



EFFICIENCY OF ECCLESIASTICAL ADMINISTRATION IN THE PROPAGATION OF BUDDHISM BY THE SANGHA IN SUKHOTHAI PROVINCE

Phrakrubaidika Surachai Dechomang*, Phatsakorn Dokchan, Kampanat Wongwatthanaphong

Faculty of Social Sciences and Local Development, Pibulsongkram Rajabhat University,
Phitsanulok, Thailand

*Corresponding author E-mail: phrasurachai5546@gmail.com

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Abstract

Background and Objectives: The mission of disseminating Buddhism was a principal endeavor essential for upholding the religion's longevity amid the ever-changing society of that time. The effectiveness of such initiatives depended on the systematic administration by the Sangha's executive monks, who served as leaders in monastic governance. The objective of this research was to study the efficiency of Sangha administration in propagating Buddhism by monastic administrators in Sukhothai Province. It primarily aimed to examine the efficiency level and challenges in the administration of Buddhist propagation activities. It also sought to identify the factors that influenced the efficiency of monastic administration in this area and to propose guidelines for enhancing such administrative efficiency among monastic leaders in Sukhothai Province.

Methodology: This study employed a mixed-methods research design that combined both quantitative and qualitative approaches. The population of interest consisted of 331 monks, from whom quantitative data were collected using questionnaires. The collected data were analyzed using statistical methods, including descriptive statistics such as means and standard deviations, as well as multiple linear regression analysis for inferential purposes. In addition, qualitative data were obtained through in-depth interviews with 32 key informants, who were selected using purposive sampling.

Main Results: The research findings revealed that: 1) The overall level of effectiveness and challenges in the administration of Buddhist propagation by ecclesiastical leaders was rated at the highest level ($\bar{x} = 4.85$); 2) Three variables were found to significantly influence the effectiveness of administration in Buddhist propagation activities (y), with statistical significance at the .01 level. These variables, ranked in order of their impact, were: Dana (Generosity), Samanattata (Equality or Impartiality), and Piyavaca (Kind Speech); and 3) Three key strategies were identified for enhancing the effectiveness of the administration of Buddhist propagation: Public accessibility, public participation, and the development of public knowledge.



Involvement to Buddhadhamma: This finding was consistent with the framework of the Applied Buddhism Group, which emphasizes integrating Buddhist teachings with contemporary knowledge and employing research on religious principles from new perspectives. In particular, the emphasis on applying the Four Principles of Sangahavatthu (Bases of Social Solidarity) to enhance Sangha administration is well-founded. These principles, taught by the Buddha, are essential for fostering harmony, cooperation, and effective leadership within the monastic community and beyond. Ecclesiastical leaders can implement each principle to maximize administrative effectiveness as follows: 1) Dana (Generosity) - Material and Spiritual Sharing: In addition to material support, Sangha leaders should provide Dhamma guidance, education, and mentorship to junior monastics and lay devotees. Resource Management: Equitable distribution of resources (Food, Robes, Shelter, and Educational Materials) ensures no member is neglected. Selflessness in Service: Leaders should prioritize the welfare of the Sangha over personal interests, embodying the spirit of Dānaparamī (Perfection of Giving); and 2) Piyavācā (Kind Speech) - Encouraging and Harmonious Communication: Leaders should employ gentle, respectful, and uplifting words to resolve conflicts and inspire unity. Constructive Feedback: Instead of harsh criticism, wise and compassionate counsel helps monastics correct mistakes without resentment. Dhamma-Based Motivation: Regularly sharing inspiring teachings reinforces communal purpose and moral discipline (Vinaya).

Conclusions: The administration of Buddhist propagation activities in Sukhothai should consistently apply the PDCA (Plan-Do-Check-Act) cycle, emphasizing public accessibility and participation, as well as the development of moral and ethical knowledge among the people. This aligns with the "Baworn" model, which highlights the integrated roles of temples, communities, and schools in promoting a virtuous and moral society.

