

Implementation of the Trisikkha Plus Learning Management Model to Enhance the Characteristics of Good Citizenship for Vocational Certificate Students

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Abstract

Trisikkha principles consisting of morality, concentration, and wisdom discovered by the Lord Buddha, as well as the concept of contemplative education has been applied to learning-teaching management in Thailand for a long time. This research aimed to investigate the implementation of the learning management model based on the Trisikkha principles together with the concept of contemplative education to enhance the characteristics of good citizenship for vocational certificate students of Buriram Polytechnic College, Thailand. The data were collected by means of an evaluation form on characteristics of good citizenship, a learning achievement test, and a students' satisfaction questionnaire which were employed to twenty-nine students. The descriptive statistics applied to analyze data were mean, standard deviation, and t-test. The results of the study indicated that the students had higher characteristics of good citizenship. In addition, their learning achievement after learning was significantly higher than before learning at the .05 level. Moreover, the overall satisfaction toward the model was at a high level.

Keywords: Learning management based on the Trisikkha principles, Concept of contemplative education, Characteristics of a good citizen

1. Introduction

The important thing on teaching and learning is how students will have a knowledge-building process that can quickly turn information into their own knowledge and be a tool to use for facing problems, improving themselves, making innovations, developing their careers and society (Institute of Academic Development, 2019). The Vocational Education Development Plan 2017-2036 states that the management of vocational education and vocational training must be the management of vocational education in order to produce and develop manpower in the professions at skill level, technical level, and technology level, as well as to raise the level of vocational education to meet the demands of the labor market by applying universal theoretical knowledge and Thai wisdom to develop educated students to have knowledge, ability to practice and competence until they can lead a career in characteristics of practitioners or self-employed (Office of the Vocational Education Commission, 2017).

Learning management based on the Trisikkha principles is one way for students to practice skills, thinking processes, coping with situations and applying based on acquired knowledge to prevent and solve problems. It is a learning management for students who have learned from real experiences, practiced to have ideas and act until they are continually pursuing learning. It is an educational management approach that focuses on the thinking process, problem solving process and skill training process. It is a learning process that allows learners to practice what they have actually learned and consider their own benefits and harms as they really are, and then apply that knowledge as the basis for their practice. The principle of learning according to the Trisikkha principles is complete, the teacher must know each learner and treat the learner as a human being that needs to be developed physically, verbally, mentally and intellectually. Therefore, teaching in the sense of Buddhism is not merely conveying the feeling of studying, but also emphasizing training (practice), and analyzing and evaluating the results of that practice (penetration) (Amornwiwat, 1999).

And learning management based on the concept of contemplative education is critical reflection, the heart of the process of modifying the reference frame or paradigm, and is important in both the learning process linked to practice or learning to solve problems and learning for communication, interpretation and interpretation arising in communication which are divided into three levels: critical reflection of content, critical reflection of process, and critical reflection of premises (Mezirow, 2000). Learning for change means taking a profound structural change in the fundamental assumptions of thought, feeling and action. It is a shift in consciousness that will drastically change the way we live in the world without ever going back. These changes include an understanding of ourselves and our understanding of our place in the world, our relationship with humanity and the natural world, an understanding of the power relationships in class, racial and gender structures, body awareness, seeing different alternatives to life and convincing ourselves that social justice, our own peace and happiness are possible (O'Sullivan, 2003).

Establishing desirable characteristics and good citizenship for the recipients of education is

the main function of educational institutions, which is the factor that makes education important and necessary for the development of the country. This can be seen from the determination of the objectives of the National Education Plan which aims to develop Thai people to be good citizens, having characteristics, skills and competencies in accordance with the provisions of the Constitution of the Kingdom of Thailand, to develop Thai society to be a learning society with morality, love, unity and cooperation towards sustainable development of the country according to the philosophy of sufficiency economy (Office of the Education Council Secretariat, 2017). In addition, a good citizen must have empathy for others, strong moral and ethical practices, community consciousness and participation in the activities of the community in which they live, accept the opinions of others and the diversity of society (Davies et al., 2002).

