

# A Development of Community Potentiality for Enhancing Peaceful Society by Buddhist Integration

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## ABSTRACT

This research aims to propose a guideline for community potential development to promote an integrated Buddhist peaceful society. There were 21 samples and the research instruments consisted of observation. In-depth interviews and focus group discussion using content analysis methods. The results of the research showed that the approach to community potential development to promote an integrated Buddhist peaceful society consisted of 1) Buddha means community potential development. There must be a Buddha as an anchor for the mind and connected with legend causing faith to be one. It may start from the wisdom or the beliefs of the community, which should be preserved or built on the beliefs as a common point or the beginning of faith fusion, and then gradually develop from belief and faith without wisdom to the level of belief that has wisdom or reason to support. 2) Dhamma means the development of community potential, there must be principles, method of development or principles, teachings, and activities or traditions in this section. There must be academic or have principles and knowledge to help support development such as research-based development. However, the academic principles must be able to integrate with the community such as traditions or rituals because the academic giving will have a form that is difficult to understand. However, the rituals or activities will provide knowledge to the sector of practice seamlessly. 3) Sangha refers to the development of community potential, there must be a leader and a model that confirms success, or to guide or point the way that may refer to both the monk and the householder who has charisma including the structural governing mechanism with a goal of development is based on the four principles of prayer, namely physical, behavioral, mental and intellectual. (1) Physical aspect in the first step, the strategy for developing the environment in the village to be clean, the second stage, the strategy for the development of livelihood according to the sufficiency economy principles as a tool to support a happy life. Finance based on commodity principles. (2) Behavior aspect in the first step, the strategy of community development as a community, the fifth precepts, in the second stage, the 5 precepts development strategy for society, aims to show itself as a volunteer, raising the level of community development to recognize the sacrifice, sharing in the third step strategy. Raise the development level to be a model person, a model community. (3) Spirituality aspect in the first step, the strategy for the use of religious activities as a medium for community development, in the second stage, the strategy to raise the mental development from the faith level to the intellectual level in the third stage, the strategy for the development of community potential for woke up has a well-trained mind ready to perform duties according to the Dhamma way. (4) Intelligence aspect in the first step, the strategy to build a strong community base, starting with the main institute of the community, namely the temple, the second stage, the strategy to promote the relationship between the houses, temples, and schools as community intelligence.

## Index Terms

Development of Community Potentiality, Enhancing Peaceful Society, Buddhist Integration

*Article Received: 10 August 2020, Revised: 25 October 2020, Accepted: 18 November 2020*

## Introduction

Communities are formed by the gathering of people both in the countryside and in the city. They can be said together that there are rules and principles and the rules of living together strengthening the community have a learning process and the management of knowledge in various forms according to the social landscape that is appropriate in line with the lifestyle based on resources, wisdom, culture, communities, morality, ethics, love unity, selflessness, determination to develop oneself and others. In this regard, the strong gathering of people in the community in addition to being able to prevent and solve difficult and complex problems. In particular, the problem of poverty is related to economic, social, and political aspects. This requires a strong community as a pillar of cooperation to act forever to escape from poverty and to help to develop the community for good future [1].

Globalization has brought in a new economic system and borderless communications. Technological change is fast. The rural society is more urban and consumer behavior that

is imitated in the western world. All affect the way of life of the people in the whole community nowadays, when it comes to community development problems, most of the problems arise from the participation of the people. There are not enough personnel and staff. Government officials are very few compared to villagers. Village development grants and resources and problems of the people in the community are therefore an obstacle to work lack of readiness, especially economic problems. The problem of informal debt, the problem of falling output prices, being exploited by the middleman, making them want to include a career group bring added value to the product, problems of inheriting local wisdom are still evident in the local communities of Thailand in general. Enhancing the happiness of Thai society, a strong community is an important mechanism in driving community development with strategy and the development approach. It will support and encourage communities to organize activities that are holistic have a learning process and the shared knowledge management of the community through resource capital and the potential of the community have sufficient production to feed itself.

Self-reliance has interdependent within and outside the community on the basis of respect for cultural diversity leading to a peaceful coexistence. Reconciliation resulting in peace and tranquility can solve poverty in an integrated way [2].

