

A Model for Promoting Morality using Mindfulness-Based Activities in Educational Institutions under the Primary Educational Service Area Office

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Abstract

The objectives of this research were 1) to study the needs of promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office, 2) to develop a model for promoting morality using mindfulness-based activities, 3) to test the model for promoting morality using mindfulness-based activities, and 4) to evaluate a model for promoting morality using mindfulness-based activities in educational institutions. Multiphase mixed methods research was designed which divided into 4 phases. Phase 1: studied the needs of promoting morality using mindfulness-based activities by surveying a sample of 290 people with a questionnaire. Analyzed with descriptive statistics and needs index values. Phase 2: developed a model for promoting morality using mindfulness-based activities by conducting in-depth interviews using interviews with 18 key informants, data were analyzed by analytic induction. Phase 3: tested the model for promoting morality using mindfulness-based activities with students in the target group of educational institutions under the Prachinburi Primary Educational Service Area Office, Area 1, and focus group discussion with a target group of 9 experts and use content analysis to confirm the model, and Phase 4 evaluated the model for promoting morality using mindfulness-based activities by validating for content validity index (CVI). The research results found that: 1. The results of the study of the needs of promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office found that the ordering the PNI_{modified} values of the sample were between 0.17 – 0.21. The aspect that has necessary needs is the aspect of knowing how to restrain oneself (PNI_{modified} = 0.21). It can be interpreted that the rate of developmental change from the actual state to the supposed state has a value of 21 percent, followed by gratitude, patience, and honesty and sacrifice, respectively. It showed that educational institutions need to promote morality by using mindfulness-based activities to develop self- control in areas higher than other aspects. 2. The model for promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office that was developed and consisted of 1) an introduction, 2) a model, 3) implementation steps, and 4) conditions for success. It focuses on operations to develop and promote morality by using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office and transmitting it to the learning development process of students. 3. Results of testing a model using for promoting morality using mindfulness-based activities in an educational institution the Primary Educational Service Area Office From organizing workshop activities, learning occurs according to the format developed with 4 activities. These include 1) Activities that lead to learning the Buddhist way, 2) Activities that cultivate morality through an active learning process, 3) Activities that enhance morality leading to a creative learning process, and 4) Activities for reflection from the classroom that leads to application. 4. Results of the evaluation of the model for promoting morality using mindfulness-based activities in educational institutions the Primary Educational Service Area Office by validating content validity index (Content Validity Index: CVI) in 3 aspects: 1) composition of the model, 2) Guidelines for using the model in educational institutions, 3) Measuring and evaluating the success of the process. It was found that the content validity index of each assessment item of the model was equal to 1.00 and the content validity index of the entire model was equal to 1.00, and the overall of content validity index of the model was equal to 1.00, meaning that the model for promoting morality using mindfulness-based activities in educational institutions that was developed was appropriate, accurate, possible to practice, and can be utilized. In conclusion,

Keywords: Promoting Morality, Mindfulness-Based Activities, Educational Institutions

I. INTRODUCTION

Human resource development is one of the important mechanisms that will drive the country to its destination. Society must be able to present human resource theories to develop the potential of personnel to be an important base for further national development. All sectors and organizations must be prepared in all aspects. At least the development must cover 3 important dimensions: first, “planting” or human resource development (HR Development); second, harvesting or management (HR Management), which means creating motivation for human resources to use their full potential to develop assigned tasks according to missions. This includes non-monetary motivation but motivation that has intangible value but has high spiritual value, such as happiness, inspiration, honor, dignity, and sustainability in one’s career; and third, taking action to achieve results (Execution) in order to create success and create new values for oneself and the organization.

