

Vietnamese Students' Perceptions of Moral Values: An Assessment by Students at An Giang University

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Abstract The purpose of this study is to investigate the students' evaluation of the traditional moral education model by six factors including patriotism; Love for people and humanity; The spirit of solidarity; The virtues of diligence and thrift; The Fond of learning; The love of nature and protection of the environment. A questionnaire survey was distributed to 293 students at An Giang University. Experimental results show that most students attach importance to traditional moral education. There are two factors including love for nature and environmental protection; Being fond of learning in the model has influenced the traditional moral education for students at An Giang University, Vietnam. Comparing the two groups of males and females, their satisfaction with the elements of traditional moral education is nearly the same. Comparing 8 groups of students from 8 faculties in terms of their satisfaction with 6 elements of traditional moral education is almost the same, it is not much different. The findings of this study have theoretical and practical implications for moral education in Vietnam. Proposals made for university administrators and educators were discussed.

Keywords Traditional Ethics, Vietnam, Patriotism, Humanity, Diligence, Solidarity

1. Introduction

Traditional moral value education has an important role to pass on to students good moral values [6]. It helps

students realize moral values, and benevolence [14, 18]. Educating students on traditional national moral values will contribute to strengthening and promoting those values, forming necessary personality qualities [16]. Education of traditional moral values helps students understand the national spiritual culture, enhance patriotism and pride in the history of the nation.

Paying attention to traditional ethics is a characteristic of the Vietnamese nation. It is a valuable cultural and spiritual of Vietnamese who should preserve, supplement the appropriate content, and promote. For example, patriotism does not only stop at the concept of protecting the country, but it is also the will to enrich oneself, family, and society, contributing to the development of the country out of poverty [34]. Human love is not only expressed in the attitude of respecting and protecting people. We should know how to protect the living environment, respect the rules in community activities. Fight against evil, injustice, encroachment on the legitimate interests of people, and we should bring joy to people.

Traditional moral education for students is to contribute to equipping students with pure moral qualities, strong will, and proper manners. This is the basis for developing students' capacity [25]. In the students' personality, self-consciousness is only really promoted when students have patriotism, national pride, idealistic living, nostalgia, diligence, and creativity in learning and scientific research. Traditional moral education will help students deeply understand traditional moral values as noble spiritual values [43], creating diversity in Vietnamese identity. We

should build a generation of students with good moral qualities including patriotism, love of labor, humanity, living for the collective, community, love of freedom, love of peace, love of nature, environmental protection.

Traditional moral education contributes to the development of the competency factor in students' personalities [30]. Competence in human personality is formed and developed on the basis of innate factors - genetics and social factors. Through education and training, that innate capacity element forms outstanding capabilities (cognitive capacity and practical capacity), it must come from the requirements of society [29]. In which, there are moral standards of society that regulate the cognitive and practical capacity of people to develop in accordance with the requirements of history.

Among the traditional moral values, patriotism is the highest value, and educating students about patriotism is contributing to the formation of cognitive and practical capacity [46]. Patriotism is expressed in social activism by students. The students' active social activities facilitate the development of capacity, that is, the students' abilities are promoted, especially the positivity, initiative, and creativity in life, learning to create effective activities, and the right motive for action [59]. From there, students actively and voluntarily express patriotic feelings and realize patriotic values in life. To be patriotic is to contribute one's ability to the country's development and civilization. Patriotism means loving people, protecting the living environment, working together to build a green - clean - beautiful country. To be patriotic is to obey the law, stay away from social evils, and live a healthy life [26]. At the same time, it is the positivity, self-awareness, creativity, spirit of overcoming difficulties and suffering in learning to rise to grasp and master scientific and technological knowledge.

