



APPLYING THE KNOWLEDGE OF HONESTY TO THE DAILY LIFE OF YOUTH IN RANONG PROVINCE

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ABSTRACT

The objectives of this research were: 1) to study the level of application of knowledge of honesty in daily life among youth in Ranong province, and 2) to compare the level of the application of knowledge of honesty in daily life among youth in Ranong province classified by personal factors. The sample group used in the research was 400 youths in Ranong province. The statistics used for data analysis were percentage, mean, standard deviation, t-test, and analysis of variance. The statistical significance was determined at the 0.05 level. The results of the study showed that most of the youths in Ranong province were females (211 people), most of them were between the ages of 15-18 years old (254 persons), having education level below Mathayom 3 (Junior high school) (149 people), and most of them had been to the moral camp (211 people). The overall level of applying knowledge of honesty in daily life among youth in Ranong province was at a high level in all items ($\bar{x} = 3.68$). If considered on a case-by-case basis, the honesty to others was at the highest level ($\bar{x} = 3.75$), followed by honesty toward duty ($\bar{x} = 3.67$), integrity to oneself ($\bar{x} = 3.66$), and honesty to the community and society ($\bar{x} = 3.65$), respectively. The youth residing in Ranong province with different personal factors had no difference in the level of application of the knowledge of honesty to their daily lives at the statistically significant value of 0.05.



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1. INTRODUCTION

“... Honesty is the basic of all goodness. The children must be trained for it to be flourish in themselves in order to grow up into a good person, being helpful, and having a flawless and prosperous life ...” His Majesty King Bhumibol Adulyadej The Great

The Royal Speech given in order to be published in Children Day Book, B.E. 2531, Chitralada Rahotan

Royal Residence, on November 18, B.E. 2531. With the above royal speech, one can see that honesty is a basic morality that should be developed for Thai children and youth. If every child grows up to be a good citizen and performs his/her duty based on honesty, the country will be prosperous and peaceful. However, the current Thai society is facing with rascality and misconduct, there are corruption and intransparency of various sectors in society. Based on the Transparency International, Thailand was ranked at the 110 out of 180 countries in

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the world. From this figure, it can be understood that corruption needs to be solved in a speedy manner. The corruption problems may come from the lack of morality among social members. Therefore, it is necessary to have a socialization process originated from the main institutes, namely, religious, family, and academic institution that have the duty to cultivate, refine, and promote honesty towards children and youth. This is to hope that honesty would be stably deep-rooted in Thai society (Totanayanon, 2015).

Human beings are social animals living together in a small and large communities. All beings need four basic elements for their consumption. When there are more people, there are arising many problems concerning the living and working place (Thammesako et al., 2019). Uprightness, honesty, and sincerity are considered as noble virtues. People living together should have honesty and sincerity. There should be no sinuousness and sinister motive among each other. Everybody should speak the truth and only the truth. The honest people are honorable persons to whom are respected and praised by others as good persons regardless of their occupations since all kinds of professions are honorable. The cheaters are always unpleasant persons. Honesty represented through body, speech, and mind are noble. The benefits and importance of practicing honesty include the admiration of prestige, trust, and acceptance from society as these attributes are the supreme noble virtues required by the nation. In conducting their businesses, the honest people would be prosper. In case of an employee, individual's honesty is definitely required and appreciated by all of the employers and corporations. With honesty, they will make a progress toward their work endlessly. Thus, honesty is an ethics that is essential in a person. If people in society are with honesty, the society will be definitely livable (Wasa, 2012).

Apinya Eng-art (2011) simply put that the changing economic and social perspectives that are coupled with the advancement towards technology and communication that allows people across the whole wide world to get in touch with one another in just only brink of an eye. This phenomenon produces an effect on people and youth in an awareness of information, arts and culture, and lifestyles of fellow inhabitants of the world. As a consequence, they try to adhere with these trends and live their lives based on these principles without a careful consideration on the background and appropriate reasons towards conformity. Besides, the increasing trends on consumerism and materialistic concepts cause the Thai people and youth to shift from a simple and slow life into life in the fast lane with more complexity and intensive competition. People must earn their living for their existence. The adults have no time to preach their children who will become the youth of the nation. As a result, there are some groups of children who lack knowledge and understanding to live a proper life. Meanwhile, the improved issue of the National