This research paper presents the implementation of the learning management model based on Trisikkha principles together with the concept of contemplative education to enhance the characteristics of good citizenship for vocational certificate students. It is a guide to instilling and promoting the qualities of good citizenship, namely responsibility, integrity, self-confidence and discipline, and learning achievement. In addition, it is also a guideline for enhancing the capacity of learning management for better quality vocational students.

2. Literature Review

2.1 Learning Management Based on the Trisikkha Principles

Learning-teaching management that applies the basic philosophy of Buddhism and the process of training for human development of the Lord Buddha to be applied is a teaching approach in which the teacher creates a situation that allows learners to practice, train themselves physically, verbally, mentally, and intellectually, and then consider the effect of one's actions on that situation until he/she can determine and control his/her own physical, verbal, and mental behavior, and bring about the development of wisdom respectively (Pangwapi, 2014). The Trisikkha is the practice of training the body, speech, and mind of the human being to be able to discover and control oneself, learn and develop oneself by using wisdom to benefit oneself and benefit others according to three educational principles: morality, concentration, and wisdom. The practice of training according to the Trisikkha principles is integrated and the factors resulting from its integration are because all elements, namely morality, concentration, and wisdom, are in the whole of the Eightfold Path which has a balanced blend of characteristics. They are consistent both in the areas that need to be ignored and those that need to flourish, difficult to separate and unable to exclude any element. The principle of learning according to the Threefold Principles is so complete that the teacher must know each learner and consider the learner to be a human being that needs to be developed physically, verbally, mentally and intellectually. Teaching in the sense of Buddhism therefore not only conveys the perception of the subject, but also emphasizes on training (practice), and analyzing and evaluating the results of that practice (enlightenment) (Amornwiwat, 2002).

2.2 The Concept of Contemplative Education

There are various approaches to organizing the contemplative education process, but all principles operate under the belief that humans have the potential to learn and develop continuously, and learning through internal transformation processes will be durable and sustainable (Nilchaikovit, & Juntrasook, 2009). Contemplative Education is a method to develop concentration and insight, and to foster awareness and compassion, especially teaching students the techniques of awareness. Concentration and how to set one's attention are critical to this modern age of fragmentation, an era of fast and modern, and multitasking and constant distraction (Haynes et al., 2005) Contemplation is one of the simple human activities that, when applied in academic circles, will bring students new connections with themselves, others and with the world. Contemplation gives knowledge that is not information-based knowledge and discrimination between subjective and objective, but emphasizes knowledge and intelligence concerning the interrelated relationships of things. Introspective questioning leads to education that transforms students' knowledge (Zajonc & Montessori, 2006). There is no specific teaching strategy for contemplative education; narration, storytelling by learners or quoting the text found in the article to stimulate the students' critical self-reflection may be used. Teachers are responsible for encouraging students to think and feel. Creating an environment will challenge learners in their beliefs, assumptions and perspectives. The choice of teaching strategy may depend on the understanding of the context of the teaching at the time. Teaching strategies are as follows: 1) Creating an Activating Event; 2) Articulating Assumptions; 3) Critical Self-Reflection; 4) Openness to Alternative; 5) Discourse; 6) Revision of Assumption and Perspectives; and 7) Acting on Revisions (Cranton, 2002). The learning process of contemplative education arising from learning to change, (Transformative Learning) is a learning that involves the profound transformation of the structure of thoughts, feelings and actions. It's a shift in consciousness that causes a radical and irreversible change in the course of our existence in the world. Such a shift is a change in perceptions of oneself, to the perception of one's place in the world, to the power relations that define the structure of class, race and gender, to the awareness of our bodies and to our vision of choosing alternative lifestyles, and transforming our understanding of our sense of responsibility for social justice, peace and personal joy (O'Sullivan, 2003). The Trisikkha Plus learning management model is demonstrated in Figure 1.