Development is a self-made process, and internal strength is the decisive factor. The ability of students does not come naturally, it must be due to each student's own efforts in learning and training to create certain competencies [22]. Educating the nation's industriousness is to help students have the cognitive ability to persevere and be patient to overcome all difficulties to achieve the set goals. Under the current conditions, students have to work hard and study hard to accumulate knowledge and skills to create personal competencies to contribute to social activities and prepare for the future.

Diligence and hard work are necessary factors to form students' competencies, that capacity must lie in the process of accumulating knowledge in school and practical knowledge of life. In order to acquire such knowledge, students are required to be diligent in studying, and on the other hand, must also actively participate in social activities. Educating the value of industriousness and hard work is a necessary requirement, creating distinct strengths that are easy to enter into the awareness and actions of each student. It is no longer at the level of

self-consciousness but becomes voluntary, they commit themselves to overcoming the harsh challenges of social life [44].

In Vietnam, the economy is following the market mechanism, which stipulates that people must be dynamic, agile and competitive. Many Vietnamese have pursued personal interests that they can give up traditional moral values. There has been a change in the concept of life, the lifestyle of Vietnamese people, and students. There is a tendency to change some traditional moral values in society, some students for their own benefit ignore the interests of the collective and the community. The gap between the rich and the poor is increasing, besides the loss of love for people, and the indifference and insensitivity to human suffering.

The impact of globalization has led to the threat the traditional moral values and the intrusion of modern values that are not suitable for the cultural and ethical circumstances of Vietnamese people. Many students have been influenced by the concept and lifestyle that values individual freedom, they let loose in life, and disregard morality and public opinion.

In recent years, educational institutions have not paid enough attention to the issue of traditional moral education to students. Many students lack the skills to choose the right moral standards and lifestyle. Therefore, in their ethical behavior, their lifestyle has "deviation" from the traditional moral values of the nation.

Nguyen realized that globalization could wrongfully change many values from our way of life that followed noble and fine humanistic ideal cultivated by our ancestors after thousands of years, and therefore deteriorated social values [40]. With the same point of view Huyen, in her article "Globalization and the risk of ethic and lifestyle deterioration to Vietnamese people at present", warned about the risks of globalization to ethical lifestyle of Vietnamese people [41].

Therefore, this study investigates students' evaluation of traditional moral education; Therefore, answers to the following questions will be sought including:

1. To what extent do students satisfy with traditional moral education?
2. What factors students' satisfaction with traditional moral education?
3. Are students satisfied with traditional moral education difference between groups?

2. Literature Review

2.1. Vietnamese Traditional Moral Value

Traditional moral values are an important part of the entire spiritual value system of the Vietnamese nation. Vietnamese traditional moral values are typical moral values of Vietnamese people. Ethical values regulate and

evaluate human behavior towards people, people with society, they are implemented by social norms, by personal beliefs, and the power of public opinion [58]. Moral value is also a historical category, it has a process of formation and development, it is influenced by society. Ethical values progress and develop when the system is positive, humanitarian, and progressive.

In moral values, there is often a combination of traditional values and modern values [60]. Traditional moral values are good moral values formed in the process of nation-building and defending the country of the Vietnamese nation and handed down from generation to generation. Moral values have a humanistic and community nature, which is a combination of national quintessence [8]. Traditional ethical values of Vietnamese people include being rich in patriotism, love for people, humanity, solidarity, industriousness, intelligence, creativity, studiousness, and love of nature. Moral values have deeply penetrated into the lives of Vietnamese people and become respected standards for stability.

2.2. Educating Traditional Moral Values for Vietnamese Students

Traditional moral values include sustainable values [55], the quintessence of the ethnic groups in Vietnam cultivated through the history of thousands of years of struggle to build and defend the country. The national identity is passionate patriotism, the will to self-reliance, the spirit of solidarity, the sense of community that connects individuals - families - villages - the Fatherland. Traditional moral values include patriotism; Love for people and humanity; Solidarity; Industriousness, thrift; Fond of learning; Love of nature.

