



# Personnel Management Based on Moral Principles of a Well-Behaved Person in Private Higher Education Institutions in Bangkok and Surrounding Areas

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Received 27/08/2025

Revised 17/12/2025

Accepted 20/02/2026

## Abstract

**Background and Aim:** Effective human resource management in higher education involves not just contemporary management approaches but also strong ethical foundations. The Seven Qualities of a Virtuous Person (Sappurisa-dhamma) provide a thorough ethical framework that stresses honesty, openness, and moral behavior in Buddhist contexts. This study aims to provide guidelines for personnel management grounded in Sappurisa-dhamma for private higher education institutions in the Bangkok Metropolitan Area.

**Materials and Methods:** The design used was mixed-methods. 1,106 academic specialists, faculty, graduate students, and administrators from five private universities made up the population. Purposive sampling was used for the qualitative interviews, and cluster random sampling was used to get a sample of 100 participants for the quantitative phase. Research equipment comprised a validated questionnaire (IOC = 0.80–1.00; reliability  $\alpha = 0.95$ ) and a semi-structured interview guide. ANOVA, t-tests, and descriptive statistics were used in the quantitative data analysis, whilst thematic analysis was used in the qualitative data analysis.

**Results:** It was discovered that personnel management techniques based on the Seven Qualities of Sappurisa-dhamma were applied at a generally high level. Among the seven principles, Parisanuyuta (understanding the community) obtained the greatest evaluation, whilst Mattanyuta (knowing the proper measure) received the lowest. Gender, age, and educational attainment did not significantly affect perceptions; however, work experience had a substantial impact on the concepts of "knowing the result" and "knowing the proper measure."

**Conclusion:** The incorporation of Sappurisa-dhamma into people management fosters ethical leadership, strengthens community participation, and promotes organizational harmony within private higher education institutions. Institutions should provide ongoing training to increase staff members' comprehension of these concepts, and policymakers are urged to support the implementation of ethical management frameworks. Future studies should look more closely at the lived experiences and real-world difficulties staff members face when using Sappurisa-dhamma in their work positions, as well as expand the study to include public universities.

**Keywords:** Sappurisa-dhamma, Ethical Personnel Management, Buddhist Leadership Principles, Private Higher Education Institutions, Human Resource Development

## Introduction

Human resource management (HRM) plays a decisive role in shaping the efficiency, quality, and long-term sustainability of private higher education institutions in Thailand. As universities operate in increasingly competitive and regulated environments, administrators must manage personnel systems with agility, transparency, and accountability to ensure effective service delivery and institutional performance (Promvong et al., 2023). Recent studies confirm that HRM functions such as workforce planning, recruitment, development, performance appraisal, and risk management are essential mechanisms that influence staff productivity, organizational responsiveness, and stakeholder satisfaction (Zhou et al., 2024). Yet these functions operate effectively only when guided by strong ethical leadership and value-driven organizational cultures (Worapongpat, 2025e).

Private higher education institutions in the Bangkok Metropolitan Area face multiple HR-related challenges, including complex regulatory demands, heightened expectations for service quality, and the need to manage institutional risks through internal control systems. (Panichchapudthanakul, et.al., 2025, January). These challenges create a pressing need for HRM models that promote integrity, fairness, and responsible decision-making. (Yasuttamathada & Worapongpat, 2025). Conventional HRM frameworks provide structural guidance but often lack culturally grounded ethical principles that support sustainable personnel management in Thai education settings. (Panyachit & Sirisawad, 2025).





Buddhist ethics, particularly the Sappurisa-dhamma or the Seven Qualities of a Virtuous Person, offer a moral foundation that is increasingly recognized as relevant to leadership and organizational behavior. (Worapongpat, et al., 2025). Prior studies in Thai educational contexts highlight the perceived suitability of these virtues for enhancing administrative practices. (Suthongsa, et. al., 2023). However, existing research tends to be descriptive, lacks systematic integration of Sappurisa-dhamma into HRM functions, and rarely examines how these principles can be operationalized within modern private universities that operate under competitive pressures. Furthermore, empirical evidence linking Buddhist ethical principles to measurable HRM outcomes remains limited. (Worapongpat, et al., 2025f).

This study addresses these gaps by developing HRM guidelines grounded in the Sappurisa-dhamma to enhance personnel management in private higher education institutions in the Bangkok Metropolitan Area. It proposes a framework that integrates Buddhist virtues with contemporary HRM functions, offering a culturally relevant and practically applicable model for strengthening ethical leadership and institutional effectiveness.

### Objectives

1. To examine the current state of human resource management based on the Seven Qualities of a Virtuous Person (Sappurisa-dhamma) in private higher education institutions in the Bangkok Metropolitan Area.
2. To compare perceptions of human resource management based on the Sappurisa-dhamma in private higher education institutions in the Bangkok Metropolitan Area, classified by gender, age, educational level, and work experience.
3. To propose guidelines for human resource management based on the Sappurisa-dhamma in private higher education institutions in the Bangkok Metropolitan Area.

