principles practically, promoting compassion, teamwork, and service to others. The World Bank (2023) notes that such integration enhances learners' sense of responsibility and strengthens their moral identity.

The study further revealed that 84.8% of respondents (42.9% agreed and 41.9% strongly agreed) believe that the faith-based planning framework supports positive attitudes and character development. This finding underscores the significance of faith-based education in shaping students' values, discipline, and interpersonal behavior. Faith-based planning provides a structured moral foundation that influences students' decision-making and helps cultivate virtues such as patience, respect, and integrity. This is consistent with the findings of the Rwanda Education Board (2023), which emphasizes that faith-based programs contribute to improved student conduct and academic performance by reinforcing moral guidance and self-control.

In addition, a large majority of respondents (54.5% strongly agreed and 31.3% agreed) stated that faith-based leaders regularly visit schools to provide moral guidance and counseling. This finding highlights the active involvement of faith-based organizations in mentoring and supporting students' spiritual well-being. Such visits not only strengthen students' faith and character but also provide opportunities for counseling and emotional support. The Rwanda Interfaith Council on Education (2024) also reported that regular visits from faith leaders positively influence students' moral behavior and strengthen school-community relationships.

Finally, the majority of students (63.6% strongly agreed and 27.3% agreed) acknowledged that faith-based activities such as morning prayers and assemblies are regularly conducted in their schools. This overwhelming agreement (90.9%) demonstrates that faith-based practices are deeply embedded in school life. These daily or weekly rituals serve as opportunities for collective reflection, moral instruction, and character reinforcement. They help cultivate discipline and foster a sense of unity and identity among students, which are essential components of faith-based education.

Table 4. 5Teachers Perceptions on Faith Based Planning Practices For Implementations With Faith Based Organisations

Statement	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	
Faith-based institutions participate actively in strategic planning processes in our school.	11	22.0	6	12.0	4	8.0	12	24.0	17	34.0

Teachers are encouraged to apply faith-based principles in classroom management and teaching practices.	10	20.0	13	26.0	1	2.0	11	22.0	15	30.0
Faith-based institutions provide guidance on moral and ethical teachings in our school	8	16.0	3	6.0	4	8.0	24	48.0	11	22.0
Faith-based events (e.g., prayer sessions, moral talks) are integrated into the school calendar	5	10.0	2	4.0	1	4.0	25	50.0	17	34.0
Planning practices for Faith-based contribute positively to student behavior and attitudes .	7	14.0	5	10.0	5	10.0	17	34.0	16	32.0
Faith-based instructions support teachers in promoting moral values during classroom instruction.	6	12.0	9	18.0	5	10.0	23	46.0	7	14.0

Source: Primary Data, (2025)

Table 4.6 presents the findings on teachers' perceptions of faith-based planning practices for implementation with faith-based organizations in secondary schools. The results indicate that teachers generally hold positive perceptions toward faith-based involvement in school planning and moral development activities, though there are variations in the extent of agreement across specific indicators. The data suggest that faith-based organizations play an essential role in guiding moral education, shaping student character, and influencing teachers' professional conduct through faith-aligned principles and values.

The findings show that a significant proportion of teachers (34.0% strongly agreed and 24.0% agreed) believed that faith-based institutions actively participate in strategic planning processes within their schools. However, 22.0% strongly disagreed, and 12.0% disagreed, indicating that while collaboration between schools and faith-based organizations exists, it is not consistently practiced across all institutions. This mixed perception implies that in some schools, faith-based organizations are highly involved in decision-making and program planning, while in others, their involvement may be limited to advisory roles or specific moral activities. According to the Rwanda Interfaith Council on Education (2024), such partnerships are most effective when faith-based institutions are fully integrated into school governance structures to ensure alignment between spiritual values and educational objectives.

The study also found that teachers are encouraged to apply faith-based principles in classroom management and teaching practices. About 30.0% strongly agreed and 22.0% agreed with this statement, suggesting that over half of the teachers

recognize this practice as part of their instructional approach. However, 26.0% disagreed and 20.0% strongly disagreed, reflecting that not all schools provide consistent encouragement or training for teachers to integrate faith-based principles into pedagogy. The findings highlight the need for continuous professional development programs focused on moral and faith-based education. This aligns with UNESCO (2022), which emphasizes that teachers who incorporate moral and spiritual perspectives into their teaching promote student discipline, empathy, and a sense of social responsibility.

