



The Impact of Moral Education and Psychology in Ancestor Worship Belief in Vietnam: Mediating Role of Individual Beliefs

Le Van Loi¹

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ABSTRACT

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Moral education has played a key role in the ancestor worship belief, but moral psychology and individual beliefs also influence the ancestor worship belief; this phenomenon warrants the attention of scholars. Thus, this paper analyzes the effect of moral education and moral psychology on the belief in ancestor worship in Vietnam. Additionally, the article explores the mediating role of personal views on moral education, moral psychology, and ancestor worship in Vietnam. The questionnaires were utilized to collect data, and smart-PLS was employed to investigate the

association between variables.

The findings suggested that moral education and moral psychology have a favorable and significant effect on the practice of ancestor worship in Vietnam. Individual beliefs also significantly influenced the relationship between moral education, moral psychology, and ancestor worship in Vietnam. Using moral education and moral psychology, this study aids policymakers in developing policies to improve the practice of ancestor worship in Vietnam.

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¹ Ho Chi Minh National Academy of Politics, 135 Nguyen Phong Sac Street, Cau Giay District, Hanoi, Vietnam
Corresponding author: Levanloipa@yahoo.com

Introduction

Ancestor worship is a global and traditional form of belief among the Vietnamese people in all the forms of regional beliefs. Vietnamese believe that everyone should worship their parents (dead) and their grandparents while deceased. It is a significant cultural distinction between Vietnam and other nations in the West, where the majority of people belong to Christianity and lead a Christian lifestyle, or Arab nations, where Islam is the state level religion, and the majority of the people lead their lives according to Islamic traditions (Thuy & Hong, 2017). People in Vietnam are passionate, polite, and introverted, and they typically resolve life's problems emotionally rather than rationally. "Remembering the source of water before consuming it" is one of the most admirable characteristics of the Vietnamese people. Vietnamese people tend to look back on the past and regret their deeds in the past. As a result, Vietnamese individuals frequently hold on to their sadness for their deceased parents (Vu Hong Van, 2020a). The Vietnamese ancestor worship tradition, known as grandparents worship, was begun on this foundation and is taken by most people in Vietnam. In Vietnam, ancestor worshipping has become a historical practice with a specific place in the Vietnamese people's spiritual lives. It is also one thing that contributes to the country's cultural identity (Roszko, 2021).

Ancestor worshippers believe that their ancestors are sacred and will dwell alongside their children and grandchildren for eternity, despite having passed away. They believe that God blesses them, their children, and their grandkids in times of difficulty. They celebrate when they and their children encounter a good fortune, when their ancestors serve as a source of strength for them and their offspring in adversity, and when they reprimand them for engaging in wickedness (Pham & Faerman, 2018). Within the borders of Vietnam, ancestor worship is practiced not only by the Kinh people, who make up the majority of ethnic groups (85.3% according to 2019 estimates), but also by the Muong, Thai, and many other ethnic groups. Ancestor worship has and continues to occupy a unique place in the spiritual lives of the Vietnamese (Chau, 2017). People's awareness of ancestors is preserved in the spiritual realm and transmitted from generation to generation, regardless of whether they reside in their nation or exile. Multiple institutions (the state) have accepted, honored, and acknowledged the ancestor worshipping ideas from the past to the present. Along with the nation's historical development, this belief is amassing key moral characteristics of the Vietnamese people, such as respect, obedience, devotion, affection, love, and care (V. H. Van, 2020).

Education plays a significant role in retaining the traditions and beliefs of ancestor worshipping. It is the way of teaching, either formal or informal which can inculcate the concepts of ancestor worshipping, related tradition, and beliefs in children's and adolescents' minds. Moral education is to method to help children and adolescents get the ability to distinguish between right and wrong, good and bad. It helps develop ancestors worshipping beliefs. It provides instruction that trains people on how to live morally and ethically and guides them to be honest, legitimate, just, generous, accommodating, give love, care, and respect, and demonstrate regard and sensitivity. Ancestors' worshipping requires an ethical code of conduct to be implemented or retained. So, moral education provides great assistance (Long, 2021).

