



INNOVATIVE MANAGEMENT MAHA VAJIRALONGKORN PALI THERAVADA COLLEGE

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Abstract

The purpose of this dissertation was to study innovative management Maha Vajiralongkorn Pali Theravada College. Qualitative research was conducted with 3 research steps: Step 1: Study the principles and concepts of the development of Maha Vajiralongkorn Pali Theravada College by using documentary analysis and interviews with 5 key informants. Step 2 was to develop innovation for the development of Maha Vajiralongkorn Pali Theravada College by using documentary analysis and focus group discussion with 9 experts. Step 3 was to propose innovative management Maha Vajiralongkorn Pali Theravada College by using connoisseurship with 5 experts. Qualitative data was analyzed by content analysis in order to get a clear, useful information and reliable, and then proposed to the experts to certify the information. Results showed that innovative management Maha Vajiralongkorn Pali Theravada College was the result from initiate knowledge and creativity continuing the development of innovation and application using innovation for the development of educational management of Maha Vajiralongkorn Pali Theravada College. There were 3 aspects of CSR model consisted of curriculum, Sappāyasathāna and Religious heirs. Innovative Management; Maha Vajiralongkorn Pali Theravada College also consisted of 3 areas: 1) the development of the Pali Sakyasiha Tepitaka curriculum (Pali English Program: PEP), Thai-Pali-English languages course for learning and distributed internationally; 2) the development of Sappāya foundation meditation training centers for novices and youths at the international level; and 3) the development of Sakayasiha novices to be a religious heirs successors in response to the work of Buddhism propagating Dhamma in the future world.

Keywords: Innovative Management, Maha Vajiralongkorn Pali Theravada College, Sappāyasathāna

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1. Introduction

Buddhist institutions have always played an important role in the education of the nation with temples as learning centers and monks as teachers current education precepts which is the study of the clergy is an education management according to ancient Royal traditions under Royal patronage which has been promoted and supported by the government not yet covered and inconsistent with actual expenses because the study of the teachings of the scriptures is not supported by the law. Therefore, it is the duty of the person responsible for the education, that is, the abbot, who must provide a budget for expenses in education management. As a result, the quality of education of the Saṅgha is not as efficient as it should be and cannot respond to the education management policy of the Saṅgha and the nation. [1] Education of the Saṅgha at present is in accordance with the Saṅgha Act, B.E. 2505, amended by the Sangha Act (No. 2), B.E. 2535 and rules, orders and regulations. The Saṅgha Committee, the highest organization of the Saṅgha, is the main responsible person and distribute responsibility according to the order of each level of the clergy down to the abbot is in charge of the present. There are 4 types of education that the Saṅgha provides for monks and novices to study: 1) the study of the Scriptures in the Dhamma section, 2) the study of the Pali scriptures, 3) the studies in the ordinary sections of the Scriptures, and 4) higher education in Saṅgha University. [2] The study of the Saṅgha in Buddhism follows the threefold principle by adhering to the Buddha's words, which are the teachings of the Buddha have an important purpose in order to behave, maintain, and propagate the celibacy which is the educational system of the Saṅgha living according to the principles of the Dhamma and Vinaya. Later, it was divided into Ganthadhura and Vipassanāthura divisions, namely two Thura (duties) have studied Dhamma. The Buddha's teachings and Vipassanādura include learning how to train one's mind to be free from defilements. When the Buddha passed away, the monks and disciples of the Buddha gathered together to do the council. Gathering the Dhamma and Vinaya is the teaching of the Buddha. That has been taught, there are 84,000 teachings, divided into 3 categories: the

Suttanta, the Vinaya, and the Abhidhamma, collectively known as the Tipitaka, which is a Buddhist scripture. [3]