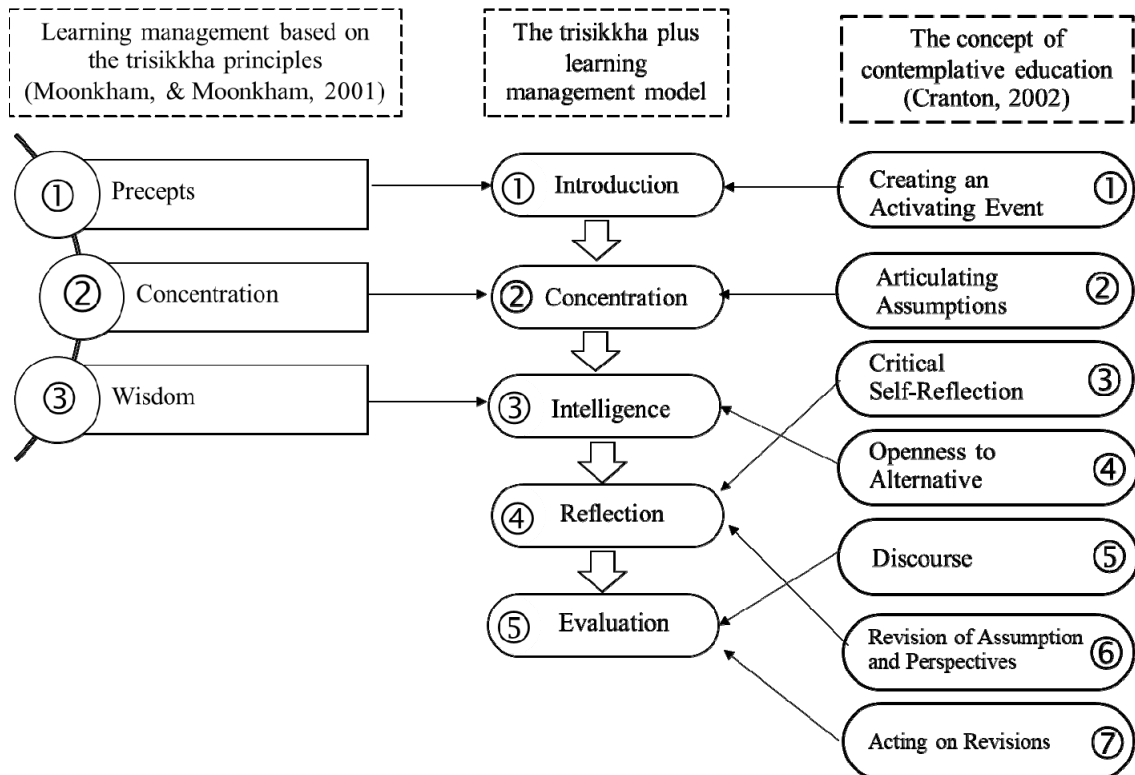


Figure 1. Trisikkha Plus learning management model

2.3 The Characteristics of Good Citizenship

Citizenship in various perspectives is given as follows: 1) Citizenship is like a status in which a person's status depends on the laws or regulations of that society, that is, rules determine the rights and duties of a person, for example, a person has the right to vote and has a duty to go to elections, etc.; 2) Citizenship is like identity. While status determines rights and duties, identity represents ownership. For example, status indicates community membership, identity is the feeling of being an essential member of the community; 3) Citizenship is like a citizen's virtue, that is, a citizen has the virtues and values, attitudes and behaviors that are expected of good citizenship. What citizenship looks like will depend on the history and political context of the state that will determine it; 4) Citizenship is an action which demonstrates social behavior that reflects the unity or inclusion of a person. It is something that is formed by the forge of that society (Schugurensky, 2005). Good citizenship must be expressed in the form of pride in one's country, respect for the roles and actions imposed within one's group, and acting like being concerned about environmental issues especially climate change, and showing acceptance and awareness of multiculturalism (Tuper & Cappello, 2012). Characteristics of students who express knowledge, understanding, thoughts or attitudes, and behave in a good way for themselves, others, and society, be a good citizen according to the needs of society, know their roles and duties, and behave appropriately, have responsibility for their own duties, society and the nation, have morals and ethics, adhere to the morality of

