

The Integration of Proactive Leadership according to the Principles of the Sappurisa Dhamma VII for School Administrators in the VUCA World Era

Natataporn Singsorn

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

Email: natataporn1223@gmail.com

ABSTRACT

This article presented the integration of proactive leadership in accordance with the principles of Sappurisa Dhamma VII for School administrators in the VUCA World era, which are educational management in the world that has changed like. The speed of competition technology, business environment, both internal and external conditions. Proactive leadership is therefore very important to school administrators to drive the educational process to have efficiency being ready to support the constant changes, develop learners to be a person of learning, have communication skills, volunteering, growth mindset of OBSESD that has been achieved to achieve the specified goals. School administrators therefore have the characteristics of proactive leadership consisting of knowing oneself. Imagination being discretion and independent of the organization, which is a powerful characteristic and leadership change as well as having an important role in personnel in the organization by integrating with Sappurisa Dhamma VII, which will result in the administration of Buddhist schools, including: 1) Dhammaññutā, the leader knows the cause, 2) Atthaññutā, the leader of the organization's goals, 3) Attaññutā; a leader knows himself, 4) Mattaññutā; leader knows how to be temperate, 5) Kālaññutā; the leader knows value of time, 6) Parisaññutā, the leader knows community and society, 7) Puggalaññutā; the leaders know people; know the type of person for development education organizations to be ready to be a digital school with an atmosphere of learning and increasing the efficiency of work becomes accurate, fast, as well as the VUCA era of the era of variable and rapid change.

Keywords: Proactive Leadership, Sappurisa Dhamma VII, VUCA world era.

I. INTRODUCTION

The VUCA world is an era of volatility and rapid change. High competition makes everyone feel insecure and unfamiliar, especially if unable to adapt or if they adapt slowly, it will affect their own work and lifestyle. People with low abilities or performance make life more difficult because it's hard to find work. "VUCA World" is an abbreviation for volatility, uncertainty, complexity.[1] Ambiguity arises from rapid changes in technology and environment that affect lifestyles, society, political economy and education. Educational institutions also have to adapt to get through the aforementioned times as well. Educational leaders can set clear goals, and provide freedom and trust to team personnel, giving accountability and the right processes is the true purpose of leadership, so leadership in education. There will be guidelines and methods to support promoting students according to the approach of the 21st century, including human development in the midst of the VUCA world trend and will help reduce the gap from the impact that may occur in the movement of the VUCA flow, such as when there is fluctuation, quick change and unpredictable. We can reduce the gap from this effect by knowing how to keep up with the news. Media literacy and adaptability when there is uncertainty difficult to decide the gap from this effect can be bridged by using critical thinking, and leadership, decision-making. As systems grow increasingly complex, the gap from

this effect can be bridged by leveraging innovation and technology to simplify work.

Proactive leadership is a modern form of leadership with a vision, responsible have independent determination, self-control. [2] Discipline, dare to make decisions, inspire thinking, carry out missions to fulfil the vision and goals of the organization. It is an effective role model that is constantly evolving to seek knowledge, be committed and honest to the organization. Moral, ethical reliable and use effective communication able to appropriately respond to the needs of school administrators in the VUCA World era by bringing the characteristics of proactive leadership in the midst of the world trend of the VUCA era and integrating it with the Buddhist principles by using the principles of Sappurisa Dhammas VII, namely 1) Dhammaññutā, a leader knows the cause, 2) Atthaññutā: a leader knows the goals of the organization, 3) Attaññutā: a leader who knows himself, 4) Mattaññutā: a leader knows his moderation, 5) Kālaññutā: a leader knows time, knows the value of time, 6) Parisaññutā: a leader knows the community and knows the society, and 7) Puggalaññutā; a leaders knows the person, knows the type of person to be ready to deal with changes promptly. Administrators are indeed role models in developing teachers and educational personnel to have competency and potential in the characteristics of educational leaders, leading to

continuous and sustainable quality of education management in this volatile world.