Social and national development towards a sustainable balance must pay more attention to the strengthening of the existing social capital. Whether it is economic capital, more capital for natural resources and environment, and linked together for the benefit of development, in this regard, the strengthening of social capital will be the main foundation. It must start from developing the quality of people to be people with knowledge, virtue, a public consciousness, and be aware of changes to lead to a stronger community development help and support one another within the community and between communities and is the power of the country's development. One of the important capital in Thai society is religious capital such as Buddhism, which has been with Thai society for a long time, however, under a society that has changed greatly. The goals and ideals of life are influenced and guided by the concept of globalized capitalism, which seeks to pamper and satisfy material needs as the ultimate goal. This puts the burden on a religious institution, a spiritual institution that aims to diminish the inner need. When the world is a people, where most people are created, are defined, it is believed that economic goals are the main goals of life, based on an infinite-satisfying approach. The role of temples and monks therefore remains only a form which follows the tradition or according to social etiquette only finding ideas for applying Buddhism for easy understanding and can be operated in accordance with the current social way, so it is very necessary [3].

From the long past to the present, it is worth noting that to drive community development is to provide people in the community a learning process for development. Research projects often focus on improving the concrete quality of life which is physical happiness such as the development of village funds, development of water resources, career development, etc. Development of the quality of life in the abstract will be only a by-product one of the reasons why it is not possible to develop an abstract quality of life because it cannot be quantitatively measured as the concrete one. However, if the development of the Buddhist community will be driven need to rely on abstract integration together with concrete which is an important development base of quality of life before expanding to a family, community, society, economy, the research team is therefore interested in studying "Guidelines for developing community capacities to promote a peaceful society through integrated Buddhism" in order to jointly develop community capacities to be strengthened by applying the Buddhist principles to be analyzed, interpreted and then integrated into modern science. This will result in academic knowledge that is truly in line with the needs of the community in line with the government's policy to create a peaceful society as well as creating a livable community in the future [4].

### Research Objectives

1. To study and analyze concepts and practice guidelines for developing community capacities to promote a peaceful society.

2. To study and analyze problems and obstacles in the development of community capacity to promote a peaceful society.

3. To propose a guideline for community potential development to promote an integrated Buddhist peaceful society.

### Research Method

In the research titled "A Development of Community Potentiality for Enhancing Peaceful Society by Buddhist Integration", the researcher used qualitative research method and collected field study. The study was taken from 2 sources:

#### A. Research data sources

Primary Data Sources (Purposive Selection) were a total of 21 samples, consisting of monks, community leaders, a group of academics in community development and Buddhism.

Secondary data sources by researching data from related documents such as the Tripitaka, books, articles, journals, documents, theses, internet media as well as related research papers.

The researcher then analyzes the data by means of analysis to find the context content analysis the essence of the content to be analyzed.

(1) Area context of the community that is the research area, what is the condition of the community?

(2) Synthesize community behavior through various activities whether it is based on the development or use of Buddhist principles consists of 4 principles of prayer that are integrated into everyday life by using the temple as the center of community development.

#### B. Research instruments

The research tools were used to collect data according to the research objectives.

1) Observation form is divided into 2 parts: participatory observation and a non-participatory observation form for observing community work activities.

2) Interview Form: divided into 2 parts: structured interview and the unstructured interview form both examinations used in in-depth interviews with the sample [5].

3) Focus group discussion is the point of group discussion.

#### C. Data collection

Data collection was used for answer research questions and has collected information for the purpose and scope of research content by surveys, observation, interview, and focus group discussion.

#### D. Data analysis

1) Preparation with data making consists of preparing an analysis unit (utilization), sampling, recording.

2) Data reduction is the choice of capturing the essence of the data and modifying the data to be clear and easy to understand.

- 3) Inference is a reference, summary.
- 4) Analysis to lead to a process that leads to direct validation, testing, and consistency analysis [6].

