

Development of Educational Administration Innovation according to Buddhist Principles

Phrakruwirojkanchanakhet¹, Phra Mana Thitiseelo (Praphruettham)², Ayusakorn Ngamchat³, Lampong Klomkul⁴

^{1,2,3,4}Mahachulalongkornrajavidyalaya University, Thailand

¹wit9195@hotmail.com, ⁴research.mcu@gmail.com

ABSTRACT

This academic article aimed to propose educational administration model according to Buddhist principles derived from the development of educational administration innovation according to Buddhist principles. Documentary study was used and data were analyzed by using content analysis based on the consistency of Buddhist principles related to educational administration consisted of 3 principles which are the principle of self-control, principle of possession of people, and principles of occupation. Results showed that Buddhism is a religion of wisdom and the practice of all doctrines, mention the truth according to the natural law that the students must use wisdom in study and practice at the same time. The Buddhist principles in Buddhism consist of moral and ethical principles, focusing on being up to the truth of the world and the present life. Innovation or a model for educational administration according to the Buddhist principles are applied in management, both in self-administration of the executives, personnel management, and administration in educational institutions. Therefore, educational administration model was developed based on the teachings of the Lord Buddha that was being applied the management and operation for maximum benefit which composed of 2 important principles, namely 1) Four sublime states of mind (Brahma Vihara IV), and 2) Ten virtues of the King (Tasaphithrajadhamma X). These two important principles are applied for educational administration in Thai educational institutes.

Keywords

Buddhist Principles, Educational Administration, Innovation

Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020

Introduction

Royal Institute Dictionary has given the definition of innovation as refers to things that are made new or strange from the original, which may be ideas, methods or equipment, and the definition of the Oxford Advanced Learner's Dictionary has the meaning of the innovation that. Initiating new things, ideas or approaches in making things come up with that idea it shows that innovation is a new concept and practice, especially, learning the Buddhist teachings that the Lord Buddha enlightened the sublime truth, which was considered a new way that the Lord Buddha discovered [1].

Buddhism is considered a religion of education that the Lord Buddha, the prophet, His Highness taught by Dharma and Discipline, emphasizing on Buddhism to get to the core of Buddhist doctrine with moral, meditation, wisdom and educational development process to have knowledge, understanding, can be practiced the Buddhists are important people because they are the successors of Buddhism as a practitioner. In accordance with the Dharma and Discipline (Dhammavinaya) which is an example of the behavior of the doctrine and is a trainee, morality and ethics, and a leader in the minds of the people which is an important form and function of the monks in relation to their social duties, "Monks, you have to escape for good and the happiness of the crowd to help the people of the world for the benefit, benefit and happiness to the gods and human beings", this is the first announcement of the policy of disseminating the doctrine to the people which considered out to educate the public with the Buddha as the administrator of the educational organization in the modern era and he has an

exemplary leadership character for Buddhist companies in general [2].

The principles are set out in the Education Act causing school administrators to define their roles in many ways in managing their educational institutes to be able to be driven to be a learning organization. It needs to clearly define his own role as an academy leader and it is necessary to define the roles in working with the group of people involved in the school in order to have coordination and cooperation in doing internal activities. Co-educational institutions including the determination of roles in managing workloads throughout the system to proceed in a systematic manner and being clear in the implementation of the goals have been defined which will make. As a result, it is very important that school leaders have principles, theories, and principles to be used as an important mechanism in order to lead to driving the development of the school management system. Management of achieving the goals set each executive has his or her own path of management based on their aptitudes and the ability that they have in various paths. They all need to adhere to a guideline in their operations [3]. Educational leaders who succeed in organizing the organization in a competitive era. It is very important to have an essential attribute, vision and has the ability to set strategy as number one vision and strategy. Therefore, it is a factor of leadership that will make it in the administration of the school to be successful [4]. It pointed out that the organization or educational institution will grow and have better conditions from the present that is reliable, interesting and possible such a vision properly selected and treated, it will be the driving force behind the future of educational institutions in which this process the skills talents and resources will be fully utilized to make the vision come true

[5] development of innovative educational administration according to Buddhist principles. It is another way that plays an important role in driving effective education administration. Creating fairness and sustainable development using a system based on the Buddha's principles to be applied for management, such as Phra Brahmabundit (Prayoon Thamchitto), has presented 5 methods of Buddhism: planning, organizational management, personnel work, and supervision [6].

