

# CAUSAL FACTORS AFFECTING THE SUSTAINABLE DEVELOPMENT OF THE BUDDHIST EMPOWERMENT POLICY OF CHINESE SANGHA SECTS IN THAILAND

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## Abstract

**Background and Objective:** The policy for sustainable development in Thailand aims to foster simultaneous growth in the economy, society, and environment. It is crucial to have a religious management principle to support this sustainable development in the short, medium, and long terms. This research focuses on implementing the management policy of the Sangha for the prosperity of Buddhism, aligning with its objectives and goals. The purpose of this research is to study the causal factors affecting the sustainable development of the Buddhist empowerment policy of the Chinese Sangha sects in Thailand.

**Methodology:** The sample group consisted of monks and novices from 14 Chinese sects' temples with a structural equation model (SEM). The researchers had set the sample size at 20 times the observable variable. The study consisted of 15 observational variables. The sample volumes were 300, included 82 monks from Chinese sects' temples out of 100 monks. The sample group was selected from the population ratio calculation, and the temple had a worshiper population in the top 3. Another sample group was chosen from Chinese sects' temples, which comprised 218 novices from 1,683 novices who were temple members. Thus, the researchers used proportional stratified random sampling and set the sample group as a ratio of each stage per the population of worshipers.

**Main Results:** The analysis found that the potential development of monks had the greatest overall impact on such policy, followed by policies related to the management of the sects, social participation, and the dissemination of Buddhist teachings. When considering the variables that had a direct impact on the policy, social participation had the greatest influence, followed by the dissemination of Buddhist teachings and the potential development of monks and sects' management policies. In terms of the variables that indirectly affected the empowerment of Buddhism of the Chinese Sangha sects, it was found that the Chinese Sangha administration policy and the development of monk potential had the greatest indirect effect on such development, followed by social participation. The overall analysis found that the correlation coefficient index became more consistent with the empirical data and the standard criteria, indicated a high

standard of the model. In addition, the factors that indirectly affected the sustainable development of Buddhism of the Chinese Sangha sects were affected directly by the development of monk potential and social participation, as well as the use of media. The indirect effect of the development of monk potential was found to be 0.62, which was higher than the direct effect of 0.24.

**Involvement to Buddhadhamma:** The discovery from this research model was that it was possible to utilize the knowledge obtained from this study to contribute in the sustainable development of Thailand, which differed from previous research that did not incorporate religious principles to promote sustainable development. Religion was a crucial element in uniting organizations and facilitating sustainable development more effectively. Additionally, it enabled both of public and private sectors to apply and implement it in various organizations. For the public sector, it could create a sustainable development model for Thailand under sustainable development principles. Furthermore, it served as a guideline for applying this knowledge to religious organizations such as Islam, Christianity, and other disciplines in order to integrate it with long-term national development policies.

**Conclusions:** This research indicated that causal factors influenced the change statistically significant and were consistent with the objective.

**Keywords:** Social Participation, New Area Leadership Qualities, Buddhist Empowerment Policy, Chinese Sangha Sects, Structural Equation Modeling

## Introduction

Buddhism has been alongside Thai society for a long time, to the point where it has become a way of life for Thai people since birth. It has a significant influence on and connection with Buddhism, as the majority of Thai people are Buddhist and have used the teachings and principles of Buddhism as a guide for their daily lives. Temples serve as the center for disseminating and passing on the teachings of Buddhism with instilling moral and ethical values and promoting good conduct with admirable values to the Buddhist community. They also play an important role in six key areas: governance, propagation, education, charitable works, public welfare, and public assistance. The religion of Buddhism and the way of life of Thai people are closely intertwined throughout history. Buddhism has played a role in educating and teaching moral values, developing the mind, creating good attitudes and values towards Thai culture for the people. The moral principles emphasize the teaching of being a good person, being able to control body, speech and mind beautifully, and adhering to the principle of avoiding speaking ill of others. After the Buddha's era, the role and duty of spreading Buddhism become the responsibility of the Buddhist community's four groups: monks, female monks, laymen, and laywomen. Especially for the Buddhist monks and novices who are like an army whose duty is to propagate Buddhism, it is considered one of the most important tasks of Buddhists. In fact, if it were not for the Dharma ambassadors who spread Buddhism out of India, Thailand would not have received Buddhism, and Buddhism would have disappeared from the world long ago.

