

Goodness Competency Development based on Buddhist Principles of Students in Secondary Schools

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ABSTRACT

This research article aimed to study goodness competency development based on Buddhist principles of students in secondary schools. Qualitative research was design by using in-depth interview. Data were analyzed and collected from relevant documents and evidence, in-depth interviews were conducted with group 1 academic experts in Buddhist education management obtained by purposive sampling, 5 key informants, and group 2 monks, educational institution administrators and teacher participating in the project from purposive sampling, 9 key informants. Results of a study showed that goodness competency development based on Buddhist principles of students in secondary schools consisted of principle of Buddhadharma which is the main mechanism for interpretation, consisting of Buddhist principles that use self-development according to the threefold principle. There are 3 variables that can be observed as follows: 1) Development of social relations, 2) Developing the mind, and 3) Developing knowledge and understanding (wisdom). Using the process of 7 good habits, it means a set of virtues arranged for easy understanding by the Five Precepts School Project, arranged in order to lead to the practice of developing habits systematically, consisting of 6 daily routines and 1 weekly routine with 7 observed variables as follows: (1) keeping the 5 precepts, (2) chanting meditation and meditating, (3) keeping the bedroom and bathroom clean and orderly, (4) thinking well by touching the people around you, (5) speaking well, (6) doing good for service or saving merit, and (7) participate in happy hour activities, which is a weekly routine, resulting in the development of students' goodness competencies according to Buddhist principles.

Keywords

Goodness Competency Development, Buddhist Principles, Secondary School

I. INTRODUCTION

Family is the cornerstone of society, but with cultural changes and the current social conditions that most parents do not have time for their children. In addition, the economic condition of making a living is full of competition and rapid progress in technology. All create an environment that is not conducive to supporting strong and stable families causing many social problems reflected in the bad news of the day like a crime scene violence deception use of intoxicating drugs premature pregnancy that has clearly climbed to a higher elevation. People began to lose their right principles turned to glorify social values instead cultural dynamism floods moral consciousness, and sense of conscience. The matter was turned out to be wrong, or wrong becomes right. In today's circumstances like this, the school is therefore a good moral incubator can be an alternative moral development to prepare to solve problems that will occur in the future before those young people grow up step into the working society and join together to create a new round of problems until it may be a cycle that causes social problems to increase even more. The Concept of 7 Good Habits, it is a process of campaigning to bring Dharma into practice. By starting from a small thing called "routines" when it is practiced and developed frequently until becoming a better habit in each person, that is, "thinking good, speaking good,

doing good" continuously and consistently. It will be the cornerstone of living together happily warm family and the beginning of building a peaceful society based on the principle that "Change from the inside out" is no matter what problems arise. Everyone can help solve the problem by starting from self-modification first do it happily, and do it with understanding. When it is repeated often, it will inspire others to adjust accordingly. It is also an essential foundation that leads to other higher virtues such as respect, gratitude, patience, and sacrifice.

II. RESEARCH OBJECTIVES

The purpose of this paper was to study goodness competency development based on Buddhist principles of students in secondary schools.

III. RESEARCH METHOD

The research on "Goodness competency development based on Buddhist principles of students in secondary schools" was conducted by using qualitative research by using in-depth interview to study the development of virtue performance according to Buddhist principles of secondary school students. The target group were group 1 academic experts in Buddhist education management obtained by purposive sampling, 5 key informants, and group 2 monks,

educational institution administrators and teacher participating in the project from purposive sampling, 9 key informants. Data were collected by using interview form and then analyzed by using analytic induction.

IV. RESEARCH RESULT

Goodness competency development based on Buddhist principles of students in secondary schools, the researcher studied, analyzed and collected data from relevant documents and evidence from the Tripitaka Mahachulalongkornrajavidyalaya University edition, commentary, book, research report Minutes of meetings, concepts, theories, textbooks, academic books, articles Retrieving information from electronic sources and related research into 4 components as follows:

1. The process of 7 good habits means a set of virtues arranged to be easily understood by the Five Precepts School Project, arranged in order to lead to the practice of developing habits systematically, consisting of 6 daily routines and 1 weekly routine with 7 observed variables as follows: 1. Keep the five precepts. 2. Pray and meditate. 3. Store the bedroom. Keep the bathroom clean and tidy. 4. Think good by grasping those around you. 5. Speak well with pleasant speech. 6. Doing good deeds by making merit or making merit at least 1 subject and 7. Participating in the actual happy hour activity, which is a weekly routine that leads to the development of students' goodness competencies according to Buddhist principles.

