

The Impact of Parents Motivational Beliefs and Parental Involvement on Their Promotion of Moral Values of Muslim Children in Southern Thailand

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Abstract: This study aimed to measure levels of parents' motivational beliefs, parental involvement, and moral values cultivation to determine the effects of parents' motivational beliefs and parental involvement on promoting moral values among parents of Muslim children in Southern Thailand. The study used a survey research design with a quantitative approach. The respondents comprised 413 parents of Muslim children in Southern Thailand who were randomly selected. The research instrument used questionnaires. The data analysis used the 21.0 and the Structural Equation Modelling (SEM) IBM-SPSS-AMOS (Statistical Package for Social Science-Analysis of Moments Structure) software. The result shows that the findings of the analysis based on the Level of Parents' Motivational Beliefs regarding the religiosity construct, sense of efficacy construct, and the role of construction construct among parents of Muslim children in Southern Thailand show the status of the categories of practiced by parents whether at high level. The findings of the analysis are based on the Level of Parental Involvement regarding the parenting construct, the communication construct, the volunteering construct, the learning at home construct, the decision-making construct, and then collaborating with the community construct among parents of Muslim children in Southern Thailand show the status of the category of practices practiced by parents whether at high level. The findings of the analysis based on the Level of Promoting Moral Values regarding the economic construct, the honesty construct, the politeness construct, the cleanliness construct, and the concordance construct among parents of Muslim children in Southern Thailand show the status of the category of practices practiced by parents whether at high level. Parents' motivational beliefs and parental involvement have positive effects on promoting moral values among parents of Muslim children in Southern Thailand. This study contributed both theoretical and practical implications on the formation of the effectiveness of parents' motivational beliefs and parental involvement in promoting moral values among parents of Muslim children in Southern Thailand. It is also conducted towards the effects of Masjids, educational institutions, the ministry of education, and other related organizations to motivate parents to promote and cultivate fundamental moral values for their children.

Keywords: Parents' motivational beliefs, Parental involvement, Moral values

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INTRODUCTION

Islam strongly emphasizes morality, ethics and etiquette as very promising elements of human development. As Allah says "And indeed, you (Muhammad) are based on great virtue" (Surah Al Qaulam, 68: 1540). According to Wan a- loh (n.d: 1-2) said that moral values are the key index of determining good deeds or bad ones of human being in his/ her daily life. Good habit

should be maintained and promoted while the bad ones should be ignored and prohibited. Due to that fact, human being needs ethical framework to be guide for leading his/her life.

Parental involvement can be defined as interactions between parents, children, and school where human, financial, and social capitals are utilized (NurulHuda Mohd. Satar, Roza Hazli Zakaria, and Annizah Ishak, 2020). If parents are properly involved in the schooling of their children, the educational process in schools will be success. Furthermore, participating families in education of their children either at home or in school is increasing believed as significant tools to support the development of children learning results. Besides that, children stay longer in school and have higher scores. In other words, children have higher grade point averages and scores on standardized tests or rating scales, (Henderson & Mapp, 2002). It is because parents are first educators of their children. In other words, they have directly and responsibility to educate their children for the whole life. Therefore, parents with high motivational beliefs and regular involvement in school activities will be always supporting their children in promotion of moral values.

Childhood is the period when concepts of right and wrong are strongly developed and most important agent that contributes to childhood development is parents. Keeping in mind this fact, the present study has highlighted the role of parents in promoting motivational beliefs and involvements in moral values to their children. It is undeniable that rapid development of technology as a sign of globalization has made most parents anxious about the development of their children. They are afraid that their children will fall into a moral and mental decline. Therefore, if educational policies are wrongly determined and designed, the children's life will be far from the original expectations. He will be trapped in the pattern of consumerism, hedonism, moral damage, and weak personality.

In the case of Thailand, the emphasis is on the material rather than the mental development, causing aggressive behavior, immoral expression etc. resulting in moral deterioration. These social problems need cooperation from many parties to accelerate them to be peaceful and a quality society (Jureerat, 2013).

Thus, parents' motivational beliefs and parental involvement moral values cultivation of Muslim children in Southern Thailand are very crucial for children in nurturing and cultivating way for Islamic ethical and moral trainings through teaching and being good example of parents, teacher and others in the community. This can be done through good collaboration between schools and parents because it is the best networking platform for ethical and moral empowerment among Muslim children. In conclusion, parental involvement with the school in promoting ethical and moral values for children will result the perfection of their physics, mental, intellect, knowledge, ethics in their daily life. By that they will be able to live with others peacefully in line with societal and national needs for its development.

Research Objectives

The general objective of this research is to investigate the impacts of parents' motivational beliefs, parental involvement on promoting moral values of parents of Muslim children in Southern Thailand.