However, the fact that Buddhism has not disappeared from the world is due to the work of the Buddhist propagators in the past. The endurance of Buddhism in Thailand depends on the belief and devotion of Thai Buddhists. As long as Thai Buddhists have faith and devotion in Buddhism, Buddhism will continue to flourish and endure. Belief and devotion are important for daily life as they are matters of spiritual preparation to express oneself verbally and physically. Belief should be rational by using reason to discern the good and the bad, not to believe blindly with the crowd, and that right belief becomes rational devotion. The rapid changes in the global society have led to changes in the context of Thai society. People have less time and interest in religious activities than in other activities. The distance between homes and temples has increased due to changes in the context of society, economy, life, and living in all aspects. This has led to both positive and negative impacts at various levels. Especially the rapid growth in materialism has a significant impact on the popular consumer culture, stimulating and promoting individuals, particularly young people who are an important force in society's future, to seek wealth and pursue a fast-paced lifestyle. They prioritize comfort, competition, and the pursuit of excellence, adopting a self-centered mindset with a lack of public consciousness or volunteerism.

Everyone has the freedom to live their lives as they want, but it has turned society into a materialistic one. The way of life of Buddhists has changed with the social conditions. The current practice of monkhood is for a short period of time, which results in a shortage of personnel to inherit the teachings of Buddhism (Awang et al., 2020). Meanwhile, the internet, websites, and technology have played a greater role in people's way of life. However, the value of religion is still necessary for the country's development because it is a matter of the heart, morality, ethics, and values, which is a beautiful foundation for Thai society throughout history. Participation in Buddhist activities is a factor that affects the flourishing of Buddhism. Monks play a role in promoting Buddhism by teaching and imparting knowledge and understanding of Buddhist teachings in accordance with the Dharma. This creates a sense of community and participation among Buddhists and the community in promoting Buddhism (Panyapa, 2022). Therefore, the current policy of managing the monastic community requires that the Sangha's governing leaders must possess knowledge and expertise in management that is considered a matter of science. At the same time, they also need to have specialized management skills, which are considered an art. When both parts are combined, it can promote the management of the Sangha for the purpose and objectives of upholding Buddhism. Due to the aforementioned reasons, the researchers emphasize the importance of self-awareness in being a monk (Sen, 2019). Recognizing the value of oneself as a monk, by making oneself valuable and significant in Buddhism, and being devoted to Buddhism, can affect one's true understanding and access to Buddhism. For building an organization to achieve maximum efficiency and effectiveness, it is essential to thoroughly analyze the causal factors that affect organizational management changes to learn and apply the results of the analysis to the organization to be able to cope with the changes in the world. However, the Sects of Chinese Sangha is an important driving force, so it is essential to study the influence of the causal factors in detail. Additionally, these become ways in which

monks should be supported in maintaining their gender identities as efficient successors to the religion and also to strengthen the stability of Buddhism. Therefore, the researchers are interested in conducting a study to investigate the causal factors affecting the development of the Chinese Sangha sects' empowerment policy in Thailand (Sokhyo, 2021). Based on previous research related to the topic, it indicates that there has been no research conducted in this area before. Therefore, it is a policy to enhance and strengthen the potential and capability of the monks to conform to the maintenance of their gender and to lead to the development of the Buddhist monk's empowerment policy (Pandurang & Baxi, 2022); (Sen, 2019).

