



**ภูมิปัญญาการพัฒนาภาวะผู้นำในการบริหารจัดการวัด
ของพระสังฆาธิการในอีสานตอนล่าง**
**WISDOM LEADERSHIP DEVELOPMENT IN TEMPLES OF BUDDHIST
ECCLESIASTICAL OFFICIALS IN THE LOWER NORTHEAST OF THAILAND**

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บทคัดย่อ

ภูมิปัญญาการพัฒนาภาวะผู้นำในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่าง มีความมุ่งหมายเพื่อ (1) เพื่อศึกษาความเป็นมาของภูมิปัญญาในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่าง (2) เพื่อศึกษาสภาพปัจจุบันและปัญหาของภูมิปัญญาในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่าง (3) เพื่อศึกษาการพัฒนาภาวะผู้นำในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่าง เครื่องมือที่ใช้ในการวิจัยได้แก่ แบบสัมภาษณ์ แบบสังเกต แบบสนทนากลุ่ม ทำการเก็บข้อมูลเอกสารและข้อมูลภาคสนาม ข้อมูลภาคสนามได้จากการสัมภาษณ์ การสังเกต การสนทนากลุ่ม และจากผู้รู้ 12 รูป/คน ผู้ปฏิบัติ 63 รูป/คน และให้ข้อมูลทั่วไป 18 รูป/คน ในเขตจังหวัดนครราชสีมา บุรีรัมย์ และจังหวัดสุรินทร์ นำข้อมูลมาตรวจสอบข้อมูลด้วยวิธีการแบบสามเหลี่า วิเคราะห์ข้อมูลตามความมุ่งหมายที่ตั้งไว้ และนำเสนอผลการวิจัยโดยวิธีพรรณนาวิเคราะห์

ผลการวิจัยพบว่า ความเป็นมาของภูมิปัญญาในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่างทำการวิจัยวัด 6 แห่ง ที่ประกอบไปด้วยวัดดอนขวาง วัดบึง วัดโพธิ์ยอด วัดตากไก่พลอง วัดโนมีสีวงษา และวัดจุมพลสุทธาราวาส การเริ่มก่อตั้งของวัดมีมากกว่า 50 ปี และมีการจัดการด้านภูมิปัญญามาเป็นลำดับ ได้แก่ 1) ด้านค่าใช้จ่าย 2) ด้านบุคคล 3) วัสดุ อุปกรณ์ 4) อาคาร สถานที่ 5) การปักครอง สภาพปัจจุบันและปัญหาของภูมิปัญญาในการบริหารจัดการวัดของพระสังฆาธิการในอีสานตอนล่าง จากการสัมภาษณ์ สังเกต สนทนากลุ่ม พบว่า สภาพของการจัดการวัดมี 5 ด้านได้แก่ 1) ด้านการบำรุงรักษาวัด 2) การจัดกิจกรรมของวัด 3) การปักครอง 4) การศึกษาอบรม 4) ด้านการให้ความสะดวกตามสมควร ในการบำเพ็ญกุศล ซึ่งแต่ปัจจัยอยู่ภายใต้

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การวางแผนของเจ้าอาวาส การจัดโครงสร้างองค์กร การสั่งการ และการติดตามผล การพัฒนาภาวะผู้นำในการบริหารจัดการวัดของพระสงฆ์ภายในวัด สถานตอนล่างเจ้าอาวาสจะต้องอาศัยองค์ประกอบ 4 อย่าง ได้แก่ 1) ด้านความรู้ที่ได้จากการแสวงหา 2) ความเชื่อ ความศรัทธา 3) การบังคับบัญชา 4) การดูแลเอาใจใส่ ในแต่ละด้านอาศัยองค์ประกอบด้านค่าใช้จ่าย บุคคล วัสดุ อุปกรณ์ อาคาร สถานที่ และการบุกรุกของได้

โดยสรุปภูมิปัญญาบริหารจัดการวัดช่วงแรกยังไม่มีการบริหารจัดการมากนัก เพราะบุคลากรในวัด ค่าใช้จ่าย วัสดุ อุปกรณ์ อาคารสถานที่ ไม่มีความเจริญทางวัฒนธรรมมากนัก ต่อมามีการพัฒนามากขึ้น ค่าใช้จ่ายสูงขึ้น บุคลากรเพิ่มมากขึ้น การบุกรุกมากขึ้น เจ้าอาวาสจะต้องมีความรู้ สร้างความเชื่อ ความศรัทธา มีการบังคับบัญชา ไม่ปล่อยปละละเลยและการดูแลเอาใจใส่ในทุกด้าน จึงจะสามารถพัฒนาภาวะผู้นำของเจ้าอาวาสได้อย่างยั่งยืน