### Literature review

#### 1. Theoretical Foundations: HRM, Ethics, and Higher Education

Modern HRM in higher education emphasizes agility, transparency, good governance, and service quality. (Worapongpat, 2025g). Research in both global and Thai contexts demonstrates that HRM levers such as training and development, performance appraisal, compensation, and organizational development strongly influence staff engagement, commitment, and service effectiveness. (Sangwut, et al., 2025). However, empirical findings consistently show that HR outcomes depend not only on systems and policies but also on the values and ethical orientations of institutional leaders. (Worapongpat, 2025h). Ethical leadership enhances trust, satisfaction, and organizational performance, indicating that value-driven HRM is vital for educational organizations. (Worapongpat, et al., 2025).

#### 2. Buddhist Ethics and Leadership: From Principles to Practice

Buddhist ethics provide a comprehensive moral framework that aligns closely with contemporary leadership ideals. Concepts such as mindfulness, non-harming, responsibility, and moderation contribute to ethical decision-making and sustainable management. (Singsorn, 2023). Scholars argue that Buddhist-based leadership approaches, such as mindfulness leadership and the Noble Eightfold Path, strengthen resilience, clarity, and moral conduct in organizations. (Worapongpat, 2025j). Central to Buddhist ethics is the Sappurisa-dhamma, the Seven Qualities of a Virtuous Person: Dhammaññū – knowing principles, Atthaññū – knowing meaning or purpose, Attaññū – knowing oneself, Mattaññū – knowing moderation, Kālaññū – knowing the right time, Parisaññū – knowing the community or assembly, Puggalaññū – knowing individuals. These qualities parallel essential leadership competencies such as ethical judgment, strategic decision-making, timing, stakeholder sensitivity, and individualized management—skills increasingly emphasized in HRM. (Thammajai, et al., 2024).

#### 3. Applications of Sappurisa-dhamma in Education Administration and HRM

Thai research highlights the relevance of Sappurisa-dhamma for leadership in educational institutions, showing potential benefits for personnel development, resource allocation, and stakeholder engagement. (Worapongpat, 2025i). Nevertheless, most studies remain descriptive and do not articulate how these virtues can be systematically integrated into HRM systems. Applications in private



universities where competition, service expectations, and regulatory oversight are higher are limited and under-theorized. (Ray et al., 2024).

#### 4. Ethical Leadership and HRM Outcomes in Higher Education

International evidence consistently demonstrates that ethical leadership fosters ethical work behavior, employee engagement, organizational commitment, innovation, and service quality. (Worapongpat, Boonmee, 2025). These effects are commonly mediated through trust, psychological well-being, empowerment, and perceived fairness. (Watthanabut, 2017). This robust evidence base supports the integration of ethical competencies into key HRM functions such as recruitment, development, performance evaluation, and recognition. (Weiyi, etal., 2024).

#### 5. HRM in Thai Private Higher Education: Conditions and Gaps

Thai studies confirm that HRM practices significantly shape administrative quality in private higher education. (Worapongpat, 2025a). Yet explicit integration of ethical frameworks, particularly Buddhist-informed competency models, remains limited. (Worapongpat, 2025b). Comparative research between private and public higher education institutions is scarce, and few studies offer actionable HRM guidelines rooted in culturally relevant virtues. (Worapongpat, 2025c). There is also a lack of models that link Buddhist ethics to measurable HRM outcomes in modern institutional environments. (Worapongpat, 2025d).

