

# **A Model Development of The Trisikkhā Principle-Based Learning Behavior Scaling for Trainees Attending The Kai Wai Sai At Mahachulalongkornrajavidyalaya, Phra Nakhon Si Ayutthaya**

**<sup>1</sup>Phra Arthit Sriparat, <sup>2</sup>Phajon Kumchusang, <sup>3</sup>Thawash Homthuanlom  
<sup>4</sup>Sainampung Rattanangam, Thanutchaporn Ketkong<sup>5</sup>**

Mahachulalongkornrajavidyalaya University

Email: <sup>1</sup>arthit.sri@mcu.ac.th, <sup>2</sup>phajon.pjmcu@gmail.com,

<sup>3</sup>thawash.mongkolmiti@gmail.com, <sup>4</sup>sainampung.rat@mcu.ac.th,

<sup>5</sup>Thanutchaporn2516@gmail.com

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## **Abstract**

This research was aimed 1) to study the scale, 2) to model the scale and 3) to appraise the quality of the learning behavior scale based on the Threefold Training (*trisikkhā*) for the trainees of the Kai Wai Sai Course. This was a mixed-method investigation applying the qualitative scale in order to develop an instrument of a qualitative research. The key informants were the 7 course organizers through in-depth interviews and 360 trainees of the Kai Wai Sai Course in the 2020 Academic Year based on Hair et al (1998) sampling. The instruments in this research comprised 1) the in-depth interview format and 2) the *trisikkhā*-based learning scale model. Its statistical applications for analyses were descriptive statistics, the Pearson's Correlation and the second order confirmatory factor analysis.

The research results were as follows:

1. The guidelines for measuring learning behavior based on the threefold learning principle (*trisikkhā*) for the trainees of Kai Wai Sai Course, it was found that the training and caretaking of the trainees by the course organizers/keynote speakers must be friendly and approaching trainees for easing them to embrace and understand their Dhamma training. In the follow-up and evaluation, the camp would measure trainees' performance with each camp's indicators through collecting them from the teachers and the chief of the agency. In organizing the training, it should meet the current situation whereas its course development should compile with the current context by exemplifying with the

modern and updated contents with national situation of the time so as to more clearly teach Dhamma.

2). The learning behavioral scale based on the threefold learning principle (*trisikkhā*) for the trainees of Kai Wai Sai Course maintained 3 main components, i.e. 1) the morals learning behavior, 2) the meditative learning behavior, and 3) the intellectual learning behavior. The learning behavior model contained 8 indicators, i.e. 1) good speech, 2) honest actions, 3) honest living, 4) possession of perseverance, 5) possession of conscious self-direction, 6) possession of self-determination, 7) possession of positive attitude and 8) possession of positive thinking.

3) The results of quality examination on the developed learning behavioral scale model based on the threefold learning principle (*trisikkhā*) for the trainees of Kai Wai Sai Course through applying the second order confirmatory factor analysis (BSMW) were the model was conformed with the empirical data witnessed through the chi-square value ( $X^2 = 21.96$ ,  $df = 15$ ,  $p = .1088$ ), which was significantly differed from zero. The Goodness of Fit Index (GFI) was .985, the Adjusted Goodness of Fit Index (AGFI) was .96, and the remainder mean square root index (RMR) was .01 which denoted that the model agreed with the empirical data.

