

# Integration of Buddhist Principles with Proactive Learning Management

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## ABSTRACT

*In the present study, the state has a policy that all sectors play an important role in the development of the role and mission of the organization responsible therefore affect the change of management style in line with the social context of the time. Buddhism is a religion that is so important to study very well to say that Buddhism is practiced in all of the education system, or developing their practice itself. Also known as called threefold because Buddhism is “virtue” or “education” is the most important factor to make human life as productively to achieve maximum independence. The Buddha is exemplary of the education or training developed from a completely ordinary. The focus of this study, it is obvious when looking at the pattern of the monastic community and clamored. From the moment of ordination, the aim of the study was ordained. Thailand is often referred to as the celebrity couple “ordained”. One thing that will help in the education or training to be priests went well; it was disciplined. Sometimes that training when separated into the various disciplines, called Sikkhā will see a purpose in terms of clarity. Because Sikka translated as the trial or training. It is one of the important proactive learning management guidelines in Buddhism.*

## Keywords

Integration, Education, Learning Management, Buddhism, Sikkhā

## I. INTRODUCTION

Leaders, administrators or teachers are civil servants. Today's educational administration has many important components that help educational institutions to manage their education to achieve their intended objectives. An important element that is indispensable is the administrator of the educational institution who acts as the leader of the educational institution because the administrator of the educational institution must be the one who designs and organizes the education system develop a system of thought and management system which includes the use of educational resources to manage educational productivity as required by the education system of the country. The school administrators play a crucial role in being a leader or a key engine in driving and improving the quality of education. Educational administrators must rely on knowledge and management skills in order for the administration of educational institutions to be consistent with the reality of society. The Ministry of Education has always given importance to the development of the potential of educational institution administrators and promote the development of administrative skills. The main objective is to develop quality learners and possess the skills necessary to survive in a rapidly changing society, corresponds to the Office of the National Primary Education Commission discuss the importance of educational institution administrators in the field of educational administration that “How successful will the school administration be?” would depend mainly on the performance of the administrators of the educational institutions. This is because the administrator of the school is responsible for all operations in the school, especially proactive learning management. It is a learning management that allows students to think and do real practice by focusing

on the learning process rather than the subject content help students to connect knowledge or create knowledge to occur on their own.

Results from the education of the school, however, it depends mainly on the performance of the administrators. The administrators of the educational institutes are the people who play an important role in performing various tasks, achieve the goal of educational management, which is like an educational manager for government teachers and other educational personnel, conducting teaching and learning management to develop learners to reach the goals of educational management and the expectations of society with quality. It can be seen that school administrators are essential to the success of education management and the development of educational quality. Therefore, educational administrators need to integrate Buddhism principles and learning management together for efficiency. It is suitable and can be used to develop educational executives to acquire the knowledge, skills and competencies necessary to perform their duties in order to lead to real performance and to bring success to the organization.

## II. DEFINITION OF EDUCATION

Buddhism is considered education is life that life is education but it must be a life that goes right. There is learning, practice, development, so it will be an education. If you say that life is an education by diagnosing according to Buddhist principles, it is still not. Life with learning and training to develop properly, so it will be an education. But if you want to say it in full meaning, it must be said Education is the practice of developing life properly. Education is a lifelong improvement until reaching the goal of liberation from suffering and peace. On the other hand, education is a

training based on the trifold principles to enable human beings to finally achieve a state of suffering free. It is a problem-solving process to destroy ignorance and lust along with fostering wisdom, generosity and kindness, it is an important proactive learning management.

The study also had meaning in three key areas:

1) Looking at the conditions faced: Education is the solution to human problems, that is, to make life solve problems because if there is no problem no education.

2) Look at it in a fruitful state: Education is making life in a negative way, out of trouble, free from oppression. "What is noble or best that life can have complete freedom?"

3) Looking at life in relation to environmental factors: Education is the release of human beings from dependence must depend on external factors. It is more complete in itself, respectively known that Buddhism is a religion of education. It is a system for training people. The system of training people is education itself. In Buddhism, this system of education is called "Sikkhā" that means "education", development training people, the creation of development is the same. Therefore, training, education and development in all senses are one and the same.

From the analysis of the Buddha's teachings in the context of the present society found that the body of knowledge in Buddhism focuses on making life out of problems, and the dominance of external environmental factors. Therefore, the study according to Buddhism is for learning to keep up with the changing world and life to make those who have studied have the potential to lead a better life. However, there is a process of Tri-sikkhā that is morality, concentration, and wisdom, which is a learning process that practitioners must do by themselves, self learning and recognize the results of their own practice.