Educational innovation refers to the introduction of new things, which may be in the form of ideas or actions including any inventions used in the education system in order to aim to change existing things to make the education management system more efficient makes learners able to learn quickly, creating motivation to study and help save time in learning, such as teaching by using computer-assisted teaching. The use of interactive video (interactive video), hypermedia and the internet, etc., which has 5 components: 1) being new, 2) emphasizes on using knowledge, creativity, 3) is useful "How is it built?" 4) It is accepted and 5) There is an opportunity for development. Therefore, educational innovation should be developed and changed to suit the era and technological advancement [4] Nakhon Pathom Province; it is a project to establish the Pali English Program (PEP) and was established as a Sakayaputta novice school on May 4, 2021 as an international Pali novice school, the first in Thailand and is an educational institution that creates religious successors to be able to propagate Dhamma Pali at an international level. History of Sakyaputta Novice Siha School "Students of Mahachulalongkornrajavidyalaya University Pali Sueksa Buddhaghosa Campus". There were about 600 persons who were scattered to study at Wat Phichayayati, some at Maha Sawat Temple. Therefore, it is necessary to expand the classrooms, additional buildings. Therefore requesting a budget from Mahachulalongkornrajavidyalaya University to build a building on an area of approximately 5 rai, located near Wat Maha Sawat is an additional piece of land purchased. However, due to the fact that the budget allocated from the university had to be in accordance with the sequence of steps, there was a delay with the administrators of the Pali Buddhaghosa campus. It was considered that in the present-day Buddhism could survive by relying on scriptures and introspection which reverend Somdet Phra Buddhajinavaṃsa who had a scripture in Buddhism and had written a lot of books and scriptures too. Therefore, finding a place to keep the scriptures and gained faith from Dr. Passkun Sophonanantakit, who came

to stay at “Lan Tak Fah”, located not far from Wat Mahasawat. There is a building ready to be used as a place to store scriptures and to stay in the study of doctoral students and another building is being built to be used for the practice of the students. The Saṅgha has the scripture education act. The Pali Sueksa Buddhaghosa campus has applied that Act. by creating a Pali English Program for novices to train in English study in English from Grade 1 onwards, recruiting students who graduated from Grade 6 under the name Sakyaputta novice school Pali English program will officially open for students around the year 2022 for the production of personnel in the propagation of Buddhism by Dr. Passkun Phosonantakit wishes to purchasing an offering land equal to the age of Somdet Phra Buddhajinavamsa, which is 80 years. [5]

From such importance and problems, the researcher is therefore interested in studying innovation for the development of Sakyaputta novice Siha School Mahachulalongkornrajavidyalaya University Pali Sueksa Buddhaghosa campus to obtain information about school development innovations and various suggestions that will be useful in developing the Pali English Program (PEP) curriculum.

Research Objectives

The purpose of this dissertation was to study innovative management Maha Vajiralongkorn Pali Theravada College.

2. Research Method

This research is qualitative research to connect knowledge. Stakeholders consisted of document analysis, interviews, focus group discussion and expert-based seminars (connoisseurship).

Step 1: Study the principles and concepts of the development of Maha Vajiralongkorn Pali Theravada college by studying documents and interviewing key informants, 5 persons by purposive sampling, by defining criteria for selecting 3 groups: (1) Educational administration specialists, (2) Buddhist principles specialists, and (3) Associates of Mahachulalongkornrajavidyalaya University. The research tool was the interview form, which was a semi-structured interview to study the principles and concepts of innovation

development at Maha Vajiralongkorn Pali Theravada College, analyze data by content analysis and analytic induction.

Step 2: Develop innovation for Maha Vajiralongkorn Pali Theravada College by studying documents and focus group discussion of 9 qualified persons by purposive sampling, by setting criteria for selecting 3 groups, namely (1) educational administration experts, (2) Buddhist principles experts, and (3) qualified persons in educational administration and Buddhist principles. The research tool was a questionnaire for focus group discussion which being a line of questions for the seminar to develop innovation for the development of Maha Vajiralongkorn Pali Theravada College analyze data by content analysis and analytic induction.

Step 3 Propose innovative management Maha Vajiralongkorn Pali Theravada College with expert-based seminars (connoisseurship) experts in the amount of 5 persons by purposive sampling using specifying criteria for selecting 3 groups: (1) experts in educational administration, (2) experts in Buddhist principles, and (3) experts educational administration and Buddhist principles. Research tools were guidelines for expert-based seminars to propose innovative management of Maha Vajiralongkorn Pali Theravada College, and data was analyzed by content analysis.

3. Research Results

Results from the study for innovative management of Maha Vajiralongkorn Pali Theravada College showed that the result of bringing knowledge and creativity further development of innovation and application of innovation to improve educational management of Maha Vajiralongkorn Pali Theravada College. It can be summarized as a body of knowledge (CSR Model) in 3 aspects, namely Curriculum, Sappāyasathāna, and religious heirs. The development innovations of Maha Vajiralongkorn Pali Theravada College have 3 aspects:

1) Development of the Pali English Program (PEP) curriculum in 3 languages Thai-Pali-English for learning and disseminating internationally.

