



รายงานการเสนอผลงานวิจัยในการประชุมวิชาการระดับชาติเพื่อนำเสนอผลงานวิจัย  
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ปัจจัยที่ส่งผลต่อการปฏิบัติของครูมุสลิมในการสอดแทรกมารยาทอิสลามในห้องเรียน  
ในสามจังหวัดชายแดนภาคใต้

**Determinants of Muslim Teachers' Practice of Infusing Islamic Manners  
(Adab) in the Classroom in the Three Southern Border Provinces, Thailand**

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**บทคัดย่อ**

วัตถุประสงค์ของการวิจัยนี้เป็นการพัฒนา ตรวจสอบ และยืนยันความถูกต้องของแบบจำลอง การสอดแทรกมารยาทอิสลามในห้องเรียน (iMIS) แบบจำลองประกอบด้วยตัวแปรสองส่วน คือ ตัวแปรต้น (คุณลักษณะของครูผู้สอน และการรับรู้การสนับสนุน) และตัวแปรตาม (พฤติกรรมการสอดแทรกมารยาทอิสลามในห้องเรียนของครูผู้สอน) ใช้แบบสอบถามในการเก็บข้อมูลจากกลุ่มตัวอย่างที่เป็นครูมุสลิมจำนวน 317 คน ในโรงเรียนประถมศึกษาของรัฐบาลในจังหวัดนราธิวาส ยะลา และปัตตานี

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วิเคราะห์ข้อมูลด้วยโมเดลสมการโครงสร้าง (SEM) โดยใช้ตรวจสอบความถูกต้องและความสอดคล้องกับข้อมูลเชิงประจักษ์ ผลการวิเคราะห์พบว่า ปัจจัยที่ส่งผลโดยตรงต่อพฤติกรรมการสอนมารยาทอิสลามในห้องเรียนของครูผู้สอน ประกอบด้วย คุณลักษณะของครูผู้สอน 3 ตัวแปร ได้แก่ การรับรู้ความสามารถของตนเอง ค่านิยม และความผูกพันต่อองค์กร และการรับรู้การสนับสนุน 2 ตัวแปร ได้แก่ การรับรู้การสนับสนุนจากเพื่อนร่วมงานและหลักสูตรการเรียนการสอน มีการนำเสนอผลทางปฏิบัติที่ได้จากผลการศึกษาในครั้งนี้

**คำสำคัญ :** แบบจำลองเชิงสาเหตุ, การสอดแทรก, มารยาทอิสลาม, ครูผู้สอน, ภาคใต้ของประเทศไทย

### ABSTRACT

The objectives of this research are to develop, examine and validate a model of infusing Islamic manners (*adab*) in the classroom (iMIS). A proposed model consists of endogenous variables (teacher attributes and perceived support) and exogenous variables (teachers' performance in iMIS). A survey instrument was administered to 371 Malay-Muslim teachers at public primary schools in Narathiwat, Yala and Pattani Provinces, Thailand. The structural equation modeling (SEM) is used to validate and test the model fit to the empirical data. The results show that the only three proposed teacher attributes (self-efficacy, values and organizational commitment) and two factors of teachers' perceived support (peer and curriculum support) directly influence to their performance in iMIS. Discussion centers the practical implications of these results.

**Keywords:** causal model, infusing, Islamic manners, teacher, Southern Thailand

### Introduction

Terrorism and rise of radical Islamism is a global problem. The pervasive influence of de-Islamization process and the emerging of the 'extreme Islamist or radical Islam' have seriously challenged Muslim individuals and communities around the world. Among these challenges are the deviant behaviors among the youths especially their misperception of Islamic teaching.

In Thailand, Islamic schools and teachers were claimed as the sources of misinterpreted Islamic teaching which caused the unrest situation in southern Thailand.