### Conceptual Framework

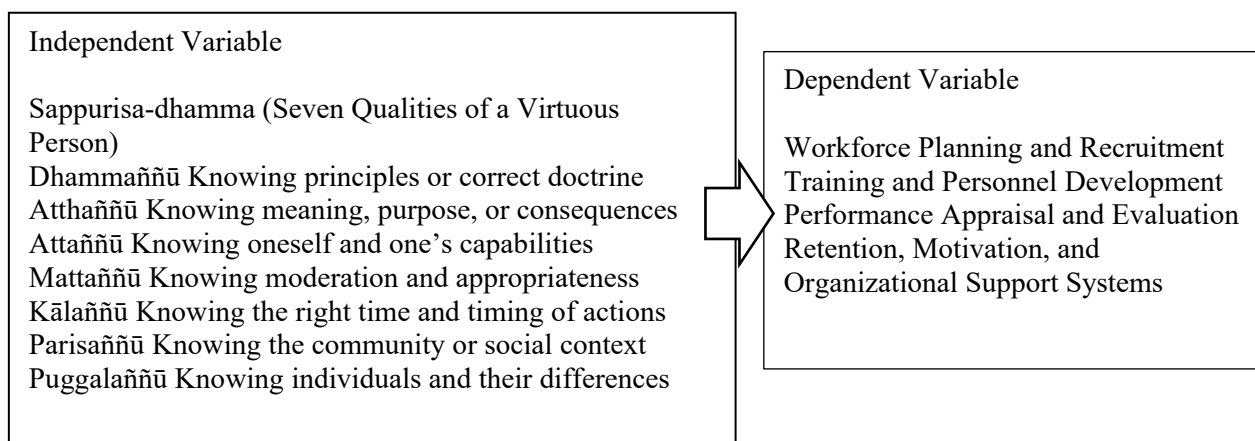


Figure1 research framework

### Methodology

**Research Design:** This study adopted a mixed-methods research methodology, mixing a quantitative survey with qualitative semi-structured interviews. The quantitative component permitted systematic measurement of Human Resource Management (HRM) practices, while the qualitative component gave in-depth insights to facilitate the creation of HRM guidelines built upon Sappurisa-dhamma principles. Both contextual relevance and empirical rigor are strengthened by this integration.

#### 1. Population and Sample

**1.1 Population:** The group consisted of 1,106 individuals who were connected to private colleges in the Bangkok Metropolitan Area that provide graduate courses in educational administration and business administration. Among the participants were: (1) graduate students (Master's and Doctoral levels), (2) full-time faculty members, (3) academic experts, and (4) graduate-level personnel in related professional fields. drawn from five private universities in Bangkok.

**1.2 Sample Size and Sampling Procedures:** This study chose a sample size of 100 because of its exploratory focus and mixed-methods design, even though Krejcie and Morgan's sample size table suggests roughly 285 individuals for a population of 1,100. For descriptive reporting and first



comparison analysis, the chosen sample size was judged adequate. Sampling was conducted using a multi-approach strategy as follows: (1) Cluster random sampling was used to select 70 participants across the five institutions to ensure institutional representation. (2) Purposive sampling was used to select 10 key informants for in-depth interviews, based on their relevance to the objective of HRM guideline development. (3) The remaining participants were obtained through convenience sampling within each cluster to reach the target sample size.

**2. Research Instruments:** Two main instruments were used:

**2.1 Semi-Structured Interview Guide (Qualitative):** A semi-structured interview protocol was developed to gather detailed perspectives and practical recommendations relevant to HRM guideline construction. The flexible structure allowed probing to capture institutional context and implementation considerations.

**2.2 Questionnaire (Quantitative):** The questionnaire consisted of two sections measured using a five-point Likert scale: (1) Part 1: Current HRM practices based on Sappurisa-dhamma principles. (2) Part 2: Perceptions and differences across demographic categories

**3. Instrument Quality Assurance:** To ensure instrument quality, the following steps were applied: (1) Content validity: Three experts confirmed it; the IOC values showed strong content relevance, ranging from 0.80 to 1.00. (2) Before the main investigation, a pilot test was carried out with thirty individuals. (3) Item discrimination: Acceptable item performance was indicated by discrimination indices, which varied from 0.25 to 0.75. (4) Reliability: Cronbach's alpha was used to evaluate the questionnaire's internal consistency; the result was  $\alpha = 0.95$ , indicating excellent reliability.

**4. Data Collection:** Both primary and secondary sources were used in the data collection process: (1) Primary data: Gathered via in-depth interviews and questionnaires. (2) Secondary data: To aid in interpretation and the creation of guidelines, information is gathered from scholarly publications, research papers, institutional reports, and pertinent digital sources.

**5. Data Analysis**

**5.1 Quantitative Data Analysis:** Both descriptive and inferential statistics were used to assess quantitative data: (1) Descriptive statistics: frequency, percentage, mean, and standard deviation. (2) Inferential statistics: independent samples t-test and one-way ANOVA to analyze differences between demographic groups.

**5.2 Qualitative Data Analysis:** Qualitative interview data were evaluated using thematic content analysis, identifying important themes and practical insights. Findings were then linked through triangulation with quantitative results to formulate context-sensitive HRM guidelines.

## Results

Guidelines for Personnel Management Based on the Seven Qualities of a Virtuous Person (Sappurisa-dhamma) in Private Higher Education Institutions in the Bangkok Metropolitan Area

1. Research Objective: To examine the current state of personnel management based on the Seven Qualities of a Virtuous Person (Sappurisa-dhamma) in private higher education institutions in the Bangkok Metropolitan Area.