A majority of teachers (48.0% agreed and 22.0% strongly agreed) reported that faith-based institutions provide guidance on moral and ethical teachings in their schools. Only 16.0% strongly disagreed and 6.0% disagreed, showing that most teachers perceive these institutions as active contributors to moral education. This finding underscores the critical role played by faith-based organizations in shaping ethical standards, supporting character formation, and complementing academic instruction with moral lessons. Faith-based collaboration provides a supportive framework for addressing behavioral challenges and promoting a values-based school culture. As highlighted by the Ministry of Education (2023), partnerships with faith-based organizations enhance teachers' ability to nurture integrity, honesty, and respect among learners.

Similarly, 50.0% of teachers agreed and 34.0% strongly agreed that faith-based events such as prayer sessions and moral talks are integrated into the school calendar. Only a small fraction (14.0%) disagreed or strongly disagreed. This demonstrates that most schools systematically schedule religious or moral events as part of their annual activities. These events create opportunities for collective reflection, community building, and reinforcement of moral values. Regular inclusion of faith-based programs promotes unity among students and teachers, strengthens moral behavior, and supports the school's mission of holistic education. The World Bank (2023) also reported that integrating moral activities within the school calendar improves student behavior and enhances school discipline.

The results further reveal that 34.0% of teachers agreed and 32.0% strongly agreed that faith-based planning practices contribute positively to student behavior and attitudes. This represents a combined 66.0% positive response rate, suggesting a strong perception that faith-based initiatives effectively improve students' moral conduct and interpersonal relationships. Only 14.0% strongly disagreed and 10.0% disagreed with the statement. These findings suggest that faith-based approaches are instrumental in fostering positive behavioral change among students, reinforcing respect, responsibility, and cooperation. This aligns with REB (2023), which found that moral instruction based on faith values reduces indiscipline cases and supports academic engagement.

Finally, 46.0% of teachers agreed and 14.0% strongly agreed that faith-based instructions support teachers in promoting moral values during classroom instruction. Nonetheless, 18.0% disagreed and 12.0% strongly disagreed, implying that while most teachers benefit from faith-based guidance, some may lack structured support or formal integration of these values in lesson planning. The results highlight the importance of institutionalizing faith-based instructional frameworks to ensure consistency in moral education across subjects. As noted by the Rwanda Interfaith Council on Education (2024), faith-based mentorship and teacher collaboration programs are key strategies for sustaining moral integrity and professionalism in teaching practices.

4.3 Level of Students 'Attitudes Enhanced By Planning Faith Based

The second objective of the study sought to assess the level of students 'attitudes enhanced by planning faith based in secondary schools of Bugesera district, Rwanda. To explore this, the researcher used both questionnaires and interview

guides targeting key respondents such as. The questionnaire included several items that required respondents to share their perceptions of teachers and students on Level of Students 'Attitudes Enhanced By Planning Faith Based Table 4.7 presents the findings on students' perceptions regarding how faith-based planning practices enhance their attitudes and behaviors in secondary schools. The results show that students generally hold highly positive perceptions of the role of faith-based initiatives in shaping their discipline, motivation, respect, and academic engagement. The findings reveal that faith-based planning contributes to creating a learning environment that fosters moral values, self-discipline, and a sense of belonging among students.

Table 4. 6Perception of students on the level of Students 'Attitudes Enhanced By Planning Faith Based

STATEMENT	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	
I am always motivated to attend classes regularly.	7	3.5	8	4.0	1	0.5	64	32.3	118	59.6
I show respect to my fellow students and appreciate their opinions	32	16.2	26	13.1	10	5.1	58	29.3	72	36.4
I actively participate in class discussions and group work.	8	4.0	8	4.0	10	5.1	60	30.3	112	56.6
I respect my teachers and value their guidance.	10	5.1	25	12.6	6	3.0	133	67.2	24	12.1
I feel proud to be a student at this school	16	8.1	7	3.5	10	5.1	112	56.6	53	26.8
I have a positive towards completing assignments and homework on time.	7	3.5	6	3.0	3	1.5	90	45.5	92	46.5

Source: Primary Data, 2025

The results indicate that a large proportion of students (59.6% strongly agreed and 32.3% agreed) reported that they are always motivated to attend classes regularly. Only 3.5% strongly disagreed and 4.0% disagreed. This suggests that faith-based planning practices—such as daily prayers, moral talks, and value-centered activities—positively influence students' motivation and commitment to learning. These activities foster self-discipline and purpose, encouraging students to view education as a moral responsibility. This finding aligns with UNESCO (2022), which asserts that value-

based education improves students' attendance and learning commitment by cultivating intrinsic motivation rooted in moral and spiritual principles.