Painter Tangkasemsuk gave the meaning of Buddhism that is fundamental to society and the country. Education according to Buddhist philosophy is an education that helps Thai people to have a cultural mind and become important, knowledge, ability to work. It is a training to raise your mind and intelligence to a higher level to become a person who is complete both physically and mentally. [1]

Sang Chan-ngam defines the coherent education that education is the process of learning the truth at different levels causing a change in a good way, both in the self-knowledge of others and in the environment. [2]

Saroj Buasri explains the meaning of education according to Buddhism, which states that human beings consist of five forms and names, which are called five Khandhas, saying that it is these five Khandhas that create lobha (greed), dosa (hatred), and moha (delusion) for oneself. It brings about many problems and sufferings. Therefore, education should be so that greed, hatred, and delusion can be reduced or eventually run out. It can be explained in modern educational terminology that the development of learners in behaviour, feeling, perception, consideration, and enlightenment itself [3].

Thus, it can be concluded that education is the process of developing learners in terms of behaviour (precepts), mind (concentration) and intelligence (wisdom) for prosperity in every stage of life including being able to be an important force in the development of society and the environment to

continue to prosper. This is because Buddhism views human beings as members of a society that must coexist with others.

### III. PURPOSE OF STUDY

Both academic and educators have given the aims of the study as follows:

Buddhadasa Bhikkhu commented on the purpose of education in Buddhism, which can be summed up: to eradicate all suffering which suffering here means suffering caused by passion which causes us to lose our humanity to promote morality at all stages of human evolution for advancement both physically and mentally and to achieve social responsibility because human beings are not alone but together with others. Therefore, selfishness must be eliminated and work together to promote peace in the community and the world [4].

Sumon Amornwiwat explained the purpose of Buddhist study as: aim to develop people to be knowledgeable and evident, able to practice good, practice right, think properly in accordance with the rules and regulations and benefit or escape from problems, freedom from both the outside and the mind. Not enslaved to the environment and material, the wise, the awake, the cheerful all the time. There are three levels of real aims, namely, to develop oneself, society and humanity for the benefit of the present, the future and escape from all problems [5].

It can be concluded that the purpose of education is to develop learners to be prosperous, both in behavior, mind and intelligence to be a complete person able to benefit themselves and the society in which they live.

### IV. LEARNER NATURE

The nature of learners is essential for proactive learning management because the proactive learning management must be consistent with the nature of the learners. When teachers view learners as having a nature, they tend to manage their learning in that way. There were opinions about the nature of the learners as follows:

Khaniththa Suwannarerk said about the nature of learners that the nature of the learner is the wise human nature that comes with birth. So human beings can develop themselves by education will help develop higher intelligence. And since Buddhism does not regard defilements as the nature of human beings, it shows that people can abandon defilements [6].

Sakda Prangprathanporn discusses the nature of the learners "They can use their own reasoning ideas, able to coexist in both physical and social environments." [7]

Sumon Amornwiwat sees the nature of learners as being animals, that is, capable of receiving instruction, training and cultivating habits, unlike animals, which in Thai means beast. Because animals live their lives on instinct only, shape differences are not the only things that clearly distinguish humans and animals but can also be distinguished by the level of the mind that has been trained and developed differently. [8]

From this concept, it can be concluded that learner nature have the potential to practice and develop. This is because each learner has different levels of intelligence, readiness, character and background. Education according to the Buddhist philosophy of education therefore focuses on the learner. The educational process therefore begins with the

learner and having learners at the heart of the process in every step of proactive learning management.

## V. PROCESS OF EDUCATION

The educational process in Buddhism is the process of solving problems that aims to destroy ignorance and craving, while at the same time enhancing wisdom, generosity, and compassion. It also makes life more prosperous at every step. Education is a continuous process from the text in the *Mahaparinibhānasutta* in the *Digha Nikaya Mahavagga*, which is the great Sutta. It clearly shows that the noble dhammas that the Buddha spoke most often during the last Buddhist lent before his death were the three *Sikkhās*, namely morality, concentration, wisdom, or the *Tri-Sikkhā*, which many experts in Buddhist philosophy of education agree on. It can be concluded that *Tri-Sikkhā* is a continuous, systematic process of personal development that is beneficial to living in the present. It also covers and corresponds to the elements of education in various fields.