### **Objective**

The purpose of this research is to study the causal factors affecting the sustainable development of the Buddhist empowerment policy of the Chinese Sangha sects in Thailand.

### **Methodology**

This research was quantitative research in order to process and analyze data from both methods together. This approach complemented the analysis and maximized efficiency and effectiveness. From the review of past research to date, the researchers synthesized factors that were used for constructing the research conceptual framework in this research. This study was about a research study that examined the relationship between five variables: 1) Chinese Sangha Administrative Policy, 2) Development on the potential of monks, 3) Social Participation, 4) Buddhism Propagation Pattern, and 5) Establishment of Buddhism. The researchers created a questionnaire that included all observed variables based on the research framework obtained from literature review. The content validity, reliability, and practicality of the variables were tested before collecting actual data. Then, the validated questionnaire was used to collect data from a sample population, and the collected data was analyzed statistically (Brown, 2006); (Byrne, 2010); (Sutthichaimethee et al., 2023).

### **Population and Sample**

1. The population included 100 Buddhist monks and 1,683 novices (March 24, 2022) from 14 Chinese Sangha sects' temples in Thailand, included Wat Mangkon Kamalawat, Wat Bhoman Khunaram, Wat Thiphaya Waree Wihan, Wat Bamphen Chin Phrot, Wat Boromracha Kanchanaphisek, Chinese Sangha of Rangsan Sect, Wat Khitchakut Wihan, Wat Phothitattaram, Wat Muen Buddha Mettakhunaram, Wat Thep Phuttharam, Wat Mettadhamma Pothiyan, Wat Pho Yen, Wat Chue Chang, Wat Cheen Pracha Samosorn, and Wat Mangkon Buppharam (Sutthichaimethee et al., 2023); (Fischer, 2017).

2. The sample group consisted of monks and novices from 14 Chinese sects' temples with a structural equation model (SEM). The researchers had set the sample size at 20 times the observable variable. The study consisted of 15 observational variables. The sample volumes were 300 persons, included 82 monks from Chinese sects' temples out of 100 monks. The sample group was selected from the population ratio calculation, and the temple had a worshiper population in the top 3. Another sample group was also chosen from Chinese sects' temples, which comprised 218 novices from 1,683 novices who were temple members (March 24, 2022).

Thus, the researchers used proportional stratified random sampling and set the sample group as a ratio of each stage per the population of worshipers. The researchers calculated by taking the sample as a set and divided it by the total population, then multiplied by the percentage (Sutthichaimethee & Ariyasajakorn, 2018); (Enders, 2010); (Harvey, 1989); (Diamantopoulos & Siguaw, 2000).

### Determination of Concepts and Hypothesis of Research

These factors found the components of Buddhism edification comprised of five hidden variables, included 1) Chinese Sangha Administration Policy, 2) Development on the potential of monks, 3) Social Participation, 4) Buddhism Propagation Pattern, and 5) Establishment of Buddhism (Sutthichaimethee & Dockthaisong, 2018); (Fischer, 2017); (Halafof et al., 2018).

## Results and Discussion

### 1. Analysis of the relatives

The result of study analysis found that observation variable in each latent variable based on research hypothesis. It was the indicator of concepts for the research which related to measurement model. The casual factor found the relatives between lateen variable was negative and had no statistical significance, 2 lines equaled -0.34 and -0.74. The relatives of other latent variables were positive and had no statistical significance for 6 lines comprised of 0.17, 0.008, 0.15, 0.66, 0.66 and 0.95. Same, the relatives of latent variables were positive and found statistical significance at 0.01, they consisted of the line with 0.80. The summary consisted the more administrative policy and the higher of developing the potential of monks. 1.35 meant the higher of developing the potential of monks increased social participation. Moreover, it was found out standard index value of model relatives. Therefore, Model Modification was adjusted by the researchers to enable all statistical value be qualified by considering the parameter fix suggestion in the Model Modification Indices: MI. The result showed the model was adjusted in a more proper way. It decreased from 196.61 to 67.82 and RMSEA was tested, which dropped from 0.069 to 0.026. This reduction could explain that the changes of model to be relevant with empirical data was helpful. Moreover, there was no adjustment of concept and theory of the research due to the fixing of the standard discrepancy of empirical variable without fixing the variable relatives in the model. The analysis result indicated in the following Table 1.