the religion that they respect, and maintain the traditions and culture of the society, consist of 4 aspects as follows: 1) Responsibility means dressing properly in accordance with the rules of the educational institution, performing tasks in accordance with the established procedures, working with intention, working with meticulous attention to detail, completing tasks assigned on time, having perseverance in study and work, accepting the results of one's own actions, and performing work with consideration for the safety of oneself and others; 2) Integrity means telling the truth both in front and behind your back, acting upright in your duties and in the profession, not taking the work of others to impersonate your own, not cheating in exams or taking advantage of work, no stealing other people's things, protecting the public interest of the school, not ignoring the wrong actions of others, and not stealing from the public as their own; 3) Self-confidence: dare to express opinions rationally, dare to protest what is wrong, dare to admit the truth when wrong, offer yourself to compete or challenge, dare to show what is right, clearly aims to be a good person, believes himself to be a good person of society, and strives to do good things; 4) Discipline means following the rules and regulations of the law, behaving according to traditions and good morals, adhering to the rules and agreements of the educational institutions, dressing appropriately in the timely manner, completing the required work, having a work plan, maintaining a clean environment of the school, and participating in activities set by the teacher (Office of the Vocational Education Commission, 2017). The characteristics of good citizenship is shown in Figure 2.

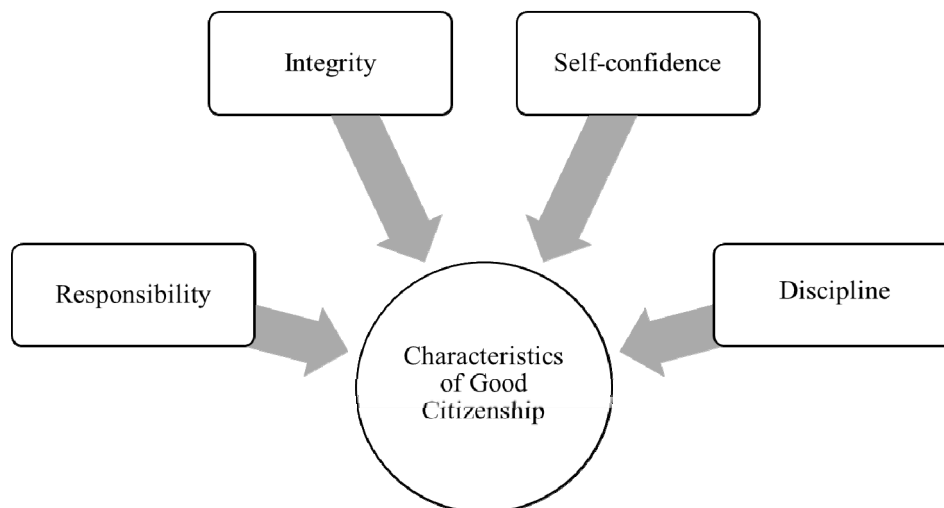


Figure 2. Characteristics of good citizenship

3. Methodology

3.1 Participants

This study was conducted according to Research and Development (R&D) process. The participants were 29 vocational certificate students majoring in business computer of Buriram

Polytechnic College selected by cluster random sampling from 148 students in 6 classrooms who enrolled in Civil Duties and Morals. The data were collected through 12 weeks in the first semester of the academic year 2020.

3.2 Instruments

The highly appropriate instruments for this study assessed by 5 experts were; 1) the evaluation form on characteristics of good citizenship consisted of 4 aspects; responsibility ($\bar{x} = 4.40$, S.D. = 0.55), integrity ($\bar{x} = 4.60$, S.D. = 0.55), self-confidence ($\bar{x} = 4.20$, S.D. = 0.84), and discipline ($\bar{x} = 4.40$, S.D. = 0.55), then the overall ($\bar{x} = 4.32$, S.D. = 0.68); 2) the learning achievement test (pre-test and post-test), consisting of 40 items with multiple 5 choices, total 40 points ($p = 0.72$, $r = 0.65$ and $rtt = 0.89$); and 3) the students' satisfaction questionnaire towards the Trisikkha Plus learning management model consisted of 3 aspects, consisting of the learning atmosphere ($\bar{x} = 4.60$, S.D. = 0.55), the learning activities ($\bar{x} = 4.60$, S.D. = 0.55), and the benefits ($\bar{x} = 4.40$, S.D. = 0.55), then the overall ($\bar{x} = 4.60$, S.D. = 0.55).

3.3 Data Analysis

The quantitative and qualitative data were analyzed using percentage, mean, standard deviation, and t-test. The Index of Item-Objective Congruence (IOC), discrimination, reliability were employed to evaluate the leaning achievement test.