Furthermore, the awareness and identification of ancestor-worshipping persons' psychology in the new generation indicates how much they learn from their environment. Individual attitudes, behavior, and functioning in a moral setting constitute moral psychology. It is the evolution of the mind from a moral standpoint, and it is comprised of various stages, such as moral sensitivity, moral judgment through reasoning, moral motivation or urge, and moral character. When individuals have greater moral and psychological development, they can better perceive, evaluate, and assimilate ancestor worship's moral ideals and beliefs (V. H. Van, 2020).

Children and teenagers worship their ancestors out of reverence, dedication, and affection for their parents and grandparents. And the concept of ancestor worship is that individuals must revere their parents and grandparents; they must follow the correct way of living since ancestors have the power to reward good deeds and punish bad ones. Therefore, ancestor worship is limited to the worship of ancestors and promoting ethical qualities like respect, obedience, devotion, appreciation, affection, love, care, and honesty within the community and has tremendous relevance for a flourishing society. This paper explains how to preserve this custom in Vietnam. This study investigates the impact of moral education and moral psychology on ancestor worship practices.

In the previous literature, many studies have been conducted to throw light on ancestor worshipping, but this study is still a great contribution to literature. First, the concepts of ancestor worshipping with its traditions, values, events, and promotion have been described in the previous studies. Very few studies have checked the factors that have the potential to contribute to the ancestor worshipping beliefs. The present study removes this literary gap by examining the factors influencing the implementation of ancestor worshipping beliefs. Second, some studies have addressed the role of the education system and individuals' thinking in developing ancestor worshipping beliefs among general people. But little attention has been given to the morality in education and individuals' psychology for ancestor worshipping beliefs. The present study, which examines the impacts of moral education and moral psychology on ancestors' worship beliefs, contributes significantly to literature. Third, in the past literature, little research has been conducted to investigate the relation of individual beliefs to moral education, moral psychology, and ancestors' worship beliefs. But, few studies highlight the mediating influences of individual beliefs on the relationship between moral education, moral psychology, and ancestors' worship beliefs. The analysis of individual beliefs as a mediator between moral education, moral psychology, individual beliefs, and ancestors' worship beliefs saves a special place for the study in literature.

The essay is divided into five pieces. The vast number of studies examining the direct or indirect relationship between moral education, moral psychology, individual beliefs, and ancestor worship beliefs are discussed in the second section, which follows the introduction. The third element is the methodology, which outlines the acquisition and analysis of quantitative data. This analysis assists in determining the link between these factors. The comments compare the study's findings with those of prior research, followed by a description of its significance and ramifications. In conclusion, the study's findings and limitations are presented.

Literature Review

The Vietnamese believe that they must worship their parents and grandparents, that their departed parents and grandparents can see them, their intents, and their deeds, and that they would bestow their blessings when they perform good deeds and punish them when they commit wicked ones (Tho, 2021). Respect, love, and affection for one's parents and grandparents are the foundation of ancestor veneration. In ancestor worship, adherents are expected to live morally upright lives and possess moral virtues like righteousness, steadfastness, respect, obedience, devotion, gratitude, affection, love, caring, etc. This can be accomplished through moral education and moral and psychological development (Vu Hong Van, 2020a). Relationships between moral education, moral psychology, individual beliefs, and ancestral worship views are prominent in the literature. The current study explores the relationship between moral education, moral psychology, individual beliefs, and ancestor-worship beliefs using prior research and hypotheses arguments.