**Table 1** The result of relative index of the optional model.

ITEMS	ACCEPTED STATISTICS	OPTIONAL MODEL	RESULTS
1. Chi-square ( $\chi^2$ )	*0	67.82	PASS
	*EQUAL df	56	PASS
Relative Chi-square	( $\chi^2 / df$ ) < 2.00	1.21	PASS
2. GFI	> 0.90	0.97	PASS

**Table 1** The result of relative index of the optional model (continued).

ITEMS	ACCEPTED STATISTICS	OPTIONAL MODEL	RESULTS
3. AGFI	> 0.90	0.94	PASS
4. RMR	0.00	0.004	PASS
5. RMSEA	< 0.05	0.026	PASS
6. CFI	*0.00 - 1.00	1.00	PASS
7. CN	> 200	384.34	PASS

When the researchers modified the model (based on Table 1) until the harmony index agreed with the empirical data, an alternative model was obtained. Chi-square = 67.82, df = 56, p-value = 0.134, GFI = 0.97, AGFI = 0.94, RMR = 0.004, RMSEA = 0.026, CFI = 1.00, and CN = 384.34 were the derived statistics. Considering how well the structural equation model fit the available empirical data, it could be said that it was appropriate (Jöreskog, 1983); (Kline, 2016).

1. Because the relative chi-square value was less than 2, the model was said to be consistent with the empirical data because it had a relative chi-square value ( $\chi^2 / df$ ) of 1.21.

2. The Goodness of Fit Index (GFI), which the researchers deemed to be one of the two indexes, had an absolute value of 0.97 and was therefore acceptable because it was greater than 0.90 and fell between 0 and 1.

3. Because the adjusted goodness index (AGFI) was 0.94 and the acceptable AGFI was better than 0.90, the model's consistency with the empirical data was shown.

4. The discrepancy-related index of consistency, the root mean square of the standard deviation served as the researchers' index of interest.

5. The Root Mean Square Error of Approximation (RMSEA) was equaled to 0.026, meaning the model was quite consistent with the empirical data because the RMSEA value was less than 0.05.

6. The comparative fit index (CFI) was equaled to 1.00, indicated that the model had a relative consistency because the CFI was 0.90 or higher.

7. The sample size index (Critical N: CN) was equaled to 384.34, indicated that the model had a relative consistency because the CN value was greater than 200.

A high degree of consistency between the alternative model and the empirical data was presented. As a result, the alternative model was regarded as a good model by the standard. It was more practical than the fictitious model. It was appropriate for serving as a model for Chinese Sangha administration policies maximizing monks' social participation and Buddhist dissemination capacity to influence the Chinese Sangha Sects' Buddhist upbringing (McBride II, 2019); (Sutthichaimethee & Dockthaisong, 2018).

The alternative model had higher statistical validity and concordance than the hypothesis model, as evidenced by the data presented above. As an alternate model, the researchers decided to evaluate the data using the structural model.

## 2. The model correlation path analysis findings

The following diagram illustrated the analysis of structural equations of the Buddhist Upliftment of Chinese Sangha sects in the New Normal era.

**Table 2** The findings of the analysis of the influences on the Chinese sectarians' supporting of Buddhism throughout the New Normal era.

Factored Variable/ Resulted Variable	ESBU		
	Direct effect	Indirect effect	Total effect
CHPO	0.18*	0.62**	0.80**
DEPO	0.24*	0.62*	0.86**
SOPA	0.62**	0.18*	0.80*
BUPA	0.45**	-	0.45**

Note that \* indicates statistical significance at the 0.05 level ( $|t| > 1.96$ ) and \*\* indicates statistical significance at the level of 0.01 ( $|t| > 2.58$ ).