1. Identify levels of parents' motivational beliefs based on the religiosity, sense of efficacy and role of construction among parents of Muslim children in Southern Thailand.
2. Find out levels of parental involvement **based on the parenting**, communicating, volunteering, learning at home, decision making and collaborating with community among parents of Muslim children in Southern Thailand.
3. Discover levels of promoting moral values based on the economical, honesty, politeness, cleanliness and concordance among parents of children Muslim in Southern Thailand.

Conceptual Framework

There were three major theories or typologies that have contributed to explain the independent (exogenous) and dependent (endogenous) variables of the present study. The first is the concept of parents' motivational beliefs derived from Hoover-Dempsey and Sandler's theory (2005) of parents' motivational beliefs which focus only on parental role construction and parental self-efficacy. Besides that, parental involvement in education has employed Epstein's typology (Epstein, 2011) which consisted of parenting, communicating, learning at home, volunteering, decision-making, and collaborating with the community. In addition, the concept of moral values is rooted from some Thai basic moral values which consisted of economical/frugality, honesty, politeness, cleanliness, concordance, and kindness (Ministry of Education, 2007) as shown in the below figure:

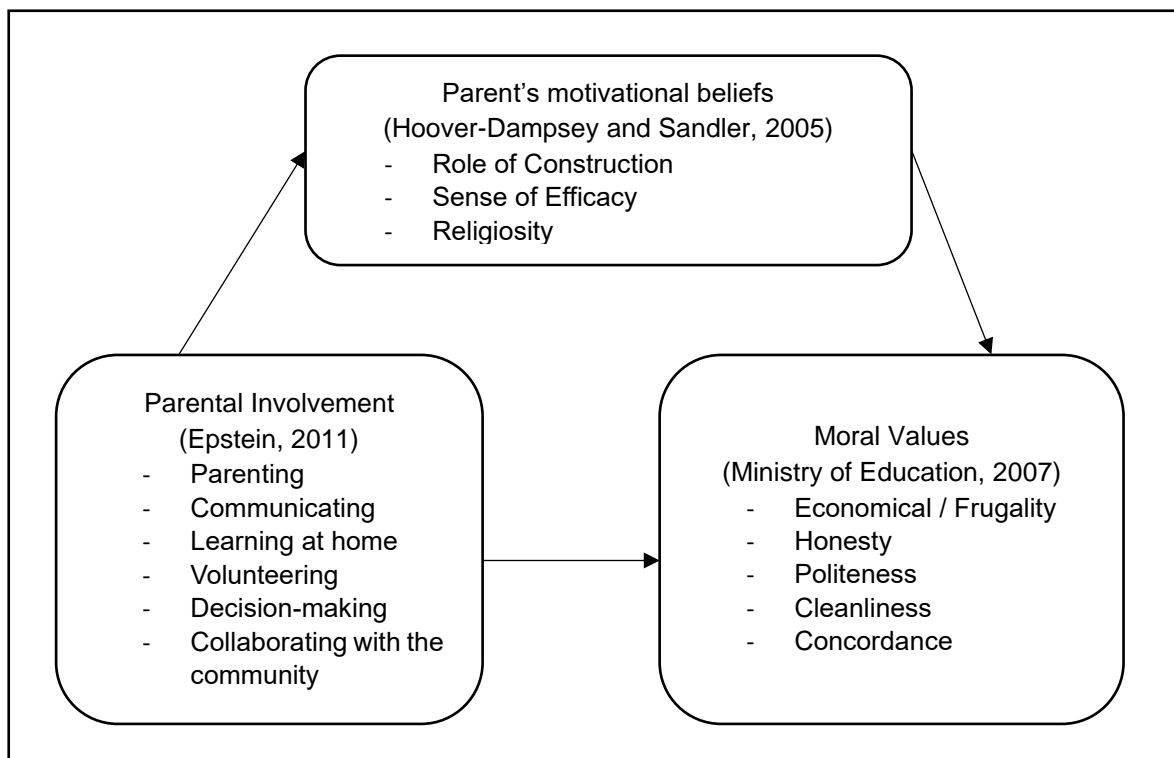


Figure 1: Conceptual Framework

METHODOLOGY

Research Design

This study was conducted descriptively and was based on the objective of the study, to explore the impact of parents' motivational beliefs and parental involvement on the cultivation of moral values among Muslim parents of children in Southern Thailand. The research method used is quantitative.

Populations and Samples

Referring to statistical data issued by Thai National Statistical Office, 2011 this study population budget is as many as 1,712,184 parents of Muslim children in Southern Thailand. Based on the Sample Size Determination Table proposed by Krejcie and Morgan (1970), the sample size required for the population is 413 randomly selected parents of Muslims in Southern Thailand.