Moral education aims to assist children, students, and teenagers acquire a set of values and ideas regarding what is right and wrong, good and bad. This collection of values and beliefs guides their intentions, attitudes, and behaviors toward other people and their surroundings (Van & Long, 2019). As a sort of training that teaches individuals how to behave morally and ethically, moral education helps children and adolescents acquire ancestor-worshipping beliefs. Moral education educates children to be truthful, legitimate, just, generous, accommodating, loving and caring, and respectful and empathetic. These teachings are ideals that comprise ancestral worship beliefs (Vu Hong Van, 2020b). Van (2021) did a study to examine the ancestor worshipping ideas and their implementation in society. This study demonstrates the significance of education in maintaining ancestor worship. It indicates that through curriculum content and co-curricular activities such as brief conversations, brief performances, and brief ethical dialogues, students' moral values and beliefs, such as respect, obedience, affection, love, caring, and honesty, are gradually taught. Ancestors worship is reverence and devotion to one's elders even after their existence in this world, performing well to receive the blessings of ancestors and refraining from negative actions to avoid spiritual retribution. Thus, moral education that includes a set of ethical guidelines facilitates the adoption of ancestor worship. In a literary work by Vu Hong Van (2020a), the role of education encourages ancestor veneration. It is stated that there are special education institutions that provide ethical and religious education by adopting effective teaching methods and incorporating ethical values into student personalities, such as the distinction between good and evil, the expressions of filial values, love, respect, and care for the people with whom they come into contact, and devotion to the motherland. This moral education enables students to adhere to the morally grounded ancestor worship beliefs. Based on the material mentioned above, the following hypothesis is possible.

H1: Moral education has a positive relation to ancestor worshipping belief.

Moral psychology studies how individuals act and operate in moral contexts. It is the psychological growth of individuals from a moral standpoint. There are four components to morally psychological development: moral sensitivity, moral assessment through reasoning, moral motivation or urge, and moral character. If the morally psychological development is positive and agile, they can accept the moral principles they observe in

their society based on ancestor worshipping beliefs (Fang, 2019). Wu (2017), in an article on ancestor worshipping beliefs, examines the moral psychology of individuals and its role in adopting ancestors' worshipping beliefs. They argue that it is up to the individuals thinking to decide whether or not they accept the community's values and traditions and whether or not they adhere to moral standards. When people in a region are born with positive moral and psychological development and are receptive to cultural influence, they are likely to generate ancestor worshipping ideas that are prevalent in the community. Therefore, moral psychology has a favorable relationship with the evolution of ancestor worshipping beliefs. Day (2017); Doda Doffana (2019) examines the relationship between moral psychology and ancestral worshipping ideas via empirical study.

Ancestor veneration is not only a familial or national religious practice, but also a set of moral ideals and ideas. When individuals in a community have the psychological capacity to monitor their surroundings, perceive morality, analyze them logically, distinguish between right and bad, and choose the correct route, they can comprehend the value of ancestor worship and create these ideas. Thus, moral psychology facilitates the practice of ancestor worship. Additionally, Kebbe (2017) confirms the favorable contribution of moral psychology to ancestor worshipping beliefs. The preceding discourse supports the following hypothesis.

H2: Moral psychology has a positive relation to ancestor worshipping belief

The research was conducted by Hu and Tian (2018) to identify the interrelationship between moral education, individual beliefs, and ancestor worshipping beliefs. This study posits that in classes where moral education is provided to the students, moral discipline is applied, and the students are prepared empirically to follow ethical rules and principles for interaction with the persons they come in contact with. This instills in students' minds the spiritual roles to perform efficiently in the community, and they can believe in spiritual things. When teenagers, after being released from moral education, accept and adhere to the doctrines of ancestor worship without opposition. Thus, individual ideas connect moral education with ancestor veneration. According to Agostini (2018), education is well-known for modifying the minds and emotions of students by unveiling many concealed facts through reasoning and influencing their emotions. Moral values such as righteousness, love, care, respect, obedience, virtue, justice, and accountability are taught to develop individuals' belief in ancestor worship and implement this common belief to unite nations and live a prosperous, harmonious life to seek ancestor blessings. Therefore, these personal beliefs serve as a link between moral education and ancestor worship. The research conducted by Trung and Van (2020) sheds insight on the connection between moral education, individual beliefs, and ancestor worshipping views. The beliefs associated with ancestor worship include filial values, feelings of gratitude, respect, righteousness, steadfastness, devotion, love, affection, care, and the conviction that if people do well to others, they would receive good in return. The real acceptance of these concepts is contingent upon the individual's own beliefs. Individuals can adopt ancestor worship if they believe in spiritual and moral things, rewards and penalties, and moral education is how pupils develop spiritual and moral ideas. Based on literary reasons, the following hypothesis can be formulated:

H3: Individual beliefs mediate between moral education and ancestor worship beliefs.