Patriotism is a natural human emotion, it was born and developed in the history of the nation [2]. Patriotism has great value [19], it is a strong spiritual motivation to motivate many Vietnamese to take strong action in building the country and protecting the dignity of the Vietnamese people.

In their special circumstances, the Vietnamese have forged a strong patriotism, a patriotic spirit that transcends common sentiments, which has become a sense of responsibility for the community and the nation. Patriotism has become a morality, it goes deep into the consciousness of every Vietnamese person, it becomes the standard of society [11]. Patriotism has great power in educating and promoting the national spirit for generations of Vietnamese people.

Patriotism and national pride have become a tradition of the Vietnamese nation. Patriotism education aims to form and develop students' personalities about love for the country, loyalty, and aspiration to serve the interests of the Fatherland and the people [50].

The love for people and humanity of the Vietnamese people is formed and developed in the relationship between

family members, village communities, and ethnic communities. In behavior, Vietnamese people often take humanity and love as the foundation, it is developed into a philosophy of life of Vietnamese people. The love of people in the moral tradition of the Vietnamese people contains forgiveness for the bad guys when they realize their mistakes. This is one of the unique features that show humanity and love for people in the Vietnamese nation.

Globalization and the market economy have made certain changes in the moral values of the society, the temptation of money has clouded, and moral values are gradually going down [15]. Therefore, educating moral values for students should acquire new moral values, while inheriting traditional moral values, towards the truth, honesty, and perfection. Educating students to love and respect people for the formation and development of student personality includes a goodwill attitude [20]. We should serve the interests of people, and bring freedom and happiness to people, everyone is equal in society, everyone is free.

The virtues of diligence and thrift are outstanding moral values in the traditional value system of the Vietnamese nation. With industriousness and diligence, Vietnamese people have created great and valuable labor results. Hard work and thrift have gone deep into people's subconscious, it has become a virtue of Vietnamese people. Hard work is the source of all values [54]. Appreciating labor, Vietnamese people always criticize laziness. In working and studying, Vietnamese people always supplement their intellectual weakness by the expression "industrious compensates for intelligence". From life, Vietnamese people have learned from experience that industriousness must always go hand in hand with thrift.

Educating the traditional moral values of diligence and thrift for students is to educate the virtues of diligence and creativity in learning; thrifty in daily life, optimistic in life. Educating students to work hard, cherish the values they are enjoying, labor plays an important role in the development of themselves and humanity [56].

The spirit of solidarity, in the history of national construction, Vietnam has built strong solidarity, it has become one of the good traditional spiritual values, one of the driving forces and great strength of the Vietnamese people.

Natural conditions dictate that people who want to survive must work together, a community in the region, and a sense of association into a unified ethnic community [37]. The requirement to join forces in production, in the struggle with nature over a historical period is the basic factor creating a sense of solidarity.

The process of studying and training at the university is not only the process of educating and training students with moral qualities, the ability to participate in the production process of society, but also preparing them for the ability to enter different spheres of social life such as

politics, culture, family, communication [36]. Educate students about their responsibility to the community, they should have a volunteer spirit [10].

The spirit of studiousness and respect for human morality is a tradition of the Vietnamese nation [32], they have valuable experience in the field of education, which is to educate students in the spirit of studiousness, respect for teachers. The tradition of “respecting the teacher” has existed for a long time and it has become a morality of the Vietnamese people. In Vietnamese history, teachers are always respected and admired [53]. Learners believe that not only learn in school but have to learn anytime, anywhere, everything, they learn through social activities, in the family, customs, practices, festivals. Activities of educating people according to the goal of unifying learning are to be human and serve society [31].

In the context of globalization and international integration, expanding cultural and educational exchanges with countries around the world, absorbing reasonable factors of progress, civilization, and educational achievements of mankind [48]. It becomes the key element to education for development. Educating students in a spirit of studious, and respect has become an urgent requirement. In the era of the knowledge economy, it is a combination of moral qualities and competence [38]. To do that, we should educate students with a sense of self-discipline, creativity, in learning and scientific research in the spirit of action “study - creativity - integration - development”.