Education Plan has mentioned about the royal speed of King Rama IX on the middle path based on a proper balance, reasonable modest, knowledgeable as well as up-to-date as guidelines to lead life in order to move towards sustainable development and well-being of Thai people. People become a center of development so they are expected to be happy, to have self-reliance, keeping pace with the world while maintaining Thai identity and being able to choose knowledge and technology appropriately and worthily. Having a good immunity that is flexible to changes together with morality and honest behavior as specified in the National Education Plan in term of human development based on comprehensiveness and balance. There must be a cultivating and strengthening of virtue, morality, and ethics. The values and desired characteristics both in mind and in explicit behavior such as having discipline, economization, generosity, rationality, knowing duty, honesty, perseverance, assiduousness, knowledge seeking, studiousness, nationalism, democratic mind-set, respect of others, sacrifice, environmentalism, and the ability to live peacefully with others.

People are committed to cultivating an environment of mutual respect, honesty, fairness, and responsibility and the community members understand that academic integrity comes from honesty in learning and research (Valdosta State University, 2022). Having honesty as a noble virtue and a basic morality will help to support other morals to become successful. With honesty, the establishment of discipline, both self- and collective discipline, would easily happen since we are true to ourselves, having self-confidence and being true to ourselves that are pleased by others. People would like to be associated with the honest persons, and place trust on them. Honesty would lead to a successful economy because of no cheating. Self-honesty and discipline will get rid of corruption in the country. There would be no defraud, betrayal, homicide, and persecution for one's own interests. When people in the society are sincere and honest to each other, and the family is without a feud or a divorce, the country would be prosper. Honesty is, therefore, an ideal concept toward the articulation of oneself and the nation. Akkarat Homprathum (2021) argued that the characteristics of those who have honesty are: 1) the one who behave straightforwardly upon duty, profession, and punctuality, 2) the one who does not use trickery, cheating, both directly and indirectly, 3) the one who knows his/her duties, and correctly performs with all of his/her ability, and 4) the one who does not take other people's things as his/her own.

The most important obstacles that obstruct the development of our country are in various types but one of them is the absence of honesty. It could be argued that a lot of Thai people are insincere to their country as it can be seen through various projects in the past that were full of corruption. The said corruptions may be in the forms of construction bidding, road construction,

bridge construction, and/or a mining or forestry concession. The government tried to eliminate the corruption but the effort has been in vain. In the contrary, the country like Japan, Switzerland, and Israel believe that honesty will help to build the nation. For instance, in Israel, the desert has been developed into a fertile land and a rich forest. For the Japanese people, the most important moral is honesty. Honesty is seen as the most valuable asset in life. Thus, it is plausible to claim that the Japanese people are the most honest people in the world. They keep their words, time, and accountability. The country could be fully developed and the prosperity could be dispersed all over the countryside comprehensively. Therefore, the contemporary Thai people should be honest since they were very young. The Japanese people succeed in their business while a lot of Thai people fail because of their dishonesty.

Throughout the last passing 30-50 years, the Chinese people have been migrating to Thailand. They have built their empires from their successful and stable businesses. These people become business tycoons in Thailand. By analyzing the characters of Chinese people, it is found that, besides having a thrifty habit, they are honest people. There have been a good contact and cooperation among Chinese people. They organize a supporting fund to help out each other in the community in doing business. When the business becomes prosper, they bring back the money to the fund. There is no more recalcitrance. The Chinese people have trust and sincerity among each other, this is how they conduct their businesses. This incident is hardly happen among the Thais since they live life upon every man for himself. There is an old Thai aphorism saying that “partnership in farming and partnership in buying a garden (equivalent to ‘too many cooks spoil the broth’)” which suggests an unpleasant relationship with other people. It also hints that Thai people are individualistic persons, they normally do not trust each other, and are crooked. They prefer to work alone. Without a close supervision, the Thai people love to cheat and exploit others for their own benefits. The Thais are cunning that is why their businesses are not successful as they should be. For those who are in government service, they have a tendency to corrupt for money and things. This makes the country not as advanced as it should be. Krasnow et al. (2020) argued that the deception is banned to protect a public good, if experiencing deception causes participants to be suspicious in future contact and suspicion meaningfully influences their behavior, then the entire circumstances suffer.