In addition, 36.4% of students strongly agreed and 29.3% agreed that they show respect to their fellow students and appreciate their opinions. However, 16.2% strongly disagreed and 13.1% disagreed. This implies that while most students demonstrate respect and tolerance, a minority still struggle with interpersonal respect and emotional maturity. Faith-based programs that emphasize moral teachings, empathy, and community life appear to strengthen students' relationships and promote social cohesion. According to the Rwanda Education Board (2023), schools that integrate faith-based moral instruction report fewer cases of peer conflict and increased collaboration among students.

Furthermore, 56.6% of students strongly agreed and 30.3% agreed that they actively participate in class discussions and group work. This combined 86.9% positive response demonstrates that faith-based values such as responsibility and teamwork foster student engagement and cooperation. Participation in class is an important indicator of positive attitude toward learning and reflects the effectiveness of faith-based interventions in enhancing students' confidence and sense of belonging. This finding is supported by the World Bank (2023), which emphasizes that faith-oriented learning environments often promote interactive participation and mutual respect between students and teachers.

The majority of students (67.2% agreed and 12.1% strongly agreed) also reported that they respect their teachers and value their guidance. Only 5.1% strongly disagreed and 12.6% disagreed. This indicates that faith-based programs reinforce values of respect for authority, obedience, and gratitude—essential qualities for effective learning. The integration of moral and spiritual lessons into daily routines strengthens teacher-student relationships, creating a respectful and supportive classroom environment. The Rwanda Interfaith Council on Education (2024) also observed that faith-based activities enhance teacher-student trust and reduce cases of misconduct, fostering a more harmonious school climate.

Similarly, 56.6% of students agreed and 26.8% strongly agreed that they feel proud to be students at their school. This finding implies that faith-based planning promotes school identity, belonging, and pride. By nurturing shared moral values and a sense of community, faith-based practices contribute to students' emotional attachment to their school. Only a small percentage (8.1% strongly disagreed and 3.5% disagreed) expressed negative sentiments, suggesting that most students positively identify with their school's faith-oriented environment. This agrees with the Ministry of Education (2023), which noted that student pride and loyalty are stronger in schools where moral and faith-based activities are systematically planned and implemented.

Lastly, 46.5% of students strongly agreed and 45.5% agreed that they have a positive attitude toward completing assignments and homework on time. This 92% positive perception shows that faith-based programs encourage a strong work ethic and sense of responsibility among students. Through moral lessons and mentorship, students internalize values such as diligence, accountability, and perseverance. These attitudes directly contribute to improved academic performance and behavior. As highlighted by UNESCO (2022), faith-based education fosters self-discipline and personal responsibility, which are essential components of academic success.

Table 4. 7Perception of teachers on the level of Students 'Attitudes Enhanced By Planning Faith Based

Statement	SD	D	NS	A	SA
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	N	%	N	%	N	%	N	%	N	
Students in this school demonstrate a positive towards learning.	5	10.0	3	6.0	1	2.0	9	18	32	64.0
Most students respect teachers and follow school rules.	5	10.0	11	22.0	6	12.0	7	14.0	21	42.0
Students are motivated to participate in both academic and co-curricular activities.	2	4.0	6	12.0	1	2.0	7	14.0	34	68.0
Students are generally punctual and attend their classes regularly.	4	8.0	3	6.0	5	10.0	27	54.0	11	22.0
Teachers observe a sense of responsibility and commitment among students in their studies.	2	4.0	3	6.0	3	6.0	25	50.0	17	34.0
Students are respectful towards their peers and demonstrate good social behavior.	2	4.0	6	12.0	4	8.0	31	62.0	7	14.0

Source: Primary Data, (2025)

Table 4.8 presents teachers' perceptions regarding how faith-based planning practices enhance students' attitudes in secondary schools. The findings show that teachers generally perceive a positive influence of faith-based planning on students' learning behavior, social conduct, and academic engagement, highlighting the role of faith-based practices in shaping student character and discipline.