The love nature and protect the environment, Vietnamese love nature, they want to live in harmony with nature, they live according to nature because nature is the source of human life. Today, the love of nature and the protection of the living environment are reflected in the exploitation of resources in a reasonable way, exploitation associated with protection and regeneration [51].

Educating students to realize that protecting the environment and natural resources is an integral element of development. When being educated, students will be aware of their obligations to protect the environment by taking concrete and practical actions [13]. Nowadays, environmental protection is a matter of concern all over the world. Before the development of modern industry, the living environment of people is in danger of being seriously polluted, it requires us to protect the environment through specific activities such as keeping public places clean, participate in environmental protection campaigns.

2.3. Research Theory

Currently, the content of traditional moral education for students is of interest to some researchers and educators. In the trend of globalization, the market economy has created socio-economic development. However, its flip side has affected the morals of some students. There are a few studies that have proposed the traditional moral

education model for students.

According to Pham and Bui, we live in an era of globalization that is full of competition and change. In this change process, it is essential to acknowledge the nature and impact of the process to help us reduce risk. Meanwhile, it is important to develop a sustainable economy, absorb the cultural quintessence of humanity, and at the same time prevent the risks of social moral degradation [45]. In that context, the education of ethics and values for students has become increasingly necessary and it is necessary to focus on practical content. It includes education of patriotism and filial piety for parents; Education of diligence, love of working, and frugality; Education of traditions “be deferential to teacher and respected for morals”, unification and loving mutual support; Education of diligence in learning, modesty, and politeness; Education of discipline, tolerance, sincerity, and trustworthiness; Education of courageous spirit, dedication, fairness, and impartiality.

According to Le, when globalization is an inevitable trend, it increases the cultural conflict of each country. Some traditional values of the Vietnamese people are being obscured and distorted [33]. In particular, some values traditional in the family are no longer respected, even at the risk of being broken. Students are an important resource that determines the development and future of the country. Therefore, educating students on traditional moral values is necessary. Traditional moral values are a core part of Vietnam's traditional spiritual values. It is the love for family; the care and help of each other in times of difficulty and tribulation; Sharing the joys and sorrows of life together.

According to Nguyen, globalization and international integration have made positive socio-economic contributions. However, it is also the influencing factors that change traditional spiritual and moral values. Many manifestations of negative change such as downplaying traditional moral values and fine customs; Social evils are increasing and affecting students [39]. Therefore, the education of Vietnamese traditional moral values for students should be concerned. Some traditional moral values that should be educating include patriotism; Human love; Community solidarity spirit; Virtue of diligence, thrift, honesty; Studious, creativity.

3. Research Methodology

3.1. Procedure and Instrumentation

On the basis of theoretical research, traditional ethical conceptual frameworks provide information for surveys. In order to be able to identify elements of the traditional moral education for students, the study reviewed the theoretical framework and held group discussions with 15 students and 5 lecturers. During the focus group

discussions, the students and lecturers were provided with lists of traditional moral education contents and asked to give their opinions on ideas to improve the questionable, scale, and add the missing elements to the list. The consensus reached at the end of the period led to the identification of six factors (corresponding to 27 observed variables) including

Patriotism (PAT)

PAT1: Love the village where we were born

PAT2: Proud of Vietnamese culture

PAT3: Proud of the Vietnamese people

PAT4: Proud of Vietnam's tradition of building and defending the country

PAT5: Look forward to trying to contribute to the construction of the country

The love for people and humanity (HUM)

HUM1: Empathize, understand everyone's difficulties

HUM2: Share joy, and help people in trouble

HUM3: Respect human dignity, their individual characteristics

HUM4: Create opportunities for everyone to create and develop

HUM5: Everyone has the opportunity to learn and grow

The spirit of solidarity (SOL)