Instrument

The research instrument used is a questionnaire consisting of two parts (1) Data demography respondents/parents (i.e. gender, age, education background, occupation and monthly income) and (2) Questionnaires based on parents' motivational beliefs (12 items) adopt and adapt from Hoover-Dempsey and Sandler (2005), parental involvement (19 items) employed Epstein's typology (Epstein, 2011) and cultivating moral values (21 items) among Muslim parents of children in Southern Thailand modified from the Ministry of Education, Thailand (2007). A ten-point Likert scale format was used as a response to the statements. The ten-point Likert scale is used because its accuracies in assess beliefs or opinion in closed questionnaires (Zainudin, 2015).

Data Analysis

All data in the questionnaire will be keyed in using SPSS software to key in data for descriptive statistics (percentage, mean, median, mode), measures of central tendency (range, standard deviation, variance), the forecasting (linear regression, regression), SEM AMOS Software programs is used to do factor analysis (EFA, CFA). Data question is built to answer the research question and to prove in accepting or rejecting the research hypothesis made in the study.

RESULT OF THE STUDY

Respondents' Demographic Information

A total of 413 parents of Muslim children in Southern Thailand were sampled in this study. It shows the number of samples based on gender, of which 155 (37.5%) are male and 258 (62.5) are female. The number of samples based on age, parents of Muslim children in Southern Thailand shows that total of 13 (3.1%) of parents aged less than 25 years, 159 (38.5%), aged between 26 and 35 years old, 157 (38.0%) parents between 36 and 45 years, 74 (17.9%), aged between 46 and 55, and 10 (2.4%) parents aged over 55 years.

Moreover, analysis of sample distribution based on educational background of Parents of Muslim Children, it shows that a total of 82 (19.9%) parents worked as a civil servant, parents conduct business, 130 (31.5%) parents working as general workers, 27 (6.5%) working in agriculture and 102 (22.7%) others. In addition, based on monthly income of parents of Muslim Children shows that the total of 40 (9.7%) parents have monthly income less than 5,000, 138 (33.4%) parents have monthly income between 5,001 and 10,000, 124 (30.0%) parents have, monthly income between 10,001 and 20,000, 69 (16.7%) parents have monthly income between 20,001 and 30,000, 27 (6.5%) parents have monthly income between 30,001 and 40,000 and 15 (3.6%) parents have monthly income more than 40,000.

Level Based on Parents Construct Motivational Beliefs, Parental Involvement and Cultivating Moral Values

Levels of parents' motivational beliefs among parents of Muslim Children

Based on the 413 parents of the sample, Table 2 shows the mean score (Mean), Standard Deviation (Std. Deviation) and the result of analysis of parents' motivational beliefs based on the religiosity construct, the sense of efficacy construct, and role of construction construct among parents of Muslim children in Southern Thailand.

The high mean scores are shown by religiosity construct (8.8620), the sense of efficacy construct (7.8746), and role of construction construct (7.5515) respectively. The findings show that religiosity constructs, the sense of efficacy constructs, and role of construction constructs have high level of practice among parents of Muslim children in Southern Thailand.

Table 2: The Level of the Religiosity, the Sense of Efficacy, and Role of Construction

Item	Mean	Std. Deviation	Practice Level
Religiosity	8.8620	1.12467	High
Sense of Efficacy	7.8746	1.24692	High
Role of Construction	7.5515	1.42360	High

Level of Parental Involvement among parents of Muslim children in Southern Thailand

Based on the 413 parents of the sample, Table 2 shows the mean score (Mean), Standard Deviation (Std. Deviation) and the result of analysis of parental involvement based on parenting construct, communicating construct, the volunteering construct, learning at home construct, the decision making construct, and collaborating with the community construct among parents of Muslim children in Southern Thailand.

The high mean scores are shown by parenting construct (8.3947), communicating construct (8.1009), the volunteering construct (7.5363), learning at home construct (8.0969), the decision making construct (7.3002), and collaborating with the community construct (8.3947) respectively. The findings show that the parenting, communicating, the volunteering, learning at home, the decision, and collaborating with the community constructs have high level of practice among parents of Muslim children in Southern Thailand.

Table 3: The Level of the Parenting, Communicating, Volunteering, Learning at Home, Decision Making, and Collaborating with the Community

Item	Mean	Std. Deviation	Practice Level
Parenting	8.3947	1.00970	High
Communicating	8.1009	1.41737	High
Volunteering	7.5363	1.83014	High
Learning at Home	8.0969	1.20108	High
Decision Making	7.3002	1.91745	High
Collaborating with Community	7.3402	1.78490	High

Level of Cultivating Moral Values among Parents of Muslim Children

Based on the 413 parents of the sample, Table 4 shows the mean score (Mean), Standard Deviation (Std. Deviation) and the result of analysis of cultivating moral values based on the economical construct, honesty construct, politeness construct, cleanliness construct, and concordance construct among parents of Muslim children in Southern Thailand.