Keywords: Effectiveness, Sangha Administration, Ecclesiastical Leaders, Sukhothai

Introduction

Thailand is a predominantly Buddhist nation, with Buddhism deeply rooted in its culture since ancient times. Historical records and enduring traditions highlight this religious legacy. Monks, central to Thai society, spread Buddhist teachings, guide moral practices, and maintain religious institutions. Highly revered, they play a key role in community life. As monastic numbers grew, effective Sangha administration became crucial. Formalized under King Chulalongkorn (Rama V), it strengthened Buddhism's role in Thai society. This began with the promulgation of the Sangha Administration Act of R.S. 121 (1902), which laid the foundation for structured ecclesiastical governance (Phrabaidika Katavoot Kavasakatammo, 2020). The organization of the Sangha is considered a core aspect of ecclesiastical administration. It must be carried out in accordance with the Dhamma-Vinaya, the directives of the Sangha Supreme Council, formal regulations, and resolutions, royal commands issued by the Supreme Patriarch, or orders from higher-ranking ecclesiastical authorities. This includes conflict resolution, appeals, and decisions on appointments and removals. Ecclesiastical administrators (Sangha Officials) are responsible



for ensuring that such administration aligns with the ethical and disciplinary codes governing Buddhist monks and novices (Bodeerat et al., 2013).

Modern administrative and managerial advancements should be integrated into Sangha operations to improve monastic governance. While some areas may adopt bureaucratic or private-sector models, others must adhere strictly to the Dhamma and Vinaya. The Vinaya remains the core framework for monastic administration, defining duties, behavior, and unity. It ensures order, personal growth, and a structured society. Without it, the Sangha would lose its unique, disciplined nature, distinct from secular life. (Phrakhru Photikittikhun, 2018).

The administration of the Sangha is a critical factor within the broader religious governance system in Thailand. It is primarily regulated by the Thai Sangha Act, which provides the legal framework for organizing monastic affairs. Effective administration of the Sangha is thus regarded as central to sustaining and advancing Buddhism in a contemporary society characterized by rapid social transformation. In this context, Buddhist monks are increasingly required to understand and respond to these societal changes. Without such awareness, they may fail to fulfill the true social function envisioned by the Buddha and risk being marginalized by the very society they seek to serve. If the Sangha becomes disconnected from the evolving needs and conditions of society, the dignity, relevance, and potential of Buddhism may erode. As such, there is an urgent need for the monastic institution to adapt itself to social change without compromising the essence of Dhamma-based living. However, in the eyes of many lay Buddhists today, the Sangha has seen a decline in credibility and moral authority (Rattanachai, 2022). This situation reflects deeper challenges in the ecclesiastical administrative system faced by monastic leaders at all levels. Common problems include increasing violations of monastic discipline by monks and novices, tensions between monks and local communities, and inappropriate behaviors that reflect a lack of restraint and contentment. These issues not only tarnish the image of the Sangha but also contribute to a broader crisis of faith among the Buddhist public. Therefore, the administration of the Sangha must be grounded in the principles of the Vinaya (Phramaha Charoen Katapanno et al., 2021). At the same time, it is imperative that modern monastic leaders adopt and integrate contemporary management knowledge and innovations into their governance strategies. Strengthening the Sangha's administrative capacity requires appropriate methods of supervising subordinates, maintaining discipline, and ensuring moral conduct within the monastic community. Effective Sangha governance must not only preserve the spiritual integrity of the institution but also foster operational efficiency and long-term sustainability. In this regard, administrators should rely on Dhamma-based leadership principles as a foundational framework for decision-making, both for the benefit of the Sangha and for broader social harmony (Phramaha Nethikit Rungkool et al., 2020).

The administrative structure of the Thai Sangha is firmly rooted in the principles of the Vinaya, which govern the conduct of Buddhist monks, as well as in the legal framework provided by the Thai Sangha Act and other related statutes. Monks are required to adhere strictly to both sets of regulations. Violations of the Vinaya incur penalties as prescribed by the Buddha himself,



