



GUIDELINES FOR RESOLVING THE SAṄGHA ADMINISTRATION BY ECCLESIASTICAL ADMINISTRATIVE OFFICERS IN SAṄGHA ADMINISTRATIVE REGIONS 17-18 (THE DHAMMAYUTIKA SECT)

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Received 13 January 2024; Revised 8 May 2024; Accepted 15 May 2024

Abstract

Background and Objective: There is a diversity of ethnicities and religions in Saṅgha administrative regions 17 and 18 of the Dhammayutika Sect. The areas mentioned earlier have diversity in ethnicity, religion, and culture. Therefore, the Saṅgha administration in the mentioned areas has limits and differences from any general area. The administration in these areas requires ability, sacrifice, and administering skills from ecclesiastical administrative officers. This research aims to study the problems and guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect).

Methodology: In this mixed-method research, the population consisted of 194 ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) and 5 key informants. The research tools comprised a questionnaire, a semi-structured interview form, and content analysis.

Main Results: The study of guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) was divided into six aspects. The six aspects consisted of governance, Buddhist education, Buddhist propagation, public education, public assistance, and public welfare. The problems existed in all



six aspects. For example, the problem in the governance aspect comprised the lack of cooperation among Buddhist monks, which caused communication and coordination of the Saṅgha Order to be deferred and held from the utmost efficiency. In the public education aspect, the ecclesiastical administrative officers and temples lacked preparation due to personnel shortages and a lack of knowledge in the matter of public education and the management of public education. The guidelines for resolving the Saṅgha administration suggested that the Saṅgha Order in Saṅgha administrative regions 17-18 should have regulated a clear and suitable policy for yearly development by conducting studies or providing guidelines. The Saṅgha Order was necessitated to announce rules and regulations of Buddhist temples. The guidelines also suggested, in terms of the Buddhist education aspect, that the Saṅgha Order required supervision for the education of Buddhist monks and novices by aiding with fundraising. Additionally, the Saṅgha Order should have created an associate network in the operations or brought government agencies, private sectors, civil society, and citizens together to participate in the Saṅgha administration to benefit the efficiency of Saṅgha administration.

Involvement to Buddhaddhamma: The study of guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers is the study within the characteristics of Applied Buddhism, which leads to using Buddhist principles as Buddhist innovations for the Saṅgha administration. The Buddhist principles in this innovation consisted of, firstly, the Bhikkhu-aparihāniyadhamma (Conditions of welfare) is the Buddhist principle for an administrative officer or executive to support the prosperity in the order. Next, the Sikkhāttaya (The Threefold Training) is fundamental in the educational aspect, which exists as the basis in the training of good behaviors to human. Finally, the Sārāṇīyadhamma (States of conciliation) is the influence for creating unity between the Saṅgha Order and lay people in order to drive forward the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) with efficiency and effectiveness.

Conclusions: The problems and guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) indicated that these problems and guidelines existed within the six aspects, which consisted of governance, Buddhist education, Buddhist propagation, public education, public assistance, and public welfare. These problems required urgent resolution to benefit the Saṅgha administration in Saṅgha administrative regions 17-18 (The Dhammayutika Sect).

Keywords: Guidelines for Resolving, The Saṅgha Administration, Ecclesiastical Administrative Officers, Saṅgha Administrative Regions 17-18 (The Dhammayutika Sect)

Introduction

The structure of Thai society holds Buddhism consistently as its addition. It is conspicuous that each community has the constitution of the Saṅgha Order or Buddhist temple in addition to the community for a considerable duration. The Saṅgha Order is considered to be the order of representatives or disciples of the Fully Enlightened One. The Saṅgha Order conducts the



propagation and inheritance of Buddhist principles for Buddhists to practice in their ordinary life in order to benefit themselves and society. The propagation and inheritance of Buddhist principles are regarded as the crucial mission of the Saṅgha Order (Phramaha Jaran Bhurikovido, 2020). For that reason, the Saṅgha Order becomes the order of representatives or disciples that perform the mission of propagating and inheriting the determination and the teachings of the Fully Enlightened One, which is regulated. Moreover, the practice and customs of Buddhist monks who are strict to the Buddha's teachings and disciplines can cultivate faith in the Buddhists at large. In addition, such practices and customs can motivate Buddhists to become aware of their duties. Upon the cultivation of faithfulness in the Buddha's teachings and disciplines, Buddhists become interested in bringing the Buddhist principles to train their lives for the benefit of themselves and the collective society, which includes the important factors for peace in Thai society collectively.

The Saṅgha administration emphasizes solely personnel for efficiency, which includes leaders. These leaders consist of ecclesiastical administrative officers at all levels of the hierarchy. In the hierarchy, they consist of the Abbot, the Assistant Abbot, the Ecclesiastical Commune-Chief, the Ecclesiastical District Officer, the Ecclesiastical Provincial Governor, and the Ecclesiastical Regional Governor. The most important person is the Abbot, who has direct duty in temple management. The Abbots are supposed to manage temples with appropriateness, transparency, fairness, and efficiency, and in accordance with Buddhist doctrines and disciplines, which were the important terms for indicating efficiency and achievement in promoting Buddhism (Bunthong, 2018).