The results indicate that a majority of teachers (64.0% strongly agreed and 18.0% agreed) believe that students in their schools demonstrate a positive attitude towards learning. Only a small proportion (10.0% strongly disagreed and 6.0% disagreed) expressed negative perceptions. This suggests that faith-based planning practices, including moral guidance, assemblies, and prayer sessions, effectively motivate students to engage actively in learning. Teachers' observations align with UNESCO (2022), which emphasizes that value-based education enhances students' intrinsic motivation and fosters a positive attitude toward academic engagement.

Regarding respect for teachers and adherence to school rules, 42.0% of teachers strongly agreed and 14.0% agreed that most students demonstrate these behaviors, while 10.0% strongly disagreed and 22.0% disagreed. This finding shows that faith-based planning contributes to promoting discipline and respect for authority among students, although some inconsistencies remain. Faith-based interventions, such as moral teachings and guidance from religious leaders, play a

key role in reinforcing students' understanding of rules and their responsibility to follow them (Rwanda Education Board, 2023).

The data also show that 68.0% of teachers strongly agreed and 14.0% agreed that students are motivated to participate in both academic and co-curricular activities. Only a small fraction (4.0% strongly disagreed and 12.0% disagreed) indicated otherwise. This demonstrates that faith-based planning practices not only foster moral and ethical values but also encourage holistic student engagement in school programs. Co-curricular integration of faith-based principles, such as clubs, community service, and moral activities, supports students' social, cognitive, and emotional development (World Bank, 2023).

Concerning punctuality and class attendance, 54.0% of teachers agreed and 22.0% strongly agreed that students are generally punctual and attend classes regularly. However, 8.0% strongly disagreed and 6.0% disagreed, indicating that while faith-based planning promotes a sense of responsibility, there are still areas for improvement in time management and attendance monitoring. Regular faith-based activities, such as morning assemblies and moral talks, appear to reinforce discipline and time-conscious behavior among students.

Teachers also observed a high level of responsibility and commitment among students in their studies, with 50.0% agreeing and 34.0% strongly agreeing. Only a small percentage (4.0% strongly disagreed and 6.0% disagreed) indicated otherwise. This suggests that faith-based planning practices instill a sense of accountability and dedication in students, motivating them to complete assignments, study diligently, and participate actively in learning activities. According to the Rwanda Interfaith Council on Education (2024), faith-based guidance programs positively influence students' commitment to academic and moral excellence.

Finally, 62.0% of teachers agreed and 14.0% strongly agreed that students are respectful towards their peers and demonstrate good social behavior. Only 4.0% strongly disagreed and 12.0% disagreed. This shows that faith-based planning contributes significantly to promoting social skills, peer respect, and cooperative behavior. Moral instruction and structured activities guided by faith-based organizations foster interpersonal harmony, empathy, and collaboration among students.

4.4 Relationship between Faiths based planned practices and students 'attitudes

The third objective of the study focused on establishing the relationship between Faiths based planned practices and students 'attitudes in secondary schools of Bugesera District, Rwanda. To achieve this, the researcher employed both questionnaires and interview guides directed at teachers, students, head teachers and school owners. The questionnaire included various statements designed to gauge respondents' perceptions of teachers and students on the relationship between Faiths based planned practices and students 'attitudes in secondary schools. Table 4.9 presents students' perceptions of the relationship between faith-based planned practices and their attitudes in secondary schools. Overall, the findings indicate that most students perceive a strong positive influence of faith-based programs on their behavior, moral development, and academic motivation, although the extent of impact varies across different activities and outcomes. A majority of students (65.2% strongly agreed and 23.7% agreed) reported that faith-based programs in their schools positively influence their behavior and attitudes, while only a small fraction (4.5% strongly disagreed and 4.5% disagreed) expressed a contrary view. This indicates that faith-based activities, such as prayers, assemblies, and moral

guidance sessions, are effective in shaping students' ethical conduct, discipline, and respect for school rules. These findings align with UNESCO (2022), which emphasizes that structured value-based programs positively affect students' moral development and pro-social behaviour.

