

Buddhist Integrated Asset Management In Temples By Officers Under The Criminal Code In Bueng Wichai Sub-District, Mueang District, Kalasin Province

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ABSTRACT

The objectives of this research are: 1. to study the issues related to asset management in temples under the Criminal Code; 2. to examine temple asset management by officers according to Buddhist principles; 3. to study Buddhist integrated asset management in temples by officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province. This qualitative research collected data through in-depth interviews with 25 individuals/monks and presented the findings descriptively.

The research results are as follows:

Temple Asset Management under the Criminal Code: Management follows legal principles related to the duties of the Sangha, with clear guidelines. However, in practice, enforcement is inconsistent, and only certain cases are prosecuted. Nevertheless, modern management aligns with various supporting legal principles that aid the administrators.

Temple Asset Management by Officers under Buddhist Principles: The abbot, being a state officer under the Criminal Code, has direct responsibility for temple assets. Any issues within the organization must be monitored and resolved. Monk conflicts arise due to a lack of understanding of the temple's context, with more emphasis on legal statutes than Buddhist disciplinary rules.

Buddhist Integrated Asset Management in Temples by Officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province: Asset management is categorized into two types: (1) Movable Assets: Management of temple items based on Buddhist principles, the Sangha Supreme Council of Thailand regulations, and legal principles; (2) Immovable Assets: Management integrates the Criminal Code with Buddhist disciplinary principles to facilitate asset management.

Keywords: Buddhist Integrated Asset, Temple Asset Management, Officers under the Criminal Code,

I. INTRODUCTION

The temple is an important place and it is the most important administrative and administrative agency for the Sangha and religious affairs. It is an important foundation of the Sangha and Buddhism as the main organization in governing the Sangha. Various criteria and procedures regarding temples are all enacted in the Sangha Act as well as the provision of the Sangha Supreme Council which is the highest institution or governing body of the Sangha. The temple has the status of a juristic person, that is, a person under the law,

and the position of the abbot is, therefore, a position of great importance [Phra Devpariyatti (Voravit Khanggapanna), 1995] [1] As for the management of the temples established by the Sangha Supreme Council, there are 6 aspects: clergy governance, religious education, welfare education, propagation of Buddhism public utilities and public assistance [Department of Religious Affairs, 1995] [2] The management of asset in the temples is the management of various objects which is the asset of the temple. It is managed by the abbot, or ruler of the temple. The management of the Buddha, laid down management methods in accordance with Buddhism, taking into account the common good. Management in Buddhism divides assets into two types: Worldly and Dhamma. Wordly asset, when a person earns it with diligence through honest means, is righteous. If the asset is not used, it has no value. Seeking an asset in the wrong way and using it in a way that causes harm is considered evil [Phra Dhammpitaka (P.A. Payutto), 2003] [3] At the same time, assets should be used to their benefit with wisdom that does not cause punishment, not obsessed or clingy and being a slave to assets, that is, using one's intelligence to spend on assets to create sentimental value. At present, there has been a change according to modern systems or technology. It shows the quality of life for humans in society in terms of material things and changes in life affect assets management [Nonglak Thensawas, 1998] [4] Nonglak Thensawas, 1998 Even Buddhism has changed the assets management service of the temple by appointing an executive committee and also appointing the monks who abbots in the temple to be government employees according to the said Act as official according to the Criminal Code, section 45 of the Sangha Act 2505 B.E. stipulates that "It is considered that monks who are appointed to positions in the administration of the Sangha and Buddhist attendant are considered to be officials in accordance with the Criminal Code" [National Office of Buddhism, 2018] [5].

For this reason, the researchers are interested in studying "Buddhist integrated asset management in temples by officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province" to solve the problem of managing assets that are being used illegally and using the assets for nothing. Then we will be able to reach the goal of living happily in society and be able to practice correctly according to Buddhist principles

II. OBJECTIVES

- 1) To study the issues related to asset management in temples under the Criminal Code.
- 2) To examine temple asset management by officers according to Buddhist principles.
- 3) To study Buddhist integrated asset management in temples by officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province.