Buddhism is the basic principle of life. It is an integral part of the Thai way of life in order to live with right views for the happiness of the people in society. It is therefore a principle that is especially suitable for application in educational administration in both educational institutions such as schools because schools are the main source of fusion. Humanity for all students and if the country's executives, businessmen and politicians having and using virtue and ethics will lead to a prosperous country and happy people. The principles of the Lord Buddha are for the school administrators to choose and use as appropriate in all matters. Regardless of whether it is self-possession, people-domination, and occupation [7], the applied category of ethics is the foundation of morality of education administrators, which are: 1) Moral self-control, 2) Virtue in occupying people, 3) Virtue in occupation is very important to the administration of the educational institution because any administration to be successful must use moral knowledge. In fact, it appears that the education administrators tend to behave with moral behavior that does not meet social expectations, executives use their power unfairly executives lack justice [8] the importance of conducting themselves according to Buddhist principles in line with administrative principles of self-control. Occupation is an essential competency, necessary of education administrators. This will affect the education administration and the performance of teachers and education personnel in a sustainable and efficient manner.

Principles Of Buddhism And Innovation

The meaning of the word "Buddhadharma" or "Phra Dham" is that the Buddha's dharma has as many as 84,000 dhammakhandas [9] about the natural truth of human beings with suffering and how to end the word suffering "Buddhadhamma" here refers to the doctrine that is believed to be the result of research, it is the wisdom of the Buddha, which has been passed down for at least 2020 years and is known as the world wisdom. It is the wisdom of humanity and a priceless World Heritage Site. [10] Wikipedia [11] states that "Buddhism, or Buddha, refers to the dharma which the Lord Buddha discovered and disseminated or the teachings of the Buddha about the natural truth of suffering and how to end it. The Dhamma of the Lord Buddha, however, began to inherit through the word-of-mouth memorization method. The later period has been recorded as a letter. The scriptures recorded on Buddhism are called the Tripitaka and are described in the categories of scriptures, Calling names such as commentary, Deeka, Anudeeka, etc. The Dharma that the Lord Buddha discovered was that the word "discovered" means "Dharma" as something that existed before, did not come together with the Buddha, but it is nature that happened before the Buddha's enlightenment.

It may be said that learning the dharma is perceiving the ordinary world. Learn what is common, how it came and how it went. Because the doctrine of the Lord Buddha, which has been taught more than two thousand years ago, is "truth" because "people can pass on suffering because of persistence in doing good to know exactly".

The main principles of Buddhism, Buddhism has the principle that [12] whether the Buddha happened or not. Truth is neutral in itself. The Lord Buddha enlightened, that was, discovered the truth and revealed it. The essence of this truth is (conformity) the nature of the cause or the procedure of cause factors. He sees things as it is, not as he wants or does not want it to be. To understand this neutral truth when understanding this neutral fair would naturally see the truth wide cover all general having an open view, truly liberating by releasing both the mind. The mind is freed from the dominant force known as passion and suffering become a clear, joyful mind, and the wisdom is liberating from the ordinary knowledge and seeing the pure truth. It is pure, without defilement or prejudice, and is fully aware of the truth do not have to know through anyone or know as anyone's telling anymore.

