



The Implementation of Buddhist Ethical Teachings through Active Learning Models in Phrapariyattidhamma Schools¹

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Abstract:

Background: Traditional Buddhist monastic education in Phrapariyattidhamma schools has historically emphasized lecture-based teaching and rote memorization of Pali scriptures and doctrines, methods that may inadequately prepare students for applying ethical teachings in contemporary contexts. The growing recognition of active learning's potential to enhance student engagement, critical thinking, and practical application of knowledge presents opportunities for educational reform in religious institutions. Buddhist ethical teachings, foundational to the moral and spiritual development of monks and novices, require pedagogical approaches that facilitate internalization and real-world application beyond mere memorization.

Purpose: This mixed-methods research aimed to evaluate the effectiveness of the MIAP (Motivation, Instruction, Application, and Presentation) Active Learning model in teaching Buddhist ethical teachings at Phrapariyattidhamma schools in Khon Kaen Province, assess its impact on student academic performance and engagement, identify implementation challenges encountered by teachers and students, and explore the model's contribution to students' moral and spiritual development in a monastic educational context.

Methods: The study employed a mixed-methods design combining quantitative pre-test/post-test assessments with qualitative data collection through student satisfaction surveys and teacher interviews. Using purposive sampling, 80 secondary students and 8 teachers from three Phrapariyattidhamma schools in Khon Kaen Province participated in the six-week implementation of the MIAP-based lesson package on Buddhist ethical teachings. The lesson package structured learning through four phases: motivating students by connecting teachings to real-life experiences, delivering clear instruction on Buddhist doctrines and ethical principles, facilitating practical application through case studies and ethical decision-making exercises, and providing opportunities for students to present their understanding through reflections and discussions. Quantitative data were analyzed using paired t-tests to compare pre-test and post-test performance, with descriptive statistics summarizing engagement and

satisfaction scores. Qualitative data from semi-structured teacher interviews underwent thematic analysis to identify recurring patterns related to implementation challenges, pedagogical effectiveness, and observed student development.

Results: Pre-test and post-test analysis revealed statistically significant improvement in academic performance, with mean scores increasing from 63.5% to 80.2% ($t(79) = 9.27, p < 0.001$), demonstrating substantial gains in comprehension and application of Buddhist ethical concepts. Students showed marked improvement in moral reasoning sections, successfully applying Buddhist principles to hypothetical ethical dilemmas. Student engagement and satisfaction surveys yielded an overall satisfaction score of 4.6 out of 5, with students reporting enhanced engagement during application phases involving real-life scenarios, increased interest through motivational elements connecting traditional teachings to contemporary issues, and heightened perception of relevance to daily life and spiritual development. Teacher observations confirmed increased student motivation and ownership of learning, particularly during application and presentation phases. However, teachers identified implementation challenges including initial student resistance to unfamiliar interactive methods (which diminished over time), resource constraints limiting availability of teaching aids and materials, and time management complexities requiring careful balancing of MIAP phases. Qualitative findings revealed the model's significant contribution to moral and spiritual development, with students demonstrating deeper ethical understanding, greater confidence in discussing Buddhist principles, and enhanced reflective capacity regarding personal moral choices.

Conclusions: The MIAP Active Learning model effectively enhances academic performance, student engagement, and ethical understanding in Phrapariyattidhamma schools, successfully bridging traditional Buddhist education with contemporary active learning methodologies. The structured four-phase approach facilitates practical application of theoretical knowledge, making Buddhist ethical teachings more accessible, relevant, and engaging for students while supporting their moral and spiritual growth. Successful implementation requires addressing resource limitations through targeted allocation of teaching materials, expanding professional development opportunities to equip teachers with active learning facilitation skills, and providing ongoing support for time management and pedagogical innovation. The model's demonstrated effectiveness suggests significant potential for broader curriculum integration across Buddhist monastic education, offering a replicable framework for modernizing religious education while preserving core spiritual values and educational objectives.

Keywords: Active learning, Buddhist education, Phrapariyattidhamma schools, ethical teachings, MIAP model, monastic education, religious education reform, Thailand

1. INTRODUCTION

The integration of active learning strategies into educational settings has been widely recognized for its potential to enhance student engagement, improve learning outcomes, and foster critical thinking skills. This is particularly relevant in the context of religious education, where the goal is not only to impart knowledge but also to cultivate ethical and moral development. In Thailand, Phrapariyattidhamma schools play a crucial role in the education of Buddhist monks and novices, focusing on both religious and secular subjects. Traditionally, these schools have relied heavily on lecture-based teaching methods, emphasizing rote memorization of Pali scriptures and Buddhist doctrines (Gombrich, 1990; McDaniel, 2008).