Table 2 revealed that the Chinese Sangha Administrative Policy, followed by the Development on the potential of monks, had the greatest overall impact on the teaching of Buddhism within the Chinese Sangha Sects, Social Participation and the means of spreading Buddhism, respectively. It was discovered that Social Participation had the most direct impact on the rearing of Buddhism of the Chinese sectarian Sangha when only factors directly influencing this upbringing were considered. Buddhism Propagation Pattern, Development on the potential of monks, and Chinese Sangha Administration Policy were then discussed. The Development on the potential of monks and the Chinese Sangha Administrative Policy were found to have the most indirect effects on the upbringing of Buddhism of the Chinese sectarian Sangha, followed by Social Participation, in terms of the factors that directly influenced Buddhism of the Chinese Sangha Sects (Tabachnick & Fidell, 2013).

The new way of leadership was found to have a greater indirect effect than direct effect, with an indirect effect of leadership in the new way equaled 0.62 as shown in Table 2, the results of the hypothesis testing of the model that the upbringing of Buddhism of the Chinese sectarian Sangha was directly affected by the new way of leadership, development of the potential of monks' social engagement, and using media. The seven pathways that made up the indirect path were listed below.

1. An indirect route from developing monks' potential to leadership in a new way Chinese Sangha preservation through Buddhism. This pathway contributed 29% of all indirect effects, according to its weighted value of 0.18 which the development of the capacity of the monks, the relationship of leadership in a new way helped the Chinese Sangha sects of Buddhism to a 71% growth.

2. The detour through Social Participation, Buddhist preservation of the Chinese Sangha, and New Path Leadership Given had a weighted value of 0.19, this pathway was responsible for 30% of all indirect effects, which the leadership connection in a new way through social engagement contributed to a 70% growth in the Chinese Sangha sects of Buddhism.

3. An indirect path from innovative leadership to media use in the Chinese sectarian Sangha's preservation of Buddhism, this pathway contributed 29% of all indirect effects, according to its weighted value of 0.18. It used media in a new way to indirectly change the connection between leadership, which helped the Chinese Sangha sects of Buddhism to grow up to 71%.

4. An indirect route from new leadership to monks' potential development to Social Participation to Buddhist preservation of Chinese Sangha sects, given that it had a weighted value of 0.34, this pathway accounted for 55% of all indirect effects, that emphasized the relationship between innovative leadership and indirect social participation that developed monks' potential contributed to a 45% growth in the Chinese Sangha sects Buddhism.

5. A side route from the New Path of Leadership to monks' potential development to media use to Sangha of the Chinese Sect Preserved by Buddhism given that it had a weighted value of 0.26, this pathway accounted for 42% of all indirect effects. The connection between modern leadership and the monks' future development indirectly by way of media use contributed to a 58% growth in the Chinese Sangha sects of Buddhism.

6. The detour through social interaction, media use, and New Path Leadership Buddhist Sangha sects that were still in practice in China. This pathway made up 4% of the total indirect effect, according to its weighted value of 0.02. The detour was made through social interaction, media use, and New Path Leadership Buddhist Sangha sects that were still in practice in China. This pathway made up 4% of the total indirect effect, according to its weighted value of 0.02. This effect was seen to establish the connection between innovative leadership and social engagement indirectly through the use of media which helped the Chinese Sangha sects of Buddhism to a 96% growth.

7. The indirect route from the New Path of Leadership to the Development of Monastic Potential to Social Participation to a weighted score of 0.04 indicated that this path had participation in media usage. The association between leadership in a novel way promoting monks' potential and social involvement indirectly using media contributed 7% to all indirect benefits helped the Chinese Sangha sects of Buddhism to a 93% growth.

