

The Role of Administrators in Education 4.0 and the Use of Moral Principles in School Administration

Wirat Limthnawanit

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

E-mail: Wiratlim25@gmail.com

ABSTRACT

“Thailand 4.0” is a policy vision for economic development of Thailand or the government’s economic development model under the leadership of General Prayut Chan-o-cha, the Prime Minister of Thailand who came to manage the country with the vision of “stability, prosperity, and sustainability” with an important mission to drive reforms in various aspects of the country to adjust, adjust the direction and create development paths country to prosper able to cope with new opportunities and threats other fast-changing, violence in the 21st century. Educational administration according to the Thailand 4.0, policy guideline, and school administrators are the ones who play an important role in the success of education administration. School administrators in the Thailand 4.0 era must use science and art in administration and aware of changes, be thinkers, developers, and have visions in management that are ready to cope with changes, democratic administration, receive other people’s opinions, share ideas, do, and solve problems with personnel in the organization and develop educational institutions using new innovations focusing on the achievement of the school’s vision and strategy for the use of principles in administration, both self-management and people-management and work-management. The important principles in self-management namely, the Sappurisadhamma VII (seven virtues of the faithful that make them a good person), the principles in managing people are: The Saṅgahavathu IV; principles bind other people’s generosity. The principle in administration is the Iddhipāda IV principles; the foundations of success, meaning things that are virtuous; machine to achieve success as one wishes and Brahmavihāra IV: Holy abiding; sublime state of mind and secular principles; Dhamma for the layperson or the householder.

Keywords:

Education Administrator 4.0, Dharma principles, School Administration

I. INTRODUCTION

Thailand 4.0 is the prime minister’s commitment who want to change the economic structure to a “Value-Based Economy” or “Innovation-Driven Economy”, with the main idea being to change from producing “commodities” to “innovative” products, changing from driving the country with sectors industry to be driven by technology creativity and innovation shift from focusing on the manufacturing sector to focus more on the service sector.



Figure 1 The changes in education in different eras.

Source: <https://www.mediathailand.org/2021/06/education-40.html>

Education 4.0 focuses on allowing students, including teachers, to be able to apply the existing knowledge, or that can be accessed from every corner of the world to be integrated to create a new body of knowledge develop various innovations to meet the needs of society. Nowadays, the gap between education and work is widening with innovation and development of technology in all sectors. While the education system, learning as a whole is still in a limited corner that has not changed for a long time (even though there are changes by technology but it is a change to be used to support. The Fourth Industrial Revolution (4IR) is based on innovation and technology. As a result, traditional education is not compatible with development causing the education system to adapt meanwhile school closures due to the COVID-19 crisis has revealed the inadequacy imperfection. The unsuitability of the education system that exists around the world in spite of the technology at this time that can support the new era of education. If there is no action or hasty adjustments, the next generation will be unprepared for the demands of life including future driving causing risks in terms of well-being driving all dimensions of society. Therefore, driving the education system is urgently needed that the relevant parties (the policy section, administration and operation) must work together to design a content framework that is necessary for life including new learning methods under current circumstances. [1]

II. SCHOOL ADMINISTRATION IN THE 4.0 ERA

Human capital is an important component of Thailand 4.0. Education as an important tool in human development must modify the management of education, especially, the agency that is closest to the learners is the educational institution that has to adjust the learning method and change the teaching method in order to be consistent and respond to changes in various areas. The important thing is the way to change Thailand in the 4.0 era. Thai education must develop people to be complete human beings with knowledge, competence, appropriate and necessary skills. Because this quality human is an important element of stepping into Thailand 4.0 school administration in the 4.0 era, school administrators have the following roles:

- 1) Managers must get to know changing
- 2) Executives must create change (change intervention) with planning.
- 3) Executives must be change agents by leading change.
- 4) Executives must be reformers, thinkers, developers.
- 5) Administrators must promote democracy, operate in a democratic manner.
- 6) Executives must be the coordinators in the organization for smooth work.
- 7) Executives must be compromises, trying not to let their subordinates.
- 8) Executives must pay attention to public relations.
- 9) Executives are civil servants.
- 10) Executives must have the ability to solve problems. [2]

III. THE ROLE OF EDUCATIONAL ADMINISTRATORS 4.0 AND THE USE OF DHAMMA PRINCIPLES IN SCHOOL ADMINISTRATION

Moral Principal refers to a religious doctrine that is true and firm. It's goodness and rightness, necessary for everyone's life. When everyone puts it into practice, it will result in goodness in life and members of society can live together happily. The principles used in the administration are as follows:

1) Dhamma principles used in self-administration

How to manage yourself to be a good and happy executive with self-management according to general management principles, it means to accomplish the tasks that have been set goals to be done well with efficiency and effectiveness. The general meaning refers to the method of controlling, improving and developing oneself for the prosperity of life in various fields. [4]

The Sappurisadhamma VII are the virtues of the faithful, that is, a good person has seven qualities: 1. Dhammaññutā, knowing the cause, that is, wisdom knowing the cause of growth and decline, etc. 2. Atthaññutā, knowing the result, that is, wisdom knowing the result that comes from the cause. 3. Attaññutā: Knowing oneself, i.e., knowing one's dignity, wisdom, and one's position as they really are, and placing oneself appropriately according to one's position, position oneself appropriate to one's status and know about the consumption and utilization of existing possessions 4. Mataññutā: Moderation; knowing how to be temperate; sense of proportion 5. Kālaññutā: Knowing the time, namely knowing the right time or occasion and what should not be said or done, living status and customs and traditions of various peoples 6. Parisaññutā: Knowing the society 7.