SOL1: Lifestyle in harmony with the community

SOL2: Volunteer to help people, the community

SOL3: Cooperation, and mutual support for development

SOL4: Responsible lifestyle to the community

SOL5: Prioritize community interests over personal interests

The virtues of diligence and thrift (DIL)

DIL1: Work hard, and be creative

DIL2: Appreciate existing material values

DIL3: Love life, hope everything goes well in the future

DIL4: Work honestly by yourself

Fond of learning (LEA)

LEA1: Respect teachers, cherish friends

LEA2: Actively absorb everything good it has value

LEA3: Diligence to study, research, create

LEA4: Study diligently will bring a good future

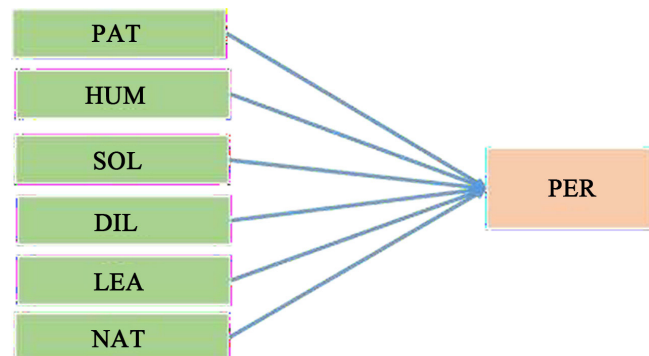
The love of nature and protect the environment (NAT)

NAT1: Plant trees to protect the environment

NAT2: Garbage collection and treatment

NAT3: Save electricity and water

NAT4: Celebrate World Environment Day



PAT: Patriotism; HUM: The love for people and humanity; SOL: The spirit of solidarity; DIL: The virtues of diligence and thrift; LEA: Fond of learning; NAT: The love of nature and protect the environment; PER: Student's evaluation of moral education

Figure 1. Student Evaluation of Moral Education Model

Based on the preliminary discussion of results, a questionnaire was then developed. The survey consisted of demographic questions and 29 Likert items. Demographic questions seek information about gender, faculty students from respondents. Meanwhile, questions on a 5-point Likert scale are used to explore, 1 (Strongly disagree), 2 (Disagree), 3 (Neutral), 4 (Agree), 5 (Totally agree) to show how important it is.

3.2. Research Sample

Data collection took place between May and June 2021. Methods of conduct students responded directly to the questionnaire. The study was carried out at An Giang University, Vietnam National University Ho Chi Minh City, Vietnam. The questionnaire was distributed to 300 students. There are 293 valid response forms were collected, including 153 males and 140 females. There are 7.5% from Faculty of Agriculture - Natural Resources; There are 14% from Faculty of Economics - Business Administration; There are 6.5% from Faculty of Pedagogy; There are 16.4% from Faculty of Law and Political Science; There are 9.9% from Faculty of Engineering - Technology - Environment; There are 21.5% from the Faculty of Information Technology; There are 9.2% from the Faculty of Tourism and Culture - Arts; There are 15% from the Faculty of Foreign language. It is shown in Table 1.

Table 1. Description of the survey form

Research factor	Number of people	Percentage
1. Gender	293	100%
Male	153	52.2
Female	140	47.8
2. Faculty	293	100%
Faculty of Agriculture - Natural Resources	22	7.5
Faculty of Economics - Business Administration	41	14.0
Faculty of Pedagogy	19	6.5
Faculty of Law and Political Science	48	16.4
Faculty of Engineering - Technology - Environment	29	9.9
Faculty of Information Technology	63	21.5
Faculty of Tourism and Culture - Arts	27	9.2
Faculty of Foreign language	44	15.0