**Keywords:** Scale Model; Learning Behavior; Trisikkhā Principle

## Introduction

The Thai society has shifted from being generous, moral, and benevolent according to the religious principles because of the scientific, technological and social media advancement. With the influx of Western cultural influences, it has resulted in material prosperity, especially communication devices such as mobile phones, the Internet, the rapid growth of population, the economic conditions, the higher cost of living and the political confusion. These changes have seriously impacted on the Thai way of life which previously lived in a modest manner, eased lifestyle, and was happy with the nature and the environment, and being kind, supportive and interdependent. At present, the Thais have to compete to make a living and to seek opportunities for personal gains (Abbeduto, & Symons, 2008). The urbanist crowdedly and chaotically lived causing the deterioration of culture, values, morality, ethics, physical and mental health, became narcissistic, exploitive, and chance-taking thoughtless over others' grievances, irresponsible, and unvirtuous. As such, societies were absent on peacefulness and rose number of problems. For examples, they were crimes, drugs, polluted environments, venues of vice and juvenile problems, which brought forth the endless social problems. The juvenile problems were inadequate educational institutions, and inappropriate schooling. Youth misbehaved such as games addiction, drug addiction, and premature pregnancy.

Parents had no time to train their children and uncreative uses of media online. Education has been the most important foundation for advancement and solved various problems in society (Hangsakul, 2021) because education is a process that helped people develop themselves in various areas throughout their lives, counted from the founding life development since birth, their capacity development, (Intawee, 2021) and their various capabilities to live and to work happily with ability to know others' wits.

Changes synergized power for sustaining the national development. The current and future roles of education will be growing important because there are various factors and changes challenging the Thai society (Jantrawuddhikorn, 2019). Education needs prompt process and leads the Thai people as well as the Thai societies to firmly step into a new era and keep abreast with the world situations.

Satisfaction only with the success of the past educational management or the only solving the encountering problems is certainly insufficient for setting the direction of the future education development. This will need to look at the vision of the Thai people and the Thai society from the basis of education, the analysis of globalization and the various environments which interact with education both in their own terms and their effects (Potsuwan, 2021). They thus include considering solutions for problems, obstacles and conflicts, which are reliant on the participation of all parties. In particular with educational administration, it should be adhered to the principle of the National Education Act BE 2542 (AD 1999) and the Additional Amendment (Copy 3) BE 2543 (AD 2000) Article 6 stipulated, "The educational management must be to perfectly humanize the Thai people physically, mentally, intellectually, knowledge-edged and morally vested with ethics and culture of living while being able to happily live with others." Also the governmental education policy has been announced to the Parliament each pertained ideologies and principles of its management to develop the Thai society to be the learning society and to provide all the Thais with equal opportunities in education with lifelong learning (Chayamarit, 2021). It conditioned a desirable knowledge-based economy and important goals of the education management, which was to develop all the Thais to become "the smart, good and happy people".

The development of learning behavior is a process of developing and modifying human lifestyles. Many departments have continuously organized human behavior development courses. The royal speech of His Majesty King Rama IX encouraged to take the middle way based on equilibrium, to know rational moderation, and to be well-rounded to meet the world as guidelines to achieve "sustainable development and wellbeing for the Thais", adherence to human-centeredness for development so as the Thais enjoyed happiness, self-reliance and keeping abreast the world while maintaining the Thainess identity, enabling to worthily and appropriately exploit knowledge and technology. Also, it is to immunize well with resilience ready for changes associated with possessing morality and honest

behavior in lines with the objectives of the National Education Plan specifying that human has to be holistically and symmetrically developed. However, it is under the policy of implanting and enhancing desirable morals, virtues, ethics, values and attributes in both mentality and expressed behaviors. They can happily live with others. This is compliant with the Buddhist concept believing that human is the world trainable creature, and able to exploit his brilliant brain. He knows good and bad and critically analyzes, evaluates and determines his own choice.

As such, the researcher was interested to investigate the “Development of Learning Behavior Scale Based on Threefold Training for Kai Wai Sai Course at Mahachulalongkornrajavidyalaya, Phra Nakhon Sri Ayutthaya.” This was to formulate and examine the quality of the learning behavior scale based on threefold training for Kai Wai Sai Course.

### **Research Objectives**

1. To study the learning behavior scale based on the Threefold Training (*trisikkhā*) for the trainees of the Kai Wai Sai Course.
2. To model the scale of the learning behavior scale based on the Threefold Training (*trisikkhā*) for the trainees of the Kai Wai Sai Course, and
3. To appraise the quality of the learning behavior scale based on the Threefold Training (*trisikkhā*) for the trainees of the Kai Wai Sai Course.