The steady provocation of honesty in the society through various media and research is expect to create a realization of value and importance of good faith. However, it is a reflection that common people, leaders, governmental officers, and state enterprise employees do not behave accordingly in correspond to the principle

of honesty. The corresponding results are in the forms of tremendous loss in annual budgets, lagging development, construction that lacks standards, and a poor competitive potential with other countries both in the ASEAN and worldwide. Therefore the provocation of honesty in Thai society to become a core value will help Thai society become an appropriate place for an ideal investment and a perfect place for living together with human dignity on the basis of love, sharing, respect, and trust (Dhammhaso, 2022). Public administrators must hold themselves to high standard of honesty since principle of veracity that respects human dignity and autonomy by emphasizing the centrality of honesty and trustfulness as the foundation of human relations (Wells and Molina, 2017).

At present, the Thai social situation has been changing in response to modern technological trend. The Thai children and youth have values that are different from the past by focusing on objects more than the development of mind. The results are aggressive behavior, immoral expressions, and wrongdoings (Suraworachet et al., 2017). From the above rational, the researcher is deeply interested in conducting a research on the application of knowledge of honesty to daily life of youth in Ranong province which is among the most honest and transparent provinces in Thailand regarding public administration.

2. RESEARCH OBJECTIVES

1. To study the level of application of knowledge of honesty to daily life of youth in Ranong province.
2. To compare the level of application of knowledge of honesty to daily life of youth in Ranong province as classified by personal factors.

3. RESEARCH METHODOLOGY

The research on the application of knowledge of honesty to daily life of youth in Ranong province is a quantitative research. Mander (2022) argued that with a quantitative survey, a much broader study can be done—one which involves more people. Naturally, the researcher will be able to more accurately generalize his results across an even wider group of people. Moreover, there are far fewer variables involved with quantitative research. The data collected is often ‘close-ended,’ which means people are choosing clear-cut multiple choice answers, such as yes/no, or Instagram/Facebook/TikTok. And when it comes to diving into the results, there’s no room for debate. A certain number of people do one thing, and a certain number of people do another. With quantitative data collection, the researcher can step into the world of automation. One doesn’t need a physical researcher to help—one simply opt for digital or mobile surveys. These can conduct thousands of interviews at the same

time across multiple countries. Finally, since it is faster to run, quantitative research methods are definitely cost-consciousness. Another major benefit of using quantitative data is its objectivity. It relies on concrete numbers and fewer variables. This can help to remove biases from the research and make the findings more accurate (Indeed Editorial Team, 2022)

The sample size in this research includes 400 youngster living in Ranong province. The questionnaires were used to collect data based on the accidental sampling technique. The descriptive statistical data include percentage, mean, and standard deviation. The data were then analyzed by using t-test and one-way analysis of variance.

Sample Size Calculation

According to Calculator.net (2022), sample size is a statistical concept that involves determining the number of observations or replicates (the repetition of an experimental condition used to estimate the variability of a phenomenon) that should be included in a statistical sample. It is an important aspect of any empirical study requiring that inferences be made about a population based on a sample. Essentially, sample sizes are used to represent parts of a population chosen for any given survey or experiment. To carry out this calculation, set the margin of error, ϵ , or the maximum distance desired for the sample estimate to deviate from the true value. To do this, use the confidence interval equation above, but set the term to the right of the \pm sign equal to the margin of error, and solve for the resulting equation for sample size, n . The equation for calculating sample size is shown below.

$$\text{Unlimited population: } n = \frac{z^2 \times \hat{p}(1-\hat{p})}{\epsilon^2}$$

$$\text{Finite population: } n' = \frac{n}{1 + \frac{z^2 \times \hat{p}(1-\hat{p})}{\epsilon^2 N}}$$

Where

z is the z score

ϵ is the margin of error

N is the population size

\hat{p} is the population proportion

Determine the sample size necessary to estimate the proportion of youth in Ranong province in the southern part of Thailand U.S. that as is determined as target respondents of this research with 95% confidence, and a margin of error of 5%. Assume a population proportion of 0.5, and unlimited population size. Remember that z for a 95% confidence level is 1.96. Refer to the table provided in the confidence level section for z scores of a range of confidence levels.