คำสำคัญ: พระพุทธศาสนา, การพัฒนา, ภาวะผู้นำ, ภูมิปัญญา

ABSTRACT

The purposes of this qualitative research were: 1) to study the background of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand; 2) study the current conditions and problems of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand; and 3) study the wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand. The research instruments were interview, observation forms and group discussion. Data was collected from 12 key informants, 63 casual informants and 18 general informants in Nakhon Ratchasima, Buriram and Surin Provinces. The data reliability was cross-checked using a triangulation technique, analyzed and presented descriptively. The findings revealed that temples studied were established more than 50 years ago and wisdom was managed in terms of: 1) payment, 2) human resources, 3) equipment, 4) buildings and 5) administration. Interviews, observation, and group discussion showed that the management conditions of temples were divided into 5 aspects: 1) temple maintenance, 2) temple activities, 3) administration, 4) study and 5) making merit services. On the other hand, the factors were determined by the abbot's planning, organizational structure, direction and follow-up. The wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast consisted of 4 aspects: 1) the pursuit



of knowledge, 2) belief, 3) mastery and 4) care. Each aspect consisted of payment, human resources, equipment, buildings and administration. In conclusion, the wisdom management of temples is not developed because payment, man, equipment, building, and administration are not prosperous. The payments are high, human resources are limited and administration is hard. The abbots should have more knowledge, belief and direction. They should take care of all aspects of wisdom management if they are to sustainably develop leadership.

Keywords: Buddhism, Development, Leadership, Wisdom

1. Introduction

Buddhist temples are important, sacred places that are very important for people in local Thai communities. The King of Magadha (a ruler in ancient India) offered Weluwan Temple as a pavilion of the Buddha and a place for Buddhist disciples to study. This place helped Buddhism grow, so the temple is considered an important place in the history of religious development in the area. Nowadays, the temple helps to develop many sectors, but maintains its unique of Buddhist heart. Thailand has been a Buddhist country since the Sukhothai era. and Buddhism has grown to be very important to Thai society. The religion is especially important for cultivation of mental well-being and training of Thai people's behaviour. It also responds to the needs of the people, solving the problems of society and the country.

The 43,810 temples across Thailand can be divided into three categories. There are 310 royal temples, 37,403 private temples and 6,097 abandoned temples. (The National Office of Buddhism. (2013) There are 17,269 temples in the northeast of Thailand, with Nakhon Ratchasima Province home to the largest number of temples in the country. There are 2,021 temples in Nakhon Ratchasima alone. These are home to 16,648 monks and 1,612 novices. Current research indicates that, although the number of temples is increasing, the number of monks and novices is decreasing. (The National Office of Buddhism. (2013)

According to the Eleventh National Social and Economic Development Plan, 2012-16, Thai people are proud of their nationality due to the unique way of life, friendliness in society, cultural democracy, good governance and public service. Society is safe and sustainable. Buddhist ecclesiastical officials are the powerful and



lawful leaders of monks and their jurisdiction covers all areas of temple management. The lives of monks are related to the community, both in terms of lifestyle and assistance. Monks should do their best, therefore, to benefit the community. (Panthalaj, C. et al. (2010)

The important mission and role of the National Office of Buddhism and the Department of Religious Affairs is to enhance and protect Buddhism in Thailand. Moreover, these institutions should oversee the provision of Buddhism-related activities in order to develop Buddhism and make temples centres of Buddhism in the community. (The National Office of Buddhism. (2013) Temple management is important because good management models require many factors and components to be combined. (The Office of National Education. (2002) Temples are at the center of community spirit, education and social security. They can reduce criminal problems and promote strong personal characteristics consistent with the Thai identity. (Jantraluk, Phramaha A. (2001). Temple management in the past used the Buddha's religious principles. (Ponpilin, M. (2008) For this reason, the leadership of the temples influences the effectiveness of religious activities. The abbots must be knowledgeable, capable, powerful, moral and friendly people. Moreover, they must have model leadership qualities, which are reflected in the behaviour of the monks and novices.