### **Scope of the Study**

#### **1. The scope of the contents**

This research contents pertained the theories of learning behavior, the principles of the threefold training (*trisikkhā*), the Kai Wai sai course, and the psychological development scale.

#### **2. The scope of variables**

- 1) The independent variable was the Kai Wai Sai Training Course.
- 2) The dependent variable was the learning behavior based on the principled of the Threefold Training (*trisikkhā*) for the Kai Wai Sai Training Course.

#### **3. The scope of population and the key informants**

- 1) The population for collecting quantitative data was the trainees of the Kai Wai Sai Training Course in the 2020 Academic Year.
- 2) The key informants were the 7 Course organizers /keynote speakers.

#### **4. The scope of site.**

It was at Mahachulalongkornrajavidyalaya University, Phra Nakhon Sri Ayutthaya.

#### **5. The scope of research period**

It was during October 2020 - March 2021.

### **Results**

From analyzing the data of interviews and the learning behavior in the “Development of Learning Behavior Scale Based on Threefold Training for Kai Wai Sai Course at Mahachulalongkornrajavidyalaya, Phra Nakhon Sri Ayutthaya”, the results revealed that:-

1. **The guidelines for measuring learning behavior based on the threefold learning principle (*trisikkhā*) for the trainees of Kai Wai Sai Course**, it was found that the training and caretaking of the trainees by the course organizers/ keynote speakers must be friendly and approaching trainees for easing them to embrace and understand their Dhamma training. In the follow-up and evaluation, the camp would measure trainees’ performance with each camp’s indicators through collecting them from the teachers and the chief of the agency. In organizing the training, it should meet the current situation whereas its course development should compile with the current context by exemplifying with the modern and updated contents with national situation of the time so as to more clearly teach Dhamma.

2). The learning behavioral scale based on the threefold learning principle (*trisikkhā*) for the trainees of Kai Wai Sai Course, it was found that the analytical results on the values of the fundamental statistics among the variables used in the model had 8 indicators used in scaling the 3 latent variables, i.e. 1) the morals learning behavior (TBSIL), 2) the meditative learning behavior (TBMED), and 3) the intellectual learning behavior (TBWIS). They were aimed to investigate their observable variation and distribution by each variable on their statistical values, i.e. means, standard deviations (S.D.), minimum scores (Min.), maximum scores (Max.), coefficient variation (C.V.), skewness (Sk.) and Kurtosis (Ku.). Each variable was separately analyzed as below:

Considering **the morals learning behavior (TBSIL)**, it was found that in general, it earned high level ( $\bar{X} = 3.82$ ). By each aspect, it revealed that the highest level was the honest living ( $\bar{X} = 3.93$ ) followed by the honest action ( $\bar{X} = 3.83$ ) and the good speech ( $\bar{X} = 3.71$ ), respectively. Examining their coefficient variation (C.V.), it showed that there was no different variation and valued between 21.20 % - 22.92%. Reflecting their skewness, it revealed that all the variables were distributed to the left skewness (negative value). It meant that the data of every variable were higher than the average. Meditating their Kurtosis (Ku.), it disclosed that the good speech and the honest living earned Ku data higher than normal Ku (Ku value higher than 0). It meant that the variables had less data variation whereas the honest action earned its data distribution with higher Ku than normal (Ku Value less than 0). It meant that the variables had much variation.

Considering the **meditative learning behavior (TBMED)**, it was found that in general, it had high level ( $\bar{X} = 3.80$ ). Meditating each aspect, the highest level was conscious self-direction ( $\bar{X} = 3.81$ ) followed by the perseverance ( $\bar{X} = 3.80$ ) and the self-determination ( $\bar{X} = 3.78$ ), respectively. Examining their

coefficient variation (C.V.), it showed that there was no different variation and valued between 22.67 % - 23.75%. Reflecting their skewness, it revealed that all the variables were distributed to the left skewness (negative value). It meant that the data of every variable were higher than the average. Meditating their Kurtosis (Ku.), it disclosed that all the variables earned Ku data higher than normal Ku (Ku value less than 0). It meant that the variables had much variation.