### Research Findings

Concepts analysis results and practice guidelines for developing community capacities to promote a peaceful society can be summarized as follows:

1. From the synthesis of community development concepts along the Sarvothai village, Land Dharma Land Thong village, 5 precepts village, Pracharat village and Chor Sa-san Village, concluded that the concept of community potential development to promote a peaceful society can be summarized in the principle of prayer 4, starting from physical development That is to say, the development of the environment to facilitate the development of other things, with the development of the body to survive sustainably by developing a career to be able to live well and the development of strong health in order to continually combat various problems and obstacles through the development of behaviors related to society, regulations, rules, the development of a strong mind, good mental health, good performance and good quality, as well as the development of intelligence for strong and able to understand things that happened as it actually happened. This will affect the look and attitude to be able to understand and find a way to manage life and society based on the right opinion. As for the practice guideline, the PDCA concept must be used as a driving tool by integrating with the principle of influence, so that community development can be successful.

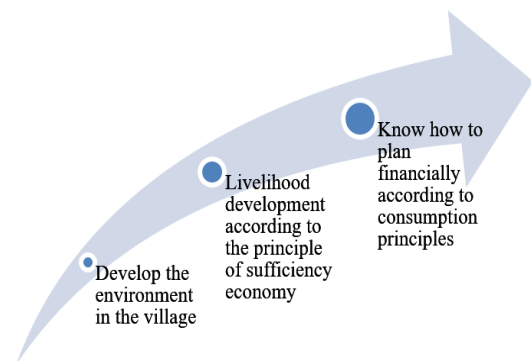
2. Results of analysis of the problems and obstacles in community potential development to promote peaceful society of Ban Khayung community, Huai Tamor sub-district, Phu Sing district, Sisaket province, Ban Non Ngam subdistrict, Non Sawang district, Mueang Bueng Kan district, Chiang Mai province Bueng Kan and Ban Tha Koi Nang, Sawai Subdistrict, Prang Ku District, Sisaket Province, found that Ban Khayung's strengths are: 1) There is a legend about Luang Pu Suang as a center of faith in the community to be one, 2) Participation and Prayana 4 are the main concepts to elevate the community into a cultural tourism destination, 3) There are monks who are strong leaders, able to lead the community and coordinate external networks to join in the development of the community, 4) Establishing a foundation to serve as a source of funds to support activities and projects, 5) To cooperate with the network in the community, 6) volunteer to care for the elderly, 7) The area has been developed to be a cultural tourist attraction according to Luang Pu Suang's teachings, and 8) The community has great faith in Buddhism, but the weaknesses are: 1) A small team, 2) The community still lacks of the knowledge and understanding of community-based development. Ban Non Ngam Community is characterized by: 1) The beliefs about making merit, giving away rice, and faith as the original capital are used as a tool for community development. 2) Measure-centered development activities are used, such as arrangement of the ordination project to allow people to come to the temple and join in the development of the temple. 3) There are monks who are strong leaders, able to lead communities and coordinate external networks in both the public and private

sectors who are intellectuals to join in the community development, 4) Adjust the environment of the temple to be pleasant by creating a good Kammatalaya temple suitable for the ordination and study of Dharma and planting trees in a shady, 5) There is a building to hold the mind, including the wall to keep the ancestors' relics and the creation of the Gandhara Buddha and building a shrine. However, the weakness is the main monks who are the abbot, even if they are descendants of the local people, but do not stay continuously because they have many missions, have to study, sometimes cause the development of a lack of continuity and lack of volunteer work team to drive the community.

Ban Tha Koi Nang community's strengths are: 1. There are monks who are strong leaders, able to lead the community and coordinate external networks to join in the development of the community such as 4 precepts villages, Chor Sa-san villages, etc., but the weakness is the lack of a leader in the area that has knowledge and lack of a working group that works continuously

3. Guidelines for community potential development to promote an integrated Buddhist peaceful society should be developed according to the principle of prayer, divided into 3 levels as follows:

1. Kayabhavana, Physical prayer in the first step, the strategy of developing the environment in the village to be clean such as improving the road including the public domain at the family level, attention should be paid to cleanliness in the area of the house at the individual level, healthy physical health. The second step is strategies for the development of livelihood according to the principles of sufficiency economy as a tool to support a happy lifestyle that is to divide the expenditures according to Buddhism principles [10].