Pickl-Kolaczia (2017) examines the relationship between individual views, moral psychology, and ancestor worship beliefs. According to the study, when people can observe and have the experience of witnessing human behaviors, decisions, and actions and their consequences, moral values and blessings become apparent to them. This results in favorable changes in people's views toward living moral lives and flourishing. Those with such moral beliefs are the first to acquire the concepts of ancestor worship. Thus, individual beliefs facilitate the connection between moral psychology and ancestor worshipping perspectives. Schiavo (2018) identifies the connection between personal views, moral psychology, and ancestor worship beliefs. Individuals in societies where ancestor worship is seen as a tradition practiced by the majority of the population are hypothesized to observe moral standards. People who practice have the opportunity to comprehend the reasons behind their spiritual ideas and to incorporate them into their personalities. The spiritual beliefs of these individuals permit them to accept the possibility that their ancestors influence them, even in the afterlife, and can reward or punish them for their actions. Therefore, individuals' ideas establish a connection between moral psychology and ancestor worship. In an academic article, Doda Doffana (2019) investigated the relationship between individual beliefs, moral psychology, and ancestor worship beliefs. According to the findings of this study, individuals' beliefs, particularly about spiritual topics or values, are dependent on psychological growth. Individuals are prepared to accept and follow the practice of worshipping ancestors and heeding their teachings when their moral and psychological development coincides with the maturation of their moral character. The literature discussed above gives support for the following hypothesis:

H4: Individual beliefs mediate between moral psychology and ancestor worship beliefs.

Research Methods

The study studies the influence of moral education and moral psychology on ancestor worship views in Vietnam and the role of individual beliefs as a mediator between moral education, moral psychology, and ancestor worship beliefs. The researchers have utilized the questionnaires to collect data. Respondents are the students of educational institutions in Vietnam. The selection of these respondents was based on basic random sampling. The respondents were personally visited twice in 2020 and 2021 to deliver the surveys. After a month, just 290 of the approximately 502 questionnaires mailed to respondents had been received. These surveys have a response rate of approximately 57.77 percent.

In addition, the researchers have utilized smart-PLS to examine the relationship between variables. It is the greatest statistical tool for primary data analysis and yields the most accurate findings for complex models and big sample sizes (Hair et al., 2021). Moral education (ME) has six items modified from Yang and Liu (2020), while moral psychology (MPS) contains eight items borrowed from Caviola et al. (2019). In addition, the individual belief (IBL) scale consists of five items extracted from Al-Noumani et al. (2019), and the ancestor worship belief (AWB) scale consists of 10 items extracted from Long (2021); Vu Hong Van (2020b); Van (2021). Moreover, the article has used two predictors: moral education and moral psychology, while individual beliefs have been taken as mediating variables and ancestor worship beliefs have been taken as a dependent variable. These variables are presented in the theoretical model given in

Figure 1.

