

Activity for Promoting Students' Virtues of Monk's Teaching Morality in School

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ABSTRACT

The role of monks as moral teachers in schools in this digital age to teach morals in schools affects the morals of students by organizing appropriate moral promotion activities because today's society is different from past societies. The monks who will go to teach morals in schools should have a role in which one is appropriate to teach morality to the youth of today by adhering to morality and knowledge. These are for raising awareness of the value of the Sufficiency Economy Philosophy, reconciliation, peaceful means, democratic way develop people by using virtue as the basis of the learning process that connects the cooperation of family institutions, communities, religious institutions, and educational institutions. To develop youth to be good people in this regard, moral teachers in schools must teach by 1) creating interest, 2) creating a good teaching atmosphere, 3) teaching with content focus, 4) teaching with respect, and 5) use polite language that focuses on organizing Buddhist activities in terms of precepts, concentration, and wisdom.

Keywords

Activity, Students' Virtues, Monk's Teaching Morality

I. INTRODUCTION

The important elements or tools that will help develop children and youth are moral and ethical principles that create moral conscience. The inner quality is admiration. It will bring pain being virtuous and is a common international criterion, such as not killing animals, not oppressing, not stealing, not committing sexual misconduct, etc. It is a condition of doing good deeds, i.e., appropriateness to the events that occur, be able to make appropriate decisions based on moral and ethical principles that can be classified responsible for good and evil according to sanctions have a good mind, character, and intentions or intentions. [1]

The nature of that virtue is a delicate thing in the minds of each person, cannot be measured or controlled by law or any regulations but can control their own consciousness. Those who have moral conscience can suppress their own incorrect thoughts and can deter actions that are not. They should be able to control themselves to behave only in good things in order to be respected, to be a truly good person because a virtuous person must have the following elements: 1) being a real person, 2) self-control, 3) having patience, 4) generosity, 5) having a sense of generosity, 6) appreciating when others are doing well, and 7) knowing to be indifferent. Such virtues will promote and develop students into perfect human beings both in body and character. Of that virtue, it is a delicate thing in each person's mind and cannot be measured or controlled by any law or regulation, but can control their own consciousness person who has a sense of morality can forbid their own incorrect thoughts and can restrain inappropriate actions and able to control himself to behave only in good things, so that he will be respected as a good person. It is because a virtuous person must have the following elements: 1) being a real person, 2) self-control, 3) patience, 4) generosity, 5) compassion for others, 6) rejoicing when others have done well, and 7) knowing to be indifferent, which such

virtue will be something that encourages and develops students to become perfect human beings both physically and as human beings, valuable to society in the future. Students must be trained. Training both physically and mentally as the Buddha said, one who has practiced well considered a complete human being. [2]

Schools as development institutions are expected by society to perform their roles in nurturing learners to become qualified members of society. A sense of responsibility has an understanding of the principles of truth that are rational and effective. Therefore, the school must have the aim of transferring knowledge, developing students' intelligence along with moral and ethical development and culture in life able to live happily with others. This is in line with the government that has organized the OBEC Moral School Project to continue the King's science that His Majesty King Bhumibol Adulyadej has a royal order "Help create good people for the country" and bestow 3 principles on teachers and students that "Let teachers love children and children love teachers, have teachers teach children to be kind to their peers, not to compete with each other, but to compete with themselves, and let children who are good at learning help teach their friends who are slower, have teachers organize activities for students to challenge together in order to see the value of unity, "In order to induce the aforementioned royal command come to practice in a concrete way aims to instil 5 virtues among administrators, teachers, students and educational personnel, namely 1) sufficiency, 2) gratitude, 3) honesty, 4) responsibility, and 5) moral ideals".[3]

In this regard, the role of a monk who is appropriate to be a moral teacher in schools in this digital age to teach morals in schools affects the morals of students by organizing appropriate moral promotion activities because today's society is different from past societies. The monks who will go to teach morals in schools should have a role in which one

is appropriate in order to teach morality to youth in today's era because of the advancement in technology that allows communication to be convenient and fast information. And knowledge can spread far and wide all over the world within a short time, society becomes confused, worried, and suffering. Therefore, there should be activities to promote morality of monks in schools that are suitable for students and fit into the context of the present day.