Table 2. Reliability estimates

Factors	Observed variables	Cronbach's Alpha	Corrected Item-Total Correlation
PAT	PAT1, PAT2, PAT3, PAT4, PAT5	.831	> 0.3
HUM	HUM1, HUM2, HUM3, HUM4, HUM5	.693	> 0.3
SOL	SOL1, SOL2, SOL3, SOL4, SOL5	.782	> 0.3
DIL	DIL1, DIL2, DIL3, DIL4	.865	> 0.3
LEA	LEA1, LEA2, LEA3, LEA4	.857	> 0.3
NAT	NAT1, NAT2, NAT3, NAT4	.906	> 0.3

3.3. Data Analysis

Responses from the survey were coded and entered in SPSS Version 20. Analysis of students' evaluation of ethical education elements at An Giang University is conducted through 3 steps. Step 1: Check the reliability of the scale through the reliability coefficient Cronbach's Alpha. Step 2: Exploratory factor analysis (EFA) to test the factors. Step 3: Use a linear regression model to determine the degree of influence of factors on moral education for students at An Giang University. Step 4: Analyze Independent-Samples T-Test to test the mean difference in gender, One-way ANOVA analysis to test the mean difference between faculties.

4. Results

4.1. Check the Reliability of the Scale

Testing the reliability of the factor scale consisting of 27 observed variables, Table 2, the results of testing the reliability of Cronbach's Alpha of the component variables, shows that the coefficients of Cronbach's Alpha are all greater than the minimum level of 0.6 and variable of Corrected Item-Total Correlation > 0.3. If a measurement variable has Corrected Item-Total Correlation ≥ 0.3, then

the variable meets the requirements [42] and Cronbach's Alpha coefficient of 0.6 or higher, the scale is eligible. Therefore, these observed variables are eligible for factor analysis.

4.2. Exploratory Factor Analysis (EFA)

After checking the reliability of the scale, Exploratory Factor Analysis (EFA) was performed to determine the correlation between the factors and the loading coefficient of Kaiser-Meyer-Olkin (KMO) = 0.812 (satisfies $0.55 \leq KMO \leq 1$), Sig Barlett Test = 0.000 (<0.05) [17]. Table 3 shows a good correlation between the observed variables.

Results of exploratory factor analysis, 6 factors with Eigenvalue > 1 were drawn from 27 observed variables and Cumulative = 63.846%.

Table 3. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.812
Bartlett's Test of Sphericity	Approx. Chi-Square	4126.906
	df	.351
	Sig.	.000

The Rotated Component Matrix, table 4 showed that the 27 observable variables loaded on 6 factors and there were changes to the position of the variables.

Table 4. Rotated Component Matrix

	Component					
	1	2	3	4	5	6
NAT4	.895					
NAT2	.883					
NAT1	.863					
NAT3	.856					
PAT5		.810				
PAT1		.766				
PAT2		.713				
PAT3		.704				
PAT4		.557				
LEA4			.874			
LEA1			.823			
LEA2			.800			
LEA3			.725			
DIL4				.896		
DIL2				.823		
DIL1				.802		
DIL3				.657		
SOL5					.829	
SOL2					.718	
SOL1					.708	
SOL3					.649	
SOL4					.510	
HUM1						.749
HUM2						.655
HUM4						.637
HUM3						.589
HUM5						.576

Table 5. Revised factors and variables

Factors	Observed variables	Variable types
PAT	PAT1, PAT2, PAT3, PAT4, PAT5	Independent
HUM	HUM1, HUM2, HUM3, HUM4, HUM5	Independent
SOL	SOL1, SOL2, SOL3, SOL4	Independent
DIL	DIL1, DIL2, DIL3, DIL4	Independent
LEA	LEA1, LEA2, LEA3, LEA4	Independent
NAT	NAT1, NAT2, NAT3, NAT4	Independent
PER	PER1, PER2, PER3	Dependent

Thus, the EFA outputs generate a set of factors and observed variables. Table 5 can fit the data and model.

