

Student Development Of Mettasuksa School Under The Royal Patronage Of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai, With Eight Basic Morals

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Abstract

The objectives of this research were 1) to study the eight basic morals for student development at Mettasuksa School under the Royal Patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District 2) to study the practice of the eight basic morals of students 3) to propose development guidelines according to the eight basic morals for students. The sample group was two-hundred students of Mettasuksa School of Princess Mahachakrisirindhorn, Muang Chiang Mai District Chiang Mai Province, in the academic year 2020. The research tool was a questionnaire. The statistics used for data analysis were frequency, percentage, mean, and standard deviation, and after that present the results of the data analysis in the form of a lecture table. The results showed that:

1. Practice the eight basic morals of Mettasuksa School Students under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai overall was at a high-level ($\bar{X} = 3.88$, S.D. = 0.389). It showed that administrators, teachers, and students saw the importance of conducting oneself with morality, especially the virtues that correspond to the eight basic moral principles.
2. When considering each aspect, it found that all aspects were at a high level when sorted by average, namely, harmony, discipline, cleanliness, politeness, kindness, integrity, diligence, and frugality, respectively.
3. Guidelines for developing the students according to the eight basic morals that the school should instill in sharing or helping others when they saw others suffer whether it is assisted by donation or physical assistance. The school should cultivate a love of reading and promote the practice before and after class or after school. In addition, the school should encourage students to use their polite and correct words according to the time and give comparative examples to know which speech should and should not be used.

Keywords: Development; Students of Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Chiang Mai Province; Eight basic morals.

I. Introduction

The current situation of the world or Thailand is faced with political, economic, and social crises, but with any problems, the importance of solving the problems must be based on the foundation of morality. Human development by morals is necessary that will help to develop people in a nation to be perfect human beings with body, speech, and mind. Education is also important to the development of the country. Economic

competition in the era of globalization depends on education and political development depends on education. Society is deteriorating had to turn to education. Therefore, education development is an important condition for the development of the country. The Ministry of Education has announced a policy to accelerate education reform by adhering to morality leading knowledge and creating awareness of the values of the Sufficiency Economy Philosophy, Reconciliation, Peaceful Method, and democratic

way. Developing people by using morality as the basis of the learning process connects the cooperation of family, communities, religious, and educational institutions. This can develop youths to be good, knowledgeable, and well-being through eight basic morals: 1. diligence, 2. frugality, 3. honesty, 4. discipline, 5. politeness, 6. cleanliness, 7. harmony, and 8. kindness (Ministry of Education, 2019)

The Education Council Secretariat, 2010, has formulated a National Education Plan, revised 2009-2016, the objective is to develop all-round and balanced people to be the main base of development, building Thai society to be a moral society, wisdom, and learning. Developing the social environment is a base for human development and creating a moral society, wisdom, and learning. There are many issues of "morality" which are emphasized, namely, the first objective, Policy Guide No. 1.2 "Cultivate and encourage learners to have morals, virtues, ethics, values, conscience, and pride in being Thai citizens, discipline, public mind, thinking of the common interest, and adhere to the democratic regime of government monarch as head of state and hate corruption, anti-vote buying". The second objective: to build a Thai society as a society of morality, wisdom, and learning; Policy Guideline 2.1 "Promote the management of education, training, and learning of religious and social institutions both non-formal education and informal education".

In addition, "quality goals" at the end of the 2016 plan, it was clearly stated in two items: Item 1, Thai people are good, smart, and happy people, have academic knowledge and professional competence, have morals, ethics, eagerness to learn, continuously life-long learning, and earning with the Sufficiency Economy Philosophy. They have complete physical and mental health to work and live happily with others. These are the goal and main tasks of the country's development. Item 2, Thai society is a society of morality, wisdom, and learning. There is a body of knowledge, innovation, technology, and intellectual property for learning and leading to a sustainable learning society, where people live in peace and generosity. All people have the opportunity to receive quality lifelong education. Therefore, it can be seen that the National Education Plan 2009-2016 has a focus on building people and Thai society to be a moral society. It focuses on the cultivation of people to be good and smart people, not just "smart people" like in the past

which is consistent with the meaning of the word "morality, which means the condition of virtue (Vongvanich, S. and others, 2009)

Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn was initiated from the concept of civil servants of the committees of the Young Buddhist Association of Chiang Mai, monks, and merchants in 1957 to find a solution for the youths who graduated from the fourth grade and had a good education but they had no opportunity to continue their studies because their parents were poor including to encourage Youths to learn more morals. Such groups of people have jointly established an educational institution by giving the name "Mettasuksa School" which opened the first day of classes on Friday, May 22, 1959, on the day of Vesak. This school began to use the Buddhist building as a venue for the opening ceremony and use a small zinc-roofed pavilion which is an old library of the Buddhist place as a school. Later in 1960, teachers and students moved to teach in Pariyatti Dhamma School, Chedi Luang Temple and some students live in the temple as their residence by being in the care of Phra Winaikosol (Luang Pu Chan Kusalo). In 1991, the school transferred to Wat Chedi Luang Worawihan and joined a charity school of Buddhist temples. Moreover, it was under the royal patronage of Her Royal Highness Princess Mahachakrisirindhorn on May 20, 2008. At present, Mettasuksa School is affiliated with the Office of the Private Education Commission (OPEC) under the supervision of the Private School Promotion Group, Chiang Mai Provincial Education Office. It provides education from grade seven to grade ten without tuition fees (Mettasuksa School under the Royal Patronage, 2020). From the context of living status and the teaching and learning process, Mettasuksa School is considered to attach great importance to morals but the researcher wants to know if the morals of students are consistent with the eight basic morals according to the Ministry of Education.

This research article will present the development results according to the eight basic morals for the students of Mettasuksa school under the royal patronage of Princess Mahachakrisirindhorn, Muang District, Chiang Mai Province. The school can use the research results to be beneficial to the development of school education in various fields to the needs of parents and students to have high potential, containing guidelines for educational reform according to National Education Act and

according to the needs of parents, community, society, and learners to be effective and more effective in the future. These will benefit the students who are the quality human resources of the nation. This is to provide basic information for the school to use as a guideline for applying the research results to study and find solutions and improvements to be in line with the development of education management of the Mettasuksa school under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai. Then this school can have high quality at national and international levels and develop to suit the needs of the school, parents, locality, and society, so it is under the mission and vision of the school.

2. Research objectives

1. To study the eight basic morals for student development at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province,

2. To study the practice of eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province,

3. To propose development guidelines according to the eight basic morals for students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province.

3. Research Methodology

This study is quantitative research and the researcher followed the research methodology as follows:

1. **The population and the sample:** populations were students of Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang District, Chiang Mai Province, in the academic year 2020. The sample was purposive sampling with two hundred people.

2. **Sampling method technique:** the researcher used the purposive sampling method as follows: 1) The researcher determined the study area, namely the Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province; 2) the sample was two hundred people; 3) The method of

sampling is a systematic sampling using different people.

3. **Research tools:** the research tools were created by the researcher under the conceptual framework, theories, and related research or definitions of practical keys words related to research objectives by using two types of questionnaires, namely closed-ended and open-ended. The research tool was a questionnaire that was divided into four parts: Part 1 was general information. It is a checklist questionnaire that is the conditions of the respondents in three items, namely gender, class level, and family status. In part 2, the researcher used five-level scale characteristics using Likert Scale principles developed into five-level scale characteristics, i.e. highest, high, moderate, infrequent, and never. Part 3 was a questionnaire about the application of the eight basic morals at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn. This set of questionnaires was 1. Diligence, 2, Frugality, 3, Honesty, 4. Discipline, 5, Politeness, 6, Cleanliness, 7, Harmony, 8. Kindness. Part 4 is an open-ended questionnaire that is a suggestion on the solution for student development at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn with eight basic morals.