Phra Dhammapitaka (Prayut Payutto) explained the principles of the *Sikkhā* in terms of human development as: If speaking in the language of modern scholars, it can be seen that the recitation of the *Adhisīlāshikkhā*, *Adhicittasikkhā* and *Adhipaññāsikkhā* encompass the social development of human beings, [9] emotional development, and intellectual development will differ only in the scope of the meaning. However, initially, it is clear that meaning goes well is that there is a consensus that must train people to have morality, discipline, including responsibility and a good social relationship to concentrate is emotional growth Buddhism is called make your mind strong, refined, good quality and good performance, and have the growth of intellectual wisdom, thought, and reason by these three rules will continue and help each other to support each other all the time. It is a training system from the outside to the inside. From the coarse part to the fine part, and from the easy part to the more difficult and profound part, which when practiced to the inner detail is the mental and intellectual stage, will result in helping to live outside, such as having honest behavior, stability, having morals that are normal for one's self, not having to be reluctant or intending to control and maintain able to think of problems and perform various activities with pure wisdom. This implied that, when practicing throughout the *Sikkhā* system, the whole system of life will become the system of the path, totally consistent both externally and internally.

In conclusion, the educational process is to make students know how to think and always practice both in behavior, mind and intellect to achieve the development of all three areas simultaneously.

## VI. EDUCATION ADMINISTRATION

Kesana Phanthadet said in the book education administration It can be summarized as follows: The educational administration system differs from other administrative systems in four respects: its purpose, that is, the educational administration system is a system that is not profitable in the short term but helps to develop people effectively, the second, people involved [10] that is to say, educational administration at all levels requires personnel with different qualifications, habits, and attitudes from those

who have other professions, the third, the process, i.e. the different operating methods, the reason for this because the educational administration system has different objectives and personnel from the administration of other organizations, and in some respects, the last is productivity, that is, the educational administration system is a system that creates people to be knowledgeable people, abilities have new personality traits of higher quality. Therefore, it can be concluded that administrative skills are essential to managers of all levels and organizations, whether it is a public or private organization being an executive can be anyone if appointed but being a good and efficient management. It's not easy to get along. That the executives will manage the work to be successful, depending on the three basic, technical, human and conceptual skills, which may be trained but because the school is an educational organization unlike other organizations. School administration is mainly aimed at developing students.

Kawee Wongput said that in management, executives need to think every day to create creative work, and the reason to think that may be due to the increased work. The way we work needs to be changed in order to keep up with deadlines, and technological changes require us to think beyond that to make work related to the said system by Cherdsk Kovasin gave an opinion about meaning of thinking (cognitive) that thinking is a brain process in both the brain's potential, in acknowledging various information to preliminary processing and then use the existing methods of thinking [11].

Supaporn Na Bangchang saw that aiming to improve the external well-being without taking into account the mental quality of the people is sufficient. As a result, it appears that the development caused the moral deterioration of the people. Currently, the world has entered the era of globalization [12] rapidly with the influence of advances in science, telecommunications and information technology with a network that connects all over the world making Thai society become a society of information, a world without borders, all activities, whether economically, socially, politically, religiously, and culturally, and with the environment, are linked by information to reach each other causing universal currents to connect the whole world. As a result, Thai society has shifted towards a more consumerist and materialistic society. Youth, which is the most important human resource of the nation, the lack of knowledge and understanding and lack of moral training fell into the globalization trend by realizing it with extravagant taste causing many problems to beset Thai society, such as drug, crime, prostitution problems, etc. These problems reflect the obvious cause, namely the lack of moral stability in Thai society, lack of good sense because education at all levels still lacks emphasis on the practice of morals and ethics. This is a critical problem that all parties must work together to solve urgently. The government has a clear policy to solve this problem successfully as appeared in the Constitution of the Kingdom of Thailand, B.E. 2540, Section 81, saying:

"The government must provide education and support the private sector to provide education and training to create knowledge and morality, provide a law on national education improve education in line with socio-economic changes, build knowledge and cultivate correct awareness of politics and

governance in a democratic system with the King as Head of State, support research in various arts and sciences accelerate the development of science and technology for the country's development teacher professional development and promote local wisdom art and culture of the nation".

When the promulgation of this constitution, as a result, the National Education Act, B.E. 2542 (1999) and its amendments (No. 2), B.E. and able to live in harmony with society, as in Section 6 states:

"Education must be in order to develop Thai people to be complete human beings, both physically and mentally, intellectually, knowledge and morality in life able to live with others happily."

Although the 9th National Economic and Social Development Plan (2002-2006), the state aims to develop education, religion and culture as a mechanism for human development. It is a strategic plan that outlines the direction of Thailand's development in the medium term in line with the long-term vision following the economic development plan, and the National Society, No. 8 (1997-2001) in terms of the concept of people-centered development in all dimensions in a holistic manner, and pays attention to the balanced development of people, society, economy and environment especially the creation of a good internal management system at all levels. This will lead to sustainable development that truly has "people" as the center.