while transgressions of secular laws—such as those found in the Sangha Act, regulations of the Supreme Sangha Council, and associated administrative guidelines—are subject to penalties as specified in those legal provisions. However, in cases where certain actions are committed in the absence of applicable laws, or where laws are enacted retroactively, those laws cannot be applied *ex post facto* to impose or increase penalties (Dokthaisong & Lertpairaud, 2019). According to the current Sangha Act, the administration of monastic affairs encompasses six core domains that every monk is obligated to uphold: 1) Ecclesiastical governance; 2) Religious education; 3) Educational support; 4) Propagation of Buddhism; 5) Public welfare (Sanghopakaraka); and 6) Charitable services (Sanghasamakka) (Phra Udomsitthinayok et al., 2024). These six areas reflect the comprehensive responsibilities of the Sangha in both religious and social contexts. This study focuses specifically on the effectiveness of Sangha administration in the domain of Buddhist propagation, which is one of the core responsibilities outlined in the Act. The purpose of this research is to analyze current trends and propose practical strategies for enhancing the administrative performance of ecclesiastical leaders (Phra Sangkhathikan) in Sukhothai Province. The ultimate goal is to contribute to the overall development and improvement of Sangha administration in Sukhothai.

Objectives

The objective of this research was to study the efficiency of Sangha administration in propagating Buddhism by monastic administrators in Sukhothai Province. It primarily aimed to examine the efficiency level and challenges in the administration of Buddhist propagation activities. It also sought to identify the factors influencing the efficiency of monastic administration in this area and to propose guidelines for enhancing such administrative efficiency among monastic leaders in Sukhothai Province.

Methodology

This study on the efficiency of Sangha administration in the propagation of Buddhism by ecclesiastical administrators in Sukhothai Province employed a mixed-methods research design, combining both qualitative and quantitative approaches. For the qualitative research, in-depth interviews served as the primary method of data collection. A purposive sampling method was employed to select 32 key informants, including 1 Provincial Ecclesiastical Governor of Sukhothai, 2 Deputy Provincial Ecclesiastical Governors, 2 Advisors to the Provincial Ecclesiastical Governor, 9 District Ecclesiastical Governors, and 18 Sub-district Ecclesiastical Governors. For the quantitative research, the study utilized a structured questionnaire administered to a sample group of 331 monks. The quantitative component followed a survey research design. The questionnaire was developed based on variables identified through a review of relevant literature and previous research. It aimed to examine the relationship between independent and dependent variables. In addition to explaining the research findings, the qualitative method also contributed to the analysis of phenomena by offering deeper insights into the contextual realities of the ecclesiastical administration and its challenges in Buddhist propagation.



Data Collection and Research Instruments in Quantitative Research

1. Primary Data: Primary data were collected through the distribution of questionnaires to a sample group of monks participating in the research study.

2. Secondary Data: Secondary data were obtained through the review and compilation of information from articles, academic journals, documents, books, websites, and related research studies. These sources, identified within the scope of the study, were instrumental in the development of the research instruments, data analysis, and formulation of research conclusions.

3. Population: The population of this study consisted of monks from the Mahanikaya sect under the ecclesiastical administration of Sukhothai Province, covering all 9 districts. The total population included 2,397 monks, as shown in Table 1 below.

Table 1 Number of Monks under the Ecclesiastical Jurisdiction of Sukhothai Province

Ecclesiastical Jurisdiction	Number of Monks
1. Sukhothai Mueang District Sangha Administration	409
2. Sawankhalok District Sangha Administration	387
3. Si Satchanalai District Sangha Administration	378
4. Kong Krailat District Sangha Administration	310
5. Thung Saliam District Sangha Administration	136
6. Si Samrong District Sangha Administration	238
7. Khiri Mat District Sangha Administration	230
8. Ban Dan Lan Hoi District Sangha Administration	207
9. Si Nakhon District Sangha Administration	102
Total	2,397

4. Sample Group: The sample group consisted of monks under the jurisdiction of the Sukhothai Provincial Sangha Administration. The sample size was determined using Yamane (1973), resulting in a total of 331 monks. In accordance with statistical research principles, the sample was proportionately selected from monks across the districts under the Sukhothai Sangha Administration. The researcher employed quota sampling to ensure proportional representation from each district, thereby allowing equal opportunity for all districts to be included in the sample.