This article presents the integration of proactive leadership according to Sappurisa Dhamma VII for school administrators in the VUCA World era, consisting of: 1) Dhammaññutā: a leader knows the cause; 2) Atthaññutā: a leader knows the goals of the organization; 3) Attaññutā, a leader knows oneself; 4) Mattaññutā, a leader who knows the moderation; 5) Kālaññutā, a leader knows the time and the value of time; 6) Parisaññutā, a leader knows the community and knows the society; 7) Puggalaññutā, a leader knows the person and the type of person which will result in the administration of Buddhist educational institutions and keeping up with the rapidly changing world situation timely especially in the VUCA World era.[3]

II. PRACTIVE LEADERSHIP OF SCHOOL ADMINISTRATORS

“Proactive Leadership” is developed from the concept of behavioural, integrated leadership theory and the concept of 8 traits of highly effective people. Proactive leaders know their responsibility for their expressive behaviour. No fault is placed on circumstances, conditions, or conditions. Proactive leadership behaviour is the result of decision-making conscious choice based on values in mind. It is not a result of conditions based on emotions and feelings. Executives should shift their management from “active” to “more proactive” in order to keep up with the changing environment in the era of globalization [4] in a variety of ways, including proactive leadership. It is a behaviour that contributes to empowerment and change leadership as well as having an important role for employees in the organization, have decision-making initiatives, have an independent commitment, accountability, communication, problem-solving and motivational techniques [5] or proactive leadership being a function rather than a position, responsible. There is an independent determination, self-control, discipline, dare to make decisions, inspire thinking, carry out missions in order to carry the vision and goals of the organization. It is an effective role model that is constantly evolving to seek knowledge, be committed and honest to the organization, moral, ethical reliable and using effective communication [6] or the individuality and demands of the situation at a given moment being what creates leadership. He believed that leadership was inherent rather than inducing has up rather, leadership emerges as a situation arises [7] or as an influencer of change to the vision of the organization, work as a team, teach the team to be self-reliant, decentralized by using teams to solve problems, make decisions, and focus on achieving performance [8]. Proactive leaders have the courage to make decisions based on soundness. Responsible for the impact on outcomes, discipline, self-leader has a personal vision being creative and aware of using emotions to focus on organizational results in the most effective way [9].

In conclusion, proactive leadership means visionary leadership, being responsible that have independent determination, self-control, discipline, morality, courage to make decisions, inspiring thinking, carrying out missions in order to fulfil the vision and goals of the organization, courage to make decisions based on soundness, take responsibility for the impact on outcomes. A leader who plans

ahead and manages things carefully, knows and takes responsibility for himself.

Proactive Leadership Indicator Elements

Proactive Leadership is a recognition of executives' ability to influence, direct, persuade, and motivate others by having insight into their strengths and weaknesses in their own potential and the organization to focus on planning for preparation in response to changes and new opportunities that may occur in the future with determination and dedication and having morality and ethics. The educators have summarized the components of active leadership as follows: Proactive leadership is divided into 4 components: 1) self-knowledge or self-awareness, 2) Imagination, 3) Having judgment (consciousness), and 4) having an independent will according to Covey's concept [10] or elements of proactive leadership consisting of 1) Foreseen, 2) Have good analytical skills (Analytical Skill), 3) Know the organization awareness, and 4) have effective presentation techniques (presentation Skill), 5) Have a reliable personality (credibility) [11] or elements of proactive leadership. It should consist of: 7 aspects: 1) supporting self-leadership by building a team, 2) self-leadership, 3) facilitating self-leader culture, 4) motivating followers to set their own goals, and 5) leadership showed a model of self-leadership, 6) Facilitated self-leadership by constructively rewarding and censure, and 7) Building positive thinking patterns [12] or components of proactive leadership. It has important features:

1) Judgment, 2) independent determination, 3) imagination, 4) self-awareness, and 5) Being responsible. [13]

It can be concluded that from the concepts and attitudes of scholars can be seen that the elements of proactive leadership that are used to determine from the elements and for consistency with Sappurisa Dhamma VII can be summarized as four elements: 1) self-knowledge; (Self-Awareness), 2) Imagination, 3) having judgment (consciousness), and 4) having an independent will (independent will), which will enable the development of school administrators efficiently and effectively, have high ethical values in order to achieve the vision and goals of the educational institution organization, etc.

III. PRINCIPLES OF SAPPURISA DHAMMA VII

Meaning of Sappurisa Dhamma VII

Sappurisa Dhamma VII [14] are the teachings that the Lord Buddha taught to the monks of the Dīgha Nikaya, Suttanta Patika by expanding on the teachings that he had shown in the Legal Sutta by understanding the meaning of the faithful first in order to lead to understanding the meaning of Sappurisa Dhamma VII [15].