The high mean scores are shown by the economical construct (8.5696), honesty construct (8.9776), politeness construct (8.9346), cleanliness construct (8.8262), and concordance construct (8.8586) respectively. The findings show that the economical, honesty, politeness, cleanliness, and concordance constructs have high level of practice among parents of Muslim children in Southern Thailand.

Table 4: The Level of the Economical, Honesty, Politeness, Cleanliness, and Concordance

Item	Mean	Std. Deviation	Practice Level
Economical	8.5696	1.07211	High
Honesty	8.9776	0.97618	High
Politeness	8.9346	0.94325	High
Cleanliness	8.8262	0.93844	High
Concordance	8.8586	0.92933	High

DISCUSSION OF THE FINDINGS

The discussion in the findings of this study was made based on the research questions from the perspective of Parents' Motivational Beliefs and Parental Involvement towards Cultivating Moral Values in the contexts of this study.

Level of Parents' Motivational Beliefs among Parents of Muslim Children

The findings of the analysis based on the Level of Parents' Motivational Beliefs show the status of the categories of practiced by parents of Muslim children in Southern Thailand, whether at high levels.

i. Level of Parents' Motivational Beliefs Based on the Religiosity Construct

Overall, it was found that the level of Parents' Motivational Beliefs based on the religiosity construct have a high level of practice among parents of Muslim children in Southern Thailand.

This shows that the factor of religiosity among parents of Muslim children in Southern Thailand is strongly adhering to the Islamic beliefs held by them. Parents are willing to apply religious teaching especially involvement in raising children and promoting moral values. Parents are also aware of how to raise children, especially about moral values when they know the meaning in the Quran. In addition, the example of raising children and promoting the ethics of the Prophet (P.B.U.H), his companions, and Muslim scholars encourages parents to be involved in and promoted moral values for their children. This finding is in agreement with Ahmad Munawar Ismail, et. al. (2011) which found that one popular explanation behind the trending of human behavior is religion. Religion is believed to have an immense power in influencing human behavior due its close link to human's spiritual self, and the reasons are obvious. Rule and knowledge which comes together with religion are seen as a guide where people who believe in their religion adhere religiously regardless of situation and duration. As well as Sharifah Sariah, Norwati, and Che Noraini (2015) concluded that religious support has been addressed as another factor of parental involvement in nurturing children to engage in schools. Moreover, Juhari et al. (2013) and Sokip et al. (2019) reveal that religiosity plays a positive role in the engagement of parents in the education of their children. In addition, Diana R., R. et al. (2021) have proved thought their study which the result show that the correlation between agreeableness and parental engagement would not be formed without religiosity as a mediator.

ii. Level of Parents' Motivational Beliefs Based on the Role of Construction Construct

Overall it was found that the level of Parents' Motivational Beliefs based on the Role of Construction construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Role of Construction factor among parents of Muslim children in Southern Thailand is very good. This shows that, parents believe that they have a responsibility to communicate with their children's teacher on a regular basis, trust and support teachers' decisions with other parents who have the same children in school. Regarding this matter, Hoover-Dempsey and Sandler (1997) found that parents beliefs about the expectations of their role as parents through interactions with other people around them influence parents' actions. This is in line with what Yamamoto et al. (2016) underlined that parental role construction has been significantly correlated with both school-based engagement and cognitive engagement between parents and children. Moreover, Deslandes & Bertrand (2005); Gutman & McLoyd (2000); Hoover Dempsey et al. (2005); Sheldon (2002) supported that parents who hold an active role construction are more involved in their children's education than parents who hold less active role beliefs.

iii. Level of Parents' Motivational Beliefs Based on the Sense of Efficacy Construct

Overall it was found that the level of Parents' Motivational Beliefs based on the Sense of efficacy construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Sense of Efficacy factor among parents of Muslim children in Southern Thailand is very good. Parents feel successful in helping their children learn and know how to help their children learn. In addition, parents also know how to help their children to get good grade in schools. This finding is in accordance with Bandura (1989), who expressed that self-efficacy or an individual's beliefs that he or she can be successful in an endeavor as well as Green and Hoover-Dempsey (2007) found that most homeschool parents in their sample recorded a particularly strong sense of self-efficacy for helping their children succeed in school. Beside that this finding agrees with the finding of several previous researchers. It also agrees with the findings of several researchers like Green, Walker, Hoover-Dempsey, & Sandler, 2007; Hoover-Dempsey & Sandler, 1995, 1997; Hoover-Dempsey, Bassler, & Brissie, 1992; Carlisle, Stanley, Kemple, 2005 identified that self-efficacy of parents as key determinant of parent actions or attitudes toward involvement and to help their children succeed in school. In other word, as Hoover-Dempsey, Walker, and Sandler (2005) reported that a parent with strong self-efficacy for helping the child succeed is likely to deal with the challenges and work though difficulties to positive outcomes, whereas a parent with low self-efficacy regarding helping the child succeed may avoid their involvement or simply quit if they believe that involvement does not make any difference. In addition, Shumow and Lomax (2002) found that higher levels of parent efficacy were associated with more involvement and in turn with children's school grader and achievement (Grolnick, Benjet, Kurowski, & Apostoleris, 1997).