Table 1: Analysis of Personnel Management Based on the Seven Qualities of a Virtuous Person in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No. | Sappurisa-dhamma in Personnel Management | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|-----|--|--------------------|------|----------------|------|
| 1   | Dhammannuta (Knowing the cause)          | 4.55               | 0.41 | Highest        | 6    |
| 2   | Atthannuta (Knowing the result)          | 4.60               | 0.31 | Highest        | 5    |
| 3   | Attannuta (Knowing oneself)              | 4.49               | 0.36 | High           | 7    |
| 4   | Mattannuta (Knowing moderation)          | 4.68               | 0.38 | Highest        | 3    |
| 5   | Kālannuta (Knowing the right time)       | 4.68               | 0.36 | Highest        | 4    |
| 6   | Parisanññuta (Knowing the community)     | 4.78               | 0.29 | Highest        | 1    |





| No. | Sappurisa-dhamma in Personnel Management | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|-----|--|--------------------|------|----------------|------|
| 7   | Puggalaññuta (Knowing individuals)       | 4.70               | 0.39 | Highest        | 2    |
|     | Overall                                  | 4.64               | 0.36 | Highest        |      |

Table 1 reveals that personnel management based on the Seven Qualities of a Virtuous Person (Sappurisa-dhamma) in private higher education institutions in the Bangkok Metropolitan Area was ranked at the highest level overall ( $\bar{x} = 4.64$ , S.D. = 0.36). The highest-rated dimension was Parisanññuta (knowing the community) ( $\bar{x} = 4.78$ ), followed by Puggalaññuta (knowing individuals) ( $\bar{x} = 4.70$ ), showing a significant emphasis on contextual awareness and individualized personnel management. Mattannuta and Kālannuta also received outstanding assessments, demonstrating balanced and timely administrative methods. Attannuta (understanding oneself) was scored at a high level despite having the lowest mean score ( $\bar{x} = 4.49$ ). Overall, the findings imply that ethical and wisdom-based values are substantially established in human management procedures within private higher education organizations.

Table 2: Mean and Standard Deviation of Personnel Management Based on Parisanññuta (Community Awareness) under the Sappurisa-dhamma in Private Educational Institutions under the Office of the Private Education Commission, Khon Kaen Province

| No. | Personnel Management Practice Based on Parisanññuta (Knowing the Community)                            | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|-----|--|-------------------|--------------------|------|----------------|------|
| 1   | Creating a favorable work environment to enhance job satisfaction and productivity                     | Highest           | 4.78               | 0.42 | Highest        | 4    |
| 2   | Allowing personnel to express opinions and participate in joint decision-making                        | Highest           | 4.85               | 0.36 | Highest        | 1    |
| 3   | Organizing group activities to promote unity among staff   | Highest           | 4.70               | 0.60 | Highest        | 5    |
| 4   | Administrators and staff regularly engage in school–community activities                               | Highest           | 4.80               | 0.44 | Highest        | 2    |
| 5   | Providing opportunities for personnel to serve on performance evaluation committees within their units | Highest           | 4.79               | 0.44 | Highest        | 3    |
|     | Overall  |                   | 4.78               | 0.29 | Highest        |      |

Table 2 shows that the Office of the Private Education Commission in Khon Kaen Province's private educational institutions adopted personnel management techniques based on Parisanññuta (understanding the community) at the highest level overall ( $\bar{x} = 4.78$ , S.D. = 0.29). Allowing employees to voice their thoughts and take part in collaborative decision-making was the most highly regarded practice ( $\bar{x} = 4.85$ ), followed by administrator and staff involvement in school-community events ( $\bar{x} = 4.80$ ). These findings show that community involvement, teamwork, and participatory management are highly valued. All practices were consistently rated at the highest level, suggesting effective integration of community awareness concepts in people management.





Table 3: Mean and Standard Deviation of Personnel Management Based on Puggalaññutā (Knowing Individuals) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Puggalaññutā (Knowing Individuals)              | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|---|-------------------|--------------------|------|----------------|------|
| 1       | Praising personnel who successfully perform their duties to motivate career advancement | Highest           | 4.76               | 0.51 | Highest        | 1    |
| 2       | Supporting outstanding personnel to encourage continued effort                          | Highest           | 4.75               | 0.48 | Highest        | 2    |
| 3       | Providing welfare beyond what is mandated by the government to motivate diligence       | Highest           | 4.66               | 0.54 | Highest        | 4    |
| 4       | Fair and truthful consideration of merit and achievements                               | Highest           | 4.69               | 0.52 | Highest        | 3    |
| 5       | Ensuring equal and inclusive development opportunities for all personnel                | Highest           | 4.65               | 0.51 | Highest        | 5    |
| Overall |   |                   | 4.70               | 0.39 | Highest        |      |

According to Table 3, private higher education institutions in the Bangkok Metropolitan Area had the highest overall rating for personnel management procedures based on Puggalaññutā (knowing persons) ( $\bar{x} = 4.70$ , S.D. = 0.39). Praising employees for their effective work to foster career progression was the most highly regarded practice ( $\bar{x} = 4.76$ ), followed by providing support to exceptional employees to encourage consistent effort ( $\bar{x} = 4.75$ ). Every practice was regularly assessed at the highest level, demonstrating a strong focus on inclusive people development, justice, and personalized appreciation.