5. Research Instrument: The instrument used in this study was a questionnaire developed by the researcher based on a review of relevant concepts, theories, and previous research. The questionnaire consisted of four parts:

Part 1: Questions related to the personal background of the monks, including:
1) Number of years in monkhood; 2) Level of Dhamma education; 3) Level of secular education; 4) Continuous food supply (Nitthayaphat); and 5) Responsibilities and official duties.

Part 2: Questions assessing the level of efficiency and challenges in the administration of Buddhist propagation by Sangha administrators in Sukhothai Province, covering four areas:
1) Planning; 2) Implementation; 3) Monitoring; and 4) Improvement.



Part 3: Questions addressing the factors affecting the efficiency of Buddhist propagation administration by Sangha administrators in Sukhothai Province, based on the Four Sangha-Friendly Principles: 1) Dana (Generosity); 2) Piyavaca (Kind Speech); 3) Atthacariya (Helpful Conduct); and 4) Samanattata (Equality or Impartiality).

Part 4: Questions regarding strategies to enhance the efficiency of Buddhist propagation administration by Sangha administrators in Sukhothai Province.

6. Validation of the Questionnaire: The draft questionnaire was submitted to the thesis advisor for evaluation regarding format, accuracy, content coverage, and language appropriateness. Revisions were made according to the advisor's suggestions.

7. Content Validity Check: The questionnaire was reviewed by five experts to assess content validity. The Index of Item-Objective Congruence (IOC) was calculated, with all items scoring between 0.50 and 1.00. The questionnaire was revised based on expert feedback and resubmitted to the thesis advisor for final review.

8. Try-Out Test: A pilot test was conducted with 30 monks and Sangha administrators in Phitsanulok Province who were not part of the main study sample. The reliability of the questionnaire was tested using Cronbach (1970), resulting in an overall alpha value of 0.997, indicating excellent internal consistency.

9. Data Collection: Data were collected through the distribution of questionnaires. An official request was issued by the Faculty of Social Sciences and Local Development, Pibulsongkram Rajabhat University, to seek cooperation in collecting data from the sample. The questionnaires were distributed and collected in person from respondents in Sukhothai District, Sukhothai. All returned questionnaires were reviewed for completeness before being analyzed using statistical software.

Data Collection and Research Instruments in Qualitative Research

1. The researcher selected key informants who are involved in the efficiency of the administration of the Sangha affairs related to the propagation of Buddhism by the ecclesiastical authorities in Sukhothai Province. A total of 32 key informants were chosen based on the following criteria: 1) One Provincial Sangha Chief of Sukhothai; 2) Two Deputy Provincial Sangha Chiefs; 3) Two Advisors to the Provincial Sangha Chief; 4) Nine District Sangha Chiefs within Sukhothai Province; and 5) Eighteen Sub-district Sangha Chiefs within Sukhothai Province.

2. The research instrument used was an in-depth interview guide developed from a review and synthesis of relevant theories, concepts, and prior studies regarding the efficiency of Sangha administration in Buddhist propagation by ecclesiastical authorities in Sukhothai. This framework led to the construction of a structured interview guide, which was then submitted to the thesis advisor and revised accordingly to ensure comprehensive coverage of the research issues. The in-depth interview guide consisted of three parts:

Part 1: Examining the current efficiency and problems in how Sangha affairs are managed regarding Buddhist propagation by ecclesiastical authorities in Sukhothai.



Part 2: Investigating factors affecting the efficiency of Sangha administration related to Buddhist propagation in Sukhothai.

Part 3: Exploring strategies to promote the efficiency of Sangha administration in Buddhist propagation in Sukhothai.

3. The interview process followed a structured format with a predetermined scope and questions aligned with the research objectives. Confidentiality was assured, and permission to audio-record the interviews was obtained. The interviews delved deeply into the specified topics.

4. Data collection was conducted through face-to-face interviews by the researcher to ensure accuracy and academic rigor, aligning with the conceptual framework. The interview sessions fostered an atmosphere of open discussion, and all responses were audio-recorded for subsequent analysis.