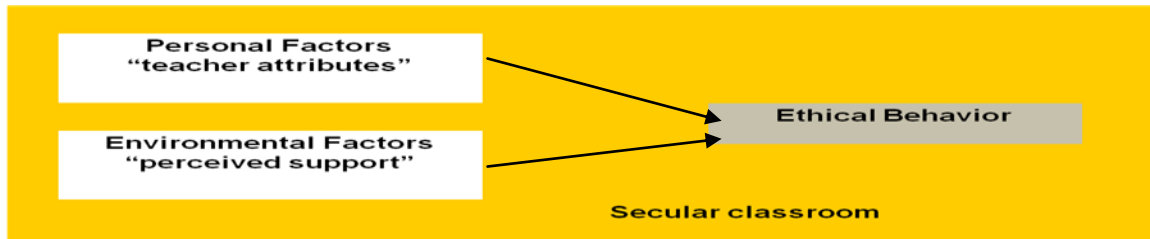
The study of Kittiwibul (2006) stated that the cause of the current violence in southern Thailand as perceived by the ‘highly educated locals’ was due to the improper modeling of the religious teachers and the observed violence by the Muslim youths of the Islamic extremists activities. If this claim is true, then, this issue should be reflected among Thai Muslim communities especially how to educate the Muslim youths with the authentic Islamic teaching.

This study attempts to study the performance of Muslim teachers in the public primary schools in infusing the simple Islamic teachings to their students in the classrooms and what the potential factors contributing to their performance. This is an initial step to study the possible roles of public education to solve the current problems in southern Thailand.

### **Theoretical Model**

This research was conducted to determine, firstly if there were empirical relationships between the teacher internal and external factors towards infusing Islamic manners (*adab*) in the classroom as perceived by the teachers. Secondly, if there were empirical relationships, this research would indicate the nature of those relationships.

This study employed the *cultural self-representation theory* (Erez & Earley, 1993), derived from the metacognitive of the framework, forms the link between the contextual factors and the individual behavior in organizations. It hypothesized that there are causal relationships between personal factors (teacher attributes), environmental factors (perceived supports), and teachers’ ethical behavior (teachers’ performance in infusing Islamic manners). Therefore, this study expected those teachers who have different degree on internal external factors would demonstrate different ethical behaviors. Specifically, an individual with a high level of perception of their ethical attributes and perceived supports would tend to infuse Islamic manners in classroom. While, teachers with a lower level of perception of self related to ethical issues and got less support form their school and community, would be more declined towards infusing Islamic manner in classroom.



**Figure 1** Theoretical Framework of the Study

## Review Literature

### Teacher Attributes Variables (TA)

This study used organization behavioral model as its framework to understand the influence of individual factors on teachers' ethical behaviors. Robbins (2003) suggested that to understand individual behavior, there is a need to understand four psychological concepts such as values, attitudes, perception, and learning. A previous research conducted by Samsoo, Nik Suryani & Mohamad Sahari (2008) found that four attributes namely, teachers' self-efficacy, teachers' values, Islamic work ethics, and organizational commitment were found to have significant correlations with the Thai Muslim teacher's perceptions of infusing Islamic manners (*adab*) in the classroom.

### Perceived Supports Variables (PES)

The present study was based on the concept of perceived organizational supports (POS). According to Robbins & Judge (2008: 21), POS is "the degree to which employees believe the organization value their contribution and care about their well-being." Accordingly, from the Motivation-Hygiene theory, there are certain conditions in work that teachers expect to enjoy. If these conditions are fulfilled, teachers will perform adequately and *vice versa* (Sergiovanni & Strarratt, 1983). The hygiene factor found that environment associates with the individuals' satisfaction and dissatisfaction at work which include inter personal relations among subordinates, supervisors, and peers.

The study on the implementation of moral education in Thailand especially the Buddhist School Project (e.g. Jiramanee, 2008; Kongnual, 2008; Manunphol, 2008; Nanudorn, 2008; Sitarawarang, 2008; Sribuanam, 2008; Therdtampaisarn, 2008) which concerns on infusing the Buddhist approach into the educational system revealed that



principal, curriculum, peer, and community play significant roles for the successful implementation of the project.

### **Teachers' Performance in iMIS (TP)**

Values formation in education has different focuses. Accordingly, Custodio (2003) identified on such as values inculcation, moral development, analysis, values clarification and learning geared to action. She further identified the aims for values inculcation into two: (1) to provoke or internalize in the students values which are considered desirable, and (2) to change values of the students in such a way that they adhere to other values.