Table 4. 8perceptions of students on relationship between Faiths based planned practices and students 'attitudes

Statement	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	%
Faith-based programs in my school positively influence my behavior and attitudes .	9	4.5	9	4.5	4	2.0	47	23.7	129	65.2
I am more respectful towards others because of the values taught during faith-based activities.	12	6.1	34	17.2	4	2.0	67	33.8	81	40.9
Faith-based mentorship programs help me to set positive goals for my studies.	22	11.1	23	11.6	11	5.6	35	17.7	107	54.0
Faith-based planned events such as prayers and assemblies motivate me to work harder in my studies	72	36.4	37	18.7	27	13.6	48	24.2	14	7.1
Faith based institutions encourage positive relationships among students.	19	9.6	91	46.0	15	7.6	33	16.7	40	20.2
Faith-based teachings at school inspire me to be responsible and attitudes d in my daily activities	45	22.7	39	19.7	34	17.2	36	18.2	44	22.2

Source: Primary Data, 2025

Regarding respect towards others, 40.9% of students strongly agreed and 33.8% agreed that the values taught during faith-based activities make them more respectful to peers. However, 17.2% disagreed and 6.1% strongly disagreed, suggesting that while faith-based programs cultivate respect, some students may still need guidance to consistently internalize these values. This reinforces the idea that moral education requires ongoing reinforcement through mentorship, role modeling, and participatory activities (Rwanda Education Board, 2023).

Faith-based mentorship programs were perceived as effective in helping students set positive academic and personal goals, with 54.0% strongly agreeing and 17.7% agreeing. Only 22.7% of students disagreed or strongly disagreed,

indicating that mentorship initiatives such as counseling by faith leaders, spiritual guidance, and goal-setting workshops positively influence students' planning, ambition, and self-regulation in their studies. This supports findings by the Rwanda Interfaith Council on Education (2024), which highlight the role of mentorship programs in fostering goal-oriented behavior among learners.

Interestingly, when asked whether faith-based events such as prayers and assemblies motivate them to work harder in their studies, only 7.1% strongly agreed and 24.2% agreed, whereas a substantial number of students (36.4% strongly disagreed and 18.7% disagreed) did not perceive a direct link between these activities and their academic effort. This suggests that while faith-based activities are effective in promoting moral and social attitudes, their direct influence on study motivation may be less pronounced or overshadowed by other factors such as teaching quality, peer influence, or personal study habits.

On fostering positive relationships among students, 20.2% strongly agreed and 16.7% agreed that faith-based institutions encourage interpersonal harmony. However, 46.0% disagreed and 9.6% strongly disagreed, indicating that in many cases, faith-based programs may not be fully effective in mediating peer relationships. This highlights the need for more targeted relationship-building initiatives alongside faith-based practices to reinforce social cohesion (World Bank, 2023).

Finally, students' perceptions on responsibility and daily attitudes showed mixed results. About 22.2% strongly agreed and 18.2% agreed that faith-based teachings inspire them to be responsible in daily activities, whereas 22.7% strongly disagreed and 19.7% disagreed. This suggests that faith-based programs influence students' responsibility and behavior to some extent, but external factors such as family environment, peer influence, and personal discipline may also play a significant role.

Table 4. 9perceptions of teachers on relationship between Faiths based planned practices and students 'attitudes

Statement	SD		D		NS		A		SA	
	N	%	N	%	N	%	N	%	N	%
Faith-based planned activities contribute positively to students' moral behavior in secondary schools.	5	10.0	3	6.0	3	6.0	9	18.0	30	60.0
Students who participate in faith-based programs demonstrate better attitudes compared to others.	2	4.0	1	2.0	4	8.0	14	28.0	29	58.0