Level of Parental Involvement among Parents of Muslim Children

The findings of the analysis based on the Level of Parental Involvement show the status of the category of practices practiced by parents of Muslim children in Southern Thailand, whether at high, medium and low levels.

i. Level of Parental Involvement Based on the Parenting Construct

Overall it was found that the level of Parental Involvement based on the Parenting construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Parenting factor among parents of Muslim children in Southern Thailand is very good.

In case of parenting of parents in general was very good, it may be because the parents pay special attentions to parenting and it will have great impacts to child behavior and development. It would also be the essential foundation of child's life and lead them to live happily in their societies as Khanittha (2012) mentioned that parents play very crucial parts in rearing the child because they are the closest persons to the child and could response to children's need at the most. Hence, the child could grow up happily by having the right and appropriate parenting in accordance to the research of Maneerat (2011) who studied the involvement of parents in kindergarten management of Rayong Kindergarten school, the office of Area education Rayaong Region 1 which found that their parenting were high. Besides that, this finding is in agreement with Muhammadafeefee et.al. (2017) who studied the involvement of patents in educational management for developing thinking skills and learning of children in three southern border provinces that basic child rearing from Islamic perspectives is able to develop thinking and learning skill of children i.e. 1) health care and nutrition 2) emotional and behavioral management of children 3) understanding of child development from psychological aspect and child development of each stage 4) support and promote children's learning

potentials 5) spending times with children 6) good behavioral model of parents and 7) reduce activities which destroy children's attention. Moreover, Muhammad Nasirin Tohlu (2015) showed the result of his study on guardians' participation in education provision of Islamic Private schools in Pattani that overall average mean of parents' level of participation in education provisions of Islamic private schools in Pattani was found to be high. With regard to mean of each dimension of parents' level of participation, namely, join decision making between schools and parents, learning at home, parenting, collaboration between schools and communities were also found to be high, with the exception of dimension of voluntary guardians which was found to be very high.

This is also sharing the idea of Hanni & Phippen (2010) as they stressed that parenting is a way to assist families in creating a home environment that enhances a child's learning. This can be accomplished through education for the parents, support programs, and home visits during "transition points" for the child. These transition points are for pre-school, elementary, middle, and high school. The support programs will help families with their health, nutrition and any other service that may benefit the whole family.

ii. Level of Parental Involvement Based on the Communicating Construct

Overall it was found that the level of Parental Involvement based on the Communicating construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the communicating factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents use two-way communication channels from home to school and from school to home about school programs and their children's progress. In addition, parents need to involve themselves by meeting with their children's teachers at least once a semester, as well as caring for and attending activities and events at their children's school.

Akkharajanya (2016) studied on parent's participation in the supporting of student studying of Banpongsaket school under the Chonburi primary educational service area office 3 found that parental involvement in communicating in general was high. This may be because nowadays there are a lot of communication tools which are more comfortable and faster such as handphone, internet which help to communicate easier and faster. Parents could receive information of the students from the school in time. In line with Nuntawee Pongnak (2018) the result showed that the parent's participation in early childhood education management at Chumchonbantunpho school under Prachinburi Primary Educational Service Area Office 2 according to communicating aspect was at high level. Hence, it is agreeable with Epstein et.al. (1997) who said that communicating is the most crucial one. The school must have interaction with parents through communicating tools and channels. Moreover, Epstein (2011) emphasized that each type of involvement requires two-way communications, so that educators and families exchange information and ideas with each other and recognize and honor their shared responsibilities for children's education, so that educators and families exchange information and ideas with each other and recognize and honor their shared responsibilities for children's education.

It is in accordance with Kocyigita (2015) who concluded that parent involvement consists of 5 aspects: 1) family educational activities, 2) family communication activities, 3) family involvement in in-class and out-of-class activities, 4) home visits, and 5) family involvement in administrative and decision-making processes. However, as far as family communication activities is concerned, he underlined that teachers, administrators and parents mostly preferred verbal communication in these activities, while teachers used almost all available methods. This is because effective communication is a prime component of healthy family involvement in preschool institutions and must be built jointly by teachers,

administrators and families. Otherwise, involvement does not occur at the expected level. CHEAIRS (2015) indicated from his study that frequent communication was an important factor in projecting student outcomes and future relationships within the learning community.