II. ORGANIZING ACTIVITIES TO PROMOTE MORALITY IN SCHOOL

Since youth are a group of people who are still in school age. All schools must help prepare students from elementary school to have the ability to create happiness for themselves and have immunity from various problems surrounding society in modern times. Therefore, education should not be aimed at children compete for being the best. On the other hand, education must help people become better people, above all so that everyone can live a life full of peace, live happily together.

Education must not only teach us the ability to earn a living, but should teach us.

We know the path to a full life, valued goodness rather than intelligence, which did not help support the public for the better [4] by the Ministry of Education has announced a policy to accelerate education reform based on morality to bring knowledge raise awareness of the value of the Sufficiency Economy Philosophy, reconciliation, peaceful means, democratic way, develop people by using virtue as the basis of the learning process that connects the cooperation of family institutions, communities, religious institutions and educational institutions. To develop youth to be good people have knowledge and live happily with the 8 basic virtues consisting of: [5]

1. Diligence: a person with diligence is one who has the determination to persevere in performing his duties seriously and continuously on the right things that should be persevere with perseverance, not giving up, daring to face obstacles, love the work that I do, I intend to do my duty seriously.

2. Thrifty: those who are frugal are those who lead a simple life, know one's financial status, think before spending, think before buying, save, preserve, and use assets worthily, not extravagant, extravagant, always knowing how to keep his own income-expense account.

3. Honesty: an honest person is someone who behaves on time and on time. To duty and to the profession, to be sincere, to be free from bias or prejudice, not to use trickery and fraud direct and indirect, acknowledge one's duties and perform fully and correctly.

4. Discipline A person with discipline is a person who conducts himself within the boundaries, rules and regulations of educational institutions, institutes, organizations, and the country, in which he is willing to obey them wholeheartedly and intent on adhering to them, rules, regulations and practices including having discipline towards oneself and society.

5. Politeness: those who are polite are those who are humble according to their status and timely, respectful, neat, not aggressive, violent, or putting power to overwhelm others both in speech and gestures were well-mannered, put yourself in line with Thai culture.

6. Cleanliness: one who is clean is one who maintains the body, residence and the environment in a hygienic manner, train the mind not to let you be dull. There is always clarity, free from impurity in body, mind, and the environment is bright and pleasing to the eye, made me feel at ease for those who saw it.

7. Unity: for whom unity is open-minded, listen to other people's opinions, know the roles of people both as good leaders and followers. There is a commitment to join forces, help support together in order to complete the work, can solve the problem and resolve conflicts being reasonable, accepting difference cultural diversity thoughts and beliefs ready to adapt to live work together in peace and harmony.

8. Kindness: people who are kind are givers and volunteers to help society, knowing how to share and sacrifice their own happiness. To benefit others, empathize and appreciate human beings and those in need, have generosity, volunteer to help society with physical strength and intelligence, taking action to alleviate problems or join in creating good things to happen in the community.

However, cultivating morality to children and youth should start at home as a foundation. Parents should reconsider their roles, give children and youth an opportunity to express their opinions and parents must be a good role model for their children. If this is possible, the child will already achieve half of his initial success in life. School is the second source; second only to the house that takes part in instilling virtues in children and youth, especially teachers can be regarded as the heart among the various elements that influence education management because teachers are causing change and learning in the learners. Although there is an educational philosophy, curriculum, teaching and learning process. Appropriate teaching aids for measuring and evaluating life of the students at present but these things are meaningless. If the teacher does not apply or practice, then the teacher has an important role in instilling morality after the home. In addition, political institutions are another part that will help instil morality in children and youth as leaders, whether government or opposition, are important because they will be a role model or a good example for children and youth. [6]

Therefore, the promotion of morality to students according to the various approaches mentioned above is extremely important. And do not remember because the promotion of morality to youth is duties of any group. But it is a creative application to make it concrete under the cooperation between family institutes, temples, and educational institutions.