Table 4: Mean and Standard Deviation of Personnel Management Based on Mattannuta (Knowing Moderation) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Mattannuta (Knowing Moderation) | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|---|-------------------|--------------------|------|----------------|------|
| 1       | Transparent and appropriate recruitment processes for personnel         | Highest           | 4.63               | 0.48 | Highest        | 3    |
| 2       | Clear policy and goal-setting for personnel performance                 | Highest           | 4.87               | 0.34 | Highest        | 1    |
| 3       | Continuous performance evaluation for improvement and efficiency        | Highest           | 4.72               | 0.46 | Highest        | 2    |
| 4       | Policies encouraging optimal use of facilities and equipment            | Highest           | 4.58               | 0.61 | Highest        | 5    |
| 5       | Promotion of cost-effective and economical work practices               | Highest           | 4.60               | 0.62 | Highest        | 4    |
| Overall |   |                   | 4.68               | 0.38 | Highest        |      |

Table 4 demonstrates that people management techniques based on Mattannuta (knowing moderation) in private higher education institutions in the Bangkok Metropolitan Area were adopted at the greatest level overall ( $\bar{x} = 4.68$ , S.D. = 0.38). Clear policy design and personnel performance goal-setting were the highest-ranked practices ( $\bar{x} = 4.87$ ), followed by ongoing performance review for efficiency and improvement ( $\bar{x} = 4.72$ ). Every practice received the top rating, indicating a strong focus on performance-oriented administration, judicious resource use, and balanced management.





Table 5: Mean and Standard Deviation of Personnel Management Based on Kālannuta (Knowing the Right Time) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Kālannuta (Knowing the Right Time) | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|--|-------------------|--------------------|------|----------------|------|
| 1       | Appropriately assigning personnel to school operations                     | Highest           | 4.70               | 0.54 | Highest        | 2    |
| 2       | Administrators regularly disseminate accurate and timely information       | Highest           | 4.72               | 0.49 | Highest        | 1    |
| 3       | Administrators never neglect responsibilities, even beyond working hours   | Highest           | 4.69               | 0.50 | Highest        | 3    |
| 4       | Punctuality in work attendance and meetings                                | Highest           | 4.69               | 0.46 | Highest        | 4    |
| 5       | (Duplicate item) Appropriately assigning personnel to school operations    | Highest           | 4.62               | 0.52 | Highest        | 5    |
| Overall |  |                   | 4.68               | 0.36 | Highest        |      |

Table 5 reveals that people management methods based on Kālannuta (understanding the proper moment) in private higher education institutions in the Bangkok Metropolitan Area were ranked at the highest level overall ( $\bar{x} = 4.68$ , S.D. = 0.36). The highest-ranked practice was the regular transmission of correct and timely information by administrators ( $\bar{x} = 4.72$ ), followed by proper assignment of staff to institutional operations ( $\bar{x} = 4.70$ ). Every practice was regularly assessed at the highest level, demonstrating a strong focus on accountability, timeliness, and efficient coordination in people management.

Table 6: Mean and Standard Deviation of Personnel Management Based on Atthaññutā (Knowing the Results) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Atthaññutā (Knowing the Results)  | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|---|-------------------|--------------------|------|----------------|------|
| 1       | Organizing a formal orientation for new lecturers to promote effective teamwork   | Highest           | 4.62               | 0.49 | Highest        | 2    |
| 2       | Fair selection of lecturers for training, seminars, or study visits based on subject specialization for the benefit of students and the institution | Highest           | 4.61               | 0.50 | Highest        | 3    |
| 3       | Allowing lecturers to explain reasons in disputes to seek the truth and improve work processes  | Highest           | 4.77               | 0.42 | Highest        | 1    |
| 4       | Practicing democratic personnel management with openness to opinions and mutual support   | Highest           | 4.53               | 0.50 | Highest        | 4    |
| 5       | Thorough understanding of administrative systems  | Highest           | 4.48               | 0.58 | Highest        | 5    |
| Overall |   |                   | 4.60               | 0.31 | Highest        |      |

According to Table 6, private higher education institutions in the Bangkok Metropolitan Area followed personnel management techniques based on Atthaññutā (understanding the results) at the greatest level possible overall ( $\bar{x} = 4.60$ , S.D. = 0.31). The highest-ranked practice was allowing lecturers to clarify reasons in conflicts to seek truth and enhance work processes ( $\bar{x} = 4.77$ ), followed by organizing formal orientation for new professors ( $\bar{x} = 4.62$ ). Every practice received the best rating possible, demonstrating a strong focus on fairness, ongoing progress, and outcome-oriented management.