Previous studies in Islamic education found the effective methodologies for inculcating Islamic values and knowledge in the students. Jeewan (2006) pointed out that Muslim teachers have to play both roles as a *mu'allim* (an instructor and trainer of the mind and a giver/transmitter of knowledge) and a *murrabi* (a trainer of the souls and personalities, mentor, and/or role model). Asmau (2008) extracted the Qur'ānic approach to moral inculcation which is known as *Qudwah* (modeling) that is based on good and virtuous conduct which appeals to one's heart and mind. Ibrahim (1999) highlighted that "teachers of Islamic studies should be knowledgeable in Islam and the modern world as well as being able to present Islam as a religion which can satisfy both material and spiritual needs of human being" (40). From the *sufi* perspective, Dali (1996) highlighted that teacher should educate him or herself in the path of knowledge. At the same time, a teacher is supposed to be the role model and recognize that he/she is a partner in the learning process.

## **Method**

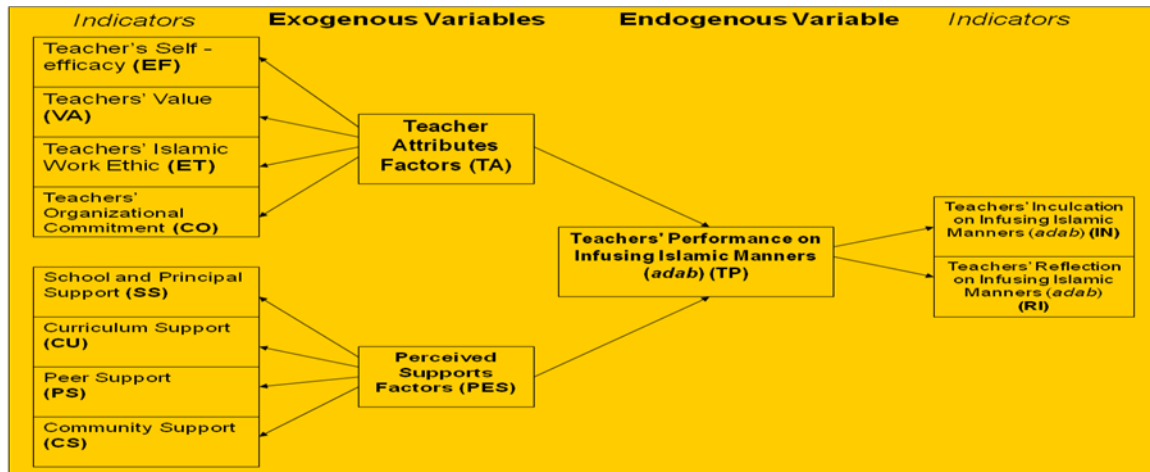
### **Research Structure and Hypotheses**

The relevant hypotheses of the model and questionnaire design are presented below. The research model is shown in Figure 2.

H1: The 4-factor model of teacher attributes (**TA**) is positively and significantly related with their performance in iMIS (**TP**).



H2: The 4-factor model of teachers' perceived support (**PS**) is positively and significantly related with their performance in iMIS (**TP**).



**Figure 2** Hypothesized Model of the Study

### Instrumentations

The questionnaire is composed of three parts: TA, PES and TP, and personal background. A five-Likert scale was used (1 = strongly disagree to 5 = strongly agree). Details of the dimensions are as follows:

#### *Teacher Attributes Scale (TA)*

The scale is based on the findings of previous research conducted by Samsoo et al. (2008). These four attributes namely, teachers' self-efficacy (EF) and teachers' values (VA) (adapted from Rosnani & Suhailah, 2003), Islamic work ethics (ET) (adopted from Ali, 1998), and organizational commitment (CO) (adopted from Hengpiya, 2006).

#### *Perceived Supports Scale (PES)*

To measure teachers' perceived support as the external restraints to infuse the Islamic manners (*adab*) in the classroom, this study obtained the Teacher Interpersonal Self-Efficacy Scale proposed by Brouwers & Tomic (2001). Accordingly, this study used their framework for the inclusion of the perceived support variables as the "eliciting perceived support" towards the teacher's performance in infusing Islamic manners (*adab*) in the classroom. Out of the three variables, two variables were selected, namely



perceived supports from colleagues or -peer support (PS) and school and principal Support (SS). Additionally, the researcher has extended this scale by adding two more variables namely the curriculum support (CU) and Community Support (CS) based on a review of the literature specifically in moral and ethical education in Thai context (Jiramanee,2008; Kongnual,2008; Manunphol,2008; Sitarawarang,2008; Sribuanam,2008; Therdtthampaisarn, 2008).