Sappurisa Dhamma VII have the discernment which ones belong to the good ones that Dharma is called the Dhamma of the Noble one. The word ‘Ariya’ means the ‘Ariyadhamma’ or Sappurisa Dhamma VII located in the same place equally. There is oneness. [16] The faithful act without exalting oneself, do not oppress others because being a nobleman is Sappurisa Dhamma VII. [17] According to Sappurisa Dhamma VII, they appear in the Suttanta Pitaka, Aṅguttara Nikāya Paṭhama Paññāsaka. [18] The definition of Sappurisa Dhamma VII is a mark or quality of a person. Therefore,

Sappurisa Dhamma VII are considered the qualities of a good person. Good people should be executives which has the qualities of a perfect human being and is considered an important virtue of perfect leadership. [19] Scholars have given the meaning of Sappurisa Dhamma VII consisting of seven virtues that are perfect in whom one will be. Sacred people who prosper qualities worthy of all respect enable that person to perform the task for attain good results and is the principle of practice to make people to be peaceful and prosperous [20] or the Dhamma of the good man, the Dhamma of the good man, the Dhamma that makes people good, there are 7 things: 1) Dhammaññutā, the leader knows the cause 2) Atthaññutā, the leader of the organization's goals; knows the purpose or reason; 3) Attaññutā; leader knows oneself; 4) Mattaññutā; leader knows how to be temperate; knows approximately; 5) Kālaññutā; the leader knows the time; 6) Parisaññutā, the leader knows community and society; 7) Puggalaññutā; the leaders know people, the seven virtues which are qualities within a leader, all of which are completely related elements and factors to enable leaders to manage be able to perform in all workloads to achieve the goals [21] or Sappurisa Dhamma VII is the virtues that is important for the devotees or good people and are the virtues for school administrators who are complete with all 7 virtues, which will lead that person to true value. It can be called a perfect person, a good person. Indeed, he is a very friendly person whose action or behaviour is appropriate, correct, without error bring benefits to both themselves and the society as a whole can bring social groups and the nation to peace and prosperity forever. [22]

The essence and elements of Sappurisa Dhamma VII in studying the essence of Sappurisa Dhamma VII in each element, the main contents of Sappurisa Dhamma VII is described as follows:

1. Dhammaññutā: Knowing the principles, knowing the causes, knowing their duties, and knowing the rules that are involved in the operation. That is, the leader must clearly know the causes, principles, and these rules and regulations in order to be a guideline for operations to achieve the goals set.

2. Atthaññutā: knowing the results, knowing the goals, that is, a good leader must know the goals or goals of the principles he practices, understand the organization's objectives, where to go, and what benefits to be able to proceed correctly according to the goals.

3. Attaññutā: knowing what he is qualified and capable of and constantly improving himself. A good leader must constantly examine his strengths and weaknesses and work on improving his weaknesses while at the same time continuously develop their strengths. That is to say, a good leader should continually develop himself in order to truly understand the changing world in order to be able to lead the masses and organizations to reach their goals as set.

4. Mattaññutā: Knowing how to measure what is right and what is right, not too much, not too little in every for example, knowing the right way to speak at work in finding property in paying property in eating, living, etc., by knowing about their own strength, about their existing assets.

5. Kālaññutā: Knowing the time when it is best to carry out various activities or work on time and know the value of time. A successful leader must be someone who knows how to manage time or plan according to the right time.

6. Parisaññutā, the one who knows the community get to know society from the wide scope of the world society, society, nation, how it is in the situation, how there is a problem, so that you can understand the needs of that society correctly or solve problems on the spot. It is also necessary to understand the rules and regulations of the culture, traditions of that society correctly in order to be able to understand the various situations of that society correctly, it can bring peace, peace and progress to the masses, groups and society.

7. Puggalaññutā; Knowing the person, knowing the type of person to be involved with, and know how to treat them properly and effectively. Therefore, a good leader must accept people who know the types of people involved well so that they can choose the right people for every job in management in order to create benefits and values for all practitioners as well as being able to create progress for the faculty and organization according to the goals set.