Buddhist Learning Innovation

When studying the concept of innovation, it will be found that thinking and actions on new or old things have been developed for everyone to accept and practice effectively. The author thinks that this is innovation, which is consistent with Kiratiyos Yingyong's idea, meaning that innovation is a process of creativity, innovation, and practicality and has been distributed to the community as a new item that has never been seen before or old things that exist [13] related to the idea of Gidanun Malithong, innovation is a new concept, practice or invention. That have not been used before or it is the development of the existing product to be more modern and useful [14] and the National Innovation Agency has defined innovation as something new that arises from the use of knowledge and creativity, benefit to the economy and society [15] while the name of the foreigner Roger, Everett M. has said that innovation is a concept, a practice, something new that a person can put into practice [16].

From the definition of innovation it is found to be a new practice concept that will bring good results more than ever in learning the doctrine of Buddhism or in Buddhist learning. Therefore, let's go back studying Buddhism, the method of learning. It is considered that the Lord Buddha was the discoverer of the greatest new knowledge innovation. He has taught Buddhism in 4 companies, namely monks, nuns, worshipers, and worshipers, for 45 years since his enlightenment as the Buddha, with 84,000 teachings of Dhammakhandas when it was categorized into 45 books of the Tripitaka in Thailand, book Buddhist scriptures in other countries. The number of books will be the same. I would like to say that this is the greatest teaching innovation in the world. Going for things that are difficult to understand or do not yet know a clear example is the Noble Truth, who began to teach him how to learn suffering, trouble to learn about life problems that people can see and experience normally. Everyone has seen each other and when there is a problem, learn it by oneself by taking that problem or suffering as a lesson [17].

From the above idea it was pointed out that the Lord Buddha taught me how to learn to solve problems, not creating more problems until dare to become more suffering how to learn from simple things in daily life to difficult things in order. It is a new type of teaching to make it easier for learners to understand. This is a teaching innovation that the teacher can apply to teach students and disseminate the teachings of Buddhism as well, especially the teaching principle that teach as necessary as the students, not teaching as much as he knows or teach showing the pride that the teacher is very knowledgeable, this word is a very good teaching teacher because some teachers like to teach they show their pride. The disciple did not catch up in the end, not learning. His teaching seems useless because they did not achieve teaching results. However, the Buddhaddhamma, the best teaching in which the audience said the same word to teach for seeing for oneself as if to take a hand to see with their eyes.

Educational Administration Model According To Buddhist Principles

The main principle of Buddhism is to try and refine the mind by increasing the wisdom and power of knowledge to be able to manage oneself sufficiently to get involved in the management of other people from one person to many people until the management of various organizations that, if viewed in the light of the truth, all management must start with the management of them first. The administration of the organization as well as the nation, working, coordination, cooperation in the act of preventing, treating, maintaining the organization of people studying training yourself well enough. Educational administration is therefore the result of a large number of people trained in various fields until the knowledge, thought, ability, morality, suitable to work in that position. Executives who can manage the work successfully must have three characteristics: [19] 1) Cakkhuma, the eyesight has wisdom, must have expertise in thinking. 2) Vithuro, he has good business management, must have technical expertise 3) Nissayasampanno, having dependence on other people, having to be skilled in human relations, can be seen that Buddhist principles plays an important role in fostering leadership because it is a principle for governing self and others, can be applied to all types of management. It is also a principle for bringing happiness in life in the Buddhist ethical approach as well.

Principles used in the administration of that education in Buddhism, there are many doctrines of education. These doctrines, if they have been studied, analyzed, explained, interpreted, prepared for academic principles and integration into the times. It can be used as a tool for the management of education and human development effectively. There are 2 important principles that leaders should apply in administration, namely Brahma Vihara 4 and ten, ten Rajajidhamma, each of which is detailed as follows.

Brahmaviharadhamma IV, principles for educational administrators: Brahmaviharadhamma IV is fair for executives the administrators to rule the people must rely on the so-called dharma. The dharma of the adult is that there is love, compassion, generosity, and neutralization, that is, the exercise of authority or grace. Management control [20] is a

principle that all executives should have, because to be a ruler or an administrator, there must be four virtues called Brahmavihara.