However, there is a growing recognition that these methods may not fully engage students or effectively prepare them for the complexities of modern life (Swearer, 2010; Collins, 1990).

Active learning, which involves instructional approaches that engage students in the learning process through activities such as discussions, problem-solving, and hands-on tasks, offers a promising alternative to traditional methods. Research has consistently shown that active learning can lead to better retention of knowledge, higher academic achievement, and greater student satisfaction (Freeman et al., 2014; Prince, 2004). The MIAP model, a structured approach to active learning, has been successfully implemented in various educational contexts to enhance student engagement and learning outcomes (Bonwell & Eison, 1991; Savery, 2015).

In the context of Phrapariyattidhamma schools, where the teaching of Buddhist ethical teachings is central to the curriculum, the integration of the MIAP model could address some of the challenges associated with traditional teaching methods. Buddhist ethical teachings, which emphasize principles such as compassion, non-violence, and mindfulness, are foundational to the moral and spiritual development of students (Bodhi, 1999; Payutto, 2007). However, the traditional focus on memorization may not fully equip students to apply these principles in their daily lives. By incorporating active learning strategies, educators can create a more interactive and student-centered learning environment that encourages the practical application of ethical teachings (Ertmer & Simons, 2006; Garrison & Kanuka, 2004).

The aim of this study is to evaluate the effectiveness of the MIAP Active Learning model in teaching Buddhist ethical teachings in Phrapariyattidhamma schools. Specifically, the study focuses on a case study in Khon Kaen Province, assessing how the adoption of the MIAP model influences student engagement, academic performance, and ethical understanding. Through a mixed-methods approach, including quantitative data from pre-tests and post-tests, as well as qualitative insights from student satisfaction surveys and teacher interviews, this research seeks to contribute to the ongoing discourse on educational reform in religious institutions (Biggs & Tang, 2011; Johnson, Johnson, & Smith, 1998).

The findings of this study are expected to provide valuable insights for educators and policymakers involved in Buddhist education, offering practical recommendations for integrating active learning strategies into religious curricula. Moreover, the study aims to highlight the potential of the MIAP model to make Buddhist education more relevant and engaging for students, thereby supporting their moral and spiritual development in a rapidly changing world (Gombrich, 2006; Swearer, 2010).

2. LITERATURE REVIEW

2.1 The Role of Active Learning in Education

Active learning has gained considerable attention in educational research as a pedagogical approach that emphasizes student engagement, participation, and interaction with the material, which contrasts with traditional, passive learning methods. This approach has been shown to improve student performance, retention, and overall satisfaction with the learning process (Freeman et al., 2014; Prince, 2004). Active learning techniques include a variety of instructional strategies such as discussions, problem-solving activities, collaborative group work, and hands-on tasks that require students to apply concepts in practical contexts (Bonwell & Eison, 1991). The theoretical foundations of active learning are rooted in constructivist learning theory, which posits that learners actively construct their own understanding and knowledge through experiences and interactions with the world (Bransford,



Brown, & Cocking, 2000). In contrast to traditional lecture-based teaching, active learning encourages students to be co-creators of knowledge, thereby fostering deeper understanding and critical thinking skills (Garrison & Kanuka, 2004). Studies have consistently shown that active learning strategies lead to higher levels of academic achievement and greater student engagement across various disciplines, including STEM fields and the humanities (Felder & Brent, 2009; Hmelo-Silver, 2004).

2.2 Active Learning in Religious Education

In the context of religious education, active learning is particularly significant as it facilitates the practical application of ethical teachings, which is a core component of religious instruction. Traditional religious education, especially in Buddhist monastic schools, has often been characterized by rote memorization and the passive reception of knowledge, focusing heavily on the accurate recitation of scriptures and doctrinal texts (Gombrich, 1990; McDaniel, 2008). While these methods have been effective in preserving religious teachings, they may not fully engage students or encourage the critical reflection necessary for internalizing and applying religious principles in daily life (Swearer, 2010; Collins, 1990). The incorporation of active learning strategies in religious education can help bridge this gap by encouraging students to interact with the material in more meaningful ways. For instance, discussions, case studies, and role-playing can be used to explore ethical dilemmas and moral decision-making, allowing students to apply religious teachings to contemporary issues (Biggs & Tang, 2011; Ertmer & Simons, 2006). This approach not only enhances student engagement but also supports the development of critical thinking and ethical reasoning, which are essential for the moral and spiritual growth that religious education aims to cultivate (Bodhi, 1999; Payutto, 2007).