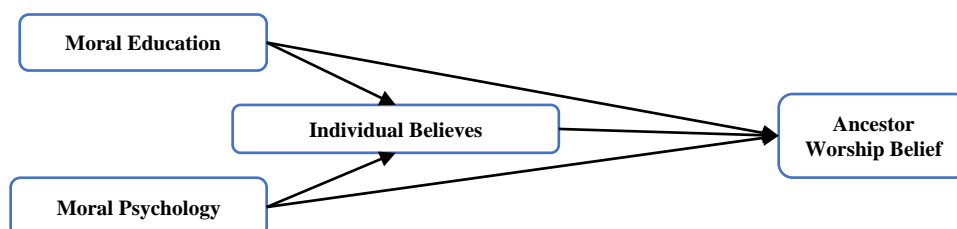


Figure 1: Theoretical model

Research Findings

The results indicated the content validity using factor loadings, and the figures indicated that the content validity is valid because the values are larger than 0.50. In addition, the results also indicated the convergent validity using average variance extracted (AVE), and the figures indicated that the convergent validity is valid because the values are larger than 0.50. The findings also exposed the reliability using Alpha and composite reliability (CR), and the figures indicated that the reliability is valid because the values are larger than 0.70. Table 1 highlights the results mentioned above.

Table 1

Convergent validity

Constructs	Items	Loadings	Alpha	CR	AVE
Ancestor Worship Belief	AWB1	0.807	0.907	0.924	0.579
	AWB10	0.641			
	AWB2	0.795			
	AWB3	0.821			
	AWB4	0.805			
	AWB5	0.788			
	AWB7	0.773			
	AWB8	0.802			
	AWB9	0.577			
Individual Beliefs	IBL1	0.844	0.917	0.938	0.751
	IBL2	0.881			
	IBL3	0.874			
	IBL4	0.834			
	IBL5	0.900			
Moral Education	ME1	0.836	0.893	0.919	0.655
	ME2	0.849			
	ME3	0.705			
	ME4	0.768			
	ME5	0.838			
	ME6	0.849			
Moral Psychology	MPS1	0.901	0.975	0.979	0.869
	MPS2	0.928			
	MPS4	0.956			
	MPS5	0.944			
	MPS6	0.911			

MPS7	0.953
MPS8	0.929

The findings also exposed the discriminant using FornellLarcker and cross-loadings. The figures indicated that the discriminant validity is valid because the values that exposed the linkage among variables themselves are higher than those that indicated the association with other variables. Table 2 and Table 3 highlight the results mentioned above.

Table 2*FornellLarcker*

	AWB	IBL	ME	MPS
AWB	0.761			
IBL	0.381	0.867		
ME	0.508	0.425	0.809	
MPS	0.471	0.415	0.494	0.932

Table 3*Cross-loadings*

	AWB	IBL	ME	MPS
AWB1	0.807	0.292	0.358	0.305
AWB10	0.641	0.211	0.260	0.341
AWB2	0.795	0.332	0.373	0.325
AWB3	0.821	0.326	0.403	0.332
AWB4	0.805	0.286	0.350	0.306
AWB5	0.788	0.301	0.455	0.393
AWB7	0.773	0.335	0.460	0.429
AWB8	0.802	0.305	0.447	0.406
AWB9	0.577	0.184	0.304	0.358
IBL1	0.339	0.844	0.309	0.346
IBL2	0.352	0.881	0.390	0.357
IBL3	0.335	0.874	0.374	0.346
IBL4	0.303	0.834	0.391	0.382
IBL5	0.323	0.900	0.376	0.369
ME1	0.405	0.334	0.836	0.384
ME2	0.451	0.346	0.849	0.451
ME3	0.361	0.339	0.705	0.317
ME4	0.394	0.360	0.768	0.400
ME5	0.401	0.335	0.838	0.378
ME6	0.448	0.351	0.849	0.456
MPS1	0.420	0.388	0.455	0.901
MPS2	0.459	0.356	0.444	0.928
MPS4	0.441	0.406	0.471	0.956
MPS5	0.417	0.415	0.476	0.944
MPS6	0.430	0.384	0.462	0.911
MPS7	0.445	0.402	0.468	0.953
MPS8	0.462	0.358	0.446	0.929

The findings also exposed the discriminant using HeterotraitMonotrait (HTMT) ratio, and the figures indicated that the discriminant validity is valid because the values are lower than 0.85. Table 4 highlights the results mentioned above.