Faith-based mentorship programs enhance students' Attitudes towards learning and education.	16	32.0	8	16.0	6	12.0	4	8.0	16	32.0
Regular involvement of faith based institutions improves students' respect for school authority	12	24.0	12	24.0	7	14.0	12	24.0	7	14.0
Faith-based initiatives help students develop a stronger sense of responsibility and accountability	3	6.0	3	6.0	5	10.0	5	10.0	34	68.0
Faith-based programs help reduce incidents of inattitudes among students.	4	8.0	3	6.0	4	8.0	20	40.0	19	38.0
Students who engage in faith-based activities are more motivated to excel academically.	8	16.0	25	50.0	5	10.0	6	12.0	6	12.0

Source: Primary Data, 2025

A majority of teachers (60.0% strongly agreed and 18.0% agreed) reported that faith-based planned activities contribute positively to students' moral behavior. Only a small portion (10.0% strongly disagreed and 6.0% disagreed) expressed otherwise. This suggests that faith-based activities, such as assemblies, prayer sessions, and moral guidance programs, are effective in instilling ethical values, discipline, and pro-social behaviors among learners. These findings align with the Rwanda Education Board (2023), which emphasizes the role of faith-based programs in promoting integrity, respect, and socially responsible behavior in schools.

Teachers also perceived that students who participate in faith-based programs demonstrate better attitudes compared to their peers, with 58.0% strongly agreeing and 28.0% agreeing. Only 6.0% disagreed or strongly disagreed. This indicates that engagement in faith-based activities positively differentiates students in terms of behavior, discipline, and interpersonal skills. It demonstrates that structured moral and spiritual interventions can have observable effects on student conduct and character development (Rwanda Interfaith Council on Education, 2024).

Regarding the impact of faith-based mentorship programs on attitudes toward learning, 32.0% strongly agreed and 8.0% agreed that these programs enhance students' educational attitudes, while 32.0% strongly disagreed and 16.0% disagreed. This mixed perception suggests that although mentorship programs effectively influence moral and behavioral aspects, their impact on learning attitudes is variable. Factors such as teaching quality, personal motivation, and peer influence may mediate the effect of faith-based mentorship on academic engagement (UNESCO, 2022).

Teachers' responses on respect for school authority were also mixed. Only 14.0% strongly agreed and 24.0% agreed that regular involvement of faith-based institutions improves students' respect for authority, while 24.0% strongly disagreed and another 24.0% disagreed. This indicates that while some students internalize authority-respecting behaviors through faith-based practices, there are inconsistencies, highlighting the need for stronger integration of moral and discipline-focused programs within the school structure.

A majority of teachers (68.0% strongly agreed and 10.0% agreed) indicated that faith-based initiatives help students develop a stronger sense of responsibility and accountability. Only 6.0% strongly disagreed and another 6.0% disagreed. This finding suggests that faith-based programs are particularly effective in instilling responsibility, reliability, and ethical decision-making in students. These qualities contribute not only to positive attitudes but also to improved engagement and self-regulation in school activities (World Bank, 2023).

Teachers also reported that faith-based programs help reduce incidents of inappropriate behavior or inattitudes among students, with 38.0% strongly agreeing and 40.0% agreeing. Only 14.0% disagreed or strongly disagreed. This demonstrates that faith-based planning practices effectively foster discipline and reduce misconduct in secondary schools. By integrating moral teachings and guidance from faith leaders, schools can create an environment conducive to positive behavior and reduced behavioral challenges.

However, the perception of faith-based activities' influence on academic motivation was less positive. Only 12.0% strongly agreed and another 12.0% agreed that students who engage in faith-based activities are more motivated to excel academically, whereas 50.0% disagreed and 16.0% strongly disagreed. This suggests that while faith-based programs effectively shape moral and social behaviors, their direct influence on academic performance or motivation may be limited and likely depends on additional factors such as pedagogy, teacher support, and learning resources.

During interview with head teachers and school owners : Head teachers reported that faith-based planning contributes indirectly but meaningfully to students' academic performance and commitment to learning. They noted that schools that systematically integrate faith-based activities such as morning prayers, moral assemblies, and mentorship sessions—create an environment of discipline, respect, and responsibility. These values, in turn, positively influence students' study habits, punctuality, and willingness to participate in classroom activities. One headteacher observed that “when students are guided to internalize values like discipline, honesty, and responsibility, they are more focused in class, complete assignments on time, and approach learning with a positive attitude.”