In this regard, Muhammadafeefee (2017) also suggested that communicating with the school is the communicating regarding learning behavior, development of learning skills in order for teachers and parents understand level of learning or developing children for more effective child development.

iii. Level of Parental Involvement Based on the Volunteering Construct

Overall it was found that the level of Parental Involvement based on the Volunteering construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Volunteering factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents serve the school as volunteers in the classroom and outside according to their ability, as well as engaging in activities and meetings at their children's school.

Parental involvement is high because the school has adopted the idea of Epstein (1995) suggested that the school should make flexible schedules for volunteers, assemblies, and events to enable parents who work to participate). It is also found by Muhammad Nasirin Tohlu (2011) who studied on guardians' participation in education provision of Islamic Private schools in Pattani by the results of this study showed that dimension of volunteering which was found to be very high. It is shown that parents paid attention and be responsible for being volunteer and when analyzed by categories is found that parents have perceived that the management of the school is averagely high in volunteering for learners' development activities. Besides, he presented that volunteering activities include special day activities, environmental development in schools, establishing parent clubs and extend networking, being teachers' assistants, teaching students or teachers by being speakers in their fields of expertise as well as being trainers for sport, art and nutrition.

Furthermore, Muhammadafeefee (2017) highlighted that parents should participate in volunteering in school activities by supporting parents to be involved in their network or activities both in school or outside as collaborative learning community of parents in promoting and developing child potentialities. Hence, parents should take part in school activities in order to cooperate with other parents in child development. It is to empower child development to be more effective for example, assisting teachers in learning activities, field trip, school development etc. Parents who have experiences and expertise in different fields can be volunteer in learning management.

iv. Level of Parental Involvement Based on Learning at Home Construct

Overall it was found that the level of Parental Involvement based on the Learning at Home construct has a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Learning at Home factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents help their children to do homework at home and give encouragement to their children to do their homework. In addition, parents also often monitor the children's activities in learning at home which relate to curriculum and decisions.

The finding showed that it is in line with Epstein (1995) who proposed guideline for participation or interaction activities of parents by encouraging, listening reacting, praising, guiding monitoring, discussing and doing homework with the students at home. It is in accordance Senin, M.A., & Halim, H. (2021) explored that parents involvement at home plays

an important role in shaping the children for the future especially in academic path, social and physical development.

Besides that, Muhammad Nasirin Tohlu (2015) studied on guardians' participation in education provision of Islamic Private schools in Pattani by the results of this study showed that dimension of learning at home which was found to be high and when considering each item it was found that the opinions of parents towards the operation at the averagely high was in the aspect of creating a home environment that is conducive to children's learning. And this is consistent with research by Chontida Yakaew, et.al. (2018), which found that parents are a child's first teacher and that children learn a lot at home without being influenced or taught. official from any educational institution. Therefore, it is extremely important that when a child is enrolled in an educational establishment. Learning must be integrated between the school and the family.

v. *Level of Parental Involvement Based on the Decision-Making Construct*

Overall it was found that the level of Parental Involvement based on the Decision-Making construct has a high level of practice among parents of Muslim children in Southern Thailand.

This shows that the Decision-Making factor among parents of Muslim children in Southern Thailand is very good. The findings of this study indicate that parents participate and are active in any parent-teacher association (PTA) activities or other parent organizations in the school and are involved in reviewing the school curriculum, plans, and policies if they have the opportunity.

It is in line with Epstein's model (Epstein, 1995) which stated regarding parents who participate in school decision making include parents in school decisions and developing parent leaders and representatives. In this regard, the study of Kocyigita (2015) also found that family involvement in preschool education: rationale, problems and solutions for the participants found that parents involvement in administrative and decision-making processes by participating in deciding on social activities and parent-teacher association activities.

In addition, Nuntawee Pongnak (2018) studied the parental involvement at Thungpho kindergarten school, the office of education region 2 Parchinburi found which found that parental involvement in decision making in general is moderate because this type of involvement requires time, sacrifice, ability in expression as well as the relations between parents and school and all are the factors for decision making.

vi. *Level of Parental Involvement Based on the Collaborating with the Community Construct*

Overall it was found that the level of Parental Involvement based on the Collaborating with the Community construct has a high level of practice among parents of Muslim children in Southern Thailand. This shows that the factor of Collaborating with the Community among parents of Muslim children in Southern Thailand is very good.