Results and Discussion

The study on the efficiency of the administration of Sangha affairs related to the propagation of Buddhism by ecclesiastical authorities in Sukhothai Province presents the research findings as follows:

1. The analysis results of the efficiency level and problems in the administration of Sangha affairs concerning the propagation of Buddhism by ecclesiastical authorities in Sukhothai Province, both overall and categorized by specific aspects, are shown in Table 2 as follows:

Table 2 Mean and Standard Deviation (S.D.) of Efficiency Levels in Sangha Administration Related to Buddhist Propagation by Ecclesiastical Authorities in Sukhothai Province, Overall and by Specific Aspects

The Efficiency of Ecclesiastical Authorities in Sangha Administration Related to Buddhist Propagation in Sukhothai Province	n = 331		Level of Efficiency
	\bar{x}	S.D.	
Planning Aspect	4.73	.55	Highest
Implementation of the Plan Aspect	4.89	.27	Highest
Monitoring and Evaluation Aspect	4.92	.30	Highest
Improvement and Correction Aspect	4.85	.29	Highest
Total	4.85	.33	Highest

According to Table 2, the analysis results of the overall efficiency level of the administrative management of the Sangha affairs in the propagation of Buddhism by the ecclesiastical authorities in Sukhothai Province are at the highest level (Mean = 4.85). When analyzed by specific aspects, the efficiency of administrative management in the propagation of Buddhism by the ecclesiastical authorities in Sukhothai Province is also at the highest level across all four aspects, namely: Monitoring and Evaluation Aspect (Mean = 4.92),



Implementation of the Plan Aspect (Mean = 4.89), Improvement and Correction Aspect (Mean = 4.85), and Planning Aspect (Mean = 4.73).

2. The analysis results of the factors influencing the efficiency of the administrative management of the Sangha affairs in the propagation of Buddhism by the ecclesiastical authorities in Sukhothai Province are presented in Table 3 as follows:

Table 3 Analysis Results of Factors Affecting the Efficiency of Administrative Management of Sangha Affairs in the Propagation of Buddhism by Ecclesiastical Authorities in Sukhothai Province (Dependent Variable: y)

Independent Variables	B	S.E.	Beta	t	Sig.
A Constant	.332	.067		4.994	.000
X ₁ Dana	.272	.025	.351	10.982	.000
X ₂ Piyavaca	.261	.046	.273	5.631	.000
X ₃ Attacariya	.084	.060	.079	1.403	.162
X ₄ Samanattata	.315	.050	.302	6.305	.000

R = .985 R² = .970

Table 3 presents the results of the analysis of factors affecting the administrative efficiency of the Sangha affairs in the propagation of Buddhism by the ecclesiastical officers in Sukhothai Province (y), using the Enter method (All Independent Variables Entered into the Regression Equation) as follows:

1. The four independent variables studied have a multiple correlation coefficient of 0.985 (R = .985) with the administrative efficiency of the Sangha affairs in Buddhist propagation by ecclesiastical officers in Sukhothai Province (y). This indicates a very high combined correlation between the independent variables and the dependent variable (y).

2. The four independent variables account for 97.0% of the variance in the administrative efficiency of the Sangha affairs in Buddhist propagation by ecclesiastical officers in Sukhothai Province (y), as indicated by the coefficient of determination, R² = .970. This suggests that the independent variables collectively explain a substantial proportion of the variance in the dependent variable.

3. Three independent variables have a statistically significant effect on the administrative efficiency of the Sangha affairs in Buddhist propagation (y) at the .01 level. These findings are consistent with the research hypotheses. The variables are ranked by their standardized beta coefficients in descending order of influence on the dependent variable as follows:

3.1 Dana (Generosity) (X1, β = .351)

3.2 Samanattata (Equality or Impartiality) (X4, β = .302)

3.3 Piyavaca (Kind Speech) (X2, β = .273)

4. The analysis of recommendations for enhancing the administrative efficiency of the Sangha affairs in Buddhist propagation by ecclesiastical officers in Sukhothai Province can be summarized as follows:



4.1 Accessibility to the public: It is recommended to promote the adaptation of Buddhist propagation methods to be appropriate for contemporary times and aligned with the lifestyles of the populace. This includes developing modern, engaging, and easily accessible propagation approaches while strictly adhering to Buddhist principles. Furthermore, increasing the diversity and number of propagation channels will facilitate easier public access.