$$n = \frac{z^2 \times \hat{p}(1-\hat{p})}{\epsilon^2}$$

$$n = \frac{1.96^2 \times 0.5(1-0.5)}{0.05^2} = 384.16$$

Thus, for the case above, a sample size of at least 385 people would be necessary in this particular study. However, the researcher distributed 400 sets of questionnaires in order to make sure that the minimum sets of questionnaires would reach the designated sample size requirement.

4. RESEARCH RESULTS

1. For the level of application of knowledge of honesty to daily life of youth in Ranong province, it was found that the overall value of level of application of knowledge of honesty to daily life of youth in Ranong province was at high level ($\bar{x} = 3.68$). If we consider each item separately, it was found that honesty toward other people was at the high level ($\bar{x} = 3.75$), followed by honesty toward duty items ($\bar{x} = 3.67$), honesty to oneself ($\bar{x} = 3.66$), and honesty to community and society ($\bar{x} = 3.65$), respectively. For the honesty toward others ($\bar{x} = 3.75$), when considering each item, it was found that paying on every purchase was at the highest level ($\bar{x} = 3.84$), and then followed by revealing the friend's secret was at the high level ($\bar{x} = 3.73$), and no gathering in a nuisance group was at the high level ($\bar{x} = 3.69$). For the honesty to duty ($\bar{x} = 3.67$), it was found that the intention to study was at the highest level ($\bar{x} = 3.75$), followed by complying with school's regulations ($\bar{x} = 3.69$), and helping parents doing the chores ($\bar{x} = 3.58$). For the honesty to oneself ($\bar{x} = 3.66$), it was found that doing the homework by oneself was at the highest level ($\bar{x} = 3.70$), followed by act according to one's words was at the high level ($\bar{x} = 3.69$), and telling lies occasionally ($\bar{x} = 3.60$). For the honesty to community and society ($\bar{x} = 3.65$), it was found that the maintaining of no garbage in the community was at the highest level ($\bar{x} = 3.70$), followed by maintaining of clean water was at the high level ($\bar{x} = 3.69$), and always throwing garbage in the garbage bin was at the high level ($\bar{x} = 3.58$), respectively.

2. From the analysis of youth's personal factors in terms of sex, age, education, and the moral camp entrance, they have no relationship with the application of knowledge of honesty in daily life of youth in Ranong province with the statistical significant value of 0.05.

5. RESEARCH DISCUSSION

The research on the application of knowledge of honesty to daily life of youth in Ranong province found that females (211 people), most of them were between the ages of 15-18 years old (254 persons), having education level below Mathayom 3 (Junior high school) (149 people), and most of them had been to the moral camp (211 people). The overall level of applying

knowledge of honesty in daily life among youth in Ranong province was at a high level in all items ($\bar{x} = 3.68$). If considered on a case-by-case basis, the honesty to others was at the highest level ($\bar{x} = 3.75$), followed by honesty toward duty ($\bar{x} = 3.67$), integrity to oneself ($\bar{x} = 3.66$), and honesty to the community and society ($\bar{x} = 3.65$), respectively.