**Fig. 1** Model of environmental development (Kayabhavana)

2. Silabhavana, in terms of the precepts in the first step, the strategy of community development as a community, the 5th precepts which enters into being a complete human community has respect for society and self-respect in the second step, the strategy for developing the 5 precepts for society, aiming to show itself as a volunteer, raising the level of community development to recognize the sacrifice. sharing in the third step and developing a network to expand mentors mentality to other communities [11].

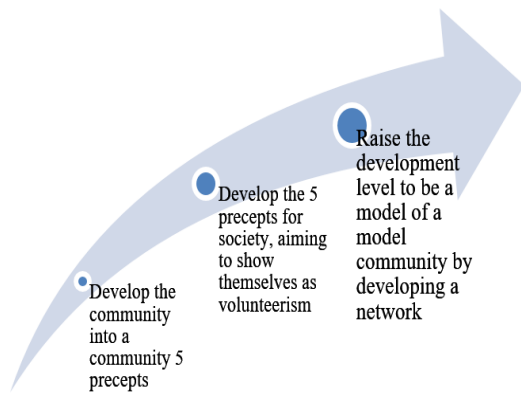


Fig. 2 Model of community development (Silabhavana)

3. Cittabhavana in the first step, the strategy of using religious activities as a medium for community development until it becomes a tradition, a way of life that will be a legacy of the future generations. For example, chanting over the years, etc. In the second step, the strategy for raising the level of mental development from the faith level to the wisdom level to create a sense of self, family and society has a well-trained mind Ready to perform duties according to the dharma way [12].

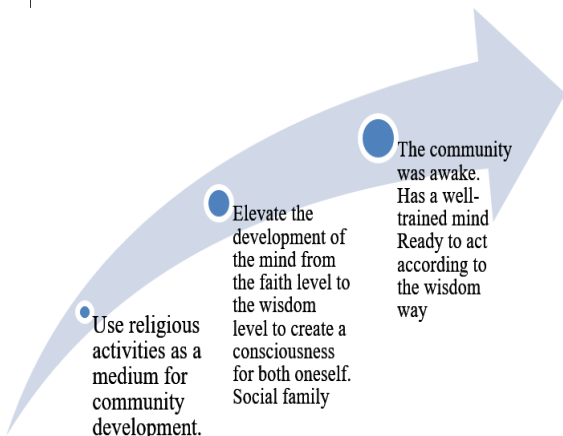


Fig. 3 Model of mental development (Cittabhavana)

4. Pannabhavana, Intellectual development in the first step, the strategy to build a strong community base, starting with the main institute of the community, namely the 2nd stage, the strategy to promote the relationship between houses, temples, schools, as well as government or private sectors. Strengthen the role of the ritual temple to the intellectual temple of the community, the third step strategy to strengthen the relationship between the house, temple, school, change from the role of the ritual temple that lacked wisdom brings a lust or adherence to superstition or various credulity Become an intellectual measure of the community that can analyze right, wrong, good, bad, should not do, it is a society of attitudes, that is, approval and ready to develop to a higher level of goals. [13]

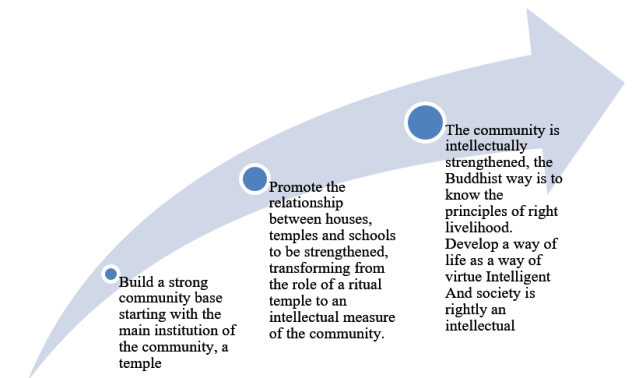


Fig. 4 Model of Intellectual development (Pannabhavana)