4.2 Public participation: It is suggested to encourage opening spaces that allow greater public involvement in various aspects of Sangha affairs. This includes raising public awareness and appreciation of Buddhism, fostering a sense of stewardship and readiness to preserve Buddhist values, and promoting temples as community centers and focal points for the spiritual and social unity of the people.

4.3 Knowledge development of the populace: It is advised to enhance the role of temples in conjunction with other community institutions based on the "Baworn" principle, which focuses on the development of morality and virtue within the community. Temples and monks should evolve beyond serving solely as venues for religious rites and ceremonies, becoming centers of learning for the benefit of both individuals and the community. Additionally, temples should be developed as learning centers that complement Buddhist teachings and align with the local context and lifestyles.

Quantitative Research Results

1. Efficiency Levels and Problems in the Administration of Sangha Affairs in the Propagation of Buddhism by Ecclesiastical Leaders in Sukhothai Province: The study found that the overall efficiency and challenges in administering Sangha affairs related to Buddhist propagation by ecclesiastical leaders in Sukhothai Province were at the highest level ($\bar{x} = 4.85$). When analyzed by specific aspects, the administrative efficiency was also at the highest level across all four dimensions: Work inspection ($\bar{x} = 4.92$), adherence to plans ($\bar{x} = 4.89$), improvement and rectification ($\bar{x} = 4.85$), and planning ($\bar{x} = 4.73$). These findings align with those who investigated the administration of Sangha affairs based on the Brahmavihāra principles by ecclesiastical leaders in Chang Klang District, Nakhon Si Thammarat Province. Their research revealed that: 1) The administration of Sangha affairs according to Brahmavihāra principles was overall at the highest level, with mean scores descending in order as follows: Work inspection adherence to plans improvement and rectification and planning; and 2) The recommended approaches to promoting the administration of Sangha affairs included: 2.1) Governance-ecclesiastical leaders should study the rules, regulations, and operational guidelines clearly to implement them effectively; 2.2) Religious education-there should be structured educational management for the monastic canon (Pāli and General Studies) as well as encouragement for monks and novices to study diverse canonical texts; 2.3) Educational welfare-providing adequate support to youth and the public to access education appropriate to their potential and capacity; 2.4) Propagation-organizing sermons, meditation training, and Dharma lectures; 2.5) Public utilities-actively promoting the construction and restoration of



religious artifacts and places of worship continuously; and 2.6) Public welfare-assessing needs and providing assistance to monks accordingly (Phrapalad Teerawat Siriphattharathiwat et al., 2023).

2. Factors Affecting the Efficiency of Sangha Affairs Administration in the Propagation of Buddhism by Ecclesiastical Leaders in Sukhothai Province: The study identified three statistically significant predictive variables at the 0.01 level influencing the efficiency of Sangha affairs administration in Buddhist propagation: Dana (Generosity), Samanattata (Equality or Impartiality), and Piyavaca (Kind Speech). This may be attributed to ecclesiastical leader's compassion and desire for other's happiness and liberation from suffering through the propagation of Dhamma (Dhamma Dana). They exhibit generosity in sharing knowledge and guidance with kindness and goodwill. Ecclesiastical leaders act as benefactors and contributors, willing to support material resources and other necessities that benefit the propagation of Buddhism (Amisa Dana). They consistently forgive mistakes and interpersonal offenses (Abhaya Dana) and serve as exemplary figures by sacrificing personal interests for the collective good, thereby gaining respect and faith from the Sangha and Buddhist followers. These results correspond with those who studied the application of the Four Social Principles (Sangahavatthu) in the administration of Sangha affairs in Mueang Nong Khai District, Nong Khai Province. These findings aligned with Natsabut's findings were as follows: 1) The administration framework encompassed six areas: Governance, education, educational welfare, propagation, public utilities, and public welfare; 2) The Four Social Principles are ethical guidelines promoting generosity, kind speech, helpful conduct, and equality or impartiality, to facilitate effective administration; and 3) The application of the Four Social Principles in Sangha affairs administration involved: 3.1) Dana-giving what is beneficial and non-harmful to society, self-sacrifice in strength, personal happiness, and wisdom including both material and Dhamma giving; 3.2) Piyavaca-coordinating through polite, sincere, harmonious, and constructive speech; 3.3) Atthacariya-practicing beneficial conduct by diligently assisting and caring for others; and 3.4) Samanattata-maintaining consistency and appropriateness over time to minimize discontinuity and enhance administrative efficiency. Particularly, Atthacariya and Samanattata contributed to improving the six administrative domains, reducing processing time, assigning appropriate personnel, and increasing work effectiveness toward achieving objectives (Natsabut, 2023).