Puggalaññutā: Knowing a person's disposition, morality, wisdom, and status in order to conduct oneself or position oneself appropriately according to one's and one's position.

2) Dhamma principles used in managing people

Personnel management is important since the work cannot be done alone, it depends on other people as part of the work to be successful. Dhamma which is a noble living instrument noble virtue. The principle of conduct that is noble and pure.[3]

Palas or powers IV, which means the virtue of success according to the principles of Iddhipāda IV, which consist of: 1. Chanda: worker must like or have faith in work; must be satisfied to do and be happy to do the work that has been assigned; 2. Viriya: Operators must be diligent in their assigned work as well as continuously train themselves; 3. Citta; Attentiveness: means taking responsibility for work. Operators must have the mind or concentrate on the work done, including being careful and responsible in the work done; 4. Vimaṅsā: Conscientiousness of cause and effect means scrutinizing and using wisdom, inspect work, operators must work with intelligence with brain thinking, including having an understanding of deep work, both in terms of steps and results/achievement of work, every "work" cannot be accomplished by oneself must rely on cooperation each other.

3) Principles used in administration

Competent executives can lead the organization to success besides ability in addition to expertise in various businesses, executives must also have equality providing job security to personnel justice that is principles of personnel management and the promotion of ethics and morality which corresponds to the Buddha's teachings on the principle of mutual assistance, the principle of holding on to the kindness of others, are Saṅghahavattu IV and Brahmavihāra IV.[5]

The Saṅghahavattu IV, which mean the principles that bind others' kindness, goodwill and generosity according to the Saṅghahavattu IV principles consist of: 1. Dāna: giving; generosity; charity, 2. Piyaṅvācā: kindly speech, 3) Atthacariyā: useful conduct, 4) Samānattatā: even and equal treatment, namely, their own for the benefit of others not stingy, not being a one-sided person, so the work must help each other to share, not selfish, including having good kindness to each other speak with sincerity. Do not speak vulgar, aggressive, speak what is beneficial and appropriate to the time. Therefore, working together must speak or consult with each other by adhering to 4 criteria: 1) abstaining from false speech, 2) abstaining from slanderous speech, 3) abstaining from swearing, and 4) abstaining from idle chatter and most importantly, they must speak or negotiate with goodwill and goodwill to each other. Doing things that are beneficial to others, therefore, working together must help each other with work (body), thought and money, consistency or behave consistently, so working together must reach the motto that "There is sorrow and sorrow, have fun together" and all collaborators must not be arrogant, have equality, put oneself consistently, always make oneself lovely respectful and should cooperate and help, including making oneself consistent emotional stability (maturity).

The Brahmavihāra IV consist of: 1. Mettā: Love means aims for good will, wish others happiness. Managers should love Wishes to subordinates by giving advice, teaching or training in matters related to work and behaviour that are

appropriate and good, including the use of subordinates appropriate (right) with age and aptitude; 2. Karuṇā: Compassion means compassion, desire for others to be free from suffering. Executives should be kind to their subordinates by providing assistance and sharing kindness. or help both in terms of material strength and encouragement Including the allocation of welfare and various benefits; 3. Muditā: Joy when others do well means wishing others happiness and progress, no heartburn Management should encourage and show appreciation when subordinates (including family) happy or prosperous in life and work Family life includes honouring with rewards and sharing with kindness; 4. Upekkhā: Indifference means trusting in neutrality. Management should have a desire, be good to subordinates by helping them to get out of suffering/happiness in a manner that is morally right with fairness and impartiality. [6]

CONCLUSION

It can be concluded that the role of educational administrators 4.0 and the use of Dhamma principles in school administration. Thai education must develop people to be complete human beings with knowledge, ability, competence, appropriate and necessary skills because of this quality human. It is a very important element of stepping into Thailand 4.0. Executives must change their thinking. School administrators are key to the success of educational administration. School administrators in the Thailand 4.0 era must be aware of changes, be thinkers, developers, and have a vision for management that is ready to cope with changes, democratic administration, receive other people's opinions, share ideas, do, and solve problems with personnel in the organization, and develop educational institutions using new innovations focusing on the achievement of the school's vision and strategy. Principles for administration refer to principles or teachings of the Buddha. Administrators will not be able to work successfully if they rely on ego or self as the location of management that will be successful. must manage oneself, manage people, and manage work. Religious moral principles must be used in the administration as well. Thus, making it a shield to protect themselves from all dangers. Summary of management that will be both people and work should be an administration that originated from the cooperation of all involved parties. Administrators need to manage by taking over the hearts of people in the organization, which in order to do so, administrators need to use both science and art or bring religion and precepts along with the principles of Buddhism which must consist of the principles of self-dominance, namely the Sappurisadhamma VII, the four principles of human dominance, namely the Iddhipāda IV principles, and the principles of administration, namely the Saṅghahavatthu IV and the Brahmavihāra IV.

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