III. RESEARCH METHODOLOGY

- 1) Research Format: The researchers use a qualitative research method, fieldwork by conducting in-depth interviews, and then take the obtained data for descriptive analysis.
- 2) Population of informants: The researchers have determined the key informants to be 25 people, divided into groups of monks, a group of religious scholars, a group of Buddhist attendants, and a group of the general public. They can be classified as follows: 1) 25 monks 2) 5 religious scholars 3) 3 Buddhist attendants 4) 12 general publics.
- 3) Scope of the research area: The researchers have studied and determined the scope of the research area by conducting research in the area of Wat Wiset Chaiyaram, Bueng Wichai Sub-district, Mueang District, Kalasin Province.
- 4) Research tools: The tools used in this research were interviews, surveys, and focus groups.
- 5) Data Collection: 1) It is collected from primary sources, namely the Thai Tripitaka, Mahachulalongkornrajavidyalaya University, B.E. 2539 3) It is collected from secondary sources including textbooks, documents, related research to Vipassana-kammathana, thesis, dissertations, research, various articles, including documents from various electronic media that has content related to this research 3) Gathered from interviews from specifically selected target groups, 25 monks/persons 4) It is collected from focus groups recommended by experts and Seminar participants 5) It is collected from all data obtained from interviews to analyze the data and 6) It is collected and compiled information obtained from both theory and the fieldwork into categories.
- 6) Data analysis: Descriptive analysis

IV. Research Results

The management of assets within the temple by officials according to the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province can be classified into 2 types 1) Movable assets, which is property that arises from the management and care of items or objects constructed within the temple 2) Movables, it cannot be moved. This is taken care of to prevent the property from being damaged. Various problems are addressed for the unity of the house and temple, which creates faith among the villagers.

The management of assets within the temple according to the legal code is the management of assets within the temple. It is managed according to the principles of various laws which is in accordance with the criminal, civil laws, and Sangha Act. There are clear guidelines for practice but in reality, it is rarely used to punish. It can be seen that only in some cases there is legal action against offenders. When society has doubts, it will be taken into consideration. It will be managed according to what is available. But at present, the management is consistent with the principles of national law which has a Criminal Code, the Sangha Act, and the rule of the Sangha Supreme Council that supports the management of executives. But in the past, executives managed with their own understanding. This may cause management to fail or not to accurate. Because they do not have access to the law or are far from progress in education. They tend to manage themselves mainly, such as using themselves as the law for management, etc., which is an administration that has not yet been developed.

The management of assets within the temple by officials according to the principles of Dhamma-Vinaya which is the practice of monks and novices in the temple and is the principle of administration. However, management is something that executives should do as a routine. As for taking care of the assets within the temple, it is often management based on knowledge and understanding which is not very consistent with the principles of Dhamma and Viyana. This will be seen more in the sections that talk about worldly laws than in the Dhamma-Vinaya. Therefore, it is a problem that frequently appears in the organization of monks, whether monks are accused by lay people, or monks accuse temple committees. This is because they do not understand the context of the temple or adhere to the laws which are more legal provisions. Rules of Dhamma-Vinaya, the monks and novices within the temple who do not follow this will be considered an offense which is simply called "immortality". If the temple is taken care of with Dhamma-Vinaya, it will be clean, shady, and suitable for people to go and pay respect to the various Buddha images within the temple.

The Buddhists integrated asset management in temples by officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province can be classified into 2 types 1) Movable assets, it is property that arises from the management and care of items or objects constructed within the temple. The temple has been managed by adhering to the Dhamma-Vinaya principles and has adopted the principles of the Sangha Supreme Council along with the principles of law as the driving force. A committee has been established to assist in the management of disbursement and inspection of income generated within the temple. There has been a learning management programme integrating customs and traditions that were previously practiced. There have been studies and research to bring out various techniques to help with development so that there are no errors. This is in order to cope with the problems that have already arisen and adjust them by adhering to Dhamma principles as indicators for management 2) Moveables, which cannot be moved which is taken care of by the executives in order to prevent assets from being damaged or left to decay over time by means of learning to repair and constantly improve in order not to cause criticism from the villagers. There should be listening to various problems. In the case of borrowing property within the temple and studying to gain knowledge and understanding of management with Dhamma principles for the unity of the house and temple, which creates faith among the villagers.