2.3 The MIAP Model: A Framework for Active Learning

The MIAP (Motivation, Instruction, Application, and Presentation) model offers a structured approach to implementing active learning in educational settings. This model is particularly well-suited for religious education because it aligns with the goals of fostering moral and ethical development through active engagement with the material. The MIAP model consists of four key components: **Motivation:** This phase focuses on capturing students' interest and making the content relevant to their lives. In religious education, motivation can be enhanced by connecting teachings to real-life experiences and contemporary issues (Prince, 2004; Freeman et al., 2014). The use of stories, parables, and examples from the students' own lives can serve as effective motivational tools. **Instruction:** This phase involves delivering clear and structured content that helps students understand complex concepts. In the context of Buddhist education, this may involve explaining key doctrines, principles of ethical behavior, and the meanings behind religious rituals and practices (Savery, 2015; Bodhi, 1999). **Application:** The application phase is crucial for ensuring that students can apply what they have learned in practical contexts. This is particularly important in religious education, where the goal is to encourage students to live according to the teachings they study (Garrison & Kanuka, 2004). Activities such as ethical decision-making exercises, group discussions, and service-learning projects can help students internalize and apply religious principles. **Progress:** The final phase of the MIAP model involves providing students with opportunities to present their understanding and reflections on the material. This could include oral presentations, written reflections, or group projects that require students to articulate their learning and its relevance to their lives (Johnson, Johnson, & Smith, 1998; Hmelo-Silver, 2004). The MIAP

model's emphasis on motivation, clear instruction, practical application, and reflective presentation makes it a powerful tool for engaging students in religious education and ensuring that they not only learn the material but also understand how to apply it in their daily lives (Felder & Brent, 2009; Bransford, Brown, & Cocking, 2000).

2.4 Challenges and Opportunities in Implementing Active Learning in Phrapariyattidhamma Schools

Implementing active learning models like MIAP in Phrapariyattidhamma schools presents both challenges and opportunities. One of the primary challenges is the deep-rooted tradition of lecture-based teaching and rote memorization that characterizes much of Buddhist monastic education (Gombrich, 2006; McDaniel, 2008). Teachers and students alike may be resistant to adopting new teaching methods that require a shift away from these long-established practices. Additionally, the resource limitations faced by many Phrapariyattidhamma schools, particularly in rural areas, can make it difficult to provide the materials and training necessary for effective implementation of active learning strategies (Ertmer & Simons, 2006). Despite these challenges, there are significant opportunities for innovation and improvement. The introduction of the MIAP model could help make Buddhist teachings more accessible and relevant to students, thereby increasing their engagement and motivation to learn (Savery, 2015; Prince, 2004). By focusing on the practical application of ethical teachings, the MIAP model can also help students see the relevance of their religious education to their everyday lives, which is crucial for the moral and spiritual development that these schools aim to foster (Swearer, 2010; Bodhi, 1999). Moreover, the successful implementation of active learning strategies in Phrapariyattidhamma schools could serve as a model for other religious educational institutions seeking to modernize their curricula while preserving their traditional values. The potential for active learning to enhance student outcomes and engagement in religious education suggests that it could play a key role in the broader efforts to reform and improve educational practices in Buddhist monastic schools (Garrison & Kanuka, 2004; Johnson, Johnson, & Smith, 1998).

3. RESEARCH QUESTIONS

The research questions guiding this study are as follows:

3.1 How effective is the MIAP (Motivation, Instruction, Application, and Progress) Active Learning model in improving the academic performance of secondary students in Phrapariyattidhamma schools?

3.2 What are the differences in student engagement and satisfaction before and after the implementation of the MIAP-based lesson package on Buddhist ethical teachings?

3.3 What challenges do teachers and students face in implementing the MIAP model in the context of Buddhist education, and how can these challenges be addressed?

3.4 How does the MIAP Active Learning model contribute to the moral and spiritual development of students in Phrapariyattidhamma schools?

These research questions are designed to provide a comprehensive understanding of the effectiveness, challenges, and broader implications of integrating the MIAP Active Learning model into Buddhist ethical education in Phrapariyattidhamma schools.



4. OBJECTIVES

The objectives of this study are:

4.1 To assess the effectiveness of the MIAP Active Learning model in enhancing the academic performance of secondary students in Phrapariyattidhamma schools.