Qualitative Research Findings

1. The Efficiency Level and Problems in the Administration of Sangha Affairs in the Propagation of Buddhism by the Sangha Officials in Sukhothai Province: The study found that the scope of Sangha administration, which is the responsibility of the Sangha officials, involves governing the Sangha to ensure orderliness and compliance with the Vinaya (Buddhist Disciplinary Code), laws, and regulations of the Sangha Council, rules, orders, resolutions, announcements, and royal commands issued by the Supreme Patriarch. Additionally, Sangha officials are tasked with supervising monks and novices within their jurisdiction, resolving disciplinary issues (Matters Monks must Abstain from), adjudicating penalties, reviewing appeals of orders, or providing guidance and recommendations to subordinates to ensure orderly conduct. They also conduct inspections and hold meetings with Sangha officials within their administrative zone.



The scope of Sangha administration comprises six key areas, especially in Buddhist propagation, which can be explained through management principles as follows:

1.1 Planning (Plan): The findings show that effective administration requires specialized knowledge, expertise, and training in management. It is widely acknowledged that efficient management necessitates that Sangha officials possess a high level of knowledge and skill in the administration, planning, and management of the Sangha and temples.

1.2 Implementation (Do): The administration of Sangha affairs in Buddhist propagation is conducted through various activities such as organizing religious propagation events, Dhamma propagation, meditation retreats, and Vipassana practice sessions. These activities aim to help interested individuals understand Buddhist teachings and practice correctly for genuine happiness.

1.3 Monitoring and Evaluation (Check): Sangha officials play a role in governing and overseeing the Sangha within their jurisdiction in accordance with the Vinaya, laws, the Sangha Council regulations, rules, orders, resolutions, announcements, and royal commands of the Supreme Patriarch. Their duties include supervising monks and novices and maintaining order within the temples.

1.4 Improvement and Correction (Act): The improvement of Sangha administration depends on the quality of management. Sangha administrators must assess their roles, review, and analyze to improve and develop management, resource allocation, and managerial skills to ensure that Sangha operations achieve planned objectives. These findings align with those who studied the efficiency of Sangha affairs administration in six areas within the Sangha jurisdiction of Sadao District. Their findings revealed: In the administration of Sangha affairs, the six aspects were summarized as follows: Governance: Administrative monks possess appropriate qualifications and effectively instruct monks and novices; Religious Education: Support is provided for all monks and novices to receive efficient Dhamma education; Social Education: Administrative monks support secular education; Buddhist Propagation: Moral and ethical training activities are organized for youth, and Public Utilities: Adequate public utilities are provided, and Social Welfare: Donations of necessities occur regularly and in collaboration with government and private sectors. Recommendations on improving efficiency in Sangha affairs management include: 1) Training monks and novices to adhere strictly to the Vinaya; 2) Developing personnel to become teachers of Dhamma and Pali; 3) Inspiring monks, novices, and youth to engage in learning; 4) Encouraging Sangha officials to embrace modern knowledge and technology in Buddhist propagation; 5) Establishing assembly halls for community activities; and 6) Creating funds to assist disaster victims (Phrakru Bowonchaiwat et al., 2024).

2. Factors Influencing the Efficiency of Sangha Affairs Administration in Buddhist Propagation by Sangha Officials in Sukhothai Province: The study found that the factors affecting the efficiency of Sangha affairs administration in Buddhist propagation by Sangha officials in Sukhothai Province are based on the Four Principles of Social Harmony (Sangahavatthu: 4), which are fundamental Buddhist virtues promoting unity, participation, and cooperation, as follows:



2.1 Dana (Generosity): Sangha officials consistently share and synthesize resources between the Sangha and the community, including material goods and beneficial knowledge. This generosity fosters goodwill, mutual support, and positive relationships among temples, monks, communities, and the public.