### ***Teachers' Performance in iMIS Scale (TP)***

To measure their performance in infusing Islamic manners (*adab*) in the classroom, teachers were asked to evaluate their abilities in inculcation of Islamic manners (IN) and Reflecting /Internalizing of Islamic manners (RI). The scale was adapted from Rosnani (1998).

### **Sampling**

Participants were 371 Muslim teachers working in public primary schools in Malay-Muslim majority provinces (Narathiwat, Yala and Pattani) where an unrest event occurring (Marohabout, Choonpradub, & Kuning, 2009). Both permanent and non-permanent teachers were included. A simple random sampling was used to select the participants.

### **Data Analysis**

Structural equation modeling (SEM) was conducted for data analysis and hypothesis testing. As a consequence, AMOS 16.0 model-fitting program was used to what extent the model of hypothesized relationship was supported. SEM examines both correlation and causal relationships among variables simultaneously. The analysis aimed at assessing model fit of hypothesized factor structure of teacher commitment, their perception on infusing Islamic manner (*adab*) and Islamic work ethic. To evaluate the goodness of fit of the model, several commonly used fit indices (Hair, Black, Babin, Anderson, & Tatham, 2006), such as Discrepancy Divided by Degree of freedom (CMIN/DF), Chi-square, P-value, the Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI), and the Root Square Error of Approximation (RMSEA) were used.



## Results

### Demographic Data

Participants in the study were a sample of 371 Muslim teachers teaching in public primary schools. Of these, 253 were female (68.2%), and 118 were male (31.8%). Majority of teachers were from Narathiwat province (37.7%), followed by Yala (32.3%) and Pattani (29.9%). Most of respondents hold the Bachelor's degree (90.3%). The respondents were represented by different specializations, and only 35 (9.4%) were proficiency in Islamic sciences. The mean age was 38.1 years ( $SD = 10.4$ ), with a range of 22 to 59 years. The average years of teaching experience were 12.5 years ( $SD = 10.5$ ), with a range of 1 to 37 years. The average hours of teaching period per week were 17.3 years ( $SD = 4.5$ ), with a range of 1 to 26 hours. Most of the teachers (58%) were untrained in iMIS, except 42 % of them.

**Table 1** Respondents' Demographic Background

Variables	n	Percent
<b>1. Gender</b>		
Male	118	31.8
Female	253	68.2
<b>2. Province</b>		
Narathiwat	140	37.7
Yala	120	32.3
Pattani	111	29.9
<b>3. Academic background</b>		
Diploma	20	5.4
Bachelor degree	335	90.3
Master degree	13	3.5
Others	3	0.8
<b>4. Specialization</b>		
Islamic Study	35	9.4
Others	336	90.6
<b>5. Age</b>	(Mean =38.1, SD = 10.4 )	
<b>6. Teaching experiences</b>	(Mean =12.5, SD = 10.5 )	
<b>7. Teaching periods per week</b>	(Mean = 17.3, SD = 4.5)	





Variables	n	Percent
<b>8. Training in infusing Islamic manners</b>		
Have	156	42.0
Have not	215	58.0

### Reliability and Validity Test

Overall sub scales have the Cronbach's Alpha above 0.7 as suggested by Hair et al. (2006) implying a statistically acceptable internal consistency reliability. Table 2 shows a summary of specification of constructs – latent variables, their indicators, number of measurement items, the reliability of the questionnaire, and their sources.