1. Kindness is a good hope that wishes others to be happy. Education administrators must have love and goodwill for their colleagues. Love can only be achieved, if management is optimistic or a good part of your colleagues. If there is any loss in him, management must overlook and forgive when you find a good part, keep it in mind so that you can use people to suit their good qualities.

2. Kindness is a methodology of education administrators who have a supportive mind towards their co-workers. Organization personnel executives help co-workers and subordinates when it comes to helping them solve problems, not neglecting them, creating incentives for co-workers importantly encourages and promotes good working principles because the executives are supporting behind the scenes.

3. Promptness is rejoicing. It is essentially a methodology of education administrators. When an associate subordinates are successful in their professional duties or succeed in life management's duty is to congratulate. It promotes and encourages the opportunity to develop more and more knowledge and abilities, creating a good incentive for the executives to create inspiration, pulling out the capabilities of the personnel to the fullest.

4. Expectation is the principle of every management has to be neutral, not inclined to take sides, either side must be neutral, then use wisdom to consider a reasonable cause in the event of a collective conflict that arises or personnel in the organization to judge objectively management must ensure that all workers are respectful.

The author would like to give an example of an innovative application of Brahmaviharadharma that can be applied and highly valuable to the education system in Thai society. This can be seen from the fact that the teachers in Thai society, when having Brahmavihara is a virtue in the heart to be a teacher of quality and efficiency [21] while teaching is taught with compassion, that is, goodwill. For students to learn happily but while teaching, if a student is suffering, teachers have a compassionate heart, for example, when students do not understand the content taught. Please explain or even if students or learners have other problems. Listen to advice and help find solutions to problems when students achieve various achievements and sympathetic joy (Mudita) was delighted with a heart that consisted of joy but while leaving the exam. It has a mind that consists of biodiversity, that is, adherence to a neutral state without prejudice to all students. For the learners in Thai society, there is also Brahmavihara, which is a virtue for their teachers as well, that is, in normal times they are kind-hearted, meaning they have good wishes for the teachers, making the teaching and learning atmosphere filled with happiness, but when a teacher is suffering, he has a compassionate heart toward him as can be seen from helping various tasks of the students to the teachers in Thai society, for example, when they saw the teachers holding teaching materials, they went to help or helping with activities of students to educational institutions when teachers are successful. The students also have a heart and are willing to be sympathetic joy. This can be seen from the students in Thai society helping to celebrate different positions. For teachers, or even to

organize a retirement celebration for teachers. To congratulate teachers that they will have more time to rest. For situations where the students are unable to use compassion for the teachers, the learners have hearts that consists of bidding towards teachers, such as teachers who violate the rules of the educational institution or offenses under various laws. The students were neutral and let the responsible and knowledgeable. The ability to help each other consider from the information presented above showed that Brahmaavihara is a principle that is highly valued for educational administration in Thai society, that is, it allows the students and teachers in Thai society to perform their duties smoothly, happily and have good relationships with each other causing the transfer of knowledge, efficiency and effectiveness.

Tasaphithrajadhamma X In educational administration

Ten Tasaphitradhamma is a good practice and practice for the king to rule over the kingdom. They are principles of all levels of management that should be used to operate their work to achieve, the achievement of the goals for the benefit of the people together which the King in the past has practiced as a royal behavior even a person who is not the Lord of the Kingdom should follow in the footsteps by applying these ten principles in the administration of governments in order to achieve fairness and happiness in society, according to the ideology of government, even higher, which is the qualifications of the education administrator or the ruler, the great in the land, since the king. [23] Executives can also use ten principles to motivate the work of personnel at all levels to complete the operation fulfilling the specified objectives and achieving the 10 principles [24].

1. Review is the giving of the management of property, objects, or elements to acquire objects which means their money, time, and physical strength and others who need (alms) to educate helpful guidance in work (Withana) and life (Dharma) and forgiveness for those who have made mistakes that are ready to be modified or non-condemnation in all matters (pardon).