Considering **the intellectual learning behavior (TBWIS)**, it was found that in general, it had high level ( $\bar{X} = 3.96$ ). Meditating each aspect, the highest level was the possession of positive attitude ( $\bar{X} = 4.06$ ) followed by the possession of good thinking ( $\bar{X} = 3.91$ ), respectively. Examining their coefficient variation (C.V.), it showed that there was no different variation and valued between 21.31 % - 22.25%. Reflecting their skewness, it revealed that all the variables were distributed to the left skewness (negative value). It meant that the data of every variable were higher than the average. Meditating their Kurtosis (Ku.), it disclosed that the possession of positive attitude earned Ku data higher than normal Ku (Ku value higher than 0). It meant that the variables had less data variation whereas the possession of good thinking earned its data distribution with higher Ku than normal (Ku Value less than 0). It meant that the variables had much variation.

3. The analytical results showed that the statistical values of Bartlett's Test of Sphericity in testing hypotheses on whether the coefficient matrix were the identity matrix. The statistical result was 3313.877 ( $p = .000$ ). It meant that the coefficient matrix among the observable variables with every sample group was different from the identity matrix by statistical significance at .01 level. Also their value of Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) was 0.937 with value closed to 1. It meant that the variables of this data set gained appropriate relationship and worth to further be analyzed with the LISREL (linear structural relations) Model.

Examining their correlation with the 8 observable variables, it was found that their relationship was different from 0 with statistical significance ( $p < .01$ ) for 28 pairs. Their range values of correlation coefficient were between 0.671 - 0.862. Considering the relationship of the observable variables, it was found that all of them had relationship by statistical significance ( $p < .01$ ) and were the positive relation. This meant that the relationship of all the variables was in the same direction. The highest relationship was the possession of positive attitude (BWIS1) and the possession of good thinking (BWIS 2) having the relationship size by statistical significance at .01 level equating .862. It meant that having more positive attitude had also more good thinking. The second was the good speech (BSIL1) and the honest action (BSIL 2) having the relationship size by statistical significance at .01 level equating .855. It meant that having more good speech had also more honest actions.

Examining the relationship of the observable variables among the variables of the same side; their details were as below:

With **the morals learning behavior (TBSIL)**, it was found that their range values of correlation coefficient were between .826 -.855. The highest relationship was the good speech (BSIL 1) having the relationship size by statistical significance at .01 level equating .855. The lowest relationship was the good speech (BSIL 1) and the honest living (BSIL 3) having the relationship size by statistical significance at .01 level equating .826.

Considering the **meditative learning behavior (TBMED)**, it was found that their range values of correlation coefficient were between .783 -.819. The highest relationship was having conscious self-direction (BMED 2) and self-determination (BMED 3) having the relationship size by statistical significance at .01 level equating .819. The lowest relationship was the perseverance (BMED 1) and self-determination (BMED 3) having the relationship size by statistical significance at .01 level equating .783.

Considering **the intellectual learning behavior (TBWIS)**, it was found that their range values of correlation coefficient were at .862. The highest relationship was having positive attitude (BWIS 1) and having good thinking (BEWIS 2) having the relationship size by statistical significance at .01 level equating .862.