From the law along with the National Economic and Social Development Plan pointed out the importance of strengthening in cultivating morals and ethics in many youths to solve the social crisis. The Department of Religious Affairs Ministry of Culture in cooperation with the Ministry of Education National Buddhism Office which has served in response to the government's policies in this area. The aim is to make the temple a source of good morals and culture of Thailand for children and youth with monks as the leaders in the training and teaching focus on mental development and child behavior change youth in a good way. For this reason, it is pushed to have various projects to support this policy, for example, the establishment of the Sunday Buddhist Study Center Moral Teacher Project in Schools Project to establish a pre-criminal child center in the temple of the Department of Religion Ministry of Culture Buddhist school project of the Ministry of Education, etc. The current educational concept still has Buddhism as the foundation because Thai people have Buddhism as part of their way of life, teachings, practices, concepts, philosophy, and beliefs are all based on Buddhism all involved.

## VII. BUDDHISM AND THAI EDUCATION IN THAILAND

Buddhism has spread into the land of Suvarnabhumi, especially Thailand through India from Lanka to Srivijaya Kingdom Nakhon Si Thammarat province spread up to the Sukhothai Kingdom in the reign of King Ramkhamhaeng the Great, about 700 years ago, blended with traditional beliefs the local culture perfectly which at that time the influence of the Khmer. There is still a lot of belief in Brahmanism. Finally, Buddhism was able to create belief systems, customs, traditions and practices that is its own for people of all genders and classes Influencing the way of life of people

from family institutions other social institutions as well as the monarchy. Since then, Buddhism has settled in the Thai kingdom as the main institution of society until in the Ayutthaya period, religion was able to counterbalance the kingdom. It is also the center of thought, mind, culture, traditions, various arts and sciences. The temple has served the Socialization. It has always been training and cultivating Thai men for society, that is, their duty to educate people in terms of morality and ethics. Academics and other professions until the tradition of being a man has to be ordained to study, write, read before leaving, come to have a family and continue to do this until a new education, the school system, replaced it last century which education in the past started at the family as a learning in both behavior and mind, because the house "has a good example" where grandparents go to temples to listen to the Dhamma and practice the Dhamma as an example. Parents are self-sufficient having a self-sufficiency model. There is a matriarch that should be imitated. There is a generous society to absorb. There is a culture that depends on each other as a model, a rich nature that nourishes life and most importantly. In the past, Thai education had an educational philosophy in accordance with the Buddhist guidelines.

Modern times, the world society is changing rapidly. It is an era of globalization with advances in information technology in the economy, society and politics. There is a high competition in the development of the country. In order to lead the new global market, everyone needs to learn to adapt to keep up with the global movements that are happening all the time and be prepared to face the challenges of the global trend. The key factor facing changes and challenges is that the quality of people depends on education, which is an important factor in the development of quality people and to be able to reach the full potential of physical, intellectual, emotional and social balance as a mechanism for development and strengthening the prosperity and stability of the country. Therefore, it is imperative to provide quality education. Let people know how to think critically, know how to solve problems, have creativity, morality, ethics, self-reliance, and can live happily that every human being has the potential to practice and develop oneself, and it is imperative to acquire self-improvement through education that charitable and balanced education will train man to be capable of being among the noblest of mankind, the well-trained, and when human beings are trained, they will learn endlessly which is the most important human tool is quality education.

When social and economic conditions change, the educational center of Thai society is no longer at the temple. The role of monks in education is less thus making the common people far away from the temple although some schools in Bangkok and other provinces are still located in temples, however, interactions in activities there are quite a few educations that used to focus on morality has become more focused on other sciences. It can be seen from the first economic development plan (1961-1966) that emphasizes economic development. As for social development, it was initially emphasized in the 3rd National Economic and Social Development Plan (1972-1976), but the development characteristics mainly focused on the quality of the population.