4. **Creation and quality verification of tools:** The tool used in this research was a questionnaire that has the steps to create as follows: 1) to study theories, documents, and various researches related to morality; 2) to study how to create questionnaires from findings, documents, and related research; 3) to apply the results of the study from the above two items to create a questionnaire; 4) the completed questionnaire was presented to three experts to check the validity of the content and then bring it to improve according to that suggestion. Then, the researcher brought the results to find the Index of Item-Objective Congruence of the question item with the IOC value between 0.67-1.00; 5) to bring the revised questionnaire to try with non-group sample, but there are similar features with the sample in this research that was thirty students at Sanpatong Wittayakhom School, San Pa Tong District, Chiang Mai Province, to test their understanding of the content of the questionnaire and find confidence Reliability of the questionnaire by using Cronbach's Coefficient of Alpha formula, the tool's reliability was 0.928; 6) the researcher revised and completed the questionnaire before using it with the sample.

5. Data Collection: the researcher used a questionnaire to collect data by planning and operating as follows: 1) a letter requesting cooperation to the director of Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang District, Chiang Mai Province; 2) conducting data collection according to the specified operational plan; 3) To take the returned questionnaire and proceed to check the completeness and correctness in answering the questionnaire for further analysis of the data.

6. Data Analysis and Results Report: the researcher has checked the accuracy of the data and organized information. When the information has been verified, analyze the data to find answers and conclusions in answer to research questions and the research objectives set. It has been carried out by the research framework and reporting methods, using analysis and synthesis to report the results of student development with eight basic morals, along with suggestions on problems and solutions by writing a descriptive report.

7. Statistics used in research: there are statistics used in the research, namely, descriptive

statistics, such as frequency, percentages, mean (\bar{X}), and standard deviation (S.D.) for describing personal factors.

4. Conclusion of Research Results

1. The results of the general data analysis of the respondents: Most of the respondents were male, 51.5%, followed by females, 48.5%, were in grade 7, 35.0%, followed by grade 8, 34.0%, and grade 9, 31.0%. Parents live together (71.5%), followed by parents who live separately (14.5%), live with relatives or patrons (8.5%), and others such as living at temples and are boarding students in schools 5.5%.

2. Analyze the data on the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province was 1) diligence, 2) frugality, 3) honesty, 4) discipline, 5) health, 6) cleanliness, 7) harmony and 8) kindness by using mean and standard deviation analysis.

Table 1: Assessment results of the implementation of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District overall

Assessment items	Adoption level (n=200)			
	\bar{X}	S.D.	Level	Rating
Diligence	3.58	.559	high	7
Frugality	3.57	.576	high	8
Honesty	3.77	.550	high	6
Discipline	4.06	.469	high	2
Politeness	4.01	.565	high	4
Cleanliness	4.04	.507	high	3
Harmony	4.08	.547	high	1
Kindness	3.97	.624	high	5
Total average	3.88	0.389	high	

Table 1 showed that the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District overall was at a high-level ($\bar{X} = 3.88$, S.D. = 0.389). When considering each aspect, it found that all aspects were at a high level when sorted by average, namely, harmony, discipline, cleanliness, politeness, kindness, integrity, diligence, and frugality, respectively.

3. The results of data analysis as guidelines for developing the students according to the eight basic morals of Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province, from data analysis, the students proposed guidelines for the development of eight basic morals which are summarized in the table as follows:

Table 2: Guidelines for developing based on eight basic morals

No.	Aspect	Guidelines for developing based on eight basic morals	Percentage
1	Kindness	Sharing or helping should be cultivated when seeing others in trouble or hardship, either through donations or physical assistance.	27.05
2	Diligence	It should instill a love of reading and encourage doing exercises both before and after class or after school.	26.5
3	Politeness	It should campaign for students to use polite speeches at the correct time and on the occasion along with a comparative example of which speech should and should not be used.	25.00
4	Discipline	It should instill in students a regular schedule and encourage them to keep track of their activities, each day and record what to do the next day.	24.05
5	Honesty	It should instill in students to do their homework or have a group of friends does homework together with a teacher as a guide.	22.05
6	Cleanliness	It should campaign for students to see the value of cleanliness, organize groups of students to help campaign ongoing cleanliness and it should instill in students the knowledge of waste separation.	22.05
7	Frugality	It should instill in the students the issue of saving money or the preparation of income and expenditure accounts.	21.00
8	Harmony	It should encourage students to have group work to do together within and outside the classroom, and there should be a systematic assessment of group work.	19.05

5. Research Discussion

From the study of the practice of the eight basic morals of the students of Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province, there are study results that can be discussed as follows:

The practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District overall was at a high-level ($\bar{X} = 3.88$, S.D. = 0.389). When considering each aspect, it found that all aspects were at a high level when sorted by average, namely, harmony, discipline, cleanliness, politeness, kindness, integrity, diligence, and frugality, respectively. It is like this because the school's education management has the policy to create morals and ethics to persuade students to become good people, have Buddhist morality, and live in society happily. There is the moral promotion in the school, cultivating morality in the social studies subject, religion, and culture so that students have the quality of able to live with others. There is a promotion and support for

various activities such as novice ordination ceremony project in summer, Buddhist way of life project, and so on. This includes participating in activities on important Buddhist holy days and participating in activities with the temple where the school resides, thus enabling students to learn how to practice and who received the morals of Buddhism. Therefore, the school's education management has a guideline that is in the form of a Buddhist-oriented school because it adheres to the principle of cultivating morals according to Buddhist principles. It is consistent with the concept of the Ministry of Education, (2005) that the Buddhist-oriented school is a normal school system that applies the Buddhist dharma principles to be used or applied in the administration and development of learners. Overall educational institutions are an integrated development framework based on the Tri-Sikkha principles (Threefold training). Students learn to develop eating, living, and listening to be through cultural processes to seek wisdom and have a compassionate culture based on earning. This is consistent with the concept of Phra Brahmakunaphorn, (2004) said that the Buddhist-oriented school is a school that manages education accordingly to the

teachings of the Buddha by following the paths which are the middle way of life in Buddhism known as the noble eightfold paths and developed according to the threefold principles. It is also consistent with Thalek's concept (2006) said that the Buddhist-oriented school is a school that provides education to improve the quality of life of learners, including morality and ethics, intellectual and other aspects of life using the principles in Buddhism served as a framework for school management, which included curricula, teaching and learning, and other activities. The objective was to develop the mind and wisdom. It was concluded that the Buddhist-oriented school is a school to train students to live a Buddhist way of life both inside and outside the training facility. Students can apply Buddhist principles in daily life and the school can integrate Dharma principles with other courses to intervene of Buddhism in all subjects taught.

When considering each aspect as follows:

1) **Diligence:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, diligence was at a high-level ($\bar{X} = 3.88$, S.D. = 0.389). This was because the school has a development policy and encouraged students to pay attention to study, love to work, and love to research, inspire the organization of learning activities, and promote the teaching and learning atmosphere by using the STEM learning process. The school also encourages students to be diligent in learning activities format that focuses on learners as important and to integrate knowledge in each subject to instill students' diligence and to be enthusiastic in the pursuit of knowledge. In particular, diligence in their duties will be instilled in the course of civic duty including the school has an action plan that aims to focus on students who have qualities, and morals, are good people, have the knowledge, and live happily in society. This is consistent with Malathong's (1999) concept that diligence is diligence at work, determined for the work done to be successful. There is an effort to do that work with sincere intentions, regardless of the hardships, hunger, thirst, obstacles, or even

the oppressive weather, with cold, heat, and rain, no matter how scorching the sun is, it is indomitable. To endure doing it without selfishness, or by building it up. It is also consistent with Ngamwong's (2006) concept that diligence means perseverance, aiming to do things with try not to give up. The characteristics of persistence are sacrifice and abandoning all evil, striving for knowledge, seeking wealth, persevering in doing good, maintaining goodness, protecting wealth, diligently being careful, and being careful not to cause deficiencies and errors.