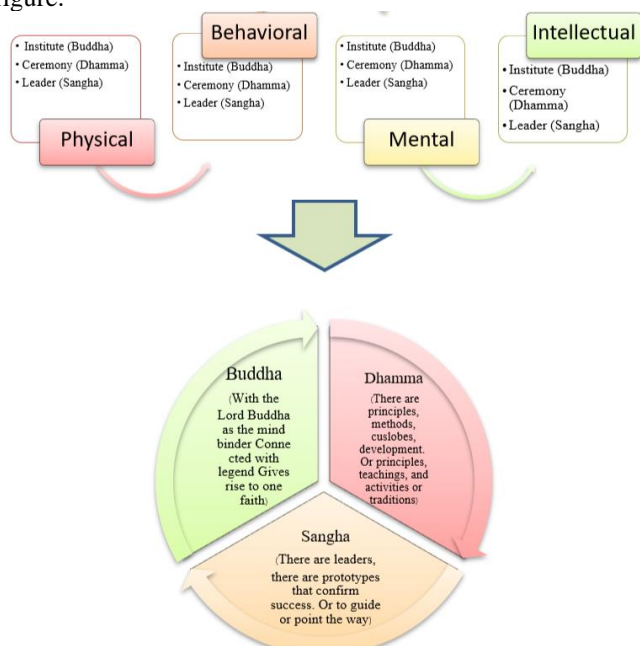
### Discussions

The results of the study showed that the approach to community potential development to promote an integrated Buddhist peaceful society. It should be applied according to the Tri-ratana by setting goals for the development of community potential in 4 areas, namely physical, physical, mental, visual, and intellectual by using the development mechanism according to the trajectory [14]. The proposed color, the strength of a community is like social immunity. These three key components are incorporated: (1) Dharma, (2) Learning, (3) Management of each of the three elements is very powerful, namely Dharma, Learning and Management. Each one of the components was not enough to meet the difficulty of the problem, but when the three come together, therefore, the strengthening of the community is a tool for economic development, integrated with culture and the environment in an integrated way, that is, the strength of the community and the community economy is of great importance to the future of the country. It should be that all parties in society will study and understand and campaign for movement in a direction and social currents will drive policies and actions towards the strength of the community and the economy, community, public and private resources. There is more than enough to support the strength of the community and the community economy, but these resources are sparse, disorganized, and there is no central point that leads to the strength of the community. The systematic use of resources will support the strength of the community and the community economy. It is also consistent with Phramethisutaporn and others [15] mentioned. Strong community, the main characteristics are: 1) have community consciousness Or a community spirit 2) Community spirit 3) Being a learning community 4) Strong community organization 5) Good community management 6) Community network 7) Community leadership 8) Being a dependent community 9) Be a peaceful community 10) Sustainable development and in line with the Dharma of Phrapromkunaporn (P.A. Payutto) [16] has written about the base of sustainable development that the holistic foundation of the Three Prasarn in Thai is the system of human existence consists of three elements: 1) human body 2) society 3) nature for human being to live well, must be harmonized and harmonized or adjust them together to fit in a proportionate relationship. If the three groups are in conflict, are opposed to each other in terms of interest or advantage, or is a response to demand, not looking at the

characteristics as elements integrated into a single system, must rely on their effects on each other. When looking wrong, this contradicts this truth. In practice, it will result in a corrupt conflict or having to cause persecution in society and when nature loses, society has problems, and each human's life is not as happy as he wants, and then varied all 3 elements, so the three elements must be harmonized It means that there must be a variety of relationships. What is good for humans is also good for society? What is good for society is good for each human being? What is good for humans is also good for nature? Things are good for nature are good for society and good for human life too. But how do we do these 3 elements? Come in harmony with each other in a balanced holistic system.

### Body Of Knowledge From Research

From the above, it can be summarized as a guideline for community potential development to promote an integrated Buddhist peace society according to the Triple Gem by setting goals for community potential development into 4 areas: physical, behavioral, mental, and intellectual by using mechanism of the development according to the Triple Gem consisted of Buddha, Dhamma and Sangha as shown in the figure.