Buddhist temples perform the duty of settling the foundation of prosperity, promoting stability, and allowing the efficiency of social restraint. In other words, Buddhist temples exist as the center of Buddhism and culture that people use as social norms to live their lives and the uniqueness of the society. Buddhist temples are the most important primary institutions in the governance and administration of the Saṅgha Order and Buddhism. The Sangha Act, B.E. 2505 (1962) regulates Buddhist temples as corporate bodies and the Abbots as the representatives of Buddhist temples in its general administration. The Abbots are regulated as administrative officers. The Abbots perform as the administrative officers, the representatives of Buddhist temples, and government officials, according to Section 45 of the Sangha Act. Therefore, the Abbots are important persons to the decadence and prosperity of the Saṅgha Order and Buddhism. Even acting Abbots also have the same status as the Abbots (Sangha Act, B.E. 2505, 1962); (Phra Methidhammapon, 1996).

There is a diversity of ethnicities and religions in the Saṅgha administrative regions 17-18 (The Dhammayutika Sect). The coverage of Saṅgha administrative region 17 (The Dhammayutika Sect) includes Phuket, Phang Nga, Ranong, Krabi, and Trang Province. The coverage of Saṅgha administrative regions 18 (The Dhammayutika Sect) includes Songkhla, Satun, Phatthalung, Pattani, Yala, and Narathiwat Province. These aforementioned areas have diversity in terms of ethnicity, religion, and culture. The Saṅgha administration in the Saṅgha administrative regions 17-18 (The Dhammayutika Sect) depends on capability, devotion, and management skills from regional ecclesiastical administrative officers. In this research, it is a study on the efficiency of the Saṅgha



administration in the Saṅgha administrative regions 17-18 (The Dhammayutika Sect). This research requires the exploration of the status of the Saṅgha administration to perceive the problems and guidelines for resolving them. These problems and guidelines for resolving require the proposal to the Saṅgha Order and related organizations in pursuance of further reorganization. Therefore, the true purposes of this research are for the stability and sustainability of Buddhism in the mentioned regions by conducting a study on the problems and guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect).

Objective

This research aims to study the problems and guidelines for resolving the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect).

Methodology

This research was a mixed-methods research that utilized questionnaires and semi-structured interview forms as data collection tools. The researchers designed the methodology of this research as described:

1. The scope of content in this research aimed to study problems and the guidelines for Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect). They were classified into six aspects, which consisted of governance, Buddhist education, Buddhist propagation, public education, public assistance, and public welfare;

2. In the matter of populations and key informants, the researchers purposively sampled the populations, which included ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect). The population consisted of the ecclesiastical Provincial Governors, the Deputy ecclesiastical Provincial Governors, the ecclesiastical Commune-Chiefs, the Deputy ecclesiastical Commune-Chiefs, and the Abbots. The total number of populations was 194 persons. The population, which was utilized as a study group, had been calculated to be the hundred percent of the population. The key informants consisted of five Buddhist monks. They were Buddhist monks who were well knowledgeable in the matters of Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect). The key informants derived from purposive sampling;

3. The research tool of this research consisted of questionnaires and semi-structured interview forms. In terms of surveys, the researchers classified them into two parts. The first part consisted of a questionnaire with the matter of personal factors that appeared to have multiple choices and been classified according to age, the number of years in the monkhood, academic standing in Dhamma scholar, academic standing in Pali scholar, academic standing in secular studies, position in Saṅgha administration, and duration in the position in Saṅgha administration (Counted only current position). The second part consisted of a questionnaire on matters of problems and the guidelines for resolving the Saṅgha administration in Saṅgha administrative



regions 17-18 (The Dhammayutika Sect). The questionnaire consisted of open-ended questions. The researchers utilized the semi-structured interview forms with open-ended questions in group discussions;

4. In order to collect quantitative data, the researchers sent the official correspondences to the counselors of Ecclesiastical Regional Governors of Saṅgha administrative regions 16, 17-18 (The Dhammayutika Sect) to request cooperation from ecclesiastical administrative officers to fill out the questionnaires via the online system. The researchers brought the questionnaires to design online questionnaires with Google Forms and then sent the hyperlinks of the questionnaires to Line's chat groups of ecclesiastical administrative officers within the administrative area of Nakhon Si Thammarat Province. After that, the researchers examined the data from the online questionnaires that were designed with Google Forms to determine whether the data was complete or not. Upon the examination, the researchers received the reply for a total number of 192, which was calculated as the questionnaires that returned 98.97 percent from all sent questionnaires. In order to collect qualitative data, the researchers collected data by conducting focus group interviews with five experts who were well knowledgeable in the matter of Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect). The issues of the interview included problems and the guidelines for Saṅgha administration in Saṅgha administrative regions 17-18 (The Dhammayutika Sect). Afterward, the researchers collected data from focus group interviews in order to analyze, conclude, and discuss with additional data from quantitative research;

5. In terms of data analysis, the quantitative data was classified into two sections. In the first section, it was analyzed within the basic information of respondents by using descriptive statistics, frequency, and percentage. In the second section, it was analyzed within problems and the guidelines for resolving the Saṅgha administration in Saṅgha administrative regions 17-18 (The Dhammayutika Sect), which was the data from open-ended questions. It was analyzed by writing essays and grouping them with content analysis techniques. The qualitative research analyzed it by descriptive statistics.