Education in Thailand has moved towards systematic educational reform since the National Education Act of 1999. The Thai government sector has focused on reforming education and learning by emphasizing the organization of the education system into 3 forms: formal education, non-formal education, and informal education. The main objective is to develop Thai people to be perfect human beings in terms of body, mind, intellect, knowledge, and morality, with ethics and culture in life, and can live happily with others [1]. However, the study and development of education management in Thailand still need to develop and find new approaches to be in line with the era. The new education trend must be changed to a direction that creates practical results before creating tangible results in education, creating products in the education sector, and making those products creative, which are products from thoughts, intellect, and methods of education. The characteristics of the new generation in society must expand the perfect person to be a thinker and create new things for Thai society well and sufficiently [2]. Learning a new learning system must focus on 2 important learning outcomes: the ability to create a new social life that is happy and valuable at the individual and national levels, and the ability to create a new economic life that is happy and valuable at the individual and national levels [3]. Such importance is shown in the Core Curriculum B.E. 2551, which has been announced as a framework and direction for curriculum development, teaching and learning management to develop children and youth, in order to have quality in knowledge and skills necessary for use as tools for living in a changing society, and to continuously seek knowledge for self-development throughout life, aiming to develop all learners. Which is the strength of the nation to be a human being who is balanced in terms of body, knowledge, morality, has a sense of citizenship and is a global citizen, adhering to the democratic regime with the King as Head of State [4] and is consistent with the report on the promotion of global citizenship: international experience found that the global citizenship characteristics of Thais in 4 areas found that knowledge and understanding (Knowledge) (PNI = 7.827) is the area in which Thailand did the best, followed by values and attitudes (Value and Attitudes) (PNI = 8.091), literacy (PNI = 8.488) and skills (Skills) (PNI = 9.170) [5]. The trend and direction of stepping into a modern society is preparing and developing new generations of children and youth who are considered important human resources of the country and the world from the beginning which will be a very important factor for the development of the country in other areas as well. Buddhism has developed alongside the growth of Thai society from the past until the present, especially education and developing the quality of life of Thais. Buddhist principles emphasize the mission of education, which is to train people to develop their intellect [6]. It is an education that aims to develop and live a normal and happy life. The teaching and learning is based on the principle that students learn to train themselves to solve problems systematically using the principles of the Four Noble Truths. Learning occurs, developing the body and mind, and expressing themselves with wisdom using the Threefold Training (morality, concentration, wisdom). Learning is promoted by external factors, “paratoghosa” and “yoniso manasikara” [7]. In addition, Buddhism also emphasizes the determination of beliefs and behaviors regarding “giving” and “volunteering” as shown in the teachings of the Four Sanghavatthu, which focus on giving alms and being kind to others [8]. Buddhist principles are the development of individuals’ potential for living together in society happily. From such importance, the research team studied the model of promoting morality using mindfulness activities as a base in educational institutions under the Office of the

Primary Educational Service Area. In addition, it is a collection of knowledge to see the various changing situations that occur in the current world and presents guidelines for promoting morality using mindfulness activities as a base in line with the era.

II. RESEARCH OBJECTIVES

The objectives of this research were 1) to study the needs of promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office, 2) to develop a model for promoting morality using mindfulness-based activities, 3) to test the model for promoting morality using mindfulness-based activities, and 4) to evaluate a model for promoting morality using mindfulness-based activities in educational institutions.

III. RESEARCH METHOD

Multiphase mixed methods research was designed which divided into 4 phases. Phase 1: studied the needs of promoting morality using mindfulness-based activities by surveying a sample of 290 people with a questionnaire. Analyzed with descriptive statistics and needs index values. Phase 2: developed a model for promoting morality using mindfulness-based activities by conducting in-depth interviews using interviews with 18 key informants, data were analyzed by analytic induction. Phase 3: tested the model for promoting morality using mindfulness-based activities with students in the target group of educational institutions under the Prachinburi Primary Educational Service Area Office, Area 1, and focus group discussion with a target group of 9 experts and use content analysis to confirm the model, and Phase 4 evaluated the model for promoting morality using mindfulness-based activities by validating for content validity index (CVI).