4.3. Results Analysis Moral Education Model

When independent and dependent variables could be

identified, a multiple regression model was used to determine the overall fit of the model and the relative contribution of each predictor to the total variance. The Model Summary in Table 6, R² (Adjusted R Square) = 0.688 showed that the independent variables NAT, HUM, LEA, DIL, SOL, PAT explained 68.8% of the variation in

dependent variable PER. The remaining 42.2% of the change is indicated by other variables outside the studied model.

Table 7. Check whether the overall regression model fits the data. This shows that the independent variables predict statistically significant for the dependent variable, Sig. = .000 (< .005) compared to the 5% significance level, so setting up the regression model is appropriate.

The correlation coefficient and variance were then tested to measure the effect of collinearity among the variables in the regression model. As shown in Table 8, the

Collinearity Statistics (VIF) of all independent variables is lower than 10, indicating that there is no autocorrelation, multicollinearity in the model.

Four independent variables PAT, HUM, SOL, DIL have no statistical significance. The remaining variables LEA, NAT has statistical significance (Sig. < 0.05) and Standardized Coefficients Beta > 0, demonstrating a positive influence on the dependent variable, Table 8.

From Table 8, the new model for the data is: $PER = 0.789 * NAT + 0.085 * LEA$

Table 6. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.833 ^a	.694	.688	.37465	1.893

a. Predictors: (Constant), NAT, HUM, LEA, DIL, SOL, PAT

b. Dependent Variable: PER

Table 7. ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	91.156	6	15.193	108.238	.000
Residual	40.144	286	.140		
Total	131.300	292			

a. Dependent Variable: PER

b. Predictors: (Constant), NAT, HUM, LEA, DIL, SOL, PAT

Table 8. Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	.542	.198		2.734	.007		
PAT	.055	.039	.059	1.428	.154	.625	1.600
HUM	.050	.042	.043	1.185	.237	.819	1.222
SOL	.040	.043	.036	.923	.357	.720	1.388
DIL	.005	.031	.000	.001	.999	.718	1.392
LEA	.082	.035	.085	2.338	.020	.817	1.224
NAT	.661	.029	.789	22.927	.000	.902	1.108

Table 9. Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
PER	Equal variances assumed	1.082	.299	-.159	291	.873	-.01253	.07856	-.16714	.14209
	Equal variances not assumed			-.160	290.876	.873	-.01253	.07832	-.16667	.14162

4.4. Analysis of Variance (ANOVA), and Test (T-Test) for Gender

Comparing of differences in the satisfaction between males and females gender by their assessment of moral education.

Table 9 shows, analysis of the Independent Samples Test has Sig. = 0.299 (> 0.05). This means that the variances of both the male and female groups are equal. Table 9 also shows that there is no difference between groups male and groups women. Value Sig. (2-tailed) = 0.873 (> 0.05). That is, the satisfaction of moral education of groups male and groups women is the same.

Comparing of differences in the satisfaction between the eight groups of students by their assessment of moral education.

Table 10. Test of Homogeneity of Variances

PER

Levene Statistic	df1	df2	Sig.
1.277	7	285	.262

Table 10 shows Sig. = 0.262 (> 0.05). This means that the variance of the eight groups students on the satisfaction of moral education has no difference. When Table 10 has Sig. = 0.262 (> 0.05), ANOVA table will be used, Table 11 shows Sig. = 0.277 (> 0.05). Thus, the satisfaction of students in 8 groups the assessment of moral education is almost the same. Their satisfaction for 6 factors of the moral education has there was no difference.

Table 11. ANOVA

PER

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3.900	7	.557	1.247	.277
Within Groups	127.399	285	.447		
Total	131.300	292			

5. Discussion

The original model including 6 factors is proposed for moral education for students. It is the moral values that include patriotism; The love for people and humanity; The spirit of solidarity; The virtues of diligence and thrift; The fondness of learning; The love of nature and protect the environment. Statistical analysis using EFA and linear regression model shows that 6 factors are predicted to have an impact on moral education for students. There are two factors including love for nature and environmental protection have Standardized Coefficients Beta = 0.789; Fond of learning has Standardized Coefficients Beta = 0.085. These two factors have an impact on student satisfaction in traditional moral education.