Correlation of variables (Independents and dependent)

Researcher wanted to assess the correlations between faiths based planning practice and students 'attitudes. The findings are summarised in the table 4.11. Table 4.11 presents the correlation analysis between faith-based planning practices and students' attitudes in secondary schools. The results indicate a strong positive relationship between these two variables, with a Pearson correlation coefficient of $r = 0.939$ at a significance level of $p < 0.01$. This high correlation suggests that as the implementation of faith-based planning practices increases, there is a corresponding positive improvement in students' attitudes, including their behaviour, moral conduct, respect, and responsibility.

Table 4. 10Correlations of variables

Statements	Faith	Based	Planning
	Practice	Students 'Attitudes	
Faith based Planning w	1		.939**
Practice	Sig. (2-tailed)		.000
	N	248	248
Students 'Attitudes	Pearson Correlation	.939**	1
	Sig. (2-tailed)	.000	
	N	248	248

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Primary Data, (2025)

The statistical significance of the correlation ($p = 0.000$) confirms that the observed relationship is unlikely to be due to chance, indicating a robust and meaningful association between the variables. This implies that schools that actively integrate faith-based programs—such as moral guidance sessions, mentorship, assemblies, and co-curricular activities influenced by faith principles tend to cultivate more positive student attitudes. These practices reinforce discipline, ethical behaviour, teamwork, respect for authority, and a sense of responsibility, all of which contribute to holistic student development.

The strength of this correlation aligns with the findings from Tables 4.5 to 4.10, which showed that both students and teachers perceive faith-based planning practices as highly influential in promoting positive attitudes. Students reported higher motivation, respect for peers and teachers, punctuality, and responsibility, while teachers observed improvements in students' moral behaviour, engagement, and social conduct. The correlation analysis provides empirical support for these observations, demonstrating that the integration of faith-based planning practices is strongly associated with enhanced student attitudes in secondary schools.

These findings are consistent with previous studies that highlight the role of faith-based programs in promoting character development and positive behaviour among adolescents (Rwanda Education Board, 2023; UNESCO, 2022). They indicate that deliberate and systematic incorporation of faith-based strategies in school planning not only reinforces ethical and social values but also contributes to creating a conducive learning environment where students can thrive academically, socially, and morally. In conclusion, the correlation analysis in Table 4.11 confirms that faith-based planning practices are a significant predictor of students' attitudes, highlighting the importance of sustaining and expanding such programs in Rwandan secondary schools.

Table 4. 11Regression analysis Model Summaryb

Model R	R Square	Adjusted R Square	Estimate	Std. Error of the	Durbin-Watson
1	.939 ^a	.882	.882	.45148	.398

a. Predictors: Faith Based Planning Practice

b. Dependent Variable: Students 'Attitudes

Source: Primary Data, (2025)

Table 4.12 presents the results of the regression analysis examining the influence of faith-based planning practices on students' attitudes in secondary schools. The model summary shows a multiple correlation coefficient (R) of 0.939, indicating a very strong positive relationship between faith-based planning practices and students' attitudes. This suggests that the more effectively schools implement faith-based planning strategies, the greater the positive impact on students' behavior, moral development, and overall attitudes.

The coefficient of determination (R^2) is 0.882, which implies that approximately 88.2% of the variance in students' attitudes can be explained by faith-based planning practices. This high R^2 value demonstrates that faith-based planning is a major predictor of students' attitudes in secondary schools, highlighting the significant role that faith-based activities, mentorship programs, moral guidance, and co-curricular integration play in shaping student behavior, respect, responsibility, and engagement.

The adjusted R^2 value of 0.882 further confirms the robustness of the model, indicating that the predictor variable (faith-based planning practice) reliably explains the variation in students' attitudes, even after accounting for the number of predictors in the regression model. The standard error of the estimate (0.45148) reflects a relatively small average deviation of observed values from the regression line, suggesting good model accuracy in predicting students' attitudes. The Durbin-Watson statistic of 0.398 indicates potential positive autocorrelation in the residuals, which may need to be considered when interpreting the results. Nevertheless, the overall model strongly supports the conclusion that faith-based planning practices are significantly associated with students' attitudes. These findings are consistent with the correlation analysis (Table 4.11) and the descriptive results (Tables 4.5–4.10), where both students and teachers reported that faith-based practices positively influence moral behaviour, responsibility, respect, and engagement.