Nowadays, the management of religious activities is faced with many problems because of personnel, legality and other contexts related to society. A lack of a good leadership has caused Buddhist values in the community to decline. (Tayakkanon, K. (2000) However, the management and care of temple property must be done to benefit Buddhism. Temple budget is a further problem. Consequently, temples lack equipment and there is inadequate regulation. The important roles of abbots are temple maintenance and organisation of religious activities. High levels of knowledge concerning temple management is a prerequisite for all abbots. The abbot has to use management strategy effectively, efficiently and for the prosperity of the temple. (Yawirat, N. P. (2006)



2. Research Methodology

The purposes of this qualitative research were: 1) to study the background of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand; 2) study the current conditions and problems of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand; and 3) study the wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand. This study was conducted from August 2014 to February 2016. The research area was purposively selected as three provinces in the Lower Northeastern region of Thailand, namely Nakhon Ratchasima Province, Buriram Province and Surin Province. Two temples from each province were selected for closer examination, giving a total of six temples. The temples chosen were Wat Don Khwang, Wat Bueng, Wat Pho Yoi, Wat Ta Kai Pluang, Wat Moree Wongsa and Wat Jumpon Sutha Wat. The research sample was purposively selected from the local population in these communities and included 12 key informants, 63 casual informants and 18 general informants. Data was collected from these 93 individuals using basic survey, participant and non-participant observation, structured and unstructured interview and group discussion. All collected data was cross-checked for reliability using a triangulation technique. The results were categorised into three groups according to the objectives of the investigation and analysed by inductive analysis and typological analysis (Figure 1). The results are presented here as a descriptive analysis.

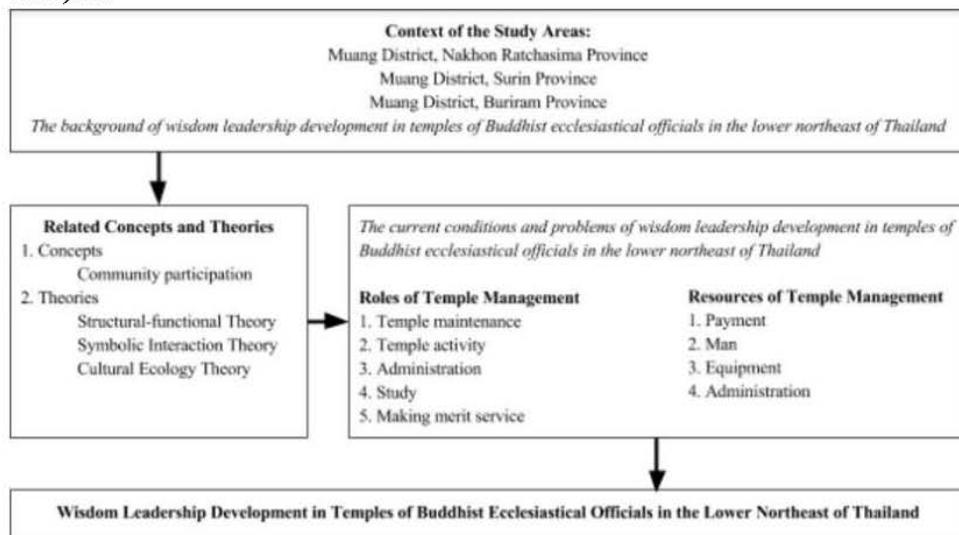


Figure 1. Research Framework



3. RESULTS

The researchers investigated the background of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand in a case study of six temples. The temples examined were Wat Don Khwang, Wat Bueng, Wat Pho Yoi, Wat Ta Kai Pluang, Wat Moree Wongsa, and Wat Jumpon Sutha Wat. Research respondents indicated that each of the temples had been established for more than 50 years. The wisdom in each institution was managed in terms of payment, personnel, equipment, buildings and administration. For this investigation, the conceptual framework of 4Ms (Money, man, materials and management) was used to categorise results and suggest a method for development. (Auatarakul, S. and Hombubpha, S. (2016)

According to interviews, observations and group discussions the management conditions of the temples were divided into five aspects: temple maintenance, temple activities, administration, study and making merit services. On the other hand, the factors are determined by the planning of the abbot, the organizational structure of the temple, the direction of temple leadership and follow-up. The wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast consists of four aspects: 1) the search for knowledge, 2) belief, 3) mastery and 4) care.

Money

Money is collected by the temples from merit-making donations, sale of Buddhist artefacts, collection of parking fees and collection of tuition fees. The major problem with money at the temples is the lack of income to cover the monthly outgoings. Additionally, money collected for parking fees is dependent on a regular parking attendant. There is not continuous supervision at many of the temples and, as a result, potential income is lost. Expenditure is high because temple buildings require regular maintenance. Temple funds are managed in accounts but some temples do not have accounts because their monthly income is insufficient. For the most part, monks assigned duties to manage the temple finances have high levels of experience and have been in the role for many years. While they know the workings of their own temple very well, their longevity does cause some problems. The majority of these monks have high educational qualifications in religion and religious studies but little experience of worldly matters. They are thus unfamiliar with modern banking systems and regulations.