Later, it was discovered that the indirect effect of the potential development of monks was equaled to 0.62, which was greater than the direct effect, which was equaled to 0.24, and that the hypothesis that the preservation of Buddhism of the Chinese Sangha Sects was directly affected by social participation and the use of media. The three routes that made up the indirect route were as followed.

1. An indirect route from prospective monastic development to social engagement Buddhist upkeep of a Chinese monastic order given that it had a weighted value of 0.45, this pathway accounted for 73% of all indirect effects which the linkage of indirectly enhancing monks' potential through Social Participation contributed to a 27% growth in the Chinese Sangha sects of Buddhism.

2. A backdoor path linking media use to the future growth of monks Buddhism that upholding a Chinese monastic sect, this pathway contributed 32% of all indirect effects, according to its weighted value of 0.20, which the relationship of indirectly enhancing monks' potential through the use of the media helped the Chinese Sangha sects of Buddhism to a 68% growth.

3. A weighted value of 0.06 indicated that the indirect channel from monk potential development to Social Participation to media consumption contributed 9% to the overall indirect impact. With the use of media, there was an indirect relationship between the potential development of monks and social engagement aided in raising the Chinese Sangha sects of Buddhism to 92%.

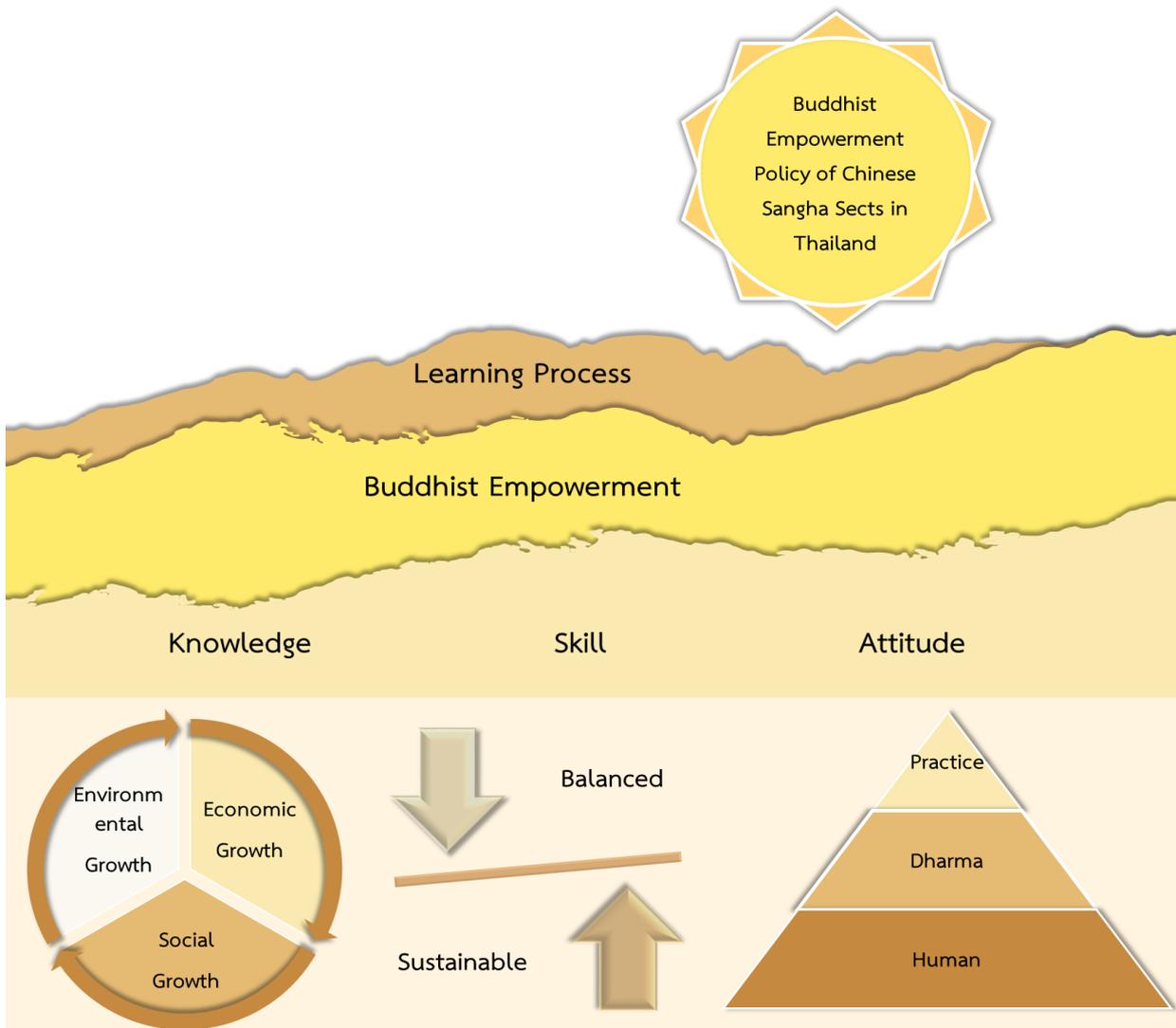
There was also a presumption that social interaction had a direct impact on media consumption, which in turn had a direct impact on how Chinese Sects of Sangha Buddhism was preserved. There was just one indirect pathway for this theory, and it directly influenced how people consumed media. Utilizing media had a direct effect of 0.62 and an indirect effect of 0.18, which was less than the direct effect.