V. Discussion

The management of assets in the temple under the Criminal Code: It is administered according to the principles of various laws. It is a rule in accordance with the Criminal Code and has clear guidelines. In fact, it is rarely used to punish. It can be seen only in some cases there is legal action against offenders. When society has doubts, it will be taken into consideration. It will be managed according to what is available. But at present, the management is consistent with the principles of national law which has a Criminal Code that support the management of executives. In the past executives managed with their understanding. This may cause management to fail or not be accurate. It is consistent with (Phramaha Sahas Thitasaro) in his title "Research study on the administration of the Sangha organization". The research results found that personnel

management in monastic organizations, appointment, and removal are the powers and duties of the lower-level administrators or higher administrators. It still lacks systematic management and cannot keep up with the changes. However, delegating decision-making authority still depends on higher-ranking executives. The management of each temple is not yet clear including the management of monastic affairs at various levels from the regional level up to the temple level. Governance is centralized and it is ordered from the highest level to the lowest level. The education of the temple and the Sangha as a whole lacks a good management system and is not systematic.

Asset management in temples by officers under the Criminal Code according to Dhamma-Vinaya: It is already a practice of monks and novices in the temple to lead the administration. However, management should be done routinely by administrators. As for taking care of the assets within the temple, it is often management based on knowledge and understanding which is not very consistent with the Dhamma-Vinaya principles. This will be seen more in the sections that talk about worldly laws than in the Dhamma-Vinaya. Therefore, there are problems that frequently appear in the organization of monks, whether monks are accused by people, or monks accuse the temple committee. This is because they do not understand the context of the temple or adhere to the laws which are more legal provisions. Rules of Dhamma-Vinaya, the monks and novices within the temple who do not follow this will be considered an offense which is simply called "immortality". If the temple is taken care of with Dhamma-Vinaya, it will be clean, shady, and suitable for people to go and pay respect to the various Buddha images within the temple. It is consistent with [Phramaha Thanakit Vonicano] study on "Pattern of Human Resource Development of Sangha Administrators for Efficiency of Sangha Administration". It was found that In the frame of general human resource development, variables are interpreted into the conclusion as (1) vision, (2) education, (3) training, and (4) study tour: while the development according to Buddhism is focused on the Threefold Training, the Four holy abiding, the Four bases of sympathy, the Four Mental Developments the Four Paths of Accomplishment, and the Seven qualities of a good man. The pattern of the Sangha development according to international and Buddhism to the full efficiency for the six sides of Sangha administration should be integrated with the best means for Sangha administration

Buddhist integrated asset management in temples by officers under the Criminal Code in Bueng Wichai Sub-district, Mueang District, Kalasin Province: Asset management is categorized into two types: 1) Movable assets, it is property that arises from the management and care of items or objects constructed within the temple. The temple has been managed by adhering to the Dhamma-Vinaya principles and has adopted the principles of the Sangha Supreme Council along with the principles of law as the driving force. A committee has been established to assist in the management of disbursement and inspection of income generated within the temple 2) Moveables, that cannot moved which is taken care of by the executives in order to prevent assets from being damaged or left to decay over time using learning to repair and constantly improve. It is consistent with [Phramaha Weerachai Jayaviro (Mitasit) study on "The Development of Effective Management of the Monastic Religious Properties Under Thai Sangha". It was found that in the Buddhist scriptures, there are boundaries of possession and management of religious property or collective monastic property and management according to the principles of Dhamma-Vinaya.

VI. CONCLUSION

Management follows legal principles related to the duties of the Sangha, with clear guidelines. However, in practice, enforcement is inconsistent, and only certain cases are prosecuted. Temple Asset Management by Officers under Buddhist Principles: The abbot, being a state officer under the Criminal Code, has direct responsibility for temple assets. Any issues within the organization must be monitored and resolved. Buddhist Integrated Asset Management in Temples by Officers under the Criminal Code. Asset management is categorized into two types: (1) Movable Assets: Management of temple items based on Buddhist principles, the Sangha Supreme Council of Thailand regulations, and legal principles; (2) Immovable Assets: Management integrates the Criminal Code with Buddhist disciplinary principles to facilitate asset management.