It can be concluded that Sappurisa Dhamma VII is the principle of the faithful or Dhamma that makes him a good person. It's the quality of a good person. Dharma of the good man is a virtue for school administrators to make personnel in educational institutions to be peaceful and prosperous, consisting of 7 virtues: 1) Dhammaññutā: knowing the principle or cause; 2) Atthaññutā: knowing the purpose or reasons; 3) Attaññutā, knowing oneself; 4) Mattaññutā, knowing approximately; 5) Kālaññutā, knowing time; 6) Parisaññutā, knowing community and society; and 7) Puggalaññutā, knowing people.

IV. THE INTEGRATION OF PROACTIVE LEADERSHIP BASED ON THE SEVEN SAPPURISADHAMMAS FOR SCHOOL ADMINISTRATORS IN VUCA WORLD ERA

The VUCA World era is an era of rapid changes in technology, competition, business environment, and the economy, both internally and externally make every sector has been significantly affected which is a result of 3 major world currents, namely 1) globalization is the trend of merging society into a single society connecting the whole world together. Everyone can communicate or travel to each other around the world in a short time; 2) The Big Bang of Technology is a trend in which technology has developed rapidly and leapfrog causing a lot of technological innovations to happen in the world and causing the world to change more rapidly; and 3) the hegemony of capital (Financialization) is current of capitalism. The growth of transactional capitalism (financialization) in which the financial sector plays a higher role and proportion in the overall economy caused by financial innovation that converts various assets into capital fighting against this volatile global trend. Thai education has to change from focusing on knowledge came to focus on the thinking process of the learners. One of the skills that have been raised in the development of learners' thinking processes is the necessary skills according to the 21st century development guidelines, consisting of: 1) learning and innovation skills is creative, problem-solving, innovation-oriented have good communication know how to think critically and cooperation, 2) Information, media and technology skills, namely knowing how to follow information, well-versed in information technology media literate and smart in communication, and 3)

life and career aspects is flexible, knowing how to adapt, having leadership, taking initiative, caring about yourself, learning culture know how to socialize diligence, responsible and know how to develop yourself. [23] Therefore, teaching and learning management that will reach and satisfy the students must be modified. Teachers are important people who prepare young people for life in this changing world. Encourage children to think, analyse, synthesize a variety of information to be useful in the future in addition to the need for teachers to have knowledge of the curriculum, teaching process, learners, and evaluation measurements. Teachers must have the knowledge to manage teaching and learning by integrating technology appropriately. [24] School administrators are important people being responsible for driving the educational process to be effective so that personnel in educational institutions can benefit by developing a form integrated with the seven Sappurisadhamma principles consisting of:

1. Integrating Proactive Leadership according to Sappurisa Dhamma VII for school administrators in the VUCA World Era know the principle or know the cause. School administrators must know the reasons, know the principles, know the rules and regulations of the administration clearly by studying and learning true Buddhism first and then bringing knowledge to integrate or integrate into new policy-making and management practices or Buddhist-based management that results in efficiency. The effectiveness of the educational organization based on the proactive leadership component is self-knowledge having imagination judgment independent determination which will make it stand out in terms of integrated management and to cope with the rapidly changing situation of technology, education competition to achieve the set goals.

2. Integrating Proactive Leadership according to Sappurisa Dhamma VII for school administrators in the VUCA World Era in Atthaññutā; knowing the purpose or knowing the reason integrated with the characteristics of proactive leadership, both self-awareness, that is, knowing the meaning and purpose of the principles in which they act, understand the objectives of their activities and know the results. This was caused by this reason, having imagination judgment, having an independent commitment to the educational organization have goals that are unified with the organization to lead educational institutions to success in the future, have commitment to work with willingness to achieve the goal detailed, discreet, careful, reasonable in work, have knowledge and expertise in the work performed accepting new things to executive innovation where organizational leaders must be the first to understand the external situation and how it affects their own educational institutions as an organizational leader in the VUCA era.