2. PDCA development process refers to the quality management development process cycle used to control and develop the process of activities. It's a repeatable process, so that the activities can continue and develop better There are 4 observed variables as follows: Plan-Do-Check-Act.

3. Buddhadharma means self-development according to the threefold principle. There are 3 variables that can be observed as follows: 1) Development of social relations, 2) Development of mind, and 3) Development of knowledge and understanding (wisdom).

4. Student competency refers to 6 core competencies for the purpose of developing the necessary abilities of learners for life in the present and in the future. There are 6 variables that can be observed as follows: 6 main competencies: self-management competency; communication competency. The ability to work together as a team advanced thinking ability Strong citizenship competencies and a sustainable coexistence with nature and science available to students.

From analyzing and collecting the above data, the researcher also conducted an in-depth interview with 2 target groups as follows: 5 key informants, Group 2 Monks, school administrators and teachers participating in the project From purposive sampling, 9 key informants were used to confirm the factors and the causal relationship between the factors influencing the development of students' virtue performance according to Buddhist principles in secondary schools. From the questions in 4 elements as follows:

The results of the analysis of the components of the process of 7 good habits

From interviews with key informants about the process of 7 good routines to be used as a component of the structural equation modelling for the development of Buddhist merit-

based competencies of secondary school students make interesting findings appeared in the interview as follows:

The process 7 good habits conceptual framework, it is a process of campaigning to bring Dharma into practice by starting from a small thing called "routines" when it is practiced and developed frequently until becoming a better habit in each person, that is, "thinking good, speaking good, doing good" continuously and consistently. It will be the cornerstone of living together happily warm family and the beginning of building a peaceful society based on the principle that "Change from the inside out" is no matter what problems arise. Everyone can help solve the problem by starting from self-modification first do it happily, do it with understanding. When it is repeated often, it will inspire others to adjust accordingly. It is also an essential foundation that leads to other higher virtues. such as respect, gratitude, patience, sacrifice [1] 7 good habits is a set of good things that are arranged to be easy to understand compiled sequentially to lead to practical use, divided into 3 parts, part 1 on personal responsibility. It is the basis of collective responsibility. The idea here is that no matter the situation, we should still be restrained in our body and our speech not to harm ourselves and others. It is routine number 1, keeping the five precepts, training the mind to remain still which will make our hearts clean and strong, find happiness within until I don't want to think badly about destroying anyone motivation to do good is more. Part 2 of the routine with praying, meditating. People should be responsible for cleaning and organizing these things well because of dirt. The lack of these things will make life run inefficiently and cause conflicts with others. It is the third routine, clean and orderly because we have to live with other people in society. Each of them has advantages and disadvantages. The practice of noticing the good in others cool the mind not easily upset. He also gained a role model of others' virtue to develop himself, to speak well, to have good speech and proverbs living with others. This requires communication with gestures and words, disrespectful, vulgar, abusive gestures and words will not be able to build a good relationship, many problems will follow, do good things, save merit, make merit kindness to share help others to be happy. It's a shortcut way to make ourselves happy as well. When practicing regularly will make them live happily together. It is a livable society. Part 3 deals with increasing power to be able to continue doing good deeds Participate in happy hour activities. One of the main reasons why people cannot do good deeds continually and sustainably because it is in a bad environment. If we are in a group of friends who do the same good deeds. Then once a week, they come to do good activities together such as praying, meditating, watching good media to inspire. Emphasize the benefits of doing good deeds. Exchanging ideas, sharing experiences, doing good deeds together, etc. will use group power to strengthen individual power. Make yourself and all your friends encouraged to do good deeds continuously and sustainably [2]. Process 7 good routines can develop students' performance. Must mention the word "routine", which is practice and development often until it becomes a better habit in an individual, that is, "thinking good, speaking good, doing good" continuously and consistently. (Competencies of learners) refers to the characteristics of Behavior that results from knowledge, skills, abilities, and other attributes that