The findings of this study show, parents usually encourage their children to participate in programs that serve the community, utilize community resources and services such as businesses, libraries, parks, and museums, and support and work with local businesses, industries, and community organizations on student programs. It is in accordance with Epstein (2011) who explained that collaborating with the community as identifying and integrating resources and services from the community to strengthen and support schools, students, and their families, and organizing activities to benefit the community and increase students' learning opportunities. Moreover, Epstein, et al. (2009) emphasized that if parents and child participate community activities, they will improve and develop good interaction skills between family members. Parents themselves know and use local resources to enhance their

child's skills and potentialities, or to provide the children with the services they need. Besides that parents have a chance to interact with other families in community activities. As well as the parents are aware of the role of school in the community and community support to the school.

To support the above, the study of Muhammad Nasirin Tohlu (2015) on guardians' participation in education provision of Islamic Private schools in Pattani by the results of this study suggested that dimension of collaborating with the community which was found to be high in every item and when analyzed based on category it found the highest dimension that the perception of the parents toward school administration seems to be highest is the dimension of collaborating or collecting resources for the schools which they are involved in for the better management and more effective.

Promptilai (2011) also highlighted that extending good relations with communities and parents is base for community collaboration of the school. She underlined that parents are part of the community which can't be separated. Good relation will help support learning and rearing the students to be in good manner by the community.

Level of Cultivating Moral Values among Parents of Muslim Children

The findings of the analysis based on the Level of Cultivating Moral Values show the status of the category of practices practiced by parents of Muslim children in Southern Thailand, whether at high, medium and low levels.

i. Level of Cultivating Moral Values Based on the Economical Construct

Overall it was found that the level of Cultivating Moral Values based on the Economic construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Economical factor among the parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents train their children to save money at home and school, train their children to plan their expenses and not be extravagant, encourage children to use resources wisely and inculcate children to eat wisely food, clothing, and medicine.

This is in agreement with Patcharin (2008) who suggested that realization of the moral values bring the knowledge of self-sufficient economy in order for students to cooperate with the school in moral infusion by letting the schools do it alone. Suriya (2016) found that the involvement of parents in cultivating moral values among the students in Wat Sripalothai school, office of education region 1, Chonburi province. In economic dimension is divided into categories and each category found to be high by the 3 highest categories consecutively i.e. infusing students to be economized in using 4 resources (food, cloth, accommodation and medicine) in daily life, being example in using resources and training students about saving both at home and schools. It also in line with Wanna (2019) who found that in fact training kids to be saving and working together are important for their lives because training them to know saving will help them to prosperity for themselves and families. When kids realized the importance of money, resources and nature both of themselves and public they will pay attention to saving which will help protect shortage of their future lives of themselves and families

ii. Level of Cultivating Moral Values Based on the Honesty Construct

Overall it was found that the level of Cultivating Moral Values based on the Honesty construct have a high level of practice among parents of Muslim children in Southern Thailand. This

shows that the Honesty factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents teach their children to return the items found to their owners, speak the truth, teach children to dishonest punishment or cheat and train naughty children to be good children according to the requirements of Islam.

This is in accordance to Oraphan and Ballank (2017) who suggested that honesty is not dramatic but all actions and speeches are from the heart. While Panom (2018) mentioned about ways of instilling honesty as the task of everyone. School plays very crucial role in learners' development in all aspect in equilibrium. Children should be developed in all aspects of mind, intellect, physics, and social. In the study of Suriya (2016) who studied the involvement of parents in moral empowerment of the students in Wat Sripalothai school insisted that the involvement of parents in empowering morality is high and when analyzed by category from the first 3 highest mark found that parental involvement in honesty, politeness and cleanliness.

iii. Level of Cultivating Moral Values Based on the Politeness Construct

Overall it was found that the level of Cultivating Moral Values based on the Politeness construct have a high level of practice among parents of Muslim children in Southern Thailand.

This shows that the Politeness factor among the parents of Muslim children in Southern Thailand is very good. The findings of this study show that parents teach their children to speak politely, train children to be low-key and non-aggressive, as well as teach children to forgive others.

This is in consistent with Suriya (2016) who found that the participation of parents in promoting morality and ethics in overall is at a high level. and when considering each item it was found that all items were at high level, the average score from highest to lowest, the top three were: training students to respect the adults, teaching students to forgive others and teaching students how to apologize every time they know they've done something wrong (Tangney, 2002). Moreover Hall (2020) has mentioned that it is a characteristic of a person who is attentive, humble, and maintains interpersonal relationships, openness, self awareness, having good manners, and acknowledging and accepting the limitations of a person.

vi. Level of Cultivating Moral Values Based on the Cleanliness Construct

Overall it was found that the level of Cultivating Moral Values based on the Cleanliness construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Cleanliness factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents teach their children to take care of personal hygiene, always wear clean clothes, always wash their hands before or after eating and throw garbage in the bin. This is a practice taught in the teachings of Islam.