2) **Frugality:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, frugality was at a high-level ($\bar{X} = 3.57$, S.D. = 0.576). This was because the school has a policy to encourage students and personnel to practice themselves following royal school resolutions under royal patronage. They should learn to live in a sufficient economy and can be implemented concretely by cultivating the moral of frugality through the project of inheriting local wisdom and culture. It is a body of knowledge from a local cultural learning resource, including a school to train students to know how to save money and how to use the four factors in their lives: satisfied with what they have, teach students the value of resources that are used wisely, and have good behavior as a role model by seniors in saving electricity. This is consistent with the concept of Plaiwuttiyangkun (2000) who said that frugality means knowing how to use available items as needed for maximum benefit and value based on the principle of fit saving money, time, labor, natural resources, or using just the right amount. It is also consistent with the concept of Soontarat (2007) that frugality is a practice of living with self-sufficiency, using resources wisely, and planning daily expenses to achieve the most worthwhile benefits. In addition, it is consistent with the concept of Muangnak (2012). It can be concluded that frugality is people who lead a simple life, know their financial status, think before they spend, think before they buy, save and plan to spend resources in daily life to be worthwhile and get the most benefit by following the Sufficiency Economy Philosophy of His Majesty King

Bhumibol Adulyadej which can live a sufficiently happy life.

3) **Honesty:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, honesty was at a high-level ($\bar{X} = 3.77$, S.D. = 0.550). This is because the school has nine main objectives, one of which is that learners have morals, ethics, and desirable attributes, especially the morals of honesty, which is used to instill in students through teaching and learning. The school should provide students with the process of developing the habit of honesty both in the course and in typical situations such as when a student can collect valuables, he must be contacted to return to the owner immediately or when a student was assigned duties to perform, he must do duties to the best of his ability. This is consistent with the concept of Satchanan (1997) that honesty is to conduct oneself with integrity in body, speech, and mind, both to oneself and others, both in front of and on the back, and also said honesty includes honesty towards the profession, dedication to work as assigned with full strength including being honest to others, be reliable, and respect by society. This is also consistent with the concept of Seehaamphai (2007) that honesty means acting honestly, both physically, verbally, and mentally, both to oneself and others, upholding the principles of justice, being honest with yourself, duties, commitments, and correct and beautiful legal schemes. This is consistent with the concept of Buason (2007) that honesty is an extremely important moral in today's society where there are many temptations and obligations, especially in an age when children and youth may encounter behaviors that show dishonesty, generally from various media such as fraud, corruption, etc.

4) **Discipline:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, discipline was at a high-level ($\bar{X} = 4.06$, S.D. = 0.469). This is because the school has a policy of developing and encouraging students and personnel to behave well and have discipline according to the Buddhist way. There are also teaching and learning activities that

develop discipline by instilling discipline, both self-discipline, and discipline towards others including various activities for students to participate in activities such as girl scouts activity, democratic activity, traffic crew training activity which are activities that encourage and train discipline for students to live with others happily. This is consistent with the concept of the Education Council Secretariat Ministry of Education (2007) gave the meaning of discipline that those who practice themselves within the boundaries, and regulations of educational institutions, organizations, and countries. Those have the intention to act willingly and intentionally and adhere to rules, regulations, and practices, including self-discipline and social responsibility. It is also consistent with Satchanan's (1997) concept that discipline is the coexistence with others in society. Discipline is essential and it is a factor supporting moral growth. It helps control one's mind to be in good order and it has harmony and helps create prosperity for themselves and society.