III. THE ROLE OF THE MONK TEACHING MORALITY IN SCHOOL

Monks teach morality in school project. The objective is to organize monks who have knowledge and ability in terms of practice and practice, participate in learning management for students to have knowledge. An understanding of the Buddhist principles can be integrated with knowledge to improve the quality of life, fit and happy monk teaches morality is an important person in the project because it will play a role in disseminating knowledge of Buddhism to students are also the ones who create students to be good people with morals, ethics, bring knowledge, which is a great

job in building people. In the midst of a society that has many problems, the problem of today's society is a necessity that must accept popularity and culture accordingly. Globalization changes according to the complexity of human behaviour and lifestyle, have distanced themselves from moral and ethical conduct. As a result, Thai youths have behaviours express and use freedom in various aspects that cause problems in Thai society that the moral teaching monks have come to play a role in creating moral and ethical youth. It is therefore an important and great work to create Thai society to be a truly Buddhist society in order for the project of monks to teach morality in successful school and completion of the specified objectives, those who will be selected to serve as moral teaching monks which is responsible for providing academic services on Buddhism to students, emphasizing teaching principles according to the teachings of the Buddha that His Highness has taught according to the teaching role as follows: [7]

1) Create interest in teaching, beginning is one of the most important points, good start helps to teach at least a lot of success. It can be an attention grabber and can be brought into the content.

2) Create a clear teaching atmosphere enjoy without stress do not cause awkward and respectful to learners.

3) Content-oriented teaching focus on understanding in what is taught is important does not affect oneself and others, does not aim to lift oneself, does not aim to satire

4) Teach with respect: intend to teach, do it with the feeling that it is valuable, saw the importance of learners, such as this Buddha's conduct that "Monks, even if in the future to preach the Dhamma to all monks in the future is shown with respect not showing without respect. Even if it was shown to nuns and laypeople in the end even beggars and bird hunters would show respect, not show it without respect."

5) Use language that is polite, soft, not vulgar, inspiring comfort, elegant, easy to understand, as follows: "Reverend Gautama has beautiful speech, know how to speak beautiful words. His words were polite, elegant, without guilt, so that the listeners could clearly understand the message."

IV. ORGANIZING ACTIVITIES TO PROMOTE MORALITY OF MONKS' TEACHING MORALITY IN SCHOOLS

Moral teacher, there are 4 important roles and responsibilities: 1) Teaching the content of learning about Buddhism, 2) Teaching and tutoring students, 3) Cultivate morals, ethics, develop morals and ethics for students, and 4) Promote and support school development in a Buddhist way. By organizing Buddhist activities of moral teachers in schools it will focus on precepts, concentration and wisdom with the following activities. [8]

1) Moral activities is an activity with Dhamma music, performances of paying homage to monks, chanting, and meditating before each class, Buddhist important day activities.

2) Meditation activities that encourage students to compete in writing Buddha's words; activities to encourage students to chant the three Jewels prayer in the melody of Sarabhañña, Dhamma practice activities: walking meditation, sitting meditation.

3) Intellectual activity is an activity to encourage students to compete in innovation activity projects (invention)

activities in collaboration with the community to organize activities to propagate Buddhism including activities that apply Buddhist teachings to be used in everyday life.

CONCLUSION

The role of monks as moral teachers in schools in this digital age to teach morals in schools affects the morals of students by organizing appropriate moral promotion activities. Because today's society is different from past societies. The monks who will go to teach morals in schools should have a role in which one is appropriate in order to teach morality to the youth of today by adhering to morality and knowledge, raise awareness of the value of the Sufficiency Economy Philosophy, reconciliation, peaceful means, democratic way, develop people by using virtue as the basis of the learning process that connects the cooperation of family institutions, communities, religious institutions and educational institutions. To develop youth to be good people 8 basic virtues: 1) diligence, 2) thriftiness, 3) honesty, 4) discipline, 5) politeness, 6) cleanliness, 7) harmony, 8) being in this regard, monks teach morality in schools to teach by 1) creating interest, 2) creating a good teaching atmosphere, 3) teaching with content focus, 4) teaching with respect, and 5) using polite language that focuses on Buddhist activities, religion in terms of morality, concentration and wisdom. Therefore, promoting morality to students according to the various ways mentioned above is extremely important and did not remember because promoting morality and virtue among young people was the duty of any group. However, it is a creative application to make it concrete under the cooperation between family institutes, temples, and educational institutions.

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