Table 4

HeterotraitMonotrait ratio

	AWB	IBL	ME	MPS
AWB				
IBL	0.414			
ME	0.555	0.470		
MPS	0.499	0.439	0.527	

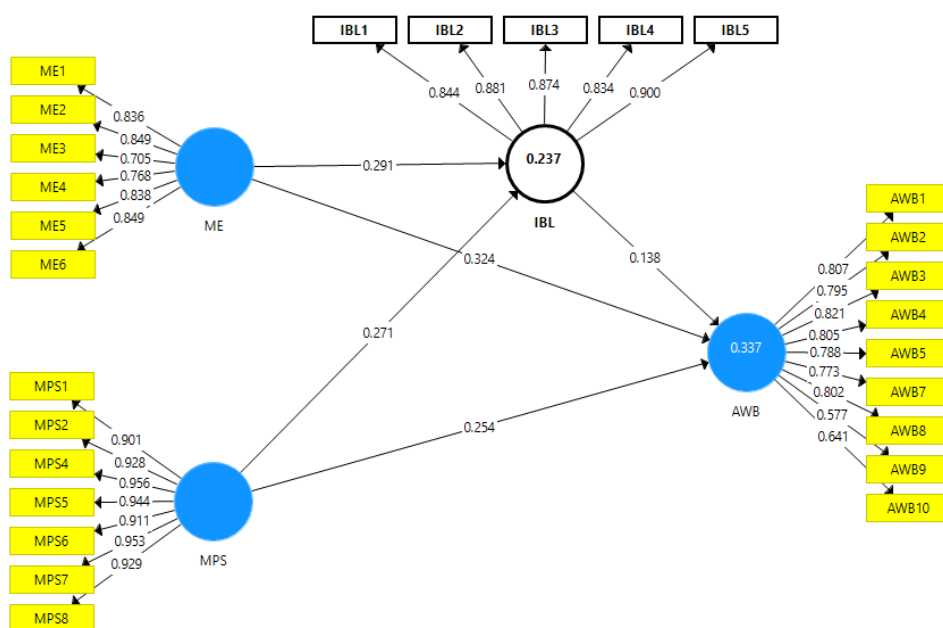


Figure 2: Measurement assessment model

The results indicated that moral education and moral psychology positively and significantly impact the ancestor worship belief in Vietnam and accept H1 and H2. The findings also revealed that the individual beliefs also significantly mediate moral education, moral psychology, and ancestor worship belief in Vietnam and accept H3 and H4. Table 5 highlights the results mentioned above.

Table 5

Path analysis

Relationships	Beta	Standard Deviation	T Statistics	P Values
IBL -> AWB	0.138	0.073	1.898	0.030
ME -> AWB	0.324	0.072	4.492	0.000
ME -> IBL	0.291	0.061	4.759	0.000

MPS -> AWB	0.254	0.074	3.439	0.000
MPS -> IBL	0.271	0.066	4.111	0.000
MPS -> IBL -> AWB	0.037	0.022	1.680	0.048
ME -> IBL -> AWB	0.040	0.022	1.817	0.036