Additionally, there are few younger monks with the required expertise to take over the management of temple finances. Temple finances are rarely monitored by a committee. These issues can be remedied by external intervention (on-site training) and observation of practices elsewhere. There must also be greater discipline in allocating budget according to income and adhering to that budget. (Scott, R. M. (2009)

Man

The major problem in the temples of Northeastern Thailand regarding personnel is cooperation. There is not enough communication between individuals, which results in monks performing individual duties with little concern or knowledge of others' actions across the temple. With greater communication, temple duties will be more synchronised. Increased cooperation must be implemented at the planning stage. Care for the congregation is also sporadic and unsystematic. Informants indicate that there needs to be tighter management and regulation of interactions with the community. One suggestion provided by informants was a regular, weekly temple class for community members. This would increase understanding of Dhamma among local community members and, hopefully, raise the likelihood of community willingness to participate in temple activities and the day-to-day management of the temple. Tighter administration of roles concerning temple resources and clearer definition of human relationship with those resources will serve to improve the overall progress of the temple. This will benefit the abbot, monks and the local community because there will be no ambiguity over duties and jobs will get done. (Prayukvong, W. (2005)

Materials

Temple resources are clearly affected by each of the other aspects of temple administration, particularly in the allocation of budget (money) and assigned responsibilities of temple members (man). At present, a number of resources are either aging, poorly maintained or both. In all temples there is no current duty for the maintenance of temple property, which is therefore left to the abbot. This is too much work for one individual and consequently many items are not cared for properly. Through lack of care and resultant breakage, some items are in short supply, notably chairs and tents, which are needed for large temple activities and events. It is vital that resource management is made a part of temple planning. This aspect of administration has a knock-on effect to all other areas



because, if resources are low or in need of replacement, large chunks of the (already limited) temple budget will be eaten away. There must also be regular stock-takes and meetings to discuss the situation of temple resources so that they are not forgotten. One further aspect of resource management is the use of utilities, such as electricity and water. Temples cannot afford to be wasteful in this regard and there must be a strict policy concerning the use of electricity and water on the temple grounds.

Management

There is currently no short or long-term planning in the management of building maintenance, new building construction, temple services, temple environment or temple regulations. It is crucial for temple development that planning in these areas commences immediately. The abbot is the most important individual for the organization of this planning, as he must be responsible for instigating and continuing dialogue between all relevant parties. At present, abbots use traditional methods for the management of their temples and are not well-schooled in modern management. In terms of management, temples must be treated as businesses in order to survive in the wider world. For this reason, abbots must receive external support and training in modern business management. One further resource that must not be overlooked in terms of management is the local community. There should be clear communication with the local community, who should be encouraged to participate in temple activities, especially at the planning stage.

3. Discussion

The efficiency of Buddhist ecclesiastical officials' observed during this investigation is consistent with prior research into the subject. The provision of activities is the duty of the leaders of temples. The abbots should manage temples based on religious regulations and the existing temple property. Temple rule means taking care of and training monks and householders in temples following discipline and the regulations of the Sangha Supreme Council. (Naksuwanno, Phra T., (2007) The monks are expected to study and train in Dharma and Buddhist ecclesiastical officials must work efficiently to help continuously train the morals of their students. Officials must also support the temple committee, monks and Ubasok Ubasika to further their education and develop themselves progressively.



(Khejonkun, T. (2008) Merit-making practices reflect the relationship between people and the community and make others trust temples. The management of Buddhist ecclesiastical officials should make people realize that officials are part of Buddhism heritage and develop temples to be the centre of people's hearts. Thus the management of Buddhist ecclesiastical officials should be done abstractly. (Pariyut, Prathee, S. (1997) Financial management must be in cooperation with the temple committee and villagers, which keeps financial matters transparent. The principles of Dharma must be central when using wisdom for temple management. These will be reflected in the progress of the temple. Knowledge management of temples is not currently developed because payment, personnel, equipment, buildings and administration were not prosperous. The payments are high, human resources are limited and administration is hard. The abbots should have more knowledge, belief and direction. They should take care of all aspects of wisdom management if they are to sustainably develop leadership. (Weerasophon, W. (2016, January)

4. Suggestions

This research studied the background of wisdom leadership development in temples of Buddhist ecclesiastical officials in the lower northeast of Thailand. Other organizations, including the National Office of Buddhism, the Provincial Office of Buddhism, the Department of Religious Affairs and temples in Northeastern Thailand can apply the results to their policies. Further research should consider: 1) Buddhist ecclesiastical officials' roles in administration of other districts in order to compare the similarities and the differences of each district; 2) The relationship of Buddhist ecclesiastical officials' roles in other districts; 3) Other aspects of Buddhist ecclesiastical officials' roles, including Buddhism studies, dissemination and public assistance.



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