IV. RESULTS

1. The results of the study of the needs of promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office found that the ordering the PNI_{modified} values of the sample were between 0.17 – 0.21. The aspect that has necessary needs is the aspect of knowing how to restrain oneself ($PNI_{\text{modified}} = 0.21$). It can be interpreted that. The rate of developmental change from the actual state to the supposed state has a value of 21 percent, followed by gratitude, patience, and honesty and sacrifice, respectively. It showed that educational institutions need to promote morality by using mindfulness-based activities to develop self-control in areas higher than other aspects.

2. The model for promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office that was developed and consisted of 1) an introduction, 2) a model, 3) implementation steps, and 4) conditions for success. It focuses on operations to develop and promote morality by using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office and transmitting it to the learning development process of students.

Part 1 Introduction Consists of 1) Environment: This includes the general conditions that affect the application of the model, consisting of 2 important parts: 1.1 Internal environment of the educational institution, such as the curriculum, policies, visions, and missions of the educational institution under the Office of the Primary Educational Service Area 1, Prachinburi, and 1.2 External environment of the educational institution, such as the policies of the Ministry of Education, changes in social conditions, economics, and politics, etc. 2) Principle: This includes basic concepts and conditions for application, conditions that will make the application of the model successful, and precautions to prevent potential problems, such as promoting morality by using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area 1, Prachinburi, and 3) Objective: This includes the goal of developing the model to solve a particular problem or to make the operation produce a positive result, which is the objective of promoting morality by using mindfulness activities as a base in educational institutions.

Part 2 Model: This includes 1) Promotion of morality and ethics refers to the process or activity that focuses on developing and enhancing ethical and moral characteristics in individuals in order to create good behavior, be responsible towards society, and be able to live a valuable and moral life. Morality can be promoted through teaching, training, and activities that focus on developing the mind and good attitudes, such as teaching morality in schools, organizing volunteer activities,

and creating an environment that promotes good behavior. It can be divided into 5 aspects as follows: 1) Gratitude means teaching and instilling a sense of gratitude and awareness of the kindness received from others, 2) Honesty means keeping one's truth and sincerity as the foundation for practicing good deeds, 3) Self-control means training one's mind to behave according to the discipline of the educational institution, having morality in one's mind, and realizing that morality is important in building mental strength. Students can control themselves and manage their own lives, 4) Endurance means maintaining one's normal state, regardless of whether or not one is affected by something undesirable. Having stability and the ability to successfully manage assigned tasks, 5) Sacrifice means recognizing the importance of being a giver, giving for the greater good in a balanced way without harming oneself, and maintaining good relationships with friends and others. 2) Mindfulness-based activities mean organizing activities that focus on training and developing the ability to use mindfulness. Based on the principle of the Four Foundations of Mindfulness in Buddhism, which consists of considering things as they are in four main aspects: body, feelings, mind and Dharma, with the aim of participants having a correct perception and understanding of their environment and themselves, in order to release attachment and craving, and reduce suffering, divided into four aspects as follows: Side 1: Mindfulness of the Body, Side 2: Mindfulness of Feelings, Side 3: Mindfulness of Consciousness, and Side 4: Mindfulness of Dhamma. Mindfulness-based activities include Activity 1: Promoting Virtue using Mindfulness-based activities, Activity 2: Bodyfulness in Promoting Virtue, Activity 3: Mindfulness of Feelings in Promoting Virtue, and Activity 4: Mindfulness of Consciousness in Promoting Virtue. And activity 5 Dhammanupassana Satipatthana in promoting morality

Part 3 Application steps consist of 1) Structure: This includes the interconnectedness of various elements that will help make the model effective, namely the structure of the four educational administration departments: academic administration, budget administration, personnel administration, and general administration. 2) Decision Making: This refers to the process of selecting one alternative from several alternatives that have been carefully considered or evaluated as a way to achieve the objectives and goals of the model. The administration of educational institutions, the organization of departments or organizations in educational institutions, should follow the steps in implementing educational administration for efficiency. 3) Evaluation guidelines: Determining guidelines and tools for evaluating the model to check how well the model performs as designed.

Part 4: Conditions for success: This depends on the context of the educational institution under the Office of the Primary Educational Service Area 1, Prachinburi, namely, vision, mission, policy for administrative operations, technology and innovation for education, building and environment management, and public relations of the school administrators.