## Discussions

The results of investigating the “Development of Learning Behavior Scale Based on Threefold Training for Kai Wai Sai Course at Mahachulalongkornrajavidyalaya, Phra Nakhon Sri Ayutthaya” could be discussed as follows:

1. **The guidelines for measuring learning behavior based on the threefold learning principle (trisikkhā) for the trainees of Kai Wai Sai Course**, it is found that the training and caretaking of the trainees by the course organizers/ keynote speakers must be friendly and approaching trainees for easing them to embrace and understand their Dhamma training. In the follow-up and evaluation, the camp would measure trainees’ performance with each camp’s indicators through collecting them from the teachers and the chief of the agency. In organizing the training, it should meet the current situation whereas its course development should compile with the current context by exemplifying with the modern and updated contents with national situation of the time so as to more clearly teach Dhamma. The researcher think that organizing training to different group of population demands adjustments to meet each group and real situation corresponded to the theories reinforcing cognition which is a concept applied from the Piaget’s theory of cognitive development (Piaget, 1972). He questions, “How can children create concept?” Piaget postulates 4 stages of children’s learning process, i.e. assimilation, cognitive restructuring, equilibration and schema. Their cognitive restructuring came from two mechanisms – assimilating new

things surrounding them and explained through their existing cognition and restructuring it. This process emerges when the old cognitive structure cannot explain the old environments. Therefore, children have to restructure their cognition to meet their external environment. Piaget believes that the situation that children cannot explain new environments since human being explores knowledge by itself is called disequilibrium which children have to adjust them into equilibrium. Their disequilibrium model is characterized in the same model in their cognitive development. This leads Piaget to propose 4 stages of children's intellectual development in each of their age ranges, i.e. Sensorimotor Stage, Preoperational Stage, Concrete Operational Stage, and Formal Operational Stage. This is corresponded with the studies of Jantrawuddhikorn et al. (2019) on "A Study and a Development of a Training Model Based on *Trisikkhā* principle to Reinforce the Ethical Leadership of Organizational Administrators and Chiefs." They find that (1) the investigation on knowledge based on the training model comprising 2 parts, i.e. training psychology applied with the *Trisikkhā* principle and the determination of ethical leadership synthesized from Peter G. Northouse (2010) and Gary Yukl (2010). They meet 3 principles: self-governed, man-governed and work-governed. They have been concluded into 6 aspects, i.e., expression of justice, adherence of honesty, respecting and honoring others, servicing others, exercising power and influences of the leader, as well as reinforcement of cooperation within groups. (2) It is to develop a training model based on the *Trisikkhā* principle through interviewing 5 experts and checked by another 5 experts. The training model based on the *Trisikkhā* principle pertains 3 procedures and 7 processes explicable through the pagoda model. (3) It is to experiment the training model based on the *Trisikkhā* principle to reinforce ethical leadership of an organizational administrators and its chiefs. Through semi-experiments, it has been found that the average score of the ethical administrators among the experimental groups after the training model based on the *Trisikkhā* principle is higher than before attending the training by statistical significance at .01 level.

2) The results of investigating the "Development of Learning Behavior Scale Based on Threefold Training for Kai Wai Sai Course at Mahachulalongkornrajavidyalaya, Phra Nakhon Sri Ayutthaya" reveal that the analytical results on the values of the fundamental statistics among the variables used in the model had 8 indicators used in scaling the 3 latent variables, i.e. 1) the morals learning behavior (TBSIL), 2) the meditative learning behavior (TBMED), and 3) the intellectual learning behavior (TBWIS). They were aimed to investigate their observable variation and distribution by each variable on their statistical values, i.e. means, standard deviations (S.D.), minimum scores (Min.), maximum scores (Max.), coefficient variation (C.V.), skewness (Sk.) and Kurtosis (Ku.). Each variable has been separately analyzed as follows. **The morals learning behavior (TBSIL)** has been found in general, is at high level ( $\bar{X} = 3.82$ ). By each aspect, it reveals that the highest level is the honest living ( $\bar{X} = 3.93$ ) followed by the honest action