4.2 To evaluate the impact of the MIAP-based lesson package on student engagement and satisfaction in learning Buddhist ethical teachings.

4.3 To identify and analyze the challenges faced by teachers and students in implementing the MIAP model in the context of Buddhist education.

4.4 To explore the contributions of the MIAP Active Learning model to the moral and spiritual development of students in Phrapariyattidhamma schools.

These objectives are intended to guide the research in systematically evaluating the impact of the MIAP model on student outcomes, understanding the practical challenges of its implementation, and exploring its role in fostering moral and spiritual development in a religious educational setting.

5. RESEARCH METHODOLOGY

5.1 Research Design: This study employs a mixed-methods research design, integrating both quantitative and qualitative approaches to comprehensively evaluate the effectiveness of the MIAP Active Learning model in Phrapariyattidhamma schools. The mixed-methods design allows for the collection of numerical data to assess changes in academic performance and engagement, as well as qualitative data to explore students' and teachers' experiences with the MIAP model.

5.2 Population and Sample: (1) Population: The population for this study includes secondary students enrolled in Phrapariyattidhamma schools in Khon Kaen Province, Thailand, as well as the teachers responsible for delivering Buddhist ethical teachings. (2) Sample: A purposive sampling method was used to select the sample for this study. The sample consists of 80 secondary students and 8 teachers from three Phrapariyattidhamma schools in Khon Kaen Province. The students were selected based on their enrollment in classes where the MIAP-based lesson package was implemented. The sample size ensures a sufficient number of participants to allow for meaningful analysis while remaining manageable within the research context.

5.3 Research Instruments: (1) Lesson Package: The primary research instrument is the MIAP-based lesson package on Buddhist ethical teachings, which was developed specifically for this study. The lesson package follows the MIAP model's four phases - Motivation, Instruction, Application, and Presentation - to engage students and facilitate deeper learning. (2) Pre-Test and Post-Test: A set of pre-test and post-test assessments was developed to measure student academic performance before and after the implementation of the MIAP-based lesson package. These assessments include multiple-choice questions, short-answer questions, and essay questions that cover the key concepts of Buddhist ethics taught in the lessons. The pre-test serves as a baseline measure, while the post-test evaluates the knowledge and skills gained. (3) Student Engagement and Satisfaction Survey: A Likert-scale survey was designed to assess student engagement and satisfaction with the MIAP-based lesson package. The survey includes items that measure students' interest in the subject matter, perceived relevance of the lessons, and overall satisfaction with the learning experience. The survey is administered after the post-test to gather feedback on the effectiveness of the MIAP model.



from the students' perspective. (4) Teacher Interviews: Semi-structured interviews were conducted with the teachers who implemented the MIAP-based lesson package. The interviews aimed to gather qualitative data on the challenges and opportunities encountered during the implementation of the MIAP model, as well as the teachers' perceptions of its impact on student learning and moral development. The interviews provide valuable insights into the practical aspects of applying the MIAP model in a religious education context.

5.4 Data Collection Procedures: (1) Pre-Test Administration: The pre-test was administered to the students at the beginning of the study, prior to the implementation of the MIAP-based lesson package. Students were informed about the purpose of the test and were given ample time to complete it under the supervision of the researcher and the class teacher. (2) Implementation of the MIAP-Based Lesson Package: The MIAP-based lesson package was implemented over a six-week period, during which students participated in lessons structured around the MIAP model. The researcher collaborated with the teachers to ensure that the lessons were delivered as intended, with a focus on engaging students in active learning and practical application of Buddhist ethical teachings. (3) Post-Test Administration: Following the completion of the lesson package, the post-test was administered to the same group of students. The post-test was identical to the pre-test, allowing for a direct comparison of student performance before and after the intervention. (4) Student Engagement and Satisfaction Survey: After the post-test, students completed the engagement and satisfaction survey. This survey captured their reflections on the learning process and their overall experience with the MIAP-based lessons. (5) Teacher Interviews: Semi-structured interviews with the teachers were conducted at the end of the study. Each interview lasted approximately 45 minutes and was audio-recorded (with the teachers' consent) to ensure accurate transcription and analysis. The interviews focused on the teachers' experiences with the MIAP model, the challenges they faced, and their observations of student engagement and learning.