**Table 2** A Summary of Specification of Constructs – Latent Variables, their Indicators, Number of Measurement Items, and their Sources

Latent variables (constructs)	Measurement variables (indicators)	No. of Items	Cronbach's Alpha	Sources
Teacher Attributes (TA)	• teacher's self-efficacy (EF)	4	.77	Rosnani & Suhailah (2006)
	• teacher's values (VA)	4	.82	Rosnani & Suhailah (2006)
	• Islamic work ethic (ET)	4	.70	Ali (1988)
	• organizational commitment (CO)	4	.87	Hengpiya (2006)
Perceived Supports (PES)	• peer support (PS)	4	.85	Brouwers & Tomic (2001)
	• curriculum support (CU)	4	.78	Rosnani & Suhailah (2006)
	• school and principal supports (SS)	4	.89	Brouwers & Tomic (2001)
	• community support (CS)	4	.87	Brouwers & Tomic (2001)
Teacher's Performance (TP)	• teachers' inculcation of Islamic values (IN)	4	.82	Rosnani (1998)
	• teachers' reflection of Islamic values (RI)	5	.82	Rosnani (1998)

### Hypothesized Structural Model

With respect to model adequacy (Figure 3), it is not as encouraging. The result revealed that the model has a non fit structural with significant chi-square statistic;  $p = .001$



which is lower than the expected limits ( $\geq .05$ ). However, the adjusted Chi-Square statistic suggested the model was a good fit at 2.279. The fit of the proposed oblique model was inadequate as both TLI and CFI (.859 and .870, respectively) which fell below the recommended criterion of .90. The RMSEA was .059 (less than .08) and considered acceptable. Thereby, these results did not satisfy the general hypothesis that the structural model fit the data. Since the hypothesized model has been rejected, the model needed to be reformulated and respecified.