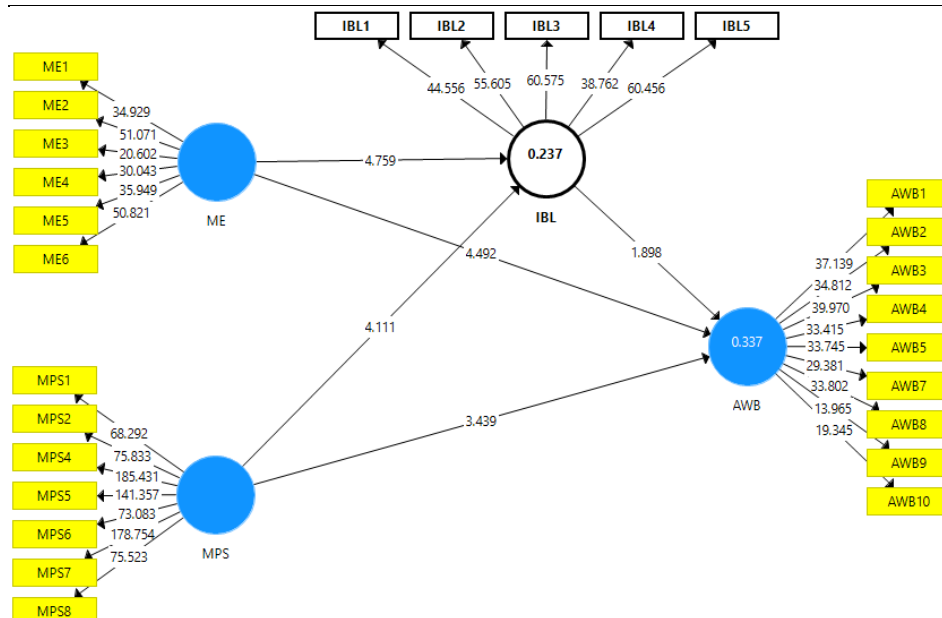


Figure 3: Structural assessment model

Discussions

The study results indicated that moral education has a good relationship with ancestor worship. The results demonstrated that teaching morality through curriculum and co-curricular activities instills in pupils' minds the international spiritual standards of good and wrong behavior toward anybody connected to them. These norms make it easier for kids to honor their ancestors and moral beliefs and earn their blessings via good deeds. Therefore, moral education encourages people to honor their ancestors. These findings are corroborated by Purzycki et al. (2018), which demonstrate that moral education in educational institutions where a regular course of study is required develops in pupils the ability to discern what is, in fact, good and evil or right and wrong concerning humanity. These teachings promote justice, respect, affection, love, and peace, which are the fundamental principles of the Vietnamese belief in ancestor worship. Therefore, moral education promotes ancestor veneration in the country. These findings are further confirmed by Reid (2017), who argues that moral education promotes ancestor worship by fostering emotional and ethical attachment to people, places, and things.

The study results showed that moral psychology positively relates to ancestor worshiping belief. The results imply that it depends on general people's thinking whether they accept the values and traditions common in the community and follow the standards of moral conduct. When the people in a region by birth or with the influence of

society has moral psychology, they are easy to be part of society by developing ancestor worshipping belief. These results agree with [KundtůvaKlocová et al. \(2022\)](#), which examine the role of moral psychology in maintaining the ancestor worshipping belief. The study posits that when there is a moral bent of mind in any social or education community, people need to teach the youngsters out of their knowledge and experience that they must have moral values like respect, gratitude, devotion, affection, peace, and love, etc. This moral knowledge from older ones gets the youngsters close to accepting the ancestor worshipping within the community. These results align with [Burkiewicz \(2021\)](#), which denotes that children's moral thoughts, feelings, reasoning, judgments, and motivation develop with time. Learning from the people around motivates them to accept the ancestor worshipping, which is based on the moral emotions and thoughts with practice within the country.

The study results revealed that individual beliefs mediate between moral education and ancestor worship beliefs. These results mean that in Vietnam, either it is arranged in the family or social life to provide children with ethics to lead their lives righteously or through the curriculum and co-curricular policies teach the students the basics of morality. This way of teaching traditionally or professionally modifies individuals' beliefs and motivates them to follow the commonly sound ancestor worship belief. Individual opinions bridge moral education and ancestor worshipping. These results are consistent with [Purzycki et al. \(2018\)](#), which demonstrate that it is widely accepted that education reshapes the beliefs and feelings of students by revealing many hidden facts through reasoning and influencing their emotions. The teaching of moral values such as righteousness, love, care, respect, obedience, virtue, justice, and accountability develops individuals' belief that ancestor worshipping has the same moral values and implements this common belief to unite nations and lead a prosperous life in harmony to seek ancestor blessings. Thus, these individual beliefs are a bridge between moral education and ancestor worshipping. These results are also supported by [Van \(2021\)](#), who claims that education based on teaching ethical values that must be revealed by thinking, emotions, decisions, and actions affects the learners' beliefs, and these strong beliefs help execute the ancestors worshipping.