( $\bar{X} = 3.83$ ) and the good speech ( $\bar{X} = 3.71$ ), respectively. Examining their coefficient variation (C.V.), it shows that there is no different variation and valued between 21.20 % - 22.92%. Reflecting their skewness, it reveals that all the variables are distributed to the left skewness (negative value). It means that the data of every variable are higher than the average. Meditating their Kurtosis (Ku.), it discloses that the good speech and the honest living earned Ku data higher than normal Ku (Ku value higher than 0). It means that the variables have less data variation whereas the honest action earns its data distribution with higher Ku than normal (Ku Value less than 0). It means that the variables have much variation. Considering the **meditative learning behavior (TBMED)**, it is found that in general, it has high level ( $\bar{X} = 3.80$ ). Meditating each aspect, the highest level is conscious self-direction ( $\bar{X} = 3.81$ ) followed by the perseverance ( $\bar{X} = 3.80$ ) and the self-determination ( $\bar{X} = 3.78$ ), respectively. Examining their coefficient variation (C.V.), it shows that there is no different variation and valued between 22.67 % - 23.75%. Reflecting their skewness, it reveals that all the variables are distributed to the left skewness (negative value). It means that the data of every variable are higher than the average. Meditating their Kurtosis (Ku.), it discloses that all the variables earn Ku data higher than normal Ku (Ku value less than 0). It means that the variables have much variation. Considering the intellectual learning behavior (TBWIS), it is found that in general, it has high level ( $\bar{X} = 3.96$ ). Meditating each aspect, the highest level is the possession of positive attitude ( $\bar{X} = 4.06$ ) followed by the possession of good thinking ( $\bar{X} = 3.91$ ), respectively. Examining their coefficient variation (C.V.), it shows that there is no different variation and valued between 21.31 % - 22.25%. Reflecting their skewness, it reveals that all the variables are distributed to the left skewness (negative value). It means that the data of every variable are higher than the average. Meditating their Kurtosis (Ku.), it discloses that the possession of positive attitude earns Ku data higher than normal Ku (Ku value higher than 0). It means that the variables have less data variation whereas the possession of good thinking earns its data distribution with higher Ku than normal (Ku Value less than 0). It means that the variables have much variation. The researcher assumes that in organizing training, each organizer / keynote speaker holds different methods for children to assimilate various Dhamma principles but each method affects their learning behavior by each background. It is corresponded with the test model of individual attribute development based on psychological test principle. It postulates that educational and psychological test is to measure intrinsic attributes of a human which cannot be directly found. However, it is important and needs investigation for measuring intrinsic attributes of a human leads to understanding human's external behavior which enables a direct observation. This leads to the prediction of control and human's behavioral development. Scaling the human's intrinsic attributes requires

indirect measurement according to the concept of evaluators expressed in the form of measurement theories and test theories to help explain the relationship between the intrinsic attributes desirable for scaling with the expressed behavior. It is corresponded with the verification of the theoretical validity which is a process with relationship and the promotion of the theorization process and the theoretical test (Wolming and Wikström, 2010). It demands to analyze the entire process of developing the scaling model in order to gain evidences supporting the attributive validity required to be test and it is corresponded to the operant conditioning theory (Skinner, 1974).

3). The analytical results show that the statistical values of Bartlett's Test of Sphericity in testing hypotheses on whether the coefficient matrix are the identity matrix. The statistical result is 3313.877 ( $p = .000$ ). It means that the coefficient matrix among the observable variables with every sample group is different from the identity matrix by statistical significance at .01 level. Also their value of Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) is 0.937 with value closed to 1. It means that the variables of this data set gains appropriate relationship and worth to further be analyzed with the LISREL (linear structural relations) Model.