5.5 Data Analysis: (1) Quantitative Analysis: The quantitative data from the pre-tests and post-tests were analyzed using paired t-tests to compare the mean scores before and after the implementation of the MIAP-based lesson package. This statistical analysis helps determine whether the observed changes in student performance are statistically significant. Descriptive statistics, including means and standard deviations, were calculated for the student engagement and satisfaction survey to summarize the students' responses. (2) Qualitative Analysis: The qualitative data from the teacher interviews were analyzed using thematic analysis. This method involved coding the interview transcripts to identify recurring themes and patterns related to the challenges and opportunities of implementing the MIAP model. Thematic analysis provided a nuanced understanding of the teachers' experiences and the factors influencing the effectiveness of the MIAP model in religious education.

5.6. Ethical Considerations: The study was conducted in accordance with ethical research guidelines to protect the rights and well-being of all participants. Informed consent was obtained from both students and teachers prior to their participation in the study. Participants were informed of the study's purpose, procedures, and their rights, including the right to withdraw from the study at any time without penalty. Confidentiality was maintained by anonymizing all data, and the findings were reported in a manner that ensured the privacy of the participants.

5.7 Limitations: While this study provides valuable insights into the effectiveness of the MIAP model in Buddhist education, certain limitations should be acknowledged. The use of a purposive sample limits the generalizability of the findings to other contexts. Additionally, the study's quasi-experimental design does not fully control for all potential confounding

variables, such as differences in student motivation or prior knowledge, which could influence the results. Despite these limitations, the study offers important contributions to the field of religious education and provides a foundation for future research. This research methodology outlines a rigorous approach to evaluating the impact of the MIAP Active Learning model on student outcomes in Phrapariyattidhamma schools, providing a comprehensive framework for understanding the model's effectiveness and implementation challenges.

6. FINDINGS

The findings of this study are derived from the analysis of both quantitative and qualitative data collected through pre-tests, post-tests, student engagement and satisfaction surveys, and teacher interviews. These findings provide a comprehensive understanding of the effectiveness of the MIAP Active Learning model in enhancing the academic performance, engagement, and ethical understanding of secondary students in Phrapariyattidhamma schools.

6.1 Improvement in Academic Performance: The quantitative data from the pre-tests and post-tests revealed a significant improvement in the academic performance of students following the implementation of the MIAP-based lesson package on Buddhist ethical teachings. The average pre-test score was 63.5%, while the average post-test score increased to 80.2%, indicating a substantial gain in knowledge and understanding of the subject matter. A paired t-test was conducted to compare the pre-test and post-test scores, and the results showed a statistically significant difference ($t(79) = 9.27, p < 0.001$), confirming that the MIAP model had a positive impact on student learning outcomes. This improvement was consistent across various sections of the lesson package, with students demonstrating enhanced comprehension of key Buddhist ethical concepts and their practical applications. For example, in the sections focused on moral reasoning and ethical decision-making, students showed a marked improvement in their ability to apply Buddhist principles to hypothetical scenarios, suggesting that the MIAP model effectively facilitated the practical application of theoretical knowledge.

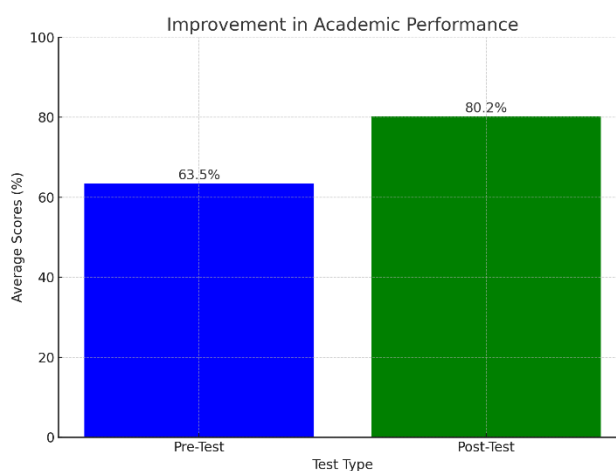


Figure 1: Pre-Test and Post-Test Score

6.2 Increased Student Engagement and Satisfaction: The results of the student engagement and satisfaction survey indicated a high level of engagement and satisfaction with the MIAP-based lesson package. The overall satisfaction score was 4.6 out of 5, with students

expressing strong agreement with statements related to the relevance, interest, and interactive nature of the lessons. Key findings from the survey include: (1) Engagement: Students reported that the MIAP model's focus on active participation and application of knowledge helped them stay engaged throughout the lessons. The application phase, where students worked on real-life scenarios and case studies, was particularly well-received, with many students noting that it made the teachings more relatable and easier to understand. (2) Interest: The motivational aspects of the MIAP model, such as the use of real-world examples and interactive discussions, were cited as factors that increased students' interest in the subject matter. Students felt that these elements helped to bridge the gap between traditional Buddhist teachings and contemporary issues. (3) Relevance: Students indicated that the lesson package was relevant to their daily lives and spiritual development. They appreciated the opportunities to discuss and reflect on how Buddhist ethical teachings could be applied in their own lives, which enhanced their connection to the material.