According to the findings of this study, individual views have a mediating function between moral psychology and ancestor worship beliefs. These findings are confirmed by [Aijmer \(2018\)](#), which suggests that when individuals have the ability and experience to witness human behaviors, decisions, acts, and their effects, their moral values and blessings become evident. This has a favorable effect on individuals' beliefs on living according to a set of moral standards and achieving success. Individuals' moral convictions are the first step in adhering to ancestor worship ideas. Thus, the individual beliefs establish a connection between moral psychology and ancestor worship.

Implications

Due to its numerous contributions to culture and literature, the research has substantial theoretical value. It discusses a traditional or religious element, such as ancestral worship beliefs. Research is limited on ancestor worship's concept, beliefs, and events in the extant literature. A small amount of research examines the effects of moral education and moral psychology on ancestral worship practices. This study contributes to the literature by exploring the effects of moral education and moral psychology on

ancestral worship beliefs. In addition, only a few works of literature have caught the individuals' ideas as a bridge between moral education and moral psychology, and ancestral worship beliefs. The current article distinguishes between these aspects by shedding insight into the mediating effects of individuals' opinions. There is a tradition of ancestor worshiping at the family and national levels, such as in Vietnam and a few other states. The present study is important as it guides building and preserving ancestor worshiping beliefs.

The study advises the government and other social reformers who wish to promote ancestor worship on building a successful and unified community that, through the implementation of appropriate educational policies, can instill morality and ancestor worship in the next generation. Using moral education and moral psychology, this study aids policymakers in developing policies to improve the practice of ancestor worship in Vietnam. This study advises educational institutions on how to shape their curriculum content, co-curriculum practices, teaching methods, and training systems to develop moral qualities in children and adolescents to acquire their ancestors' worship beliefs. This article is also a guideline for older members of society and educational institutions to attempt to improve teenagers' moral psychology so that, through observation and logic, they might embrace ancestral worshipping ideas.

Conclusion

The purpose of the study was to investigate the impact of moral education and moral psychology on ancestral worship beliefs. It was also intended to investigate the function of individual views in the relationship between moral education and moral psychology, and ancestral worshipping beliefs. Residents of Vietnam were surveyed using standardized questionnaires to acquire data on moral education, moral psychology, individuals' attitudes, ancestral worshipping beliefs, and their relationships. The empirical data assisted in identifying research results. According to these findings, moral education and moral psychology are positively associated with ancestral worship views. The results revealed that the concepts and principles of ancestor worship are entirely based on moral teachings such as respect, gratitude, devotion, affection, peace, love, and moral education, whether formal or informal, promote ancestor worshipping beliefs among adolescents, as demonstrated in Vietnam. The results also demonstrated that if an individual has moral and psychological growth, they can better see and comprehend the moral standards performed by the adherents of ancestor-worshipping beliefs and adapt those ideas with correct reasoning. The study also indicated that moral education and moral psychology instill individuals with moral and spiritual views, hence motivating them to practice ancestral worshipping practices.

Limitations

This study also has some limitations; expecting future authors will show extra struggles to present better comprehensive research. The study examines the role of only two factors, moral education and moral psychology, on ancestor worship beliefs. Because the analysis of only two factors impacts ancestor worship beliefs without considering the factors like religions of individuals and institutional education role that can influence

ancestor worshiping, the scope of the study is limited. Future scholars are directed to explore the greater number of factors influencing ancestor worshiping. The data for the analysis of moral education and moral psychology on ancestor worship beliefs were collected from Vietnamese for two years, 2020 and 2021 only. For valid results, the period selected for analysis must be stretched. In this study, one mediator of individual beliefs has been used. In future research articles, at least one moderator between moral education and moral psychology, and ancestor worship beliefs must be used.

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