These findings were in contrast with the work being done by Wasan Boonprasom (2019) on “A Development of Activities in Upright School Project of Ban Toong Loi School in Omkoi District, Chiang Mai Province” in which he concluded that the problems in conducting the upright school activities were: 1) students did not have skills in differentiating benefits and harms towards honest and dishonest behaviors. They did not have good role models and were not able to explain about goodness of individuals who were supposed to be good role models, 2) the students did not pay serious attention to regulations and agreement of school and community, 3) the students prefer to copy homework or assignments from their friends, 4) the students put personal interests before a public ones and did not use resources wisely, and 5) the students were not willing to help others and did not participate in or encourage other people to behave like good members of the school and community. The guidelines for developing the activities based on the cultivation of 5 aspects, namely, 1) the thinking process skills that consisted of a case-study analysis on goodness, a search for glorified honest individuals, raising awareness on the danger of corruption, a campaign against corruption, promotion of thinking skills after the flag-raising ceremony, and an ethical training camp for youths, 2) the development of discipline that included cleaning activities, spiritual meeting with monk teachers, checking attendance, the examination of cleanliness, queuing, and participation in the sports day, 3) the aspects regarding honesty that involved spiritual meeting with Buddhist monks, checking attendance, examination of cleanliness, honesty promotion, broadcast of upright school song, pledge for upright school, and a campaign against corruption, 4) the self-sufficiency that included a creation of learning resources in school, highland occupation project, agriculture for school lunch, farm product processing, and a campaign to use resources wisely, and 5) the public mindedness that comprised of spiritual meeting with the monks, helping fellow students, participation in cleaning activity, participation in merit-making activity especially on the Buddhist Lent Day, and participation in community services. Also, the research undertaken by Sutisana Totanayanon (2015) on “The Development of PRISA Learning Model for Promoting Honesty of Young Children” found that PRISA learning model to promote young children regarding honesty is comprised of 5 steps, say, 1) perception (P), 2) reflective thinking (R), 3) interaction (I), 4) sharing (S), and 5) application (A). With the obtained value of IOC, it was deemed appropriate and could be used for the implementation to

promote honesty among children. Regarding the results of PRISA learning model, it was found that the honesty level within the experimental group was higher than before the implementation of the said model. Finally, Tuangrat Wasa (2012) on “Honesty Behavior of Level III Students in Secondary School Under Secondary Educational Service Area Office 9, Mueang District, Nakhon Pathom Province” in which it concluded that the perception of parents towards honesty behavior, self-control, honesty behavior promotion in school, self-appreciation of honesty, and honesty behavior of students in Level III were at a high level.

The youth residing in Ranong province with different personal factors had no difference in the level of application of the knowledge of honesty to their daily lives at the statistically significant value of 0.05. On the contrary, the research undertaken by Apinya Eng-art (2011) called “Honesty Behavior of Students in Higher Education, Bangkok and Metropolitan Areas” revealed that students with different personal factors on sex, field of study, loving support parenting, closeness to religion, and attitude toward ethics have a difference on honest behavior at the statistical significant value of 0.01. The results were in accordance with the research work of Phramaha Surasak Surasakko (Phongoen) and Yuththawee Kaewthongyai (2015) titled “Honesty Cultivation in School Children” where it proclaimed that the teaching of ethical issues in school is an obstacle toward the development of the learners’ ethics concerning honesty problems. The school children believed that copying homework is general acceptable. There were an increasing number of cheating in exams. The advanced technology facilitates the search for information for assignment in a form of piracy. The cultivation of honesty on youth in their childhood is deemed appropriate since they are considered as a white cloth and ready to listen to and comply with instructions. This incident becomes much more difficult in case of students in higher education due to their complex and challenging behavior. However, there is always a possibility to develop the children through an organization of various activities based on an explanation of cause and effect found in Buddhist methods. The research titled “A Model of Self-Honesty Behavioral Development in Primary School Students Using Participatory Action Research” by Autchariya Suraworachet et al. (2017) claimed that the model of self-honesty behavioral development of primary school students using Participatory Action Research (PAR) consisted of 6 essential steps that are: 1) understanding building, 2) rules and duty construction, 3) monitoring of behavior, 4) value awareness creation, 5) role model construction, and 6) connecting reality in the future. This is also in the same conclusion with the work of Panom Phongpaiboon (2018) on Education and Honesty Promotion that provided guidelines in the cultivation of honesty by arguing that it is duty of everyone in the society especially those who are in educational institutions. The major concern was to develop the