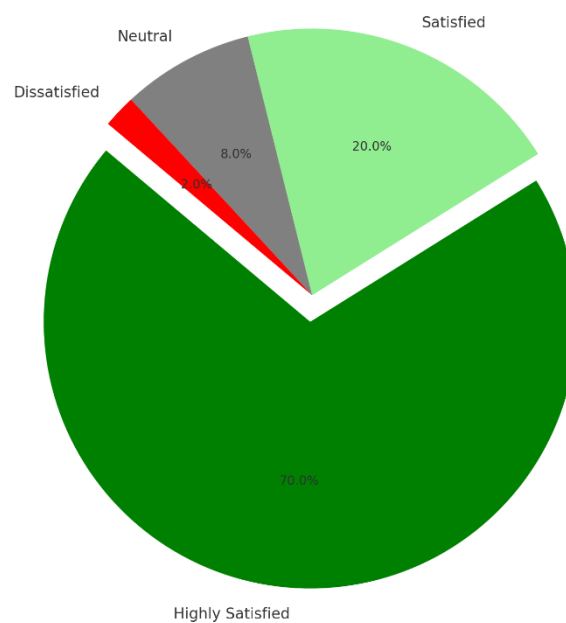


Figure 2: Student Satisfaction with MIAP Model

6.3 Teacher Observations and Feedback: The qualitative data from the teacher interviews provided additional insights into the implementation of the MIAP model. Teachers observed that students were more engaged and motivated during the lessons, particularly during the application and presentation phases. They noted that the shift from a traditional lecture-based approach to a more interactive, student-centered model allowed students to take greater ownership of their learning. Teachers also highlighted several challenges encountered during the implementation process, including: (1) Initial Resistance: Some students were initially resistant to the new teaching methods, as they were accustomed to more passive forms of learning. However, this resistance diminished over time as students became more familiar with the MIAP model. (2) Resource Constraints: While the MIAP model was effective, its implementation required additional resources, such as teaching aids and materials, which were not readily available in all schools. Teachers suggested that further investment in resources



would enhance the effectiveness of the model. (3) Time Management: Teachers found that the MIAP model required careful time management, particularly in balancing the different phases of the lesson. Some teachers felt that they needed more training to optimize the use of time during lessons. (4) Despite these challenges, teachers were overwhelmingly positive about the impact of the MIAP model on student learning. They reported that students not only performed better academically but also demonstrated greater confidence in discussing and applying Buddhist ethical teachings.

6.4 Contribution to Moral and Spiritual Development: The findings also highlighted the MIAP model's contribution to the moral and spiritual development of students. Teachers reported that students showed a deeper understanding of Buddhist ethical principles and were more reflective about their own moral choices. This was particularly evident in the presentation phase, where students had the opportunity to articulate their understanding of the teachings and discuss how they could be applied in real-life situations. Students' reflections in the post-test essays also indicated that they were more aware of the importance of ethical decision-making in their daily lives and felt more connected to the moral teachings of Buddhism. This suggests that the MIAP model not only improved students' academic performance but also played a significant role in their moral and spiritual growth.

6.5 Summary of Findings: The findings of this study demonstrate that the MIAP Active Learning model significantly enhances the academic performance, engagement, and ethical understanding of secondary students in Phrapariyattidhamma schools. Students showed substantial improvements in their comprehension and application of Buddhist ethical teachings, and they expressed high levels of satisfaction with the interactive and relevant nature of the lessons. Teachers also reported positive observations, although they identified areas for further improvement, such as resource availability and teacher training. These findings suggest that the MIAP model holds great promise for modernizing religious education and supporting the moral and spiritual development of students in Phrapariyattidhamma schools.

7. DISCUSSION

The findings from this study provide valuable insights into the effectiveness of the MIAP (Motivation, Instruction, Application, and Presentation) Active Learning model in enhancing the academic performance, engagement, and ethical understanding of secondary students in Phrapariyattidhamma schools. This discussion section interprets these findings in the context of existing literature, explores their implications for Buddhist education, and offers recommendations for future practice and research.