The findings will help fill in gaps in the theory and

practice of traditional moral education for students. The assessment of learners is an honest reflection of the results of moral teaching, it has a difference between theory and practice [9]. The review of the content of ethics teaching should be set out, should be added to the content suitable to the reality and psychology of students. We should reconsider the method of teaching is effective.

For many years in Vietnam, educational innovation activities have been paid more attention by educational institutions and universities to students' learning, investing in material and technical facilities to serve the needs of students [30, 47]. Teachers and lecturers often innovate teaching methods in the direction that learners are the center of the teaching-learning process. Learners need a lot of time to research and discuss [57]. In addition, extracurricular activities, student clubs, and movement activities will help students acquire knowledge, discover knowledge, and create [62]. When the human factor is given special importance, the intellectual potential along with the spiritual and moral strength of the human being is enhanced and strongly promoted in all areas of society [7]. Improving the quality and effectiveness of moral education for students is a regular requirement of the educational work, as well as an urgent requirement to improve the quality of education [24].

The teacher's constructive role is shown in organizing and guiding learning activities in a friendly environment and problem situations in order to encourage learners to actively participate [52]. It is advisable to provoke and encourage learners to assert their own needs and abilities, and at the same time forge learners' habits and self-study ability [12]. Students will promote their potential and effectively apply the accumulated knowledge and skills, thereby creating a premise for comprehensive self-development.

Test the difference by means of Independent Sample T-Test between the male and female groups, on the assessment of the two groups on moral education for students. Value Sig T-Test = 0.873 (> 0.05) concluding that there is no difference in the satisfaction level of respondents of different genders. Test the difference by One-Way ANOVA to see if there are differences in student satisfaction among the eight groups. Value Sig in the table ANOVA = 0.277 (> 0.05), concluding that there is no difference in the satisfaction level in the moral education of the respondents from the eight groups.

There should be a harmonious combination between the content and the method of moral teaching [3]. Another concern is the learning method, the self-study method so that learners can learn for life, it is identified as an important factor in the process of educating students [1]. At the same time, educate students on moral values, cultural traditions, and good lifestyles [49]. It is recommended to build a column on ideal and ethical education, honoring outstanding student examples in learning, training, and social work.

Universities should create a democratic, healthy and friendly environment, and implement cultural codes of conduct in schools. Education and training institutions should arrange and use playgrounds, training grounds, and upgrade facilities to serve the activities of hobby clubs in order to meet the demand for healthy entertainment and recreation [4]. If the issues just discussed are solved well, it will be directly proportional to the improvement of the quality of education, and the quality of traditional moral education will be more effective.

6. Conclusions

In the past, traditional moral education for students was a theoretical research model. The results of the study showed that a large number of students were satisfied with elements of moral education. Students are quite satisfied with the two-factor of the love for nature and environmental protection, and the fondness of learning. In addition, this study provides insights into students' perceptions of moral education. Comparing the satisfaction of students between the 2 groups of males and females, the research results show that their satisfaction is almost the same. The second comparison is the satisfaction of students in 8 groups, and the results show that their satisfaction is almost the same. The research results help educational administrators understand the relationship between the moral curriculum and the needs of students. Educational administrators should make adjustments in teaching content, teaching methods, environment, and circumstances that affect learners' needs. In addition, the findings in the study also help researchers to carry out follow-up studies, they need to collect more samples to conduct in a large area or across the country to have statistics on moral education.

Contribution/Originality

The objective of this study is to identify the traditional ethical education factors for students, the students' evaluation of these factors in the satisfaction of educational goals. The findings can be used by lecturers to adjust the objectives and methods of teaching traditional ethics to students in Vietnamese universities.

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