students to prosper in every possible dimension with a perfect balance. The children need to be developed in an integrative manner that covers their mind, intellect, and body. Thus the educational process is a motivating process in order to establish development toward curiosity, learning, practice, understanding, belief, faith, and adherence as ways to live life. Somtawin Fanglap (2018) and his research on “A Model for Improving the Honesty of Students through E-san Local Literature” indicated that the overall value of problem about honesty of the 7th grade students under the Ubolratchatani Primary Educational Service Area Office 3 was at the high level. The three high value items of problems were: treatment toward others, following roles, and self-honesty, respectively. The research work of Sarayapong Chotiwan (2019) on “Promoting the Inculcation of Honesty: An Analysis of Values in Thai Literature” in which she concluded that the aesthetic values have the power to spark ideas and create ethical values that the readers realize about the virtue of honesty from the character’s actions. Through the aesthetic values, the readers understand much of the characters’ actions and perceive the ideas and attitudes as well as a realization of ethical values in respect of honesty of the concerned characters. She further concluded that the most frequent moral values in the novels consist of honesty to oneself, followed by honesty toward one’s own duties, and society and country, respectively. Therefore, it is advisable that the promotion of inculcation of moral values must begin with honesty to oneself and move forward to the others. The announcement of Nong Pla Mor Sub-district Administrative Organization (2019) on the core values based on ethical standard of holders of political office and government officials described the following 9 characteristics that were: (1) adherence to virtue and ethics, (2) having a good conscience, honesty, truthfulness, and responsibility, (3) abidance to national interests beyond self-interests with no conflict of interest, (4) insistence on doing the right thing, being fair, and legal, (5) providing services with swiftness, hospitality, and with no discrimination, (6) proving complete and correct information, and do not distort the facts, (7) achievement motivation, keeping standard, quality, transparency and verification, (8) adherence to democracy with the King as Head of State, and (9) adherence to professional ethics of the organization. Last but not least, the research conducted by Sutasinee Sirikit et al. (2022) on “Development of Morality about Honesty of Students at Wiang Sa-at Phithayakom, Wiang Sa-at Sub-district, Phayakhaphuphisai district, Mahasarakham Province” concluded that the posttest score (92%) of the students on the development of morality on honesty was at the higher level than the pretest (68%). The development of morality on honesty included the content, teaching activities, assessment, and the benefits obtained from learning media set. The guidelines for the development of morality on honesty involved classroom environmental and atmospheric aspect, time allocation and media, appropriate activity

tools, students’ group activity, the promotional and developmental activity based on activity set as specified in the teaching plan.

6. CONCLUSION AND SUGGESTIONS

The data for this study were collected from police General Prayut Chan-o-cha, the Prime Minister, has set a government policy presented to the National Legislative Assembly on Friday, September 12, B.E. 2557 (A.D. 2014) on the promotion of public administration policy with good governance and anti-corruption and misconduct in public sector specifying a strengthening of moral system concerning the appointment and transfer of government’s personnel. Putting a protective measure against an interference from politicians and promoting the use of merit protection system in personnel management of various public officers. Taking legal measures, and instilling values, morality, ethics, as well as conscious mind in maintaining dignity of a civil servant. The use of honesty together with effective public administration in the prevention and suppression of corruption and misconduct of public officers at all level stringently. To repeal or amend the law, order, and unnecessary regulations that create an undue burden to the people, or provide an opportunity for corruption, such as procurement regulations, permission, approval, and request for governmental services that are long-winded procedure, time-consuming, redundant, and with a lot of expenses. To improve and provide laws in order to cover the prevention and suppression corruption and misconduct, and conflict of interest at all governmental levels with the assumption that these are national urgent matters (Nong Pla Mor Sub-district Administrative Organization, 2019).

The survey results on “Moral Situation in Thai Society” conducted by NIDA Poll in August, B.E. 2559 (A.D. 2016), found that the most critical and severe problems in Thailand are honesty and corruption problems (20.73%). These results indicated that everyone realizes and knows clearly that honesty is an important matter. Thus, there is an urgent need to cultivate the concept of honesty in children who are the future of the country by starting at home. If we let the children to absorb the news on various wrong doings without any guidance or what should be doing, the children may think that corruption is a normal thing in which everybody does and gets many benefits out of it that is, in fact, a contradiction.

Roles and duties in the development and promotion of the happening of honesty in society should not be a burden pushed forward to any particular person or a group of people but it should be cultivated and provoked among all the organisms in Thai society. For the academic perspective, the power of honesty should be strengthened within the curriculum concerning the subject of citizenship and morality so that the children

as well as youth will melt away evil and be fearful against all kinds of immoral deeds. When they reach their adulthood, they will not cheat the country so the

people can live together peacefully and respect human dignity among each other.

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