7.1 Effectiveness of the MIAP Model in Improving Academic Performance: The significant improvement in students' academic performance, as evidenced by the increase in post-test scores, supports the effectiveness of the MIAP model as an instructional strategy in religious education. This finding aligns with previous research on active learning, which has consistently shown that engaging students in the learning process leads to better retention of information and higher academic achievement (Freeman et al., 2014; Prince, 2004). The MIAP model's structured approach, which includes phases of motivation, instruction, application, and presentation, appears to be particularly well-suited for teaching complex subjects such as Buddhist ethics, where understanding and application are crucial (Bonwell & Eison, 1991; Garrison & Kanuka, 2004). The improvement in academic performance across various sections of the lesson package, especially in areas that require moral reasoning and ethical



decision-making, indicates that the MIAP model effectively facilitates the practical application of theoretical knowledge. This is consistent with the literature on active learning, which emphasizes the importance of applying knowledge in real-life contexts to deepen understanding and enhance learning outcomes (Hmelo-Silver, 2004; Ertmer & Simons, 2006).

7.2 Increased Engagement and Student Satisfaction: The high levels of student engagement and satisfaction observed in this study further validate the MIAP model's effectiveness. Students reported feeling more interested and engaged in the lessons, which they attributed to the interactive nature of the MIAP model. These findings echo the work of Bonwell and Eison (1991), who argue that active learning strategies, such as those employed in the MIAP model, can significantly enhance student motivation and interest in the subject matter. In religious education, where students are often expected to internalize and live according to the teachings they study, the ability to relate these teachings to real-world situations is crucial. The MIAP model's focus on application and presentation phases allowed students to see the relevance of Buddhist ethical teachings to their own lives, thereby making the learning experience more meaningful and impactful. This aligns with the broader educational literature, which suggests that students are more likely to engage with and retain information that they perceive as relevant and applicable to their lives (Biggs & Tang, 2011; Bransford, Brown, & Cocking, 2000).

7.3 Challenges in Implementing the MIAP Model: Despite the positive outcomes, the study also identified several challenges in implementing the MIAP model, particularly related to resource constraints and the need for teacher training. These challenges are consistent with findings from other studies on active learning, which have noted that the success of such strategies often depends on the availability of resources and the readiness of teachers to adopt new pedagogical methods (Ertmer & Simons, 2006; Gombrich, 2006). Resource limitations, such as the lack of teaching aids and materials, were particularly challenging for schools in rural areas. This finding underscores the importance of providing adequate support and resources to ensure the successful implementation of active learning strategies. Without these resources, the potential benefits of the MIAP model may not be fully realized, particularly in under-resourced educational settings (Johnson, Johnson, & Smith, 1998). Teacher training also emerged as a critical factor in the effective implementation of the MIAP model. The study revealed that while teachers were generally positive about the model, they felt that they needed more training to manage the different phases effectively, particularly the application and presentation stages. This finding is consistent with the broader literature on educational reform, which highlights the importance of professional development in equipping teachers with the skills needed to adopt new pedagogical strategies (Felder & Brent, 2009; Savery, 2015). Teachers who are well-trained in active learning techniques are more likely to implement these strategies effectively, leading to better student outcomes.

7.4 Contribution to Moral and Spiritual Development: One of the most significant findings of this study is the MIAP model's contribution to the moral and spiritual development of students. The model not only improved students' academic performance but also enhanced their ability to reflect on and apply Buddhist ethical teachings in their daily lives. This is particularly important in the context of Buddhist education, where the goal is not just to impart knowledge but also to cultivate moral and ethical character (Bodhi, 1999; Swearer, 2010). The presentation phase of the MIAP model, where students had the opportunity to articulate their understanding of Buddhist teachings and discuss their practical applications, was especially effective in promoting moral reflection and ethical reasoning. This aligns with the literature on moral education, which emphasizes the importance of providing students with



opportunities to engage in moral discourse and reflect on ethical dilemmas (Garrison & Kanuka, 2004; Hmelo-Silver, 2004). By encouraging students to think critically about moral issues and consider how Buddhist principles can guide their actions, the MIAP model supports the development of moral reasoning and ethical decision-making skills.

7.5 Implications for Buddhist Education and Future Practice: The success of the MIAP model in this study has important implications for the future of Buddhist education, particularly in Phrapariyattidhamma schools. The findings suggest that active learning strategies, such as those employed in the MIAP model, can significantly enhance the effectiveness of religious education by making it more engaging, relevant, and applicable to students' lives.