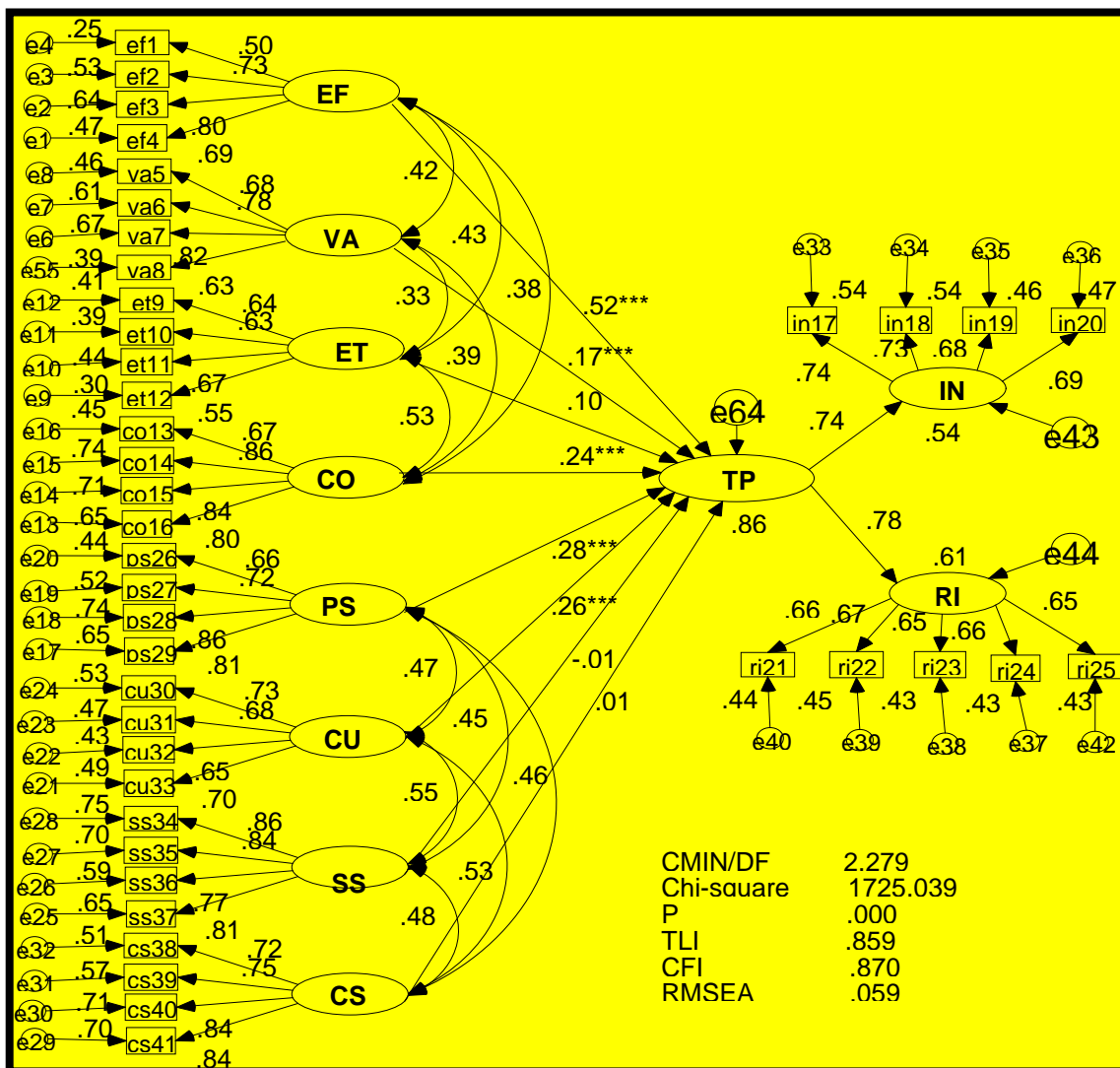


Figure 3 The Generated model of IMIS (Standardized Estimates)



### Respecification of Model

In the respecified model, three latent variables of teacher attributes (SE, VA and CO) and two for the perceived support variables (PS and CU) were retained. However, for ET, SS and CO variables were excluded as they were insignificant based on the results of hypothesized model (Critical Ratio < 1.98). To respecify the model, items EF4 and PS29 were excluded since they were considered as “noises and the model allows for the estimation of covariance between items IN19 (e35) and IN20 (e36) and RI21 (e40) and RI22 (e39) due to a close examination of the translated instrument. Finally, the respecified model was generated as shown in Figure 4.