5) **Politeness:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, politeness was at a high-level ($\bar{X} = 4.01$, S.D. = 0.565). This is because the school has a clear vision that students must have knowledge and morality based on Thai identity. The importance of morality in politeness, train them to know respect which is a beautiful identity of Thai people, cultivate students to say thank you when they receive help from others or apologize when students make mistakes and the behavior of the seniors who are role models for the younger generations drives them to have respect for adults and teachers. The school has activities that promote the morality of politeness, such as the activities of juniors paying respect to seniors in front of the flagpole every morning or the project to improve the quality of learners of the Thai language learning group to encourage and motivate students to use the Thai language correctly, clearly, beautifully, and at the right time. It includes the behavior of students when participating in activities because the activities have to show respect. It is consistent with the concept of the

Ministry of Education (2006) said that politeness means neat, gentle, humble, good manners, and respectful behavior according to the status and occasion, not violently aggressive power over others both verbally and gesture but at the same time remains confident in itself. Moreover, politeness is polite to behave appropriately according to Thai culture and it is also consistent with the concept of The Royal Academy (2003) that the virtuous person learns to behave humbly suited to the status, times, and culture. Despite their self-confidence, these individuals do not exhibit aggressive, violent, or destructive behaviors, whether verbally or physically.

6) **Cleanliness:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, cleanliness was at a high-level ($\bar{X} = 4.04$, S.D. = 0.507). This is because the school has a policy to always initiate good hygiene for students and school staff. Teachers and student committees worked together to raise awareness among students about cleanliness. The body and personal belongings are always clean and keep the school area clean by giving students cleaning activities in the designated area divided into responsible areas in the morning every day. There is a contest for classroom cleaning every day and announcing the results at the end of every month. There is a joint campaign to maintain cleanliness including thorough supervision of teachers. This is in line with the concept of the Office of the Education Council Secretariat, Ministry of Education, 2007, explaining that cleanliness is the maintenance of the body, residence, and the environment by hygienic conditions. They should always have clarity, free from the tarnish of the body, mind, and environment. There is clarity causing comfort to the beholder. It is also consistent with the concept of Chonburi School "Sukbat" (2007) which gives the meanings of "cleanliness" that not dirty, no flaws, clean, bright, pure, and not corrupt. The cleanliness can be classified as follows: 1. Physical cleanliness means that the body is not dirty, clean clothes, clean food, and good personal hygiene. 2. Environmental cleanliness is a clean house, clean classroom, clean utensils, and clean school. 3. A clean mind is to

think good, do good, speak good, and adhere to the five precepts of Buddhism as a practice principle.

7) **Harmony:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, harmony was at a high-level ($\bar{X} = 4.04$, S.D. = 0.507). This is because the school's main goal is for students to have skills in thinking, collaboration, communication, creativity, information technology, and vocational skills. The school encourages students to know how to participate in various school activities and always supports students' group work through activities such as the academic open house project, annual event, school sports event, showing activities on important days, and encourages students to do classroom activities, etc. This is consistent with the concept of Jerasawat (2007) that harmony means expressive behavior, which reflects the ability to work in groups with harmony, solidarity, and love to work together to complete the work successfully and effectively. This is also consistent with the concept of the Office of Education Council Secretariat, Ministry of Education (2007) that harmony is open-minded people, who listen to the opinions of others, and know the role of people both as leaders and good followers. There is a commitment to join forces to help each other for the work to be accomplished. Problems can be solved and conflicts can be eliminated. A reasonable person accepts the difference, many cultures, ideas, and beliefs that are ready to adapt to live together in peace and harmony.

8) **Kindness:** In the practice of the eight basic morals of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, harmony was at a high-level ($\bar{X} = 3.97$, S.D. = 0.624). This is because the school has defined students' identity in three areas: good behavior, kindness, immersion in learning, and instilling in students to be happy when they see others happy, know how to sacrifice and share through the Buddhist way of life project. After all, every time, the activity must be together to make merit and offer food to monks. It was an expression of the initial sacrifice including cultivating the students to be