7.6 Recommendations for Practice: (1) **Resource Allocation:** To fully realize the benefits of the MIAP model, it is essential to address the resource constraints identified in this study. Educational administrators and policymakers should prioritize the allocation of resources to Phrapariyattidhamma schools, particularly those in rural areas, to ensure that they have access to the teaching aids and materials needed to implement active learning strategies effectively (Garrison & Kanuka, 2004). (2) **Teacher Training:** Professional development opportunities should be expanded to help teachers develop the skills needed to implement the MIAP model successfully. Training should focus on managing the different phases of the model, particularly the application and presentation stages, and on integrating active learning strategies into the broader curriculum (Felder & Brent, 2009; Savery, 2015). (3) **Curriculum Integration:** Given the positive results of this study, there is potential to integrate the MIAP model into the broader curriculum of Phrapariyattidhamma schools. Expanding the use of active learning strategies across different subjects could enhance overall student engagement and learning outcomes (Biggs & Tang, 2011).

7.7 Recommendations for Future Research: (1) **Longitudinal Studies:** Future research could benefit from longitudinal studies that track the long-term impact of the MIAP model on student outcomes. Such studies would provide a deeper understanding of how active learning strategies affect not only immediate academic performance but also long-term retention of knowledge, moral development, and spiritual growth (Freeman et al., 2014). (2) **Broader Application:** Further research could explore the applicability of the MIAP model in different cultural and educational settings, as well as its effectiveness in teaching other aspects of the Buddhist curriculum. This would contribute to the ongoing efforts to modernize religious education while preserving its core values and objectives (Johnson, Johnson, & Smith, 1998; Prince, 2004). (3) The discussion of these findings highlights the significant potential of the MIAP Active Learning model to enhance religious education in Phrapariyattidhamma schools. While the model has proven effective in improving student performance and engagement, challenges such as resource limitations and the need for teacher training must be addressed to maximize its impact. By investing in resources, enhancing teacher training, and expanding the use of active learning models, Phrapariyattidhamma schools can better prepare their students to understand, internalize, and apply Buddhist ethical teachings in their daily lives. The insights gained from this study provide a valuable foundation for future research and practice in the field of religious education.

8. CONCLUSION

This study explored the effectiveness of the MIAP Active Learning model in enhancing the academic performance, engagement, and ethical understanding of secondary

students in Phrapariyattidhamma schools. Through a mixed-methods approach that included pre-tests, post-tests, student engagement and satisfaction surveys, and teacher interviews, the research provided comprehensive insights into the impact of the MIAP model on student learning outcomes. The findings demonstrated that the MIAP model significantly improved students' academic performance, as evidenced by the substantial increase in post-test scores. The structured approach of the MIAP model, which emphasizes active participation and practical application of knowledge, was particularly effective in helping students understand and apply Buddhist ethical teachings. Additionally, students reported high levels of engagement and satisfaction with the lessons, citing the relevance and interactivity of the MIAP-based lesson package as key factors in their positive learning experience. Teachers also observed increased student motivation and deeper understanding of the material, though they identified challenges related to resource constraints and the need for additional training to effectively implement the MIAP model. Despite these challenges, the overall positive outcomes suggest that the MIAP model holds great promise for modernizing religious education in Phrapariyattidhamma schools, making it more engaging, relevant, and impactful.

Originality & Body of Knowledge

Originality: This study uniquely addresses the gap between traditional Buddhist educational practices and modern active learning methodologies by adapting and implementing the MIAP (Motivation, Instruction, Application, and Progress) model in Phrapariyattidhamma schools. While most religious education has historically relied on lecture-based teaching and rote memorization, this research innovatively integrates active learning strategies tailored to the teaching of Buddhist ethical teachings. By evaluating the practical application of the MIAP model through a mixed-methods approach, this study provides fresh insights into how active learning can be effectively implemented in a monastic context, emphasizing the cultivation of ethical understanding and practical application in students.

Body of Knowledge: The findings of this study significantly contribute to the body of knowledge in both Buddhist education and active learning. The research demonstrates the adaptability of the MIAP model to religious curricula, showcasing its ability to improve student engagement, academic performance, and moral reasoning. Furthermore, it provides empirical evidence that bridges theory and practice, highlighting how active learning can transform the delivery of ethical teachings. By addressing challenges such as resource limitations and the need for teacher training, this study offers actionable recommendations for educational reform, positioning active learning as a tool to modernize religious education while preserving its core spiritual values.

Declarations

Conflict of interest: The authors declare no conflicts of interest.

Ethical treatment of experimental subjects (animals & human): The research was conducted in compliance with the principles of the Helsinki Declaration regarding human subjects, so formal ethical approval was not required.

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