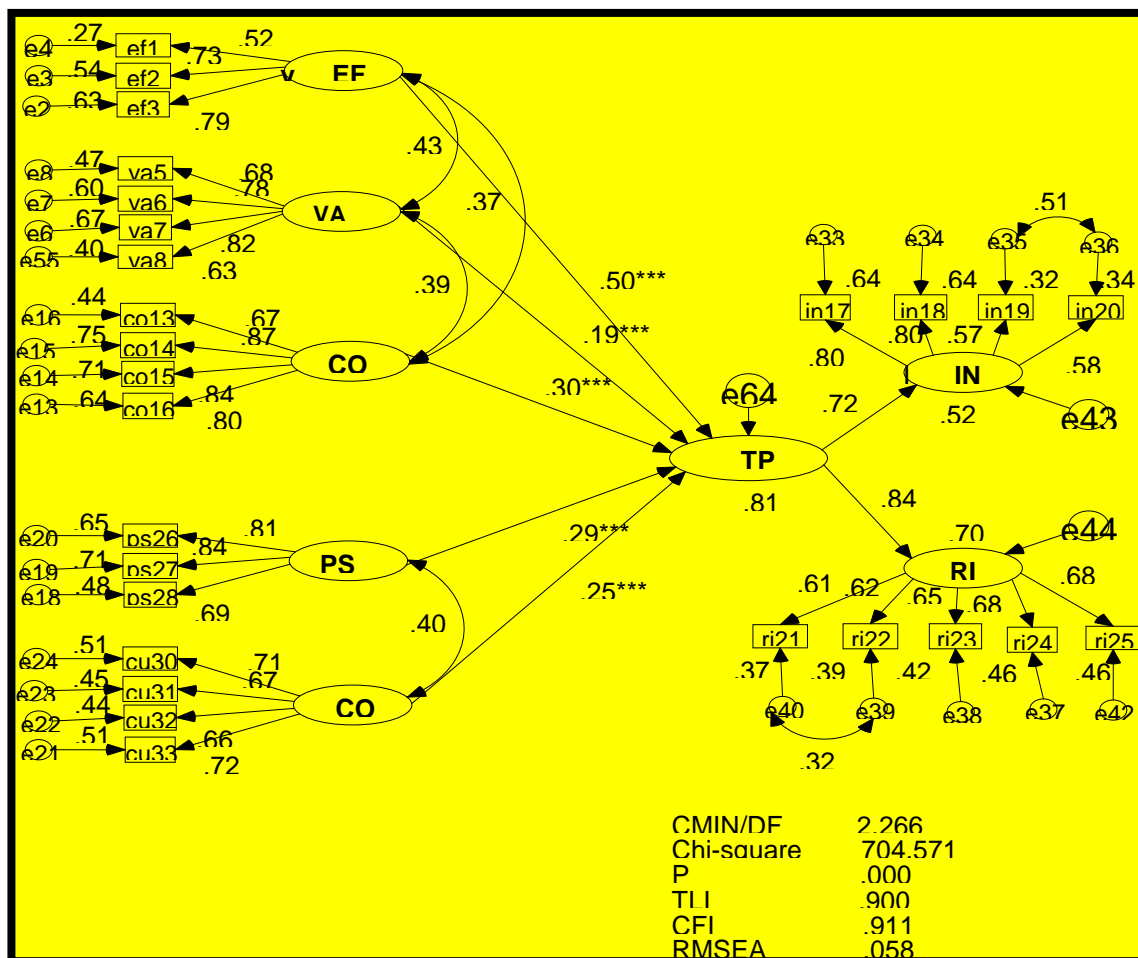


Figure 4 Respecified Structural Model of iMIS



Table 3 reveals the comparison between the hypothesized and respecified models base on the goodness-of-fit measures. The hypothesized model was failed to accept due to the non-significant paths despite the overall goodness-model-fit indices revealed and model fit. In the repesicfied model, all the goodness-of-fit indices that fulfilled the requirement of the acceptable model fit, except for the chi-square with significant ( $p=.001$ ) with the paths and correlation were significant.

**Table 3** Comparison of Goodness-of Fit-Measures for the Hypothesized and Respecified Models

Types of goodness of fit index	Goodness of fit Statistics		
	Recommended	Hypothesized Model	Respecified Model
CMIN/df	< 3	2.279	2.266
Chi-square	Small is better	1725.039	704.571
P value	Insig. ( $p>.05$ )	Sig. ( $p=.001$ )	Sig. ( $p=.001$ )
TLI	.90 or more	.859	.900
CFI	.90 or more	.870	.911
RMSEA	.80 or less	.059	.058

### Conclusions

The results of the study suggest that teachers' performance in iMIS is positively related to their attributes and partially to perceived support. This is supported by the proposed teacher behavior models (Haygood, Baker, Hogg, & Bullock, 2004; Klusman, Kunter, Trautwein, Lüdtke, & Baumert, 2008), which can be explained by two main factors; the school and the personal characteristics that influence teacher's behavior. This viewpoint is in congruence with the organizational behavior concept that reiterates the notion that teachers' behavior is a function of their internal and external factors that demonstrate different degrees of behaviors. The results exhibit that teachers were influenced in iMIS by their attributes namely: (i) self-efficacy (EF), (ii) values (VA), (iii)



organizational commitment (CO), and their perceived support (iv) peer support (PS) and (v) curriculum support (CU).

The present results confirmed to the current understanding on teacher attributes among Muslim teachers. Our findings go hand in hand with earlier works (Samsoo et al., 2008). Clearly, TA is a multidimensional construct. The researchers postulated that TA, the four factor model, complements the Thai Muslim teachers. However, the results confirmed only three factors that the previous study of the teachers' perception on iMIS was related to their attributes (SE, VA, and CO).

From the results, it is confirmed that self-efficacy plays a crucial role and it is the strongest factor contributing to teachers' performance in iMIS. This is based on Bandura's self-efficacy (1977) which has been widely proven that the greater one believes in one's self efficacy in a context, the greater he or she will perform with effective commitment and satisfaction with that context.

From the expectancy value theory (Vroom, 1964) which is related to the teacher motivation, the results pointed out those teachers are motivated by the extrinsic and intrinsic motivation to engage in iMIS. Intrinsic motivation may be described as teacher attributes. On the other hand, extrinsic motivation is precisely the perceived support factors.

This study also maintains that cultural values and norms dominate the external and the internal work environment (Erez & Earley, 1993), since the findings show the direct relationship between the teachers' values and their performance in iMIS.

Interestingly, these findings differ with the study of Tipparat, Kaenin, Damchaom, Vanitsupavong, Vanitsupavong, Suntiwaranon, Birch, & Lally (2000) which revealed that the curriculum in the public schools were perceived negatively and not appropriate from the Islamic perspectives on issues like curriculum content, curriculum activities, hidden curriculum and community participation in the curriculum. The possible explanation is that the Thai Government has introduced and piloted the dual curricula policy which combined both conventional curriculum and Islamic studies in schools in the three southern border provinces. This project may promote and encourage outcomes in iMIS among Muslim teachers. Even though this program has just been implemented and



there are some problems during its implementation (Samah, 2008), these results may possibly provide important information necessary to determine the impact of curriculum towards teachers' performance in iMIS.