Curriculum structure of Tepitaka Pali Shakyasiha: Pali English Program (PEP); Level, 3-year curriculum, equivalent to lower secondary education, amounting to 90 credits, divided by subjects as specified in the curriculum standards, consisting of: 1. Basic subjects: 1) essay correction Dhamma topics, 2) Dhamma anatomy, 3) Buddha's biography, 4) Discipline, 5) Pali language, 6) Pali translation, 7) Dhammapada tales, 8) Kajjāna summaries, and 9) Pali literature. 2. Additional study subjects consist of: 1) Thai language, 2) Basic Mathematics, 3) Basic Science, 4) Social Studies, Religion and culture, 5) Information Technology and Computers, 6) History of Buddhism, 7) Sappāya administration in Thailand, and 8) English for Life and Society. 3. Student development activities consisted of: 1) Morality, Ethics, Right practice (Mahajanaka Jātaka), 2) Guidance activities, 3) Meditation 4) English and Pali Camp, 5) Thainess promotion and environmental conservation camp, 6) Important day activities 7) International camp activities, and 8) Social and public benefit activities

2) Sappāya development for basic meditation training For Shakyasiha novices and international youth Development of Sappāya Foundation Training Centers for novices and youths at the international level according to Sappāya principles which creates a conducive or conducive environment for the conduct and practice of Dhamma in order to help self-development get the full results. The place was built to be a place for basic meditation training for the practitioners to be comfortable and suitable for following Sappāya principles. 2) Sappāya orbital readiness; suitable villages or localities for alms-giving are located not far away, easily accessible, talking with appropriate words during the practice, composing words, speak less and practice more. Do not say unhelpful words but useful words, although useful words should be said in moderation. A person who deserves to talk while he is in action located in the principles of discipline, knowledge and competence. 5) readiness in Sappāya nutrition satisfying food and consumables right with the body supporting my health is not difficult. 6) Meteorological readiness, weather conditions, suitable natural surroundings such as not too cold. Not too hot, have proper posture. There are learning-promoting activities that make

oneself and the community move, develop learning, empowerment of oneself and the community as well as expanding and building a network of learning and development that is good and prosperous.

3) The development of the Sakyasiha novices to be religious successors in response to the work of Buddhism in disseminating the Dhamma in the future world.

The development of religious successors in response to the work of Buddhism, propagating Dhamma in the future world. It is the development of religious descendants that will help change behavior. The attitude of a religious heir who used to live as a layman should be educated and trained for self-advancement and social Dhamma. The Buddhist process according to the principles of Buddhist study consists of 4 aspects: physical development; moral development; mental development and the development of intelligence as follows:

1. Physical development has 4 main factors: 1) development of religious descendants physically strong but it must be developed appropriately without accumulating desires but only for the purpose of being established; 2) The religious heir must be developed to do good glad to do good ashamed to do evil along with advising others to do good deeds; that has not yet been done; 3) teach to see the penalty; and 4) is to develop the physical successor to know how to make benefits.

2. The development of precepts has 4 main points: 1) developing precepts to know how to maintain the precepts and to conduct oneself according to the Dhamma, 2) developing to keep precepts and social discipline, 3) teach them to preserve good traditions and to be aware of the identity of the community and society, and 4) teach them to live happily in various situations that arise.

3. Mental development, there are 4 important factors: 1) Mental development by giving the beginning; practice Vipassanā meditation according to age appropriately, applied appropriately to gender and age, 2) there are activities to be done as charity activities, 3) developing the mind to have a good mind, being charitable, thinking charitable, thinking

positively. When the mind is charitable, actions will come out in a good way, and 4) developing the mind to be a philanthropist, know how to make merit, know how to sacrifice and donate to be the value of making merit, not taking advantage of society no corruption.

4. The development of wisdom has 4 main points: 1) teach to know and understand the Dhamma principles, knowledge of the Dhamma must be taught first, after which one must practice wisdom. It will happen because of practice, 2) training for intellectual accumulation, 3) to develop the skills to solve problems whether it is an immediate problem or a problem related to Buddhism or problems in daily life that must be applied, 4) to develop spiritual potential wisdom to be able to propagate must be able to develop the ability to give advice to others about Dhamma.