3. Results of testing a model using for promoting morality using mindfulness-based activities in an educational institution the Primary Educational Service Area Office From organizing workshop activities, learning occurs according to the format developed with 4 activities. These include 1) Activities that lead to learning the Buddhist way, 2) Activities that cultivate morality through an active learning process, 3) Activities that enhance morality leading to a creative learning process, and 4) Activities for reflection from the classroom that leads to application.

4. Results of the evaluation of the model for promoting morality using mindfulness-based activities in educational institutions the Primary Educational Service Area Office by validating content validity index (Content Validity Index: CVI) in 3 aspects: 1) composition of the model, 2) Guidelines for using the model in educational institutions, 3) Measuring and evaluating the success of the process. It was found that the content validity index of each assessment item of the model was equal to 1.00 and the content validity index of the entire model was equal to 1.00, and the overall of content validity index of the model was equal to 1.00, meaning that the model for promoting morality using mindfulness-based activities in educational institutions that was developed was appropriate, accurate, possible to practice, and can be utilized.

V. DISCUSSION

1. Discussion on the necessity for promoting morality using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area

From the results of the study, it was found that the necessity for promoting morality using mindfulness activities as a base was ranked in order of the necessity value (PNI_{modified}) of the sample group between 0.17 - 0.21. The

aspect with the necessity was self-control ($PNI_{\text{modified}} = 0.21$), which can be interpreted as the rate of change in development from the actual state to the state that should be, with a value of 21 percent, followed by gratitude, patience, honesty, and sacrifice, respectively. This shows that educational institutions have a necessity for promoting morality using mindfulness activities as a base to develop self-control more than other aspects. From the results of the study, it was found that self-control is important in development through mindfulness activities as a base. This is because mindfulness is an important practice for training according to the Buddhist way of life, which is consistent with the research of Kittichai Suthasinobon [9] who conducted research on "Development of a Buddhist learning management model with mindfulness as a base for learning. This research aims to 1) develop a model for Buddhist learning management that is based on mindfulness that is appropriate for primary school students in the current Thai society, 2) study the efficiency of the model for Buddhist learning management that is based on mindfulness, and 3) study the effectiveness of the model for Buddhist learning management that is based on mindfulness. The sample group consisted of 30 fourth grade primary school students. Quantitative data were analyzed using mean scores, percentages, and t-tests. Qualitative data were analyzed using content analysis. The research results found that 1) the model for Buddhist learning management that is based on mindfulness that is appropriate for primary school students in the current Thai society that was developed consists of 7 learning management processes: Step 1: Developing mindfulness and awareness, Step 2: Reflecting ideas and experiences, Step 3: Developing wisdom, Step 4: Holistic practice, Step 5: Refining and concluding, Step 6: Realizing the principles of Dhamma for application, and Step 7: Exchanging experiences and learning together.

2. Discussion on the development of a model for promoting morality using mindfulness activities as a base in educational institutions Under the Office of the Primary Education Area