enable students to learn or perform or create outstanding results than other colleagues in the class [3], so doing 7 good routines will be able to develop the performance of the students as well. When students practice the 7 routines of goodness on a daily basis. It will make the learners knowledge, skills, abilities more than others. The resulting result is a "life cycle" that creates "good habits" for quality learners. Able to develop self-efficacy and contribute to living happily in modern times [4]. Process 7 good habits. There is a congruence because when the students practice the 7 good routines every day, it will give students the knowledge to do good routines in each item [5]. In practice, for example, Ability to communicate, speak well, virtue routine number 5, ability to think Good routine number 1 : Keeping the 5 precepts, refrain from doing bad things, do not kill, hurt, do not steal, do not commit sexual misconduct, do not tell lies, do not consume intoxicants, practice thinking before doing. mindfulness for wisdom. The 2nd routine of virtue is prayer, meditation, mindfulness training for wisdom. No. 3 Good Routine: Cleanliness, orderliness, self-training in keeping things clean and orderly in order to create systematic thinking step by step. Learn priorities before and after the ability to use life skills The 4th good routine: grasping those around you. The 5th good routine: it makes me learn to live together, to be good to others, to understand others. The virtuous routine number 6: service Expression of compassion for each other in society. The virtuous routine number 7 is actually joining the happy hour. Giving an opportunity for everyone to come out and express their opinions. The presentation of the results of doing good deeds has been reviewed by oneself have exchanged knowledge share experiences of doing good deeds among friends in the school group. To understand others and be able to bring knowledge and ideas of friends. Teachers can apply it in their daily lives the ability to use technology by in each goodness routine [6].

The process of 7 good habits will have media that encourage students to choose to watch for students to discuss about the pros and cons of the speech, criticizing the presented media and how it is in line with the lives of the learners. When such a situation arises in the media, what should students do? learners gain knowledge how do you think and how to put it into practice in daily life. Therefore, the process of 7 good habits is a correlation in learning and practice to develop the quality of human holistic system. This is because in the process of performing the 7 routines of virtue. There are principles that include precepts, concentration, and wisdom when practiced continually as a habit will lead a balanced life according to actual conditions [7]. 7. Good routine is a process that is easy to understand and trains students' behavior to develop good habits by thinking good, speaking good, and doing good with mindfulness. Each item is related and can encourage students to develop skills and performance well [8]. The Five Precepts School Project has a process of 7 good habits that can make students practice skills to increase knowledge and ability, develop behavioral habits to be mindful, concentrate, activities are consistent and easy to do [9]. Good activities can develop habits that lead to intelligence, skills, and abilities [10]. Activities are consistent and continual, allowing children to develop intelligence, skills, and responsibility towards oneself and the public [11]. 7 good routines. Good habits can be developed continuously,

that is, to think good, speak good, do good, and is a project that brings Dharma into practice [12]. It is a process that makes students responsible for themselves and the public to develop knowledge skills and behavioral skills that are consistent and able to create competence. The components of the 7 virtues of the 7 items are related to each other as a consistent element that can make students when practiced, good habits arise, thinking good, speaking good and doing good with mindfulness. This is a project that brings Dharma into practice and can continue to develop students' performance [13].

Concluded from in-depth interviews with key informants in the components of the process of 7 good habits, all 7 routines are consistent and able to develop students' competencies with all 7 components of the 7 virtuous routines consisted of (1) keeping the 5 precepts, (2) chanting meditation and meditating, (3) keeping the bedroom and bathroom clean and orderly, (4) thinking well by touching the people around you, (5) speaking well, (6) doing good for service or saving merit, and (7) participate in happy hour activities, with these 7 routines, if the learners have already done. Three main habits can be developed: 1 habit of self-responsibility, 2) habits of collective responsibility, and 3) habits that increase the power to do good continuously. Able to develop 6 main competencies: self-management competency; communication competency. The ability to work together as a team advanced thinking ability Strong citizenship competencies and a sustainable coexistence with nature and science available to students.

V. DISCUSSION

Goodness competency development based on Buddhist principles of students in secondary schools, from the study was found that there were 4 latent variables, namely the 7 processes of good habits. There were 7 observable variables, PDCA development process had 4 observable variables, Buddhist principles had 3 observable variables, student performance. There were 6 observable variables, altogether 4 latent variables, 20 observable variables have the following components: Component 1 Process aspect 7 good habits (1) keeping the 5 precepts, (2) chanting meditation and meditating, (3) keeping the bedroom and bathroom clean and orderly, (4) thinking well by touching the people around you, (5) speaking well, (6) doing good for service or saving merit, and (7) participate in happy hour activities. Component 2 The PDCA development process consists of 1) Plan, 2) Do, 3) Check, and 4) Act. The third component of the Buddhist Principle consisted of 1) The development of social relations, 2) The development of the mind, and 3) The development of knowledge and understanding. Component 4 Student competencies consisted of 1) Self-management competency, 2) Communication competence, and 3) The ability to work together as a team, 4) Higher thinking performance, 5) Strong citizenship competency, and 6) The ability to live in harmony with nature and science in a sustainable way. Partially corresponds to Partially consistent with Mukarin Huang, a causal relationship model of factors influencing learning achievement in Mandarin Chinese of vocational students, there were 5 latent variables, family environment friend attributes teacher characteristics, teaching quality, student characteristics achievement. The family environment