Overall image analysis results demonstrated that the concordance index was better in line with the actual data. It satisfied the required standards and demonstrated very strong model and empirical data consistency.

## **Originality and Body of Knowledge**

The sustainable development policy of Thailand is to promote growth in three areas together: continuous economic growth, which impacts social growth in all aspects, and simultaneous growth in environmental sustainability. Previous research has heavily emphasized economic development for rapid growth, but this has continuous negative effects on social and environmental aspects. In order to achieve balanced growth in all areas of development, there must be coordination among the three dimensions. Therefore, this research is conducted as a study that generates new knowledge, leading the researchers to discover that sustainable development of a country involves developing the economy in parallel with social development as well as ensuring environmental development. For this research, it is a study that generates new knowledge, leading the researchers to discover that sustainable development of a country involves developing the economy in parallel with social development as well as ensuring environmental development. The key approach that truly contributes to the sustainability of development policies is the sustainable development of

the Buddhist empowerment policy of Chinese Sangha sects in Thailand, as depicting in the following diagram (Figure 1).



**Figure 1** Thailand's Sustainable Development Policy for the Future.

### Conclusions and Recommendations

For this study the data undergone a thorough analysis by the researchers and came to the conclusion that the research was appropriate without any prior research as a result, it could be implemented in development of Thailand's policies and programs in the future. The outcomes of the hypothesis testing were summed up as followed. Hypothesis 1: The Sangha's raising of Buddhism was directly influenced by the Chinese Sangha Administrative Policy (CHPO), Development on the Potential of Monks (DEPO), Social Participation (SOPA), and Buddhism Propagation Pattern (BUPA). Establishment of Buddhism (ESBU) discovered that the Chinese Sangha Administration Policy had a direct impact on the preservation of Buddhism of the Chinese sectarian Sangha, which supported the hypothesis with a path coefficient of 0.18 and t statistics of 2.55 with statistical significance at