Table 7: Mean and Standard Deviation of Personnel Management Based on Dhammannuta (Knowing the Cause) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Dhammannuta (Knowing the Cause) | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|---|-------------------|--------------------|------|----------------|------|
| 1       | Supporting teachers and educational personnel to follow discipline      | High              | 4.49               | 0.63 | High           | 4    |
| 2       | Assigning tasks based on subordinates' knowledge and abilities          | High              | 4.39               | 0.60 | High           | 5    |
| 3       | Explaining rules and regulations to ensure orderly work procedures      | Highest           | 4.57               | 0.54 | Highest        | 3    |
| 4       | Establishing appropriate regulations for personnel termination          | Highest           | 4.60               | 0.52 | Highest        | 2    |
| 5       | Holding committee meetings before any transfer of positions             | Highest           | 4.68               | 0.48 | Highest        | 1    |
| Overall |   |                   | 4.55               | 0.41 | Highest        |      |

According to Table 7, private higher education institutions in the Bangkok Metropolitan Area had the highest overall rating for personnel management procedures based on Dhammannuta (understanding the reason) ( $\bar{x} = 4.55$ , S.D. = 0.41). The highest-ranked practice was having committee meetings before personnel transfers ( $\bar{x} = 4.68$ ), followed by setting proper regulations for personnel termination ( $\bar{x} = 4.60$ ). Assigning tasks based on individual talents and supporting discipline received high ratings, indicating possible areas for additional growth in analytical and procedural management, even if the majority of practices received the highest evaluation.

Table 8: Mean and Standard Deviation of Personnel Management Based on Attaññutā (Knowing Oneself) in Private Higher Education Institutions in the Bangkok Metropolitan Area

| No.     | Personnel Management Practices Based on Attaññutā (Knowing Oneself)                     | Level of Practice | Mean ( $\bar{x}$ ) | S.D. | Interpretation | Rank |
|---------|---|-------------------|--------------------|------|----------------|------|
| 1       | Behaving appropriately with personnel according to situations and environments          | Highest           | 4.57               | 0.50 | Highest        | 2    |
| 2       | Being a role model in maintaining discipline without favoritism                         | High              | 4.37               | 0.56 | High           | 5    |
| 3       | Managing work based on correctness and ethics; being a good role model for subordinates | High              | 4.42               | 0.55 | High           | 4    |
| 4       | Providing fair support and encouragement to school personnel and teachers               | Highest           | 4.54               | 0.56 | Highest        | 3    |
| 5       | Performing duties honestly and straightforwardly  | Highest           | 4.57               | 0.54 | Highest        | 1    |
| Overall |   |                   | 4.49               | 0.29 | Highest        |      |

According to Table 8, private higher education institutions in the Bangkok Metropolitan Area had the highest overall rating for personnel management practices based on Attaññutā (understanding oneself) ( $\bar{x} = 4.49$ , S.D. = 0.29). The practices that received the highest rankings were carrying out tasks honestly and transparently and acting appropriately in various situations and surroundings ( $\bar{x} = 4.57$ ). Although the majority of practices received the highest rating, elements about setting an example for discipline and ethical management received high ratings, indicating areas where administrators might further develop their self-awareness and moral leadership.



Table 9: Comparison of Personnel’s Opinions on the Administration Based on the Seven Sappurisa Dhammas by Gender in Private Higher Education Institutions in the Bangkok Metropolitan Area

| Aspect (Seven Sappurisa Dhammas)    | Gender | Mean (Male) | S.D. (Male) | Mean (Female) | S.D. (Female) | t-value      | Sig. (p-value) |
|-------------------------------------|--------|-------------|-------------|---------------|---------------|--------------|----------------|
| Dhammannuta (Knowing the Cause)     | Male   | 4.54        | 0.41        | 4.55          | 0.42          | -0.139       | 0.890          |
| Atthaññutā (Knowing the Result)     | Male   | 4.63        | 0.29        | 4.58          | 0.31          | 1.257        | 0.210          |
| Attaññutā (Knowing Oneself)         | Male   | 4.47        | 0.37        | 4.51          | 0.36          | -0.916       | 0.360          |
| Mattaññutā (Knowing Moderation)     | Male   | 4.67        | 0.37        | 4.69          | 0.38          | -0.532       | 0.595          |
| Kālaññutā (Knowing the Right Time)  | Male   | 4.68        | 0.36        | 4.68          | 0.37          | 0.015        | 0.988          |
| Parisannutā (Knowing the Community) | Male   | 4.79        | 0.29        | 4.78          | 0.30          | 0.416        | 0.678          |
| Puggalanutā (Knowing the Person)    | Male   | 4.71        | 0.38        | 4.70          | 0.40          | 0.197        | 0.844          |
| <b>Overall</b>                      | -      | <b>4.64</b> | <b>0.26</b> | <b>4.64</b>   | <b>0.27</b>   | <b>0.000</b> | <b>1.000</b>   |

Table 9 presents a comparison of personnel’s opinions on administrative practices based on the Seven Sappurisa Dhammas by gender in private higher education institutions in the Bangkok Metropolitan Area. The independent samples t-test results indicate no statistically significant differences between male and female respondents across all seven dimensions ( $p > .05$ ). The overall mean scores for both male and female personnel were identical ( $\bar{x} = 4.64$ ), reflecting a consistent perception of administration practices regardless of gender. These findings suggest that the application of Sappurisa-dhamma–based administrative principles is perceived as equitable and uniformly implemented among personnel in private higher education institutions.