kind to their friends by having friends borrow school supplies or having a volunteer spirit to help friends, teachers, and society on appropriate occasions. In addition, the school also attaches importance to the moral of kindness to students because living together in society happily must have goodwill towards each other. Teachers supervise and promote activities that create kindness to students including instilling the moral of kindness in each learning subject group. This is in line with the Ministry of Education's (2006) concept that kindness is a sincerity that is not selfish or own story but has sympathy for his fellow human beings, has generosity in the interest of the need, the misery of others, and be ready to help support each other. This is also in line with the concept of the Education Council Secretariat, Ministry of Education (2007) that kindness is giving and volunteering to help society, knowing and sharing, sacrificing personal happiness to benefit others, empathizing and seeing the value of fellow human beings and those who are in trouble. There is generosity, volunteering to help society with physical and intellectual strength, taking action to alleviate problems, or joining in creating good things to happen in the community.

6. Recommendations

In this study "Students Development of at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province with the eight basic morals", the researcher has recommendations that can be summarized from the results of this research into three levels as follows:

1. Policy recommendations

The research found that schools should create tools to examine the eight basic morals of students by adopting the morals that have a low average result as a standpoint through the form of school activities or activities within the classroom to create the importance of morals for students, administrators, and teachers or those involved should participate in cultivating morals as follows:

1.1 Diligence: the school should instill and promote reading habits, practice reviewing lessons, engage students after school

to submit homework on time, and motivate students to persevere in working seriously and continuously.

1.2 Frugality: Schools should cultivate or organize integrated activities in teaching methods by creating students' income-expense accounts to encourage students to see the value and spend on the most worthwhile. Students should be advised to repair damaged items for reuse and should raise awareness of money savings each day for students.

1.3 Honesty: Schools should instill in students the practice of doing homework on their own, do not copy homework or copy a friend's exam, explain the negative effects of lying or covering up when you are wrong, and recommend to students that do not take public things to use for personal benefit.

1.4 Discipline: Schools should cultivate and practice planning for daily life, raise awareness for students to submit assignments on time, and encourage students to follow the rules of the school strictly.

1.5 Politeness: Schools should instill in students the use of words and images promptly, and campaign for students to refrain from using impolite speech. Schools should introduce students to talk to each other pleasantly, and to learn how to suppress their emotions when they are angry or do not show fussing when they are dissatisfied.

1.6 Cleanliness: Schools should campaign to raise awareness among students to help keep the area clean. The school values cleanliness and advises and admonishes friends when they see that their friends are not responsible for the garbage caused by people and instill in students to know how to maintain a public place without writing or destroying it.

1.7 Harmony: Schools should instill in students who are committed to group work, and able to accept the differences in their peers' opinions, refrain from using violence or words that will cause quarrels with friends, and encourage students to know their roles and duties.

1.8 Kindness: Schools should cultivate and foster the habit of kindness, know how to share or help others by donating things or helping by using physical force when others are in trouble, instilling in the public service, and creating awareness among students to have mercy on animals that are in danger.

2 Recommendations for practitioners

The research found that administrators, teachers, and school-related people must work together to instill these eight morals in students by taking the morals that have a low average effect as a set and creating suitable activities for morality in each aspect or relying on activities within the class to facilitate the benefit of morals in many aspects as follows:

2.1 Diligence: teachers must promote reading habits and practice reviewing lessons after school, requiring students to submit homework on time, and motivate students to be diligent in working hard and continually.

2.2 Frugality: teachers must cultivate or organize integrated activities in teaching and learning methods about the income-expense accounts, to encourage students to see the value and make the most worthwhile spending. Teachers should also introduce students to how to repair damaged items for reuse and should raise students' awareness about money savings each day.

2.3 Honesty: teachers must instill in students to practice doing homework on their own, not copy homework or copy a friend's exam. Teachers must explain the negative effects of lying or covering up when they are wrong and recommend students do not convert the public to use for their benefit.

2.4 Discipline: teachers need to instill and practice planning for daily life in students, contribute to raising awareness of students to submit assignments on time, and encourage students to follow the rules of school strictly.