Examining their correlation with the 8 observable variables, it is found that their relationship is different from 0 with statistical significance ( $p < .01$ ) for 28 pairs. Their range values of correlation coefficient are between 0.671 -0.862. Considering the relationship of the observable variables, it is found that all of them have relationship by statistical significance ( $p < .01$ ) and are the positive relation. This means that the relationship of all the variables is in the same direction. The highest relationship is the possession of positive attitude (BWIS1) and the possession of good thinking (BWIS 2) having the relationship size by statistical significance at .01 level equating .862. It means that having more positive attitude has also more good thinking. The second is the good speech (BSIL1) and the honest action (BSIL 2) having the relationship size by statistical significance at .01 level equating .855. It means that having more good speech has also more honest actions. With **the morals learning behavior (TBSIL)**, it is found that their range values of correlation coefficient are between .826 -.855. The highest relationship is the good speech (BSIL 1) having the relationship size by statistical significance at .01 level equating .855. The lowest relationship is the good speech (BSIL 1) and the honest living (BSIL 3) having the relationship size by statistical significance at .01 level equating .826. Considering **the meditative learning behavior (TBMED)**, it is found that their range values of correlation coefficient are between .783 -.819. The highest relationship is having conscious self-direction (BMED 2) and self-determination (BMED 3) having the relationship size by statistical significance at .01 level equating .819. The lowest relationship is the perseverance (BMED 1) and self-determination (BMED 3) having the relationship size by statistical significance at .01 level

equating .783. Considering **the intellectual learning behavior (TBWIS)**, it is found that their range values of correlation coefficient are at .862. The highest relationship is having positive attitude (BWIS 1) and having good thinking (BEWIS 2) having the relationship size by statistical significance at .01 level equating .862. The researcher believes that the relationship among each index owns more or less relationship reliant to the respective behavioral continuum, i.e., wisdom, concentration, and behavior which is corresponded to the theories reinforcing cognition which is a concept applied from the Piaget's theory of cognitive development (Piaget, 1972). It is the major foundation of development psychology leading to the instructional concept called cognitive reinforcement. With the concept of assimilation and cognitive restructuring, Piaget proposes that effective instruction should provide children experiences. Instructions should provide cooperation among children given teachers to facilitate learning experience and emerge a concept emphasizing the Child-Centered Approach which focuses on learners taking their own action and within real situations.

### **Knowledge gained from the Research**

Given the Kai Wai Sai course –based training extended to acquire the trisikkhā-based learning behavior; it contributes 94 % to the morals learning behavior, 99% to the meditative learning behavior and 94% to the intellectual learning behavior. the same time, the morals learning behavior contributes 92% to acquire good speech, 93% to honest action, and 90% to honest living. Further, the meditative learning behavior contributes 89% to being perseverant, 91% to being conscious on self-direction and 89% to self-determination. Finally, the intellectual learning behavior contributes 82% to possess positive attitude and 94% to become good thinking. However, the course organizers or keynotes speakers should provide cooperation among children given teachers to facilitate learning experience and emerge a concept emphasizing the Child-Centered Approach which focuses on learners taking their own action and within real situations.

### **Recommendations**

With the results of investigating the “Development of Learning Behavior Scale Based on Threefold Training for Kai Wai Sai Course at Mahachulalongkornrajavidyalaya, Phra Nakhon Sri Ayutthaya, the researcher recommends:

#### **1. Policy recommendations**

1). The office organizing a camp of moral development for learners should support the uses of the learning behavior scaling model based on the *trisikkhā* principle coupled with the Kai Wai Sai Course conscientiously aware with

time, targets and the population group for its operational flow and ultimate achievement.

2). The office should have supportive policy to enhance the uses of the learning behavior scaling model based on the *trisikkhā* principle to be as guidelines for developing learners in every schooling level.

3). Knowledge acquired from the research should be applied to create the scaling model directly serving the needs of various aspects in order to explore guidelines to further organize a morals camp to develop learners for greater efficiency.

## **2. Recommendations for further studies**

1). The learning behavior scaling model based on the *trisikkhā* principle should be applied with different population group regardless schools, age ranges and the morals camp courses.

2). Comparative studies should be conducted among personal data such as sex, age, schooling level, family status, and religions of other factors.

3). The results of using the learning behavior scaling model based on the *trisikkhā* principle should be compared between the population groups using the diverse courses and diverse methods.

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