Furthermore, the results also go in hand which previous studies in southern border provinces of Thailand (Pattani, Yala, Narathiwat, and Satun), many studies (Hinnugul, 2001; Inrak, 2002; Kuapanich, 1992; Na Thepa, 2001; Pechdara, 2001; Senhud, 1993) which found that the school administrators did not perform their tasks earnestly; there was a lack of qualified personnel directly responsible for each of the specific tasks in the school-community relations; most of the schools were not well-prepared for the services to poor communities; and there was a lack of support from the community. Thus, it can be explained that since the role of community in participating in the school programs are still developing, teachers may not get the support by the community in iMIS.

From the Islamic perspective, this study mainly supports the Islamic organizational controls and performance evaluation concept proposed by Rahman & Al-Baraey (1992) which emphasizes on the spiritual motivation that can inspire individual to work with the outcome of reward and forgiveness from God compared to material and economic rewards. Accordingly, the results may concur with the Islamic administrative theory (Ibnomer, 1987:233) which is viewed on efficiency and job perfection as “not only organizational requirement or an end in themselves, but rather as a religious obligation.” From the results, teachers were motivated and encouraged in iMIS from their characteristics or “self” together without the encouragement from school, principals and communities and the recognition for their work performance which is believed to be a viable means for school administrators to improve teacher performance (Lindsay, Sugai, & De Pry, 2002). Having said that, teachers conduct iMIS as an extra work which is beyond the economic outcome to fulfill their self-actualization. This coincides with Hasan (2002) and Zaleha & Ahmed's (2008) assertions which highlighted the spiritual motivation as a form of worship (*ibadah*) to Allah. This spiritual motivation may enhance the teachers to become self-managing and self-motivating since teachers can well-performed in iMIS without “direct leadership, without close supervision, and



without external rewards. (Sergiovanni, 2007:94)” Thus, this present study has contributed to the literature related to spiritual motivation and teachers’ performance.

### **Implications**

It is important to note that from the results, teachers are able to infuse the Islamic manners in the secular classrooms. So, it is expected that teachers can also infuse other values according to Islamic education. Significantly, this would be an initial step for the Islamization of education especially in non-Muslim countries or Muslim minority countries such as Thailand.

An implication of this study directly depicts that Muslim teachers believed and practiced the value-based education. Indirectly, it portrays how Muslims preserved their identities and religion in non-Muslim countries. The study reveals that Thai Muslim teachers constantly uphold their religious beliefs and use every possible opportunity to transfer them to the new generations. By being Muslim teachers, infusing Islamic values is an obligatory duty and the public schools are proper avenues for them to express their religious duties although the possibility of not being officially recognized by the school is eminently high. Apparent lack of recognition for the religious beliefs and identities of the Thai Muslims by the Thai government may have repercussions. For one, the Muslims in Thailand may adopt the assertions of Sirichai (2005:391) that “the new style of schooling which is a significant mechanism to change the thinking of the local people to modernize them for the new development system and modern market could not be fully implemented in Muslim communities.” The middle way to this is to allow Muslim teachers in Muslim-dominated schools to infuse Islamic manners (*adab*) in the classrooms. If successfully implemented, this will be seen as a non-violent mechanism for Muslims to preserve their identities and religion in negotiating with the secular education.

Importantly, as Kittiwibul (2006) had claimed that the cause of the current violence in southern Thailand was due to the improper modeling of the religious teachers and the observed violence by the Muslim youths of the Islamic extremists activities. The results may initially provide an alternative strategy to tune down the unrest in



southern Thailand by promoting and supporting teachers in the public school to infuse the ‘authentic Islamic values,’ as well as model themselves as an authentic Islamic teachers in the classrooms since the results have shown that teachers are able to infuse the Islamic values in the classroom. Thus, this observation may highlight the importance of Muslim teachers in the public schools in reducing the misperceptions of Islamic teaching among Thai Muslim youths.

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