2.5 Politeness: teachers should instill in students to use their speech to be polite and correct at the right time and campaign for students to refrain from using impolite speech, and suggest the students talk to each other sweetly. Teachers should also teach students to learn how to suppress their emotions when they are angry or not show fussing when they are dissatisfied.

2.6 Cleanliness: teachers should campaign to raise awareness among students to help keep the school area clean to see the value

of cleanliness, and teach students to be able to advise and admonish their peers when they see that their friends are not responsible for their waste, and instill in students the ability to maintain a public place without writing or damaging it.

2.7 Harmony: teachers should instill in students a commitment to group work and be able to accept differences in their peers' opinions, refrain from using violence or words that will cause quarrels with friends, and should encourage students to know their roles and duties.

2.8 Kindness: teachers should cultivate and foster the habit of kindness, share or help others by donating things or helping by using physical strength when others are in trouble, cultivate public service and create awareness among students to have compassion for animals who are in danger.

3 Recommendations for Next Research

3.1 There should be a study on the morality of frugality of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province.

3.2 There should be a study on the factors affecting the morality of the students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province

3.3 There should be a study on Buddhist activities affecting the behavior of students at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province.

7. Body of Knowledge

This study "Students Development of at Mettasuksa School under the royal patronage of Princess Mahachakrisirindhorn, Muang Chiang Mai District, Chiang Mai Province with the eight basic morals" indicates the outstanding morals and the disadvantages of students that can be summarized as a visual chart below.

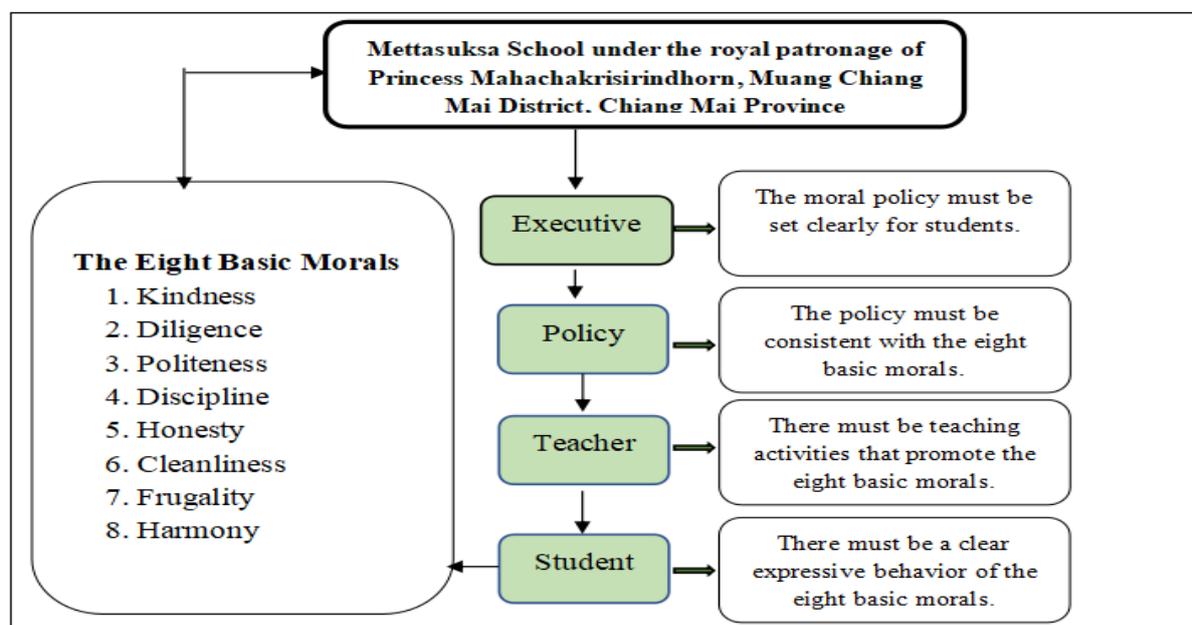


Figure: Body of Knowledge

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