2.2 Piyavaca (Kind Speech): Sangha officials speak politely, respectfully, and truthfully, avoiding slander and coarse language. The application of Piyavaca contributes to creating a comforting atmosphere and engenders trust and respect.

2.3 Atthacariya (Beneficial Conduct): Sangha officials serve as exemplary models by acting beneficially with correctness, employing physical effort, heartfelt intention, and wisdom. Such conduct expresses goodwill and builds lasting bonds.

2.4 Samanattata (Equality or Impartiality): Sangha officials maintain consistent impartiality and treat others equally without arrogance or bias. Adherence to Samanattata promotes acceptance and respect, leading to unity and cooperation.

Thus, the Four Principles of Social Harmony (Sangahavatthu 4) are essential for managing Sangha affairs according to core Buddhist teachings, fostering unity, harmony, and connectedness within the Sangha community and society at large. These findings correspond with a study on participatory educational management based on Sangahavatthu 4. The study revealed the following: Dana (Generosity): Allocation of scholarships, lunch subsidies, and educational materials for underprivileged students; Support for research and teaching development grants for teachers; Awarding scholarships for high-performing and well-behaved students; Piyavaca (Kind Speech): Administrators and teachers speak politely, listen to opinions of students and staff, and create a warm, safe, and comfortable school atmosphere; Atthacariya (Beneficial Conduct): Administrators and teachers demonstrate honesty, transparency, and accountability; Students exhibit honesty, respect for rules, and responsibility toward self and society; And Samanattata (Equality or Impartiality): Administrators treat students and staff fairly and equally; Teachers recognize and foster each student's potential to support their physical, emotional, social, and intellectual development holistically (Pandi, 2024).

Originality and Body of Knowledge

According to the study, it was found that Sukhothai Sangha administrators can effectively apply the PDCA (Plan-Do-Check-Act) model to enhance the administration of monastic affairs and elevate their operations to achieve progress and sustainability, as follows:

In Figure 1. Planning (Plan): Formulate detailed plans and activities, assign responsibilities, allocate budgets, and set timelines. Emphasize innovative methods, especially online channels, to attract students and youth to study the Dhamma; Implementation (Do): Execute the plans to assess monastic administration, particularly in propagating Buddhism. Sangha leaders drive operations toward clear goals, with success depending on collaboration and community involvement; Monitoring and Evaluation (Check): Systematically review results by comparing actual outcomes with planned goals. If objectives are unmet, identify causes for correction, and Improvement (Act):



Use evaluation insights to refine operations. Adjustments feed into the next planning phase, creating a continuous PDCA cycle that supports sustainable development.

The benefits of implementing the PDCA model in the administration of monastic affairs include the following:

1. It establishes a systematic approach to Sangha administration, providing clear direction and structured operations.
2. It facilitates effective problem-solving by enabling step-by-step and targeted interventions.
3. It promotes continuous learning and improvement, allowing the Sangha to evolve in accordance with contemporary changes.
4. It enhances the efficiency and value of resource utilization.
5. It strengthens collaboration and participation between the Sangha and lay Buddhist communities.

Through the consistent application of the PDCA framework, Sangha administrators can lead the monastic organization toward prosperity and become a lasting spiritual refuge for Buddhists and the general public alike.



Figure 1 Efficiency Model of Sangha Administration

Conclusions and Recommendations

To improve Sangha administration efficiency in Buddhist propagation by ecclesiastical leaders in Sukhothai Province, the P-D-C-A principle should be consistently applied. A people-centric approach is key, ensuring easy access to Buddhism and encouraging public participation



in monastic activities. Knowledge development should align with community institutions (Temple, School, Home) under the "Baworn" principle, fostering morality. This study offers practical recommendations, including regular monitoring and evaluation by Sukhothai's ecclesiastical administrators to ensure policy continuity and sustainable development. Government and religious agencies should adopt these guidelines in the long-term. Comparative studies with other regions are also advised to enhance the future Sangha administration.

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