4. Results

Trisikkha Plus learning management model to enhance the characteristics of good citizenship for vocational certificate students is illustrated in Figure 3.

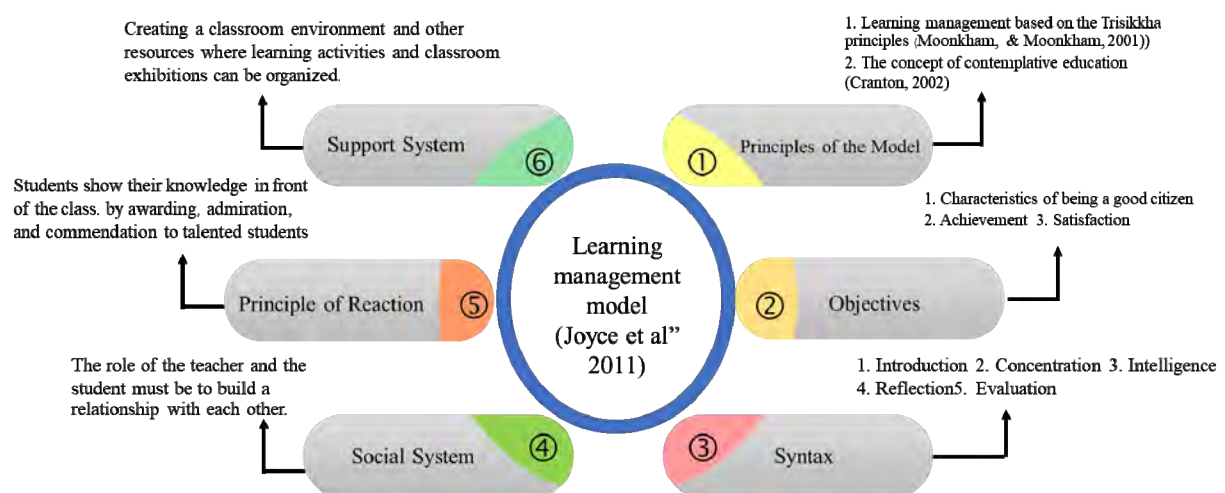


Figure 3. Trisikkha Plus learning management model to enhance the characteristics of good citizenship for vocational certificate students

4.1 To Examine the Evaluation Result of Students' Characteristics of Good Citizenship after Learning through the Trisikkha Plus Learning Management Model

The findings can be illustrated in Table 1.

Table 1. The evaluation result of students' characteristics of good citizenship.

Characteristics of good citizenship	\bar{x}	S.D.	Level of appropriateness
Responsibility	3.91	.73	high
Integrity,	3.94	.93	high
Self-confidence	3.86	.85	high
Discipline	3.88	.75	high
Overall	3.90	.81	high

Note. 4.51-5.00 = highest; 3.51-4.50 = high; 2.51-3.50 = moderate; 1.51-2.50 = low; 1.00-1.51 = lowest.

As seen in Table 1, all characteristics of good citizenship were at the high level of appropriateness; responsibility ($\bar{x} = 3.91$, S.D. = 0.73), integrity ($\bar{x} = 3.94$, S.D. = 0.93), self-confidence ($\bar{x} = 3.86$, S.D. = 0.85), discipline ($\bar{x} = 3.88$, S.D. = 0.75), and the overall ($\bar{x} = 3.90$, S.D. = 0.81). It could be interpreted that the students had high characteristics of good citizenship after learning through the Trisikkha Plus learning management model.

4.2 To Compare of Students' Learning Achievement in Civil Duties and Morals between before and after Learning through the Model

The findings can be presented in Table 2.

Table 2. The comparison of students' learning achievement in Civil Duties and Morals between before and after learning through the model

Test	n	Full marks	\bar{x}	S.D.	t	Sig.
Pre-test	29	40	28.17	1.26	32.143*	.05
Post-test	29	40	35.93	1.31		

Note. * $p < .05$.