VII. NEW EXPLICIT KNOWLEDGE

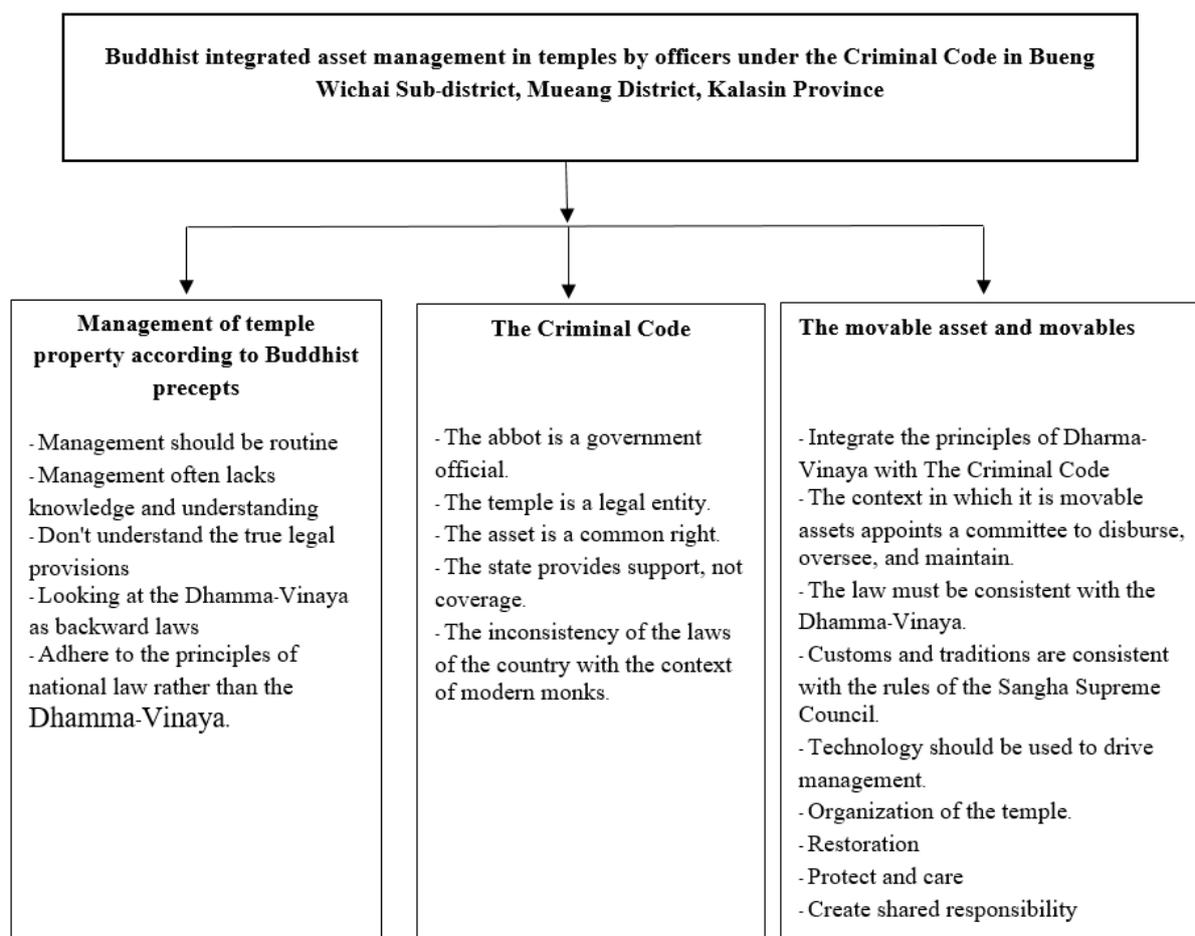


Figure 1 Knowledge from research

VIII. Suggestions

Policy Recommendation: The Government Sector, 1) the government should come in and provide knowledge to the group of government officials according to the Criminal Code regarding abbots being government officials 2) Local organizations should cooperate and support the Sangha in asset management to guide executives to follow correctly 3) Government agencies, there should be opportunities for the abbot who manages to play a greater role. The asset is managed legally and can be inspected by government agencies.

Academic suggestions: 1) There should be a publication to disseminate information about the role of officials in managing assets within the temple according to the Criminal Code to apply the results of the study to the management system to be more efficient 2) Brochures should be made to notify payment when there is an exhibition on monastic governance 3) It should be made a part of teaching and learning in both Pariyattidhamma school and Buddhist Universities.

Suggestions for using research results: Government organizations should use research results on temple asset management to apply them in management models to administrators 2) The Sangha should apply asset management within the temple to the temple administration committee in cooperation with local organizations.

Suggestions for further research: 1) There should study the good treatment patterns of officials according to the Criminal Code 2) There should study the integrated Buddhist asset management model of officials according to the criminal code 3) There should study the guidelines for managing the temple's assets to be accurate.

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