### VIII. THE INTEGRATION OF BUDDHISM AND BUDDHIST METHODS

#### The integration of Buddhism and Buddhist methods

Bringing the Buddha Dhamma or principles in Buddhism and Buddhist methods of teaching, including methods and teaching styles of the Buddha to be applied in teaching and learning management in schools that are possible for all teachers to be able to do. However, the teacher must have knowledge about the study of Buddhism as well. There is an awareness of the value of the Buddha Dhamma that is beneficial to life including the confidence that no matter how much time has passed and how society has changed, Buddhism and Buddhist teaching methods are always effective, someone suggested a method as follows:

Metta Phiromphak spoke about the insertion or integration of Buddha Dhamma in teaching and learning activities. that Buddhism is considered to have been molded into the Thai way of life a long time ago, as can be seen from tradition and various cultures of Thai people are all based on Buddhism, whether it is spoken language, words, idioms, proverbs, dress, eat, sleep, traditions relating to birth, old age, sickness, death, livelihood, practices, thoughts, philosophy and beliefs [13]. The fact that Thai people have absorbed Buddhism into their minds and souls to become their personality and way of life makes their practice of the Buddha. Most Thai people's religions are done according to their habits or according to knowledge understanding that is accumulated over time, rather than from education or the practice of truly practicing Buddhism. Although the principles or identity of Buddhism, such as the Dhamma and discipline or the Buddha Dhamma taught by the Buddha, ordinances that will bring the greatest benefit to mankind. Therefore, the idea of applying dhamma; principles in Buddhism or Buddha Dhamma to insert or integrate in the teaching and learning of various learning subjects. In addition to making students see the relationship between the teachings of Buddhism with a body of knowledge that is scientific see the relationship between Buddhism and society nature and environment until realizing that Buddhism is a way of life. It is also the development of learners' attitude towards Buddhism and practicing Buddhism. In addition, the insertion or integration of various learning subjects. It is also a learning process that is consistent with learning principles in Buddhism and social learning principles which are both learning by absorbing make the learners to recognize, remember, think and act repeatedly until the knowledge is clear. Therefore, the value of acceptance and put it into practice until it becomes a habit or eventually become a habit.

Inserting or integrating Buddhism in teaching and learning is a method that integrates with learning principles. In Buddhism, human learning is regarded as something that occurs in the whole way of life. The supporting factors are people who are close to such as parents, guardians, etc. Therefore, teachers play an important role in giving guidance to know and understand what they are experiencing at that time, what is it, what is it from, what will be the correct perception to think in a creative way that learning is beneficial. As a result, the response behavior is appropriate and interacting with them more often have the opportunity to observe, consider, analyze (thinking process) have the opportunity to experiment with action. It will lead to a clearer

knowledge of the reality of that thing, good learning process. Therefore, when the learners be guided properly and he himself can experience, relate, observe, analyze or practice. with friends (external factors) and Yonisomanasikāra (internal factors) is an important element. "The learning process in Buddhism therefore emphasizes analytical thinking and the practice of repeating and repeating in order to refine into one's own wisdom with people who believe students trust to guide and has good judgment at all times."

For social learning, it is social practice or socialization. Socialization is a social principle that believes that humans can learn directly or indirectly from the society around them and absorb it into their own identity, for example, children absorb habits, behaviors, beliefs, values, and attitudes from parents. Learners absorb personality, concepts from teachers they love, absorb some behavior from a group of friends. The social process is a process that everyone has to go through since the birth of the mother's womb. It is a process of teaching by a group or society, both directly and indirectly for members to learn and adopt rules, behaviors and values that the group or society has defined to be a regulation in behavior, and it is the relationship between oneself and the members of that group or society. Socialization (Prakit society) is therefore a social process that is consistent with the principles of Buddhism, namely Paratoghosa, or external voices, and the six directions are the principles that represent mutually supportive relationships, and respond to each other of the persons in six situations, because when children are taught, told, cautioned, forbidden from those around them that they love and believe. The child will begin to analyze those admonitions by comparison with the rules or social principles and then expand it by following eventually develop into their own values and personality.

#### CONCLUSION

Integrating religion with proactive learning management can be done by integrating with the environment as a process of providing learning experiences for learners according to their interests, abilities and needs by linking learning in various sciences related to each other so that learners can apply their knowledge and skills to solve problems on their own, can be applied for real benefits by organizing the curriculum, integrating it with the following content and activities such as: 1) Integration by environment, i.e., the arrangement of educational institutions in the form of Buddhist schools, 2) Integration by curricula, i.e., teaching and learning management in general education courses and the Pali Studies course, and 3) Integration by content and activities such as teaching by integrating Buddhist content with various courses and extracurricular activities from the principles of learning in Buddhism and social learning principles lead to the belief that the insertion of Buddha Dhamma or integrated in teaching and learning various learning subjects. That will give students the opportunity to experience, relate and repeat experiences. This will help you remember clearly and become familiar with it so that you can follow it without having to force yourself or force yourself until it eventually became a habit of its own.

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