From the results of the study, it was found that the model of morality promotion using mindfulness activities as a base in educational institutions under the Office of the Primary Education Area that was developed consisted of 1) Introduction, 2) Model, 3) Implementation steps, and 4) Success conditions. It focuses on the operation to develop morality promotion using mindfulness activities as a base in educational institutions under the Office of the Primary Education Area and transfers it to the learning development process of students. This is because the model of morality promotion using mindfulness activities as a base in educational institutions starts from developing mindfulness as an important foundation for students to practice mindfulness, awareness, and pass on the awareness that can develop themselves to think and be aware in life, which is consistent with the research of Sawat Anothai et al. [10] who studied the research on "The Role of Mindfulness in the Process of Awareness Development". This study aimed to find the answer to the question of how the role of mindfulness can lead to the process of developing awareness. The results of the study found that by nature, humans are animals that have reasons for awareness, which other animals do not have. They have new feelings, are light, are free from pressure, are deeply happy, and have immense love for their fellow humans and all things. Humans can develop new consciousness which comes from reaching the oneness of the whole world. Which is one with nature with mindfulness, which is awareness, which is not careless (Appamada). If we live in the world of fabricated thoughts, we cannot touch nature and reality. But when we are mindful and aware of the present, the mind is calm, so we can touch the truth by nature or access the truth. What is called mindfulness creates wisdom? Which is accessing the truth by nature with a calm mind? Therefore, we can access the highest truth. A chaotic mind cannot reach it. A mindful mind or a calm mind can reach the truth. Having a calm mind is the entrance to the highest truth. Developing mindfulness is a tool of various paths that lead people to experience new awareness and consciousness. Because humans have discovered by their own experience that developing mindfulness brings refined happiness. Developing mindfulness is a tool of various paths that lead people to experience the highest truth. There is new awareness and consciousness, which is developing mindfulness. Because humans have discovered by their own experience that developing mindfulness brings refined happiness. It makes us healthy, reduces stress, improves our brain, improves our intelligence, and improves our relationships. In addition, promoting morality by using mindfulness activities as a base in educational institutions is also a training process that educational institutions regularly use, which is training according to the principles of the Threefold Training: Sila, Samadhi, and Panya, which will support the establishment of a mindfulness-based training committee in Buddhist educational institutions. Consistent with the research of Phra Somphong Suwajo (Chaiyanarong) [11], a study was conducted on "The application of the Tri-sikkha principles in living in a digital society." This research aimed to study the concept of the Tri-sikkha

principles, to study the principles and concepts of a digital society, and to study the guidelines for applying the Tri-sikkha principles in living in a digital society. The study was conducted by means of document research from various sources.

3. Discussion on the Experimental Model of Morality Promotion Using Mindfulness Activities as a Base in Educational Institutions Under the Office of the Primary Educational Service Area

From the results of the study, it was found that the results of the experiment of the morality promotion model using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area from organizing the workshop activities resulted in learning according to the developed model with 4 activities: 1) Activities to introduce learning of the Buddhist way of life, 2) Activities to instill morality through active learning processes, 3) Activities to strengthen morality leading to creative learning processes, and

4) Activities to reflect on thinking from the classroom to application. This is because the activities designed are necessary and important for promoting the practice process of learners in the current era that focuses on active learning processes. There are also other factors related to the development of learners using mindfulness activities as a base, such as behavioral factors in participating in Buddhist activities, which is consistent with the research of Thitthawi Kaewsawan et al. [12] who conducted research on “Factors Affecting Mindfulness in Thai Adolescents” with the objective of studying the mindfulness of adolescents and factors affecting mindfulness in Thai adolescents. The results of the study found that early adolescents had moderate to high mindfulness scores. Adolescents prayed, observed the precepts, practiced Dhamma at few temples, and did not do any club activities. But still join important religious activities. Female factor, female school, good students, see the benefits of mindfulness and want to join activities with higher mindfulness scores. The results of this study can be used to develop mindfulness virtues by adjusting them appropriately, such as games, videos, together with basic training in adolescents in the future.

4. Discussion on the evaluation of the model for promoting virtues using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area