2. Moral is the way of living in good morality, both physical, verbal and spiritual, which is the universal principle of protection of human rights including behavior according to the discipline of the agency according to professional ethics and customs good traditions of society.

3. Paricaga is a sacrifice for the executive, management's approach to working in the field of sacrifice for the public for the benefit of people and the organization will be able to make the personnel work happily.

4. Ajjava is honesty for executives, management method of operation in terms of honesty to the organization to personnel, to be the person who is responsible for the workload success.

5. Maddava is gentleness in the management, the manner, courteous manners, respectful treatment of others, gentle, and polite speech with people of all levels.

6. Tapa is the endeavor for the executive. It is a management method of operating the effort. Persistence progress does not reverse, non-stop, and restraint, not

obsessed with happiness, and pampering commitment to complete work duties.

7. Akkotha is anger for executives. It is the management's method of showing rationality, not angry with the coworkers, subordinates without reason, having compassion, knowing to suppress the resentment of the mind, and having a rational diagnosis.

8. Ahimsa is non-persecution for the executive, management methods, not showing persecution, subordinate by using superior power to harass others help creating equality in the organization.

9. Khanti (Tolerance) is patience, management is enduring hardships, not giving up on obstacles to life, having patience in their work, having a tolerance to various provocative emotions that hit is to control emotions when disappointed or tolerating greed and craving.

10. Avirathana is justice for education administrators, a management approach that adheres to the principles of justice, accuracy, not biased or shaken. There is no wrong bias, using knowledge, and ability to perform duties based on correctness can make personnel in the organization to have confidence not shaken by the workload.

The author would like to give an example of the innovative application of the Ten Commandments of King Rama IX to the administration of the country [25] to be concrete. As he has declared the Royal Command is a royal helpless assumption that 'We will rule the land fairly for the happiness of the Siamese public, and as the speech of His Majesty the late King Mahidoladulyadej, the royal family that "Please take your second personal advantage, the benefit of human beings is the number one activity", and he has always brought the 10 Tasaphitradhamma to practice in the daily way of life as well. People, monks and poor people, etc., both the alms of Rajadhamma are 1) the giving of things and giving advice. 2) The precepts that he has precepts or consecrates to keep the body and speech clean without punishment abusively. He has a great faith in Buddhism and has entered the Buddhist priesthood to study and follow the principles. His Majesty always dedicates his royal charity to the Thai people. 3) Donating (Paricaka), he has bestowed things to benefit both the Thai people, the royal family, according to the status of the government celebrating. His Majesty the King, as well as giving to the people who the poor also lived their own lives. By sacrificing his personal comfort for the benefit of the Siamese public. 4) Honesty (Ajjava), His Majesty also practices the ten virtues of the Ajjavadhamma because he is honest with him and teaches others to be honest as well. As a royal speech about rural development in 1969 that "rural development is an important task. It's a difficult job, one that needs to be accomplished with talent. Intelligence is to be smart must be done with sincerity, not aiming to make a living by any means who wants to make a living, ask to resign from the position to trade better. Because if you've made a mistake already. The country will collapse and when our country has collapsed, we cannot live. It is equal to the total waste of everything". 5) Gentle (Maddava), He is gentle, His Majesty has a gentle manner, not stubborn to hold him. Although there is a warning in some way. For reason, he will consider carefully. If it is correct and like it, he is grateful and follow, He respectfully respects you who grow by age and without disrespect. 6) The penance (Tapa),