4. Discussions

This research studied on “Innovative Management Maha Vajiralongkorn Pali Theravada College.” The researcher found important issues that were discussed as follows:

Principles and concepts of the development of Maha Vajiralongkorn Pali Theravada College, with 1) the reason for the establishment is religion, the teachings of the Buddha were compiled into verses as scriptures. The language for the verse of Tipitaka is Pali, so it is collectively called Pali Scriptures for the benefit of the younger generation, the next generation can learn the teachings without distortion. The Elders then composed scriptures explaining the commentary on the Dhammas that were difficult to understand in order, namely, the Commentary, the *Tīkā*, the *Yojanā* scriptures, etc. These Buddhist scriptures were written in the Pali language will have a perfect understanding of the teachings of Theravada Buddhism. It depends on knowledge and proficiency in the Pali language. Those who will have a proficient knowledge of the Pali language must study scriptures that directly illustrate the principles of the Pali language, the *Saddavisesa* scriptures. It is very necessary for those who wish to study the Tipitaka, *Saddavisesa* scriptures. Today’s sages call the scriptures

“*Saddavisesa*”, some lexical texts some etymology, 2) the necessity of the establishment Dhamma study that manage teaching at present has adhered to the form laid down by Somdet Phramaha Samanachao since 1893, administering the written exam instead of oral examination which makes me understand that it is an improvement for the persistence of the scriptures at that time. Even so, the exam is passed each academic year. It was found that at present, the number of exams is small, on average only 15-20 percent, which is a measure of the exam results, fail the exam once a year being in the same way, no behavior score or activity scores in mind, Buddhism, skills, help measure evaluation results and a waste of human resources, budget and management. As a result, the religious heirs decreased, respectively, both the curriculum and teaching methods. It is in the manner of summing scriptures back and forth for many classes. If there is an alternative curriculum developed for the Pali language will help the learner to dominate the priesthood to study and train in monasticism for a longer period of time; Pali scriptures are arranged in a manner according to the wishes of each of the school of Religious Studies. There is no management system for sustainability. The whole school did not provide an environment for education such as a library, seminars, training meetings, which the research results were found to be in some ways consistent with the research of Phrapalad Thawatchai Khattiyamet, which the research findings showed that management of Dhamma practice centers in Thailand. It is the place of the practice office. Dhamma is clean, shady and beautiful. Management has various development strategies because it is a job that requires technique and a smart approach to management principles and the knowledge of those who are in charge of the Dhamma practice as well as related personnel. The Dhamma practice center has been developed for those who are qualified in terms of the law and have experience in the practice of *Samatha* and *Vipassanā Kammaṭṭhāna* as appropriate to the ability of each person to be able to guide others, has morals, and is respected by people who come to study and practice Dhamma of all ages and all maturities of the trainees as well as developing the temple to be a Dhamma practice sanctuary that is fully equipped with *sappaya*, suitable for studying and practicing Dharma

consistent with the elements of the practical training Samatha and Vipassanā Kammatṭhāna 5 things, that is, there is a suitable place for meditation practice. Good training courses, qualified and knowledgeable speakers has experience in managing the activities of the Dhamma Practice Center systematically. Those who practice Dhamma have intentions would benefit from Dharma training education. It is the propagation of Buddhism to a wide extent for those who follow its teachings both knowing and seeing the principles of the Buddha's teachings is the truth, and 3) to analyze the development of the Dharma Practice Center according to Sappāya principles in the Buddhism of Wat San Khang Pla. Wat San Khong Pla has developed the temple appropriately suitable for Dhamma practice. It was successful because (1) there was a readiness for the development of the temple, the clergy, the community, (2) there was a plan to develop the temple into a Dhamma practice, a place (Āvāsa), where alms round (Gocara), food (nutrition; Bojana), atmosphere (temperance; Utu) readiness and understanding of the personnel (Puggala). (3) clear in determining. Curriculum and training processes that those who have practiced will be able to benefit including a clear policy to develop the temple into a Dhamma Practice Center (Passa). (4) There is a plan for the project to support, Systematic education and training in the Dhamma practice and consistent with the Buddhist scriptures (posture) (5) Faith and confidence of the Dhamma practitioners toward the Dhamma Practice Center. [6]