Which is consistent with Suriya (2016) who proposed that parental participation in cultivating the morality and ethics of cleanliness in overall is at a high level and when considering each item it was found that all items were at high level. The average scores from highest to lowest, the top three are: providing care advice, clothes and are always clean, training students to know how to keep their bodies clean always and fostering the habit of loving cleanliness among students. It is because raising awareness of cleanliness is important. Therefore, parents, who are the closest people to students, should focus on instilling in the cleanliness of clothing, residential houses and the environment of the community. It is also in accordance with Suwawiroth Chanla (2004) who said that the maintenance of classrooms, school buildings, as well as the school's landscape are clean. Safe from various distractions for the joy of learning for students and teachers.

In addition, parents should not view cleanliness as a normal matter as daily practices but they should regard cleanliness as worship or religious instructions that Muslims must perform due to the fact that Islam attaches great importance to ethical principles concerning cleanliness. as Allah Has said in the Quran that “...*For Allah loves those Who turn to Him constantly And He loves those Who keep themselves pure and clean.*” (Al-Quran, al-Baqarah: 222). Moreover, Islam urged to pay attention to cleanliness to the extent that the Prophet Has instructed Muslims to clean their teeth and mouth several times a day as he said: “*If it is not a hardship for my ummah I will also instruct them to use siwak (brush their teeth) before every prayer.*” (Recorded by Muslim, 1991: 7199)

iv. Level of Cultivating Moral Values Based on the Concordance Construct

Overall it was found that the level of Cultivating Moral Values based on the Concordance construct have a high level of practice among parents of Muslim children in Southern Thailand. This shows that the Concordance factor among parents of Muslim children in Southern Thailand is very good.

The findings of this study show that parents often encourage their children to participate in school activities, do group work, accept the opinions of others. In addition, parents try to teach good values to their children such as, how to use reason to give and receive from others and teach children to play with others creatively and not bully others.

It is in consistent with Pantita Buarat and Tassanee Nakuntorn (2019), who showed that parental participation in promoting morality and ethics of students, is at a high level, and when considering each item, it was found that the first three were in order from high to low as follows: teaching students to accept the opinions of others, teaching students to play with their friends creatively without bullying others. and encouraging students to know how to give and rational reception along with the teachings of Islam which always encouraged to build unity. In case of having different opinions it must not lead to divisiveness must face each other to improve and find a good solution. This is because Islam has forbidden divisions as Allah Has said,

"And hold fast. All together, by the Rope Which Allah (stretches out For you, and be not divided Among yourselves; And remember with gratitude Allah's favor on you; For ye were enemies And He joined you hearts In love, so that by His Grace, Ye became brethren; And ye were on the brink of the Pit of Fire. And He saved you from it. Thus, dot Allah make His signs clear to you: That ye may be guided" (Al-Quran, al-Imran: 103)

CONCLUSION

Overall, the findings of this study have shown that the role played by parents' motivational beliefs and parental involvement has an impact on promoting moral values among the parents of Muslim children in Southern Thailand as the findings show below;

- i. The findings of the analysis based on the Level of Parents' Motivational Beliefs regarding the religiosity construct, sense of efficacy construct, and the role of construction construct among parents of Muslim children in Southern Thailand show the status of the categories of practiced by parents whether at high levels.
- ii. The findings of the analysis based on the Level of Parental Involvement regarding the parenting construct the communicating construct, the volunteering construct, the learning at home construct, the decision making construct, and the collaborating with community construct among parents of Muslim children in Southern Thailand show the status of the category of practices practiced by parents whether at high levels.
- iii. The findings of the analysis based on the Level of Promoting Moral Values regarding the economical construct, the honesty construct, the politeness construct, the cleanliness

construct, the concordance construct among parents of Muslim children in Southern Thailand show the status of the category of practices practiced by parents whether at high levels.

- iv. Parents' motivational beliefs have a positive impact and influence on promoting moral values among parents of Muslim children in Southern Thailand.
- v. Parental involvement has a positive impact and influence on promoting moral values among parents of Muslim children in Southern Thailand.

SUGGESTION AND RECOMMENDATIONS FOR FURTHER PRACTOCE

The results of this study make room for further extension studies. Among the proposal research recommendations are:

- i. This study focuses only the impacts of parents' motivational beliefs, parental involvement on promoting moral values among parents of Muslim children, so further research should conduct on the wholistic aspects of children development i.e. spiritual, intellectual, physical and social ones.
- ii. The study about the impacts of parents' motivational beliefs, parental involvement and promoting moral values among parents of Muslim children should commence from early childhood due to the fact that this stage has very essential impacts for their behavior in the future.
- iii. Further research should utilize other research methods of the study i.e. in-depth interview, focus group discussion in dealing with deeper aspects which is not covered in this research.

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