he has perseverance (Hongsajataka Kusolawat) by taking his royal heart in the rule of the territory and people to be happy without danger. Throughout his highness practicing Therefore he was pleased with the simple life according to the sufficiency economy philosophy. He bestowed upon the Thai people. 7) Akkotha is not anger, he is not angry, having a verb that is not subject to anger, not a reason to be angry. Despite the cause of wrath but suppressed him so that his heart was still calm, he was always merciful. He does not desire to cause harm to any person. 8) Ahimsa, not persecution (vihimsa). He does not persecute with His Majesty the King, endowed with his mercy. He did not want to cause suffering to anyone, even animals, did not persecute the royal family, I gave his footsteps, and citizens to be difficult because it should not act. 9) Patience (Tapa), he has patience. His Majesty has a royal heart to maintain tolerance, having patience for things that should be endured, such as enduring suffering that arise in the body and has mercy, refrain from blaming the careless person, committing crimes, and should be penalized. But he withholds it with patience, 10) Unethical (Avirothana), he is upright. He maintains justice not to be deviated from the direct and remained inaction with all powers or in other words, not misconduct in the royal tradition. He has always lived steadily in the royal behavior of the King.

It can be said that Tasaphitradhamma is an innovative development of educational administration according to Buddhist principles. For administrators and rulers or kings, there are 10 such things. Therefore, the administrators or the rulers that consist of the 10 rajadhammas are those who prosper with morals, meditation and wisdom along with the other kings of Thailand, the rajadhammas have always been used in governing the country to make the country peaceful.

Recommendations

- 1) Should prepare a manual on the principles of Buddhism consistent with the principles of educational administration self-possession and occupation, and a manual for applying Buddhist principles to educational administration.
- 2) Should write articles on Buddhism principles for self-development, human development and work development.
- 3) Should be a research study on “effectiveness of educational personnel management under Mahachulalongkornrajavidyalaya University using the principles of Buddhism “Kalayanamitra”.

Conclusion

The development of educational administration innovation according to the Buddhist principles is a model of action of the executives in applying the principles that appear in the Buddhist method to create motivation to drive personnel to show behavior in a direction. It is to achieve a desired purpose or condition and to induce, persuade, support, promote morale for educational personnel to perform work with determination, willingness and dedication to make the work more efficient and effective. Educational administration innovation is able to utilize their knowledge and potential to make the most of create a driving force to

lead the organization to achieve the goals and to carry on carefully all around which will be with perseverance in a favorable way. Perseverance itself is charity, and the result of perseverance will create and develop management at all levels that may be summarized as self-management, people management, and administration, which are important principles and can be applied to educational administration, namely Brahma vihara IV, fair for executives. The administrators to rule the people must rely on the so-called dharma. The dharma of an adult is love, compassion, generosity, and neutral, that is, the exercise of authority or grace. Administrative control and the ten principles of the king or the administrators. These are ten things that are of great importance. Generally, administrators have the right and power to direct and conduct group activities. If the administrators or the rulers are without virtues of the group will live together without peace. The group itself will not progress among any group. However, at present, the study of administration according to the Buddhist principles, educators, and service workers pay more attention. Leadership development, in particular, is essential in encouraging subordinates to live together happily. There is a successful and sustainable development in the organization by adhering to the Buddhist principles accepted by society with reference to bring about leadership with Buddhist ethics, having not yet achieved widespread achievement. This is probably because most people in the organization do not see clearly that the principles that are used to act individually will bring benefits to others or how people in the organization especially the sacrifice of the people in the organization. Leaders need to sacrifice their personal interests. It is therefore extremely difficult to make decisions in the loss of personal interest for the public. Since there are many Buddhist principles which are consistent with administrative principles and is appropriate for management in different contexts. This article outlines the guidelines for educational institution administration with Buddhist principles as a basis that will benefit the administrators of educational institutes and agencies involved in the education institute for further application.

References

- [1] S. Ngamprakhon, Innovative Buddhist Learning, Faculty of Education, Mahachulalongkornrajavidyalaya University, [online], Source: http://ir.mcu.ac.th/content/2017/24.Thesis_60.pdf [20 Oct 2020].
- [2] Phramaha Suriya Khampab (Saeng Inta) and faculty, development of educational administration model in accordance with the Buddhist principles of educational administration of Mahayana Sangha in Thailand, Maha Chulanagarat Journal, Year 6 issue 1, January – March, 2019.