The result of the study revealed the improvement of the students' learning achievement in Civil Duties and Morals after learning through the Trisikkha Plus learning management model. The post-test average score ($\bar{x} = 3.88$, S.D. = 0.75) was significantly higher than the pre-test average score ($\bar{x} = 28.17$, S.D. = 1.26), $t = 32.143$ and $p = 0.05$. It could be interpreted that the

Trisikkha Plus learning management model positively affected the students' higher learning achievement in Civil Duties and Morals.

4.3 To Investigate the Students' Satisfaction toward the Trisikkha Plus Learning Management Model

The findings can be seen in Table 3.

Table 3. The students' satisfaction toward the Trisikkha Plus learning management model

Aspects of satisfaction	\bar{x}	S.D.	Level of satisfaction
The learning atmosphere	4.00	.83	high
The learning activities	3.99	.85	high
The benefits	3.99	.85	high
Overall	3.99	.84	high

Note. 4.51-5.00 = highest; 3.51-4.50 = high; 2.51-3.50 = moderate; 1.51-2.50 = low; 1.00-1.51 = lowest.

The findings of the study indicated that the students' satisfaction toward the Trisikkha Plus learning management model was at the high level; the learning atmosphere ($\bar{x} = 4.00$, S.D. = 0.83), the learning activities ($\bar{x} = 3.99$, S.D. = 0.85), the benefits ($\bar{x} = 3.99$, S.D. = 0.85), and the overall ($\bar{x} = 3.99$, S.D. = 0.84). It could be interpreted that the students were highly satisfied with the Trisikkha Plus learning management model.

5. Discussion

As the results above, the Trisikkha Plus learning management model was effective to enhance the characteristics of good citizenship for vocational certificate students because the researcher systematically conducted the study based on the R&D process. The students' needs, the Trisikkha principles together with the concept of contemplative education, the characteristics of good citizenship, previous studies and relevant literatures were reviewed, examined and analyzed in order to develop the model. In addition, the instruments were rated at the high level by the experts. Finally, the model was employed to the students and revealed the excellent outcomes. The findings can be discussed as follows:

(1) The students' characteristics of good citizenship after learning through the Trisikkha Plus learning management model was at a significantly high level. This was consistent with the research of Phacharoen (2018) who studied the characteristics of good citizenship in a democratic society of Maejo University students. The results showed that the students had the characteristics of being a good citizen in a democratic society overall at a high level. The finding was also in line with Westheimer and Kahne' study in 2004 which investigated the citizenship and the goals of good citizenship education. The results revealed that the development of citizenship attributes in the area of responsibility was at a high level.

Moreover, Stolte, Isenbarger, and Cohen (2016) conducted a study of citizen participation in citizenship related to the practice and interaction of citizenship. The results showed that good citizenship by applying it in the classroom help organizations realize the importance of understanding the curriculum that must be deployed within a variety of contexts, appropriately to create good citizenship as well as increasing the capacity of student citizenship in the classroom at the highest level. In addition, Tan, Naidu, and Lamil (2018) studied the Good citizenship attributes are defined in Malaysian textbooks through a content analysis method. The results showed that the characteristics of good citizenship that appear in textbooks are the “responsibility” that learners have to their families, communities, and nations. A learner is one who believes that the values of responsibility must be cultivated that lead to a very good level of good citizenship.

(2) After learning through the Trisikkha Plus learning management model, the students’ learning achievement in Civil Duties and Morals was significantly higher than before learning at a statistical level of .05. This indicated that the model was beneficial to enhance their learning achievement. The finding was in line with the study on the development of training model according to the threefold training to strengthen ethical leadership for the executive officers and the team leaders of an organization by Chantrawutikorn and Yoelao (2019). The results showed that the average ethical scores of the experimental group was significantly higher than the scores before training at a level of .01. Furthermore, Namsawat (2013) studied the effectiveness of using contemplative education to enhance the characteristics of teachers for student teachers in Rajabhat universities. The results showed that the self-awareness comparison of the teacher characteristics of the experimental group after learning were significantly different from before learning at the .05 level. Additionally, the current study was consistent with Sirirat Nakin’s (2016) research, the development of a learning management model to promote ethics for the pre-service teachers: a case study of Nakhon Ratchasima Rajabhat University. The results showed that 1) the learners’ ethical knowledge after using the learning management model was significantly higher than before at the .05 level; 2) The ethical reasoning after using the learning management model was significantly higher at the .05 level; 3) The ethical behavior of learners after using the learning management model tended to be significantly higher at the .05 level. In addition, the finding of the study was in line with Seitz (2009) who studied the process of contemplative education: deep learning. The results showed that the learning achievement of tertiary learners was higher than that of the conventional method and this learning process should be applied to tertiary learners in all fields to achieve true student-centered learning. Moreover, It’s consistent with a study by Baildon, Sim, and Paculdar (2016), a comparative analysis of Filipino and Singaporean citizenship was conducted through historical context analysis, civic education policy and education curriculum. A survey of the Makabayan Education Management System in the Philippines and the National Education Management System in Singapore was also conducted. The study also highlighted the different approaches each country attempts to manage stress by applying educational, civic and curriculum policies, the factors of differences between the two countries in the provision of citizenship education programs.