consisted of observed variables: 1) Understanding students' potential, 2) Encouraging students' abilities, 3) Paying attention to students. The characteristics of friends consisted of observable variables. 1) Characteristics of friends in the group. teacher attributes consisted of observable variables 1) understanding the nature of students, 2) communication skills, 3) loving and attentive to students teaching quality consisted of observable variables 1) fun and interesting lessons, 2) teaching and learning atmosphere, 3) activities in teaching and learning, 4) media used in teaching and learning 5) evaluation of teaching and learning Student attributes. It consisted of observed variables 1) student health, 2) behavior, willingness to learn, 3) self-concept of students, 4) good feelings towards others [14] and was partially consistent with Phra Nuttawut Akkhawatano has conducted research on a Causal Model of Factors Influencing Learning Achievement of Mathayomsuksa 6 Students in Secondary Schools under the Office of Secondary Educational Service Area 4 consisted of 3 latent variables: 1) teaching quality, there were observed variables: (1) teaching was easy to understand, (2) encouraged student participation, (3) learning activities, (4) Evaluation and feedback, (5) Use of teaching media, 2) Characteristics of peers. The observed variables were (1) helping friends, (2) giving advice, (3) persuading each other to attend classes, (4) tutoring more friends, and 3) family environment. There were 3 observed variables: (1) arranging home conditions suitable for learning, (2) interest or stimulation in learning, (3) caring for well-being, and (4) behavioral care students. The observed variables were: 1) achievement motivation, (2) learning aptitude, (3) learning strategies, (4) time spent on additional studies, 2) trisikkha. The Five Precepts concentrate on studying and understand the lesson in the classroom. 3) Achievement in learning, the variables that can be observed are (1) O-NET value, and (2) Cumulative GPA [15].

VI. KNOWLEDGE FROM THE STUDY

Knowledge from this research, it is a body of knowledge gained from research on Goodness Competency Development based on Buddhist Principles of Students in Secondary Schools. The researcher can summarize as follows:

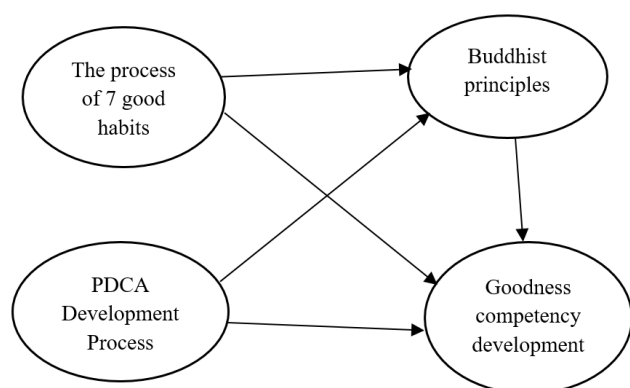


Figure 2 Knowledge from the study

CONCLUSION

Goodness Competency Development based on Buddhist Principles of Students in Secondary Schools consisted of Component 1 Process aspect 7 good habits (1) keeping the 5 precepts, (2) chanting meditation and meditating, (3) keeping the bedroom and bathroom clean and orderly, (4) thinking well by touching the people around you, (5) speaking well, (6) doing good for service or saving merit, and (7) participate in happy hour activities. Component 2 The PDCA development process consists of 1) Plan, 2) Do, 3) Check, and 4) Act. The third component of the Buddhist Principle consisted of 1) The development of social relations, 2) The development of the mind, and 3) The development of knowledge and understanding. Component 4 Student competencies consisted of 1) Self-management competency, 2) Communication competence, and 3) The ability to work together as a team, 4) Higher thinking performance, 5) Strong citizenship competency, and 6) The ability to live in harmony with nature and science in a sustainable way.

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