In conclusion, the regression analysis confirms that faith-based planning practices are a strong and significant predictor of students' attitudes in secondary schools. Schools that effectively implement faith-based strategies can expect notable improvements in students' discipline, ethical behaviour, social interactions, and academic engagement, highlighting the value of integrating faith-based planning into school management and instructional practices.

Conclusion

The findings of this study revealed that faith-based planning practices play a significant role in shaping students' attitudes in secondary schools across Rwanda. Both teachers and students acknowledged that faith-based programs, such as prayers, mentorship sessions, moral assemblies, and value-based teachings, have a strong influence on students' moral behavior, discipline, and interpersonal relationships. Schools that integrate faith-based practices into their daily and strategic plans tend to promote more positive student attitudes and social responsibility compared to those that do not.

Students' responses further indicated that faith-based programs enhance their motivation, respect for others, and responsibility in both academic and non-academic activities. A majority of students agreed that faith-based activities motivate them to attend classes regularly, respect their teachers, and complete their assignments on time. These findings suggest that the moral and spiritual environment cultivated through faith-based planning instils a sense of purpose, self-discipline, and personal accountability, which are critical attributes for learning and character development.

Teachers' perceptions supported this view, confirming that faith-based programs promote respect, accountability, and commitment among learners. Most teachers agreed that students who participate in faith-based activities demonstrate better behavior, stronger moral values, and higher engagement in classroom activities. The majority of teachers also observed that such initiatives reduce indiscipline, improve classroom harmony, and encourage students to work cooperatively with peers and staff, creating a more conducive learning environment.

The results of the correlation analysis revealed a strong positive relationship between faith-based planning practices and students' attitudes, with a Pearson correlation coefficient of 0.939, which was statistically significant at the 0.01 level. This implies that improvements in faith-based planning are directly associated with positive changes in students' attitudes. Furthermore, the regression analysis showed that faith-based planning accounted for 88.2% of the variation in students' attitudes, confirming its strong predictive influence on moral and behavioral outcomes in schools.

The study also found that faith-based mentorship programs significantly contribute to students' development of positive goals, ethical decision-making, and moral responsibility. Learners who actively engage in mentorship programs guided by faith-based principles tend to exhibit honesty, empathy, and a desire for personal improvement. These findings highlight the need for schools to formalize mentorship programs as part of their planning strategies to strengthen students' moral and academic growth.

Despite the positive outcomes, several challenges were identified in the implementation of faith-based planning practices. Some school leaders reported limited time within the curriculum, diverse religious affiliations among students, and a shortage of trained facilitators capable of delivering faith-based content effectively. In some cases, the need to prioritize examination preparation limits the time available for spiritual and moral development activities, thereby reducing their overall impact.

Nonetheless, headteachers and school owners emphasized that these challenges should not undermine the significance of faith-based practices in schools. Instead, they advocated for more structured and inclusive approaches that embrace all students' beliefs while promoting universal values such as respect, honesty, and integrity. By fostering inclusivity and respect for diversity, schools can ensure that faith-based planning strengthens moral development without creating divisions among students of different backgrounds.

Faith-based planning was also found to improve teacher-student relationships and strengthen partnerships between schools and local communities. The presence of shared values and a moral vision enhances trust, cooperation, and mutual respect within the school environment. Teachers reported that students who are regularly exposed to faith-based activities tend to be more cooperative, respectful, and receptive to guidance, which leads to improved classroom management and overall academic focus.

The study concluded that faith-based planning does not only enhance students' moral and social behavior but also indirectly supports academic achievement. Students with strong ethical and spiritual foundations tend to be more

disciplined, goal-oriented, and motivated to excel. These findings affirm that faith-based education contributes significantly to holistic learning, combining intellectual growth with character formation and moral responsibility. In summary, faith-based planning practices are essential components of value-based education in Rwanda's secondary schools. They help cultivate responsible, respectful, and morally upright students who contribute positively to both their schools and communities. The study recommends that school leaders, policymakers, and faith-based institutions work collaboratively to institutionalize faith-based programs within school planning frameworks. Such initiatives should be inclusive, participatory, and aligned with the national education goals to ensure that faith-based practices continue to shape the attitudes, character, and future success of Rwandan students.

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