## Discussion

The findings for the first research objective indicate that overall personnel management practices based on the Seven Principles of Sappurisa-dhamma in private higher education institutions in the Bangkok Metropolitan Area were rated at the highest level ( $\bar{x} = 4.64$ ). This result suggests that Buddhist moral principles, such as understanding causes and consequences (dhammaññutā), self-awareness (attaññutā), moderation (mattaññutā), and understanding individuals (puggalaññutā), are deeply embedded in HRM practices within these institutions. Such alignment reflects the important role of (Aphiwanno, 2022). ethical and virtue-based leadership in shaping organizational climate and employee behavior. The results also corroborate the theoretical view that value-driven administration enhances satisfaction, commitment, and work engagement (Pankhan et. al., 2025). Similarly, previous empirical studies demonstrate that integrating ethical principles into HR systems elevates work efficiency and fosters a culture of trust and responsibility

The findings related to the second research objective reveal that parisaññutā (knowing the community) and puggalaññutā (knowing individuals) were the most highly rated aspects across institutions. This suggests that relational competence, understanding community dynamics, and recognizing individual differences are central to HRM in private higher education settings. These results align with participative management theory, which posits that organizational involvement, respectful communication, and attention to stakeholder needs enhance motivation and teamwork (Nilkote et. al., 2024). Studies by Kaewsrikhao et. al. (2025). Also support the idea that community engagement and individualized personnel recognition significantly improve administrative efficiency. (Paethaisong et al., 2023). Additionally, this resonates with international literature on relational and ethical leadership,





which emphasizes individualized consideration, fairness, and stakeholder sensitivity as predictors of organizational citizenship behavior and service quality.

For the third research objective, personnel opinions did not differ significantly by gender, age, education level, or work experience. However, further analysis revealed that work experience influenced perceptions of *atthaññutā* (knowing meaning/results) and *mattaññutā* (knowing moderation), with individuals having more than 11 years of experience rating these dimensions higher. This suggests that long-serving personnel may internalize these virtues more deeply through accumulated exposure to organizational practices. This aligns with Experiential Learning Theory, which emphasizes the transformative effect of experience in shaping understanding, judgment, and professional behavior (Punnajato (Chatcotikamak), et. al., 2025). Consistently, previous studies indicate that experience significantly influences employees' ethical awareness, decision-making, and workplace attitudes

### Integration with International HRM and Ethics Literature

The results also reflect broader international HRM evidence showing that ethical leadership fosters trust, psychological safety, and employee engagement factors known to enhance service quality and organizational performance. Research across higher education systems globally demonstrates that ethical HRM environments reduce misconduct, strengthen employee commitment, and encourage innovative behavior. Therefore, the incorporation of Sappurisa-dhamma into HRM in Thai private institutions parallels global trends toward value-based, integrity-driven management.

#### Limitations and Implications

Despite the strengths of the findings, several limitations should be acknowledged: Sampling Limitations.

The sample size ( $n = 100$ ) relative to the population (1,106) may constrain the generalizability of inferential results. Cluster sampling combined with purposive selection introduces potential sampling bias, particularly in qualitative insights.

#### Cultural Social Desirability

Given that Buddhist moral principles are culturally revered, respondents may have been inclined to rate HRM practices more positively, creating a potential social desirability effect. This may partially explain the consistently highest rating across variables.

#### Cross-Sectional Nature of the Study

The study does not test causal pathways; thus, conclusions about the effects of Sappurisa-dhamma on HRM outcomes remain descriptive. Longitudinal or experimental designs are needed to establish stronger causal inferences.

#### Limited International Comparison

Although Sappurisa-dhamma is culturally grounded, the study would benefit from broader comparisons with global HRM ethics frameworks (e.g., transformational leadership ethics, responsible HRM, spiritual leadership) to enhance international relevance.

#### Overall Contribution

Despite these limitations, the study offers important contributions by demonstrating that Buddhist virtue-based principles have practical applicability in modern HRM systems. It provides an empirically grounded model that links cultural ethics with personnel management practices in private higher education, an area where research remains limited. The findings also offer actionable insights for institutions seeking to strengthen ethical leadership and value-based HRM frameworks.

### Knowledge Contribution

From the study of Personnel Management Based on Moral Principles of a Well-Behaved Person in Private Higher Education Institutions in Bangkok and Surrounding Areas found knowledge that can be summarized into a diagram.