- [3] T. Khaemmanee and Pramrasilpa Chai, experience and strategy of management in School-wide learning reform, Bangkok: Pakornsilp Printing, 2004.
- [4] P. Ananavee, Principles, Concepts and Theories in Educational Administration, 2nd edition, Chonburi: Montree Publishing House, 2008.
- [5] S.P. Robbins, Organizational Behavior: Concepts Controversies and Application, 10th ed, New Jersey: Pearson prentice hall, 2003.
- [6] Phra Dharmakosacharn (Prayoon Dhammajitto), Buddhist method of administration, Bangkok: Mahachulalongkornrajavidyalaya Printing House, 2006.
- [7] P. Prasertphan, together to create quality schools, Bangkok: Suwiriyan, 2000.
- [8] M. Phathornthuwanon, moral behavior of high school administrators Under the Department of General Education Roi Et Province, Master of Arts thesis Educational Administration, Graduate School: Mahasarakham University, 1996.
- [9] The Parliamentary Human Resources Development Pamphlets, "Buddhadhamma and Government Practice", 2007.
- [10] S. Inthongkong, Applying Buddhist principles to lead research and development according to Sufficiency Economy Philosophy to Holistic Health, Research Articles, Southern Community Learning Center (NSO), 2007.
- [11] Phutthatham, [online], source:<http://th.wikipedia.org/wiki/> [23 October 2020]
- [12] Phra Promkhunakorn (Piyutto), Phutthatham, Extended Edition, Bangkok: Mahachulalongkornrajavidyalaya Printing House, 2014.
- [13] K. Yosyingyong, an innovative organization of ideas and processes, Bangkok: Chulalongkorn University Press, 2009.
- [14] K. Malithong, Educational Technology and Innovation, Bangkok: Arun Publication, 2002.
- [15] Innovate Thailand, Innovate Thailand, Bangkok: National Innovation Agency, 2006.
- [16] M. R.Everett, Diffusion of Innovations, New York; A Division of Simon & Schuster Inc. 1995; 12 [17] Sin Ngam Prakhon, Innovative Buddhist Learning, Faculty of Education, Mahachulalongkorn University. Royal College, [online], source: http://ir.mcu.ac.th/content/2560/24.Thesis_60.pdf [20 Oct 2020].
- [17] Phra Thepdilok, managing the organization Buddhism, Bangkok: Mahamakut Buddhist College, 2010.
- [18] Phrakru Jirathammat Jirathammo, Studying the application of Buddhist principles used in the management of the Mor Lam Band, Faculty of Sound, Isan Nok Noi Uraiporn, Master's Thesis. Department of Buddhism, Bangkok: Graduate School Mahachulalongkornrajavidyalaya University, 2010.
- [19] Phra Dharmakosajarn, (Prayoon Dhammajitto), Buddhist method of administration. Bangkok: Mahachula Printing House Royal College, 2006.
- [20] Phra Thepsophon (Prayoon Dhammajitto), Buddhist Way of the Thai Society, Bangkok: Mahachulalongkornrajavidyalaya, 2005
- [21] Royal Wise, Good Governance and Head of Arts: Good leadership traits. Edition 6, Ratchaburi: Phuttaphavana Wicha Dhammakaya Foundation, 2009.
- [22] Phra Phichit Thamphathee, (Chaiwat Thomwatthano.), 99 Dharmawada-Dharma, Bangkok: Liang Chiang Publication, 2009.
- [23] Phra Promkhunaporn, (Por.Payutto), Statute of Life, Bangkok: Agricultural Cooperative Assembly of Thailand, 2010.

- [24] T.Aranwet, Tosapitrajatham, [online],
Source:
http://thawin09.blogspot.com/2017/01/blog-post_573.html [25 October 2020].