(3) The students' satisfaction toward the Trisikkha Plus learning management model was at the high level which was consistent with the study by Jatuporn Yusiri (2009), who investigated the development of learning outcomes and learning processes through discovery on fundamentals of Economics of students in Mathayom 1 with learning management based on the Trisikkha principles. The results showed that the students' opinions towards learning management based on the Trisikkha principles were at a high level. It was consistent with a research by Krongchue et al. (2016) on the Development of Buddhist Sunday school Curriculum through Trisikka Based Learning for Prathomsuksa 6. The results showed that students had a high level of overall satisfaction with the course (mean value was 4.28). The finding was also consistent with the study by Phonlawat Wuthiprajak (2010) which examined the development of the contemplative education course for student teachers to enhance desirable graduate teacher characteristics. The results showed that the student teacher's satisfaction toward the contemplative education course was at the highest level. Moreover, the current finding was in line with Sirirat Nakin's (2016) study on the development of a learning management model to promote ethics for the pre-service teachers: a case study of Nakhon Ratchasima Rajabhat University. The results showed that the students' satisfaction was at a high level. Robinson (2015) studied giving the definition of good citizenship by students of university geography in the UK by defining the definition of good citizenship through the term "Environmental Citizenship". Environmental Citizenship refers to students who have a responsible and considerate approach to the environment around the university in order to contribute to a sustainable society. The definition of good citizenship through the concept of environment in higher education because higher education plays a role in knowledge production for a sustainable society through skills training for students. This is because during the young age, students will appreciate and want to find a lifestyle that has the most effect on moving towards a sustainable society. Therefore, it is imperative to cultivate experiences in order to create positive and sustainable characteristics for students in higher education. This was consistent with a research by Sri-Ampai (2011) on the effect of learning activities by applying the concept of contemplative education on E.Q. of the first year students majoring in early childhood education by conducting learning activities with 14 Plan. The main activities highlighted in each plan are Meditate, Dialogue, and Deep Listening. The results showed that in learning activities, students are able to control themselves, empathize with others, take responsibility, be motivated in learning and work, see self-worth, have pride, be satisfied with life and calm the mind. The students insisted that they will continue to apply the concept in their daily lives.

6. Conclusion

The characteristics of good citizenship for vocational certificate students consisted of 4 aspects including 1) responsibility; 2) integrity; 3) self-confidence; and 4) discipline. After learning through the model, the students had high characteristics of good citizenship and higher learning achievement in Civil Duties and Morals. Moreover, the students were highly satisfied with the Trisikkha Plus learning management model. Therefore, it could be concluded that the Trisikkha Plus learning management model was obviously effective to enhance the characteristics of good citizenship for vocational certificate students according to

the outstanding outcomes of the current study.

7. Recommendation

The results of this study indicated that the learning management model based on the Trisikkha principles together with the concept of contemplative education was successful to enhance the characteristics of good citizenship for vocational certificate students. Therefore, it is recommended to apply the Trisikkha Plus learning management model to other levels of education. Teachers should study the behavior of good citizenship in accordance with the characteristics of the learners expressed in various situations or daily life of the learners. Furthermore, the other contents of Civic Duties and Morals could be used in learning management to enhance the characteristics of good citizenship according to the developed learning management model. Additionally, the activities should be interesting and consistent with the contents so that the better behavior of good citizenship could be habitually performed by students.

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