**Fig. 5** Guideline for Development of Community Potentiality for Enhancing Peaceful Society by Buddhist Integration

From the picture can be described as follows

1. Buddha means developing community potential. There must be a Buddha as an anchor for the mind, connected with legend, gives rise to one faith at the villagers level, it may start from the wisdom or belief of the community, should preserve or preserve or build on the beliefs as a common point or the beginning of faith fusion and then develop from belief in a lack of wisdom to a level of belief that has wisdom or reason to support [17].
2. Dharma means the development of community potential. There must be principles, methods, Guslobai development or principles, teachings, and activities or traditions in this

section, there must be academic or have principles or knowledge to help and support development such as research-based development, etc. The academic principles must be able to integrate with the community's original Guslobai, such as traditions or rituals because the academic principles will have the form Incomprehensible But rituals or activities can provide knowledge to the sector of practice seamlessly [18].

3. Sangha means the development of community potential, there must be a leader and a model that confirms success or to guide or point the way may refer to both the monk and the householder who has charisma including the structural governing mechanism. The priest must have general leadership qualities [19], namely:

1) must have world-class knowledge enough to explain the complexity of modern suffering. It is not just the spread of dharma on the global level, ethics or morals in general, as the complex social conditions have created new social conditions and relationship systems. That pressures life, especially youth causing distress violence, hatred that comes from very complex factors. The relief of suffering therefore need knowledge at the essence level of Buddhism able to identify the causes of suffering and happiness step by step [20].

2) have skills in designing educational methods. Design Guslobai to be in various activities, with the essence of virtue still being former monastic institution Is a collection of Guslobai in the form of traditions, rituals built on the aforementioned bases. As a result, Buddhism takes precedence over spirits and Brahmins. Before the ecclesiastical education was abandoned from modern development, causing the inheritance with the essence of Dharma to be lost, leaving only a shell of ritual traditions that cannot be communicated with modern people. Therefore, there is no Guslobai that is improved, created, developed, new to suit the new society. The ultimate goal of having a measure Is to be a public place, contributing to the self-development of individuals, groups, individuals, communities or the development of 4 dimensions of wellbeing, namely physical, spiritual, social, spiritual [21].

3) Be aware of the changes in the modern world. Especially consumerism culture Especially the tactics of marketing Is to be drunk, and to take an object Moreover, it is not only at the individual level, but the monks and the laymen are required to have knowledge at the level, structure and system of society that dictates the changes [22].

The features that support cognitive traits are: being a visionary and a strategic thinker and have creative thinking to extend the activities. The operational qualifications are; 1) have good coordination and cooperation, able to create a network of partners to be diverse and different so that they can expand their work in a variety of ways. 2) expert in resource management not only on capital but covering other capital such as human capital, knowledge capital, material resources, etc. seek knowledge, seek thought and new knowledge from books and activities of various organizations continuously [23]. 4) have good communication skills and skills. Therefore, creating cooperation with all concerned people including the fair preaching which is impressive. If there is leadership and focus on the development of personnel, various activities are

not stopped It depends on the qualifications of the main monks and the householder mentioned above [24].

## Suggestion

### A. Suggestions for applying research results

1. Suggestions for applying the research results are that the properties of the monks' leaders must be developed, and the householder to have an important element, namely content, to understand Buddhism at the global level, truth or essence of Buddhism be up to date with consumerism culture have Buddhist knowledge that promotes both internal and external management. Practice skills in applying various knowledge provide usefulness and other necessary skills.

2. The research results should be used to drive the development of sustainable community potential. It started with the measure first to measure as the traditional role-driven agency that used to be with the relevant departments to give serious and continuous support.

3) Research results should be used in formulating strategic plans and action plans to benefit and benefit humans to live together happily.

4) The temple in the community should be the center of great benefits for Buddhists as a person who plays the role of being a center of faith and strengthening wisdom and serves to cultivate morality, ethics for Buddhists to absorb the principles as tourists, able to bring them back to use in their daily life.

### B. Suggestions for further research

The researcher suggests issues in the next research. In the part that the researcher has not studied in depth or the researcher thinks that there should be further studies, research and development as follows:

1) There should be a research study on the issue. "Guidelines for developing community potential to promote a peaceful society through an integrated Buddhist way of promoting cultural tourism".

2) There should be a research study on the issue. "Strategies for developing community capacities to promote a peaceful society according to the religious path".

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