From the results of the study, it was found that the results of the evaluation of the model for promoting virtues using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area by examining the content validity (Content Validity Index: CVI) in 3 aspects: 1) Components of the model 2) Guidelines for applying the model in educational institutions 3) Measurement and evaluation of the success of the process found that the content validity index of each evaluation item of the model was equal to 1.00 and the content validity index of the entire model was equal to 1.00, meaning that the model for promoting virtues using mindfulness activities as a base in educational institutions that was developed was appropriate, correct, feasible to practice, and could be used. This is because promoting morality by using mindfulness activities as a base in educational institutions is necessary and important in refining student behavior. Schools should set up mechanisms for continuous development to promote and instill morality and ethics in students to be self-controlling, grateful, patient, honest, and selfless, which will be beneficial to both the students' self-development and the development of society. This is consistent with the research of Pornchai Patcharintanakul [13] who studied the benefits of mindfulness development for society and proposed that mindfulness means intention, self-awareness, attention, and correct communication with others. Mindfulness is a type of ability of general humans, comparable to the ability to learn languages, etc. Mindfulness is the relationship between us and our experiences and others intelligently and purposefully. Developing mindfulness must have a dimension that relates to the external society, not an isolated action. In practicing mindfulness, we must create familiarity and a close relationship with normal daily life experiences that are so familiar that we do not pay any attention to them. One important experience in daily life is the experience of the present moment, including the experience of our body, thoughts, and emotions, and especially the experience of assumptions in our minds, habits, and behaviors, both as personal experiences and social experiences. The systematic and comprehensive teachings on mindfulness are found in Buddhism. The systematic and comprehensive teachings on mindfulness and the development of mindfulness are found in Buddhism. However, the development of mindfulness may be separated from the general teachings of religions. The development of mindfulness is not a religion in itself, not an ideological concept, not a belief system, not a technique, and not a philosophy. Rather, the development of mindfulness is a “way of life.” There are many ways to develop mindfulness. When we talk about mindfulness, we think of pure knowledge. Having such mindfulness is a characteristic of human beings.

Mindfulness is not a thought or something we think about. Rather, mindfulness and thoughts complement and reinforce each other. We must have both mindfulness and thoughts to be a complete human being.

VI. KNOWLEDGE FROM RESEARCH

This research entitles on a model for promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office was conducted and knowledge from research can be shown as below figure.

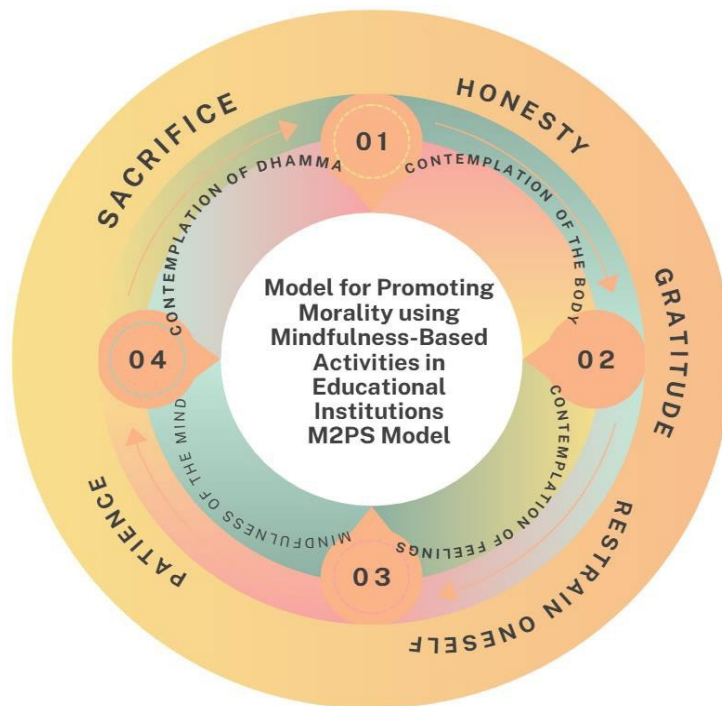


Figure 1 Knowledge from Research M²PS Model

Source: Phramaha Athiphat Adhicitto (Meesil), 2024

From Figure 1, knowledge from research on the model of promoting morality using mindfulness activities as a base in educational institutions under the Office of the Primary Educational Service Area, which shows the connection between the following 4 important components:

Component 1: Promoting morality M (Morality) consists of aspect 1: Gratitude, aspect 2: Honesty, aspect 3: Self-control, aspect 4: Patience, and aspect 5: Sacrifice.

Component 2: Cultivating mindfulness M (Mindfulness-Based Activities) consists of aspect 1: Body Contemplation, aspect 2: Feeling Contemplation, aspect 3: Mind Contemplation, and aspect 4: Dhamma Contemplation.