3. Integrating Proactive Leadership according to Sappurisa Dhamma VII for school administrators in the VUCA World Era: Self-awareness, good leaders should have continuous self-development in order to be able to understand the changes of real world integrated in accordance with the nature of proactive leadership, both self-awareness having imagination judgment independent determination. The role of management in the volatile VUCA era quick change unpredictable vulnerabilities from this effect can also be

blocked, knowing how to follow the news media literacy and adaptability

4. The Integration of Proactive Leadership according to the seven Sappurisadhammas for school administrators in the VUCA World era in Mattaññutā, moderation, integration in accordance with the characteristics of proactive leadership, including self-awareness, having imagination judgment independent determination by knowing the fit in all life correctly and appropriately. For this reason, good executives in accordance with the principles of the eye will lead to the reasonableness in the operation of the school can lead personnel to happiness, peace, safety and true prosperity even in times of uncertainty difficult to decide. Executives can also plug in vulnerabilities from this impact, critical thinking and have proactive leadership that dares to make decisions

5. The integration of Proactive Leadership according to Sappurisa Dhamma VII for school administrators in the VUCA World Era in Kālaññutā; know the time integrated in accordance with the nature of proactive leadership, both self-awareness having imagination judgment independent determination is knowing the right time and the period of time that must be used to perform the duties of the job, for example, to be on time, to be on time, to be on time, to be at the right time, namely knowing the time, knowing the time to do various tasks or work on time, fit the time and know the value of time. Successful executives must know how to manage time or plan accordingly to keep up with the VUCA era, an era of volatility and rapid change.

6. The Integration of Proactive Leadership according to Sappurisa Dhamma VII for educational institution administrators in the VUCA World era in terms of Parisaññutā; knowing the community and society by integrating them in accordance with the characteristics of proactive leadership, including self-awareness having imagination judgment, having an independent commitment, such as understanding the rules and regulations of culture, traditions of that society correctly in order to be able to understand the various situations of that society correctly, it can bring peace, peace and progress to the masses, groups and society. Because the VUCA world is more competitive people with low abilities or performance result in a decrease in the relationship and commitment of people to the agency or organization.

7. The integration of Proactive Leadership according to Sappurisa Dhamma VII principles for school administrators in the VUCA World era in Puggalaññutā; knowing people by integrating them in accordance with the characteristics of proactive leadership, including self-awareness having imagination judgment independent determination. A good executive knows the type of person involved very well in order to be able to choose the right person for the job in all aspects of management. Human resource management in an era of change to overcome volatility and to bring benefits and value to all workers as well as being able to create progress for the group and the organization according to the goals set.

CONCLUSION

Proactive leadership is a visionary leader responsible, has independent determination, self-control, discipline, morality, courage to make decisions, inspiring thinking, carrying out missions in order to fulfill the vision and goals of

the organization, courage to make decisions based on soundness, take responsibility for the impact on outcomes, being a leader who plans ahead and organizes things, detailed, careful, know and take responsibility for yourself. The important components are: 1) self-knowledge (Self-Awareness), 2) Imagination, 3) Conscious, and 4) Independent will, integrated with Sappurisa Dhamma VII, which are the teachings of Buddhism, namely 1) Dhammaññutā: Knowing the cause or cause, 2) Atthaññutā: Knowing the purpose or reason, 3) Attaññutā: Knowing oneself, 4) Mattaññutā: Knowing the moderation 5) Kālaññutā: Knowing the time, 6) Parisaññutā; know community and society, and 7) Puggalaññutā, knowing people, which will result in effective and efficient Buddhist school administration for educational organizations, have high ethical values so that the vision and goals of the educational institution organization achieve the goals set and to prepare for the challenging situations in education in the present VUCA World era as shown in Figure 1.

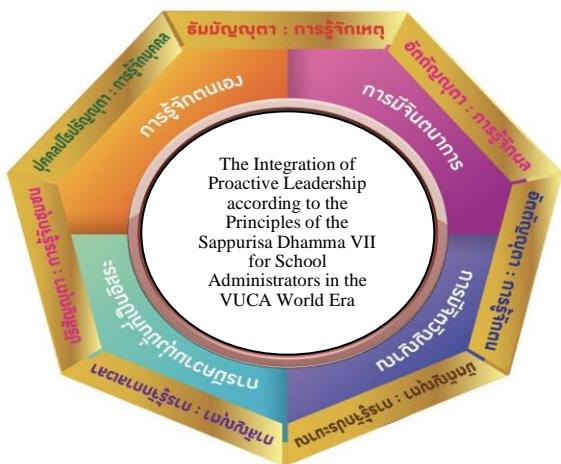


Figure 1 Integration of Proactive Leadership according to Sappurisa Dhamma VII For school administrators in the VUCA World era (in Thai)

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