## Knowledge Contribution

Personnel Management Based on Moral Principles of a Well-Behaved Person  
in Private Higher Education Institutions in Bangkok and Surrounding Areas

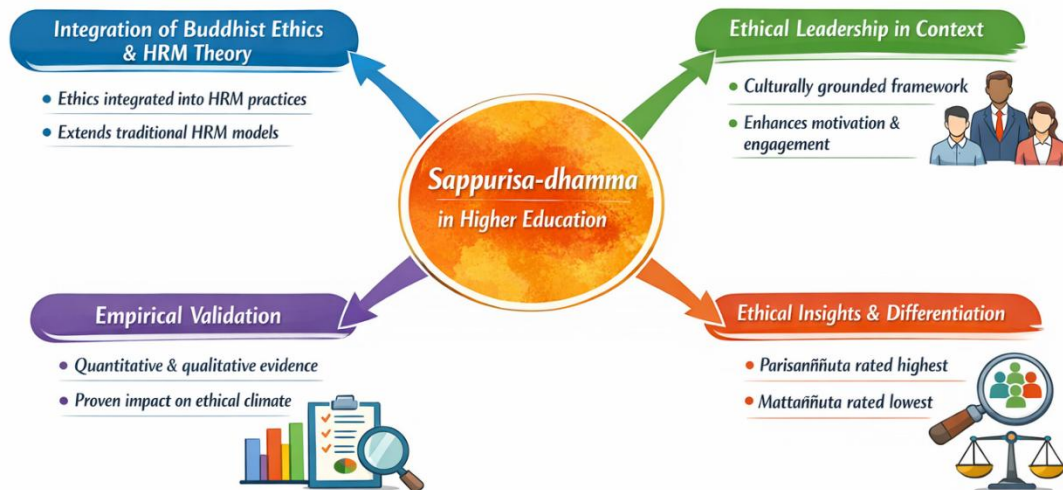


Figure 2 illustrates the impact of Personnel Management Based on Moral Principles of a Well-Behaved Person in Private Higher Education Institutions in Bangkok and Surrounding Areas.

As Figure 2 shows, integrating Buddhist ethics with human resource management theory, this research proposes the Seven Characteristics of Virtuous Persons (Sappurisadhamma), a competency-based framework for personnel management in higher education. By integrating Buddhist ethical and moral dimensions into the human resource management process, this research extends mainstream human resource management models, which typically focus on organizational efficiency, performance, and outcomes. This integration enhances theoretical understanding of how ethics can shape and enhance human resource practices within educational institutions. 1.1 Integration of Buddhist Ethical Principles with HRM Theory. This study introduces the Seven Qualities of a Virtuous Person (Sappurisa-dhamma) as a competency-based framework for personnel management in higher education. By embedding Buddhist ethical and moral dimensions into HRM processes, the study extends mainstream HRM models that traditionally prioritize efficiency, performance, and organizational outcomes. This integration enriches theoretical understandings of how ethical principles can shape and strengthen human resource practices within academic institutions. 1.2 Contextualizing Ethical Leadership in Higher Education. While previous studies have acknowledged the beneficial effects of ethical leadership on employee motivation, engagement, and innovative behavior, this research advances the literature by offering a Buddhist-based explanatory framework. It demonstrates not only that ethical leadership is effective in higher education settings but also why and how it functions, drawing on culturally grounded principles that resonate strongly within the Thai educational context. 1.3 Empirical Validation of Sappurisa-dhamma. Through the combined use of quantitative and qualitative methods, this study provides empirical evidence supporting the relevance and applicability of Sappurisa-dhamma in personnel management. The findings confirm that these principles significantly shape personnel perceptions, ethical climate, and management effectiveness in private universities.

Additionally, the discovery that Parisanuyuta (knowing the community) received the highest rating, while Mattanyuta (knowing moderation) ranked lowest, offers new theoretical insight. This differentiation highlights which ethical qualities are most deeply embedded in institutional culture and



which are comparatively underdeveloped, thereby contributing nuanced knowledge to the discourse on ethical competencies in higher education management.

## Recommendation

### 1. Recommendations for Private Higher Education Institutions

Private universities in the Bangkok metropolitan area should continue integrating the Seven Principles of Sappurisa-dhamma into their personnel management systems. Emphasis on ethical leadership, community engagement, and recognition of individual virtues can strengthen organizational cohesion and staff motivation. Institutions are also encouraged to establish ongoing training programs aimed at deepening employees' understanding and practical application of these ethical principles.

### 2. Recommendations for Policy Makers and Educational Authorities

Policy makers should promote the use of ethical frameworks such as the Sappurisa-dhamma within higher education governance. Providing formal guidelines, professional development support, and ethical management standards can enhance institutional performance and contribute to sustainable development across the education sector.

### 3. Recommendations for Future Research

Future studies should broaden the research scope to include public universities and institutions in other regions of Thailand to enable meaningful comparisons in applying Sappurisa-dhamma within diverse educational contexts. Additionally, qualitative studies could further explore personnel experiences, challenges, and contextual nuances in implementing these ethical principles in daily work practices.

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