the 0.05 level, which suggested that the variables under investigation were related in the same manner, i.e., that an increase in the Chinese Sangha Administrative Policy led to an increase in the Chinese Sangha Sects' adherence to Buddhism. From the research results, it was found that this hypothesis was consistent with the research. With a path coefficient of 0.24 and t statistics of 2.46, which confirmed the theory, monastic development had a direct impact on the continuation of Buddhism in the Chinese sectarian Sangha exhibited statistical significance at the 0.05 level, which suggested that the variables under study were correlated in the same direction, i.e., that as monk development potential increased, the Chinese sects of monks' cultivation of Buddhism also increased. With a path coefficient of 0.62 and a t statistic of 3.18, social involvement directly impacted the Chinese sectarian Sangha's ability to preserve Buddhism, supported the hypothesis. Since it was statistically significant at the 0.01 level, it was possible to infer that the variables under study were correlated, i.e., that the Chinese sectarian Sangha's cultivation of Buddhism rose as social engagement did. With a route coefficient of 0.45 and a t statistic of 3.68, which confirmed the hypothesis, it could be concluded that the way that Buddhism was spread directly affected how long the Chinese sectarian Sangha was able to practice their type of Buddhism. Since it was statistically significant at the 0.01 level, it was possible to infer that the variables under study were correlated, i.e., that the Chinese sectarian Sangha's cultivation of Buddhism increased as the pattern of Buddhism dissemination did. Hypothesis 2: The Buddhism Propagation Pattern (BUPA) was directly impacted by Chinese Sangha Administrative Policy (CHPO), Development on the Potential of Monks (DEPO), and Social Participation (SOPA). With a route coefficient of 0.40 and t statistics of 3.53, Chinese monks had a direct impact on the way Buddhism was spread, supported the hypothesis that had statistical significance at the 0.01 level, which could be taken as the variables analyzed moved in the same direction, i.e., more Buddhism was spread as the Chinese Sangha Administrative Policy developed. From the research results, it was found that this hypothesis was consistent with the research. With a path coefficient of 0.44 and t statistics of 3.21, which confirmed the hypothesis, that Development on the potential of monks had a direct impact on how Buddhism was spread significant statistical significance at the 0.01 level, which could be seen as the variables analyzed moved in the same direction, i.e., when the Development on the potential of monks increased, led to the spread of more varieties of Buddhism. With a path coefficient of 0.17 and a t statistic of 2.51, social interaction had a direct impact on how Buddhism was spread. This validates the hypothesis statistically significant at the 0.05 level, which indicated that the variables investigated were moving in the same direction—that was, more Buddhism was spreading as social engagement was rising. Hypothesis 3: Social Participation (SOPA) was directly influenced by Chinese Sangha Administrative Policy (CHPO) and Development on the Potential of Monks (DEPO) had a direct impact on social participation, supported the hypothesis with a path coefficient of 0.30 and t statistics of 2.37 statistically significant at the 0.05 level, which indicated that the analyzed variables were related, i.e., Social Participation rose as the Chinese Sangha Administration Policy did. From the research results, it was found that this hypothesis was consistent with the research. Increasing monks' potential had a direct impact on social participation, as shown by the path coefficient of

0.73 and the t statistic of 4.66, both of which confirmed the theory with statistical significance at the 0.01 level, which could be seen as the analyzed variables trended in the same direction, i.e., when the Development on the potential of monks rose, it led to a growth in Social Participation. Hypothesis 4: The Development on the Potential of Monks (DEPO), that was directly influenced by Chinese Sangha Administrative Policy (CHPO) had a direct impact on the potential growth of monks, which supported the hypothesis with a path coefficient of 0.75 and t statistics of 7.70 with statistical significance at the 0.01 level, indicated that the variables under investigation were associated in the same manner, i.e., moreover, Development on the potential of monks was developed as the Chinese Sangha Administrative Policy expanded. From the research results, it was found that this hypothesis was consistent with the research. There were recommendations for testing the influence of causal factors, which suggested that it was essential to thoroughly test the correlation of every variable so that direct and indirect influence analysis could be accurate and optimal. In addition, there must be a complete analysis of the direction in the relationship, which could affect the application of the research results to other contexts appropriately.

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