Development Innovation Maha Vajiralongkorn Pali Theravada College is the result of bringing knowledge and creativity. Continuing the development of innovation and application of innovation for the development of educational management of Maha Vajiralongkorn Pali Theravada College in 3 areas: 1) the development of the Pali Sakyasiha Tepitka Curriculum (Pali English Program: PEP); 2) the Development of Sappāya Foundation Training Centers for novices and youths at the international level; and 3) the development of religious successors in response to the work of Buddhism propagating; Dhamma in the future world which summarizes the innovation according to the objectives of Maha Vajiralongkorn Pali Theravada College as follows: 1) to establish a college for teaching

Pali Theravada studies and general basic subjects. Teaching is offered as Pali English Program. 2) To open teaching courses; Tepitaka Pali Shakyasiha bachelor's degree, master's degree and doctoral degree Pali English Program for novices and youth at the international level. The research findings were in some ways consistent with the research of Phrakhrū Atrayatikij (Chuun Panyakamo) in which the research findings showed that the development model of religious descendants of the Saṅgha in Suphanburi province. There is a development process in the physical aspect, there is encouragement to have a strong body, avoid evil, do good things, in the precepts, encourage discipline according to the tradition, love peace, using precepts as a base. In the mental aspect, practice meditation, make the mind pursue charity, in the intellectual aspect, learn the principles. and 3) the model for the development of religious descendants of the Sangha of Suphanburi province, consisting of physical development, training, educating and promoting good deeds, develop a healthy body moral development, develop to adhere to one's morality social discipline not related to evil mental development, training to have a calm mind teaching knowledge about mental development, developing the mind to have a charitable mind intellectual development teaching knowledge and understanding of Dhamma principles, generating wisdom, developing problem-solving skills [7] and some research findings were found to be consistent with the research of Phramaha Boonsri Yasanawut, whose findings found that the creation of a religious heir is the creation of a Buddhist from the time of imprisonment as a novice, preparing for ordination, convincing, introducing youths or youngsters who have good behavior to enter the ordination to study and practice the Dhamma by promoting a comprehensive education emphasizing on Dhamma along with the world supporting four factors, materials, educational equipment and scholarships is ongoing and comprehensive across all temples, encouragement by praising honor, give rewards to test takers with a beautiful and admirable color. After graduation, students should be encouraged to work in academic and religious work according to their expertise. If one sees the successor of Buddhism behavior that is inappropriate with the consecration should notify the abbot or the

guardian will investigate the case in a fair manner. [8]

Knowledge From Research

Knowledge from this research, it is an innovation for the development of Maha Vajiralongkorn Pali Theravada College. Summary of research knowledge is CSR

consisting of: C = Curriculum; Tepitka Pali Sakyasiha Curriculum, S = Sappāyasathāna; Sappaya Foundation Training Center for novices and youths at the international level, R = Religious heirs; religious heirs responding to the work of Buddhism, propagating Dhamma in the future world as shown in Figure 1.



Figure 1 Knowledge from CSR research

Source: Phramaha Werawich Tantipalo (Sattaram), 2022.

Recommendations

A. Recommendation for Policy

1. The public sector should increase and support the budget for innovation development of Maha Vajiralongkorn Pali Theravada College.

2. Government and relevant agencies; the development innovation of Maha Vajiralongkorn Pali Theravada College to develop as a model for creating innovation for the benefit of educational institutions.

B. Recommendations for Practices

Implementing Innovation for development Maha Vajiralongkorn Pali Theravada College to develop it into a manual for the development of such an innovative place should study more about the limitations of agencies, organizations and places that are different.

C. Recommendations for Further Research

Since this research is qualitative research only. Therefore, there should be a study on development innovations at Maha Vajiralongkorn Pali Theravada College according to the quantitative research process to find variables and components related to innovation development in the next research.

5. Conclusion

This research studied innovative management Maha Vajiralongkorn Pali Theravada College. Results showed that innovative management Maha Vajiralongkorn Pali Theravada College was the result from initiate knowledge and creativity continuing the development of innovation and application using innovation

for the development of educational management of Maha Vajiralongkorn Pali Theravada College. There were 3 aspects of CSR model consisted of curriculum, Sappāyasathāna and Religious heirs, innovative Management Maha Vajiralongkorn Pali Theravada College also consisted of 3 areas: 1) the development of the Pali Sakyasiha Tepitaka curriculum (Pali English Program: PEP), Thai-Pali-English languages course for learning and distributed internationally; 2) the development of Sappāya foundation meditation training centers for novices and youths at the international level; and 3) the development of Sakayasiha novices to be a religious heirs successors in response to the work of Buddhism propagating Dhamma in the future world.

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