Component 3: Process of Utilization in Educational Institutions P (Process of Utilization) is the PDCA quality management cycle, including planning (Plan: P), implementing the plan (Do: D), checking (Check: C), and improving the operation (Act: A).

Component 4: Success of using the S model (Success) consists of understanding, learning, participation, reflection, and the ability to transfer knowledge.

The findings of this research show that mindfulness-based activities M (Mindfulness-Based Activities) is an element that promotes morality in educational institutions under the Office of the Primary Educational Service Area. This means that in building on the knowledge from this research, the beneficiaries of this research can integrate the principles of mindfulness-based activities and design activities to promote morality in educational institutions under the Office of the Primary Educational Service Area in every area with an administrative context to be passed on to the development of learners in sequence.

VII. RECOMMENDATIONS

A. Recommendations for Policy

1. Educational institutions under the Office of the Primary Education Area should use the developed model of morality promotion using mindfulness activities as a base in educational institutions to set policies or guidelines so that educational personnel can organize Buddhist learning activities more effectively and efficiently.

2. Educational institutions should set policies for personnel management by using the developed model of morality promotion using mindfulness activities as a base in educational institutions to design practical activities in a tangible manner.

B. Recommendations for Implementation

1. Educational institutions should study and implement the model of promoting morality using mindfulness activities as a base in educational institutions that has been developed to organize practical activities to promote morality using mindfulness activities as a base, which is a component that is linked to the outcome that learners develop and cultivate morality and ethics.

2. Educational institutions should implement the model of promoting morality using mindfulness activities as a base in educational institutions as part of the development of activities or projects of educational institutions to continuously operate to instill morality in learners.

C. Recommendations for Further Research

1. There should be a research design to test the model of morality promotion using mindfulness activities as a base in educational institutions, which was developed in educational institutions using quasi-experimental research, in order to develop it to be more effective.

2. There should be a study of the model of morality promotion in educational institutions by integrating with other principles of Dhamma and examining the validity of the developed model of morality promotion in educational institutions to see if it is consistent with empirical data or not.

3. There should be a study using qualitative research methods to obtain in-depth information on morality promotion using mindfulness activities as a base in educational institutions in order to obtain a development guideline that truly matches the potential and behavior of the learners.

CONCLUSION

This research conducted on a model for promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office. Results can be summarized that the needs of promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office found that the aspect that has necessary needs is the aspect of knowing how to restrain oneself. It can be interpreted that the rate of developmental change from the actual state to the supposed state has a value of 21 percent, followed by gratitude, patience, and honesty and sacrifice, respectively. It showed that educational institutions need to promote morality by using mindfulness-based activities to develop self-control in areas higher than other aspects. The model for promoting morality using mindfulness-based activities in educational institutions under the Primary Educational Service Area Office that was developed and consisted of 1) an introduction, 2) a model, 3) implementation steps, and 4) conditions for success. It focuses on operations to develop and promote morality by using mindfulness-based activities in educational institutions under the Primary

Educational Service Area Office and transmitting it to the learning development process of students. The model using for promoting morality using mindfulness-based activities in an educational institution the Primary Educational Service Area Office was tested from organizing workshop activities, learning occurs according to the format developed with 4 activities. These include 1) Activities that lead to learning the Buddhist way, 2) Activities that cultivate morality through an active learning process, 3) Activities that enhance morality leading to a creative learning process, and 4) Activities for reflection from the classroom that leads to application. Results of the evaluation of the model for promoting morality using mindfulness-based activities in educational institutions the Primary Educational Service Area Office by validating content validity index (Content Validity Index: CVI) in 3 aspects: 1) composition of the model, 2) Guidelines for using the model in educational institutions, 3) Measuring and evaluating the success of the process. It was found that the content validity index of each assessment item of the model was equal to 1.00 and the content validity index of the entire model was equal to 1.00, and the overall of content validity index of the model was equal to 1.00, meaning that the model for promoting morality using mindfulness-based activities in educational institutions that was developed was appropriate, accurate, possible to practice, and can be utilized.

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