Results and Discussion

The problems and guidelines for resolving the Saṅgha administration in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) could have been presented as indicated:

1. In the aspect of governance, the results indicated that most of the Saṅgha Order was well organized with a small portion of problems. Some problems occurred, which included dissolution among some groups of Buddhist monks, whether in operation or meeting. The problems that occurred in the meeting caused the communication and coordination to defer and lack efficiency. The results from those problems caused mutual understanding in matters of administration within the Saṅgha Order to be inconsistent. Some Buddhist monks lacked respect for the Abbots or senior administrative officers, which made administration hard to organize. Moreover, the additional problems indicated a shortage of Buddhist monks or novices in



administrative areas, which might have made some temples unable to conduct the annual robe-presentation ceremony. Some temples had only one monk or only a newly ordained monk, which hindered adjustment. Some temples had newly appointed Abbots who were not familiar with operations within the Saṅgha Order. These Abbots did not receive decent pieces of advice from experienced administrative officers.

The guidelines for resolving this aspect indicated that the Saṅgha Order should have held more meetings in order to bring Buddhist monks who were ecclesiastical administrative officers in different ranks to discuss, consult, and exchange more of their opinions. Moreover, all Buddhist monks should have cooperated in meetings and conducted activities with each other to develop unity in the order. Furthermore, the administrative authority should have been decentralized to allow the Saṅgha Order to take care of each other more throughout the order;

2. In the matter of Buddhist education, the results indicated that Buddhist monks in Saṅgha administrative regions 17 lacked Dhamma studies in terms of Pali studies. Most Buddhist monks who lacked Pali studies were the Buddhist monks who were on the side of the meditation monks' group. They emphasized only meditation and seldom gave precedence to Dhamma studies. Moreover, there were social values, which implied they should not have learned Dhamma studies above their teacher. It caused Dhamma studies to be inconspicuous for this group. However, Dhamma studies in terms of Pali studies required high diligence. It had complex subject matter, which demotivated learners. Therefore, Pali studies lacked personnel for learning management. In order to establish a Pali school, the head of the school was responsible for living conditions and cost of living for Buddhist monks and novices in the school. Furthermore, Buddhist monks and novices in the current day were decreasing in the number of ordaining because those who were ordained did not stay for a long time, and Buddhist monks and novices who got an interest in Pali studies had a very low number.

The guidelines for resolving this aspect indicated that the Saṅgha Order should have applied technology to learning management, which included teaching Dhamma via an online channel. The purpose was to solve a shortage of teachers and be frugal in the commutation cost of Buddhist monks and novices from each temple. The Abbots required clear knowledge and understanding of Buddhist doctrines and disciplines. They also required clear qualifications for selecting citizens to ordain. The citizens willing to ordain must have been ready and attentive to learn Buddhist doctrines and disciplines. The Saṅgha Order should have expanded the learning management with secular and religious curriculums to develop the capability of Buddhist monks and novices in the administrative areas to be competent with adequate support regarding classroom materials. It conformed to the research of Phramaha Jaran Bhurikovido (2020), which indicated the guidelines in Buddhist education. It suggested that the Saṅgha Order should have managed Buddhist education and promoted Buddhist monks and novices to study the Buddhist scriptures by integrating the Sikkhāttaya (The Threefold Training). Regarding Dhamma scholars for householders, the Saṅgha Order or ecclesiastical administrative officers should have been involved with local educational institutes to conduct special activities with parents once a week.



The topics of special activities included the practice of Parisā (The Four Assemblies) in order to mitigate Ecclesiophobia (The fear of church, organized religion or holy people) among youths and increase the promotion of in-temple Dhamma learning;

3. In the aspect of public education, the result indicated that ecclesiastical administrative officers and temples lacked readiness in many aspects. Especially in terms of personnel, it lacked personnel who were knowledgeable in matters of public education. The management of public education had a shortage of personnel to operate this aspect. Most tasks would have been the duties of the Abbots alone. The Buddhist monks in lower ranks lacked knowledge and experience in operation and management. Those Buddhist monks were inadequate in terms of management skills, administration skills, learning management, or even the curriculum. Some Buddhists who could operate the task were disqualified due to being unable to graduate Dhamma-study at the highest level, which disqualified them from being able to register in any programs of in-school morality teaching monks by Buddhist universities. The Saṅgha Order supported and maintained public education with educational funds, classroom materials, and facilities. The Buddhist temples and ecclesiastical administrative officers operated this aspect with the limited capability of each temple and officer because they lacked budget and resources. On the other hand, educational institutes needed a great amount of support. Some educational institutes had to wait for a budget from the government or donations from devout to manage the institutes to a certain extent, but it was not up to the full potential of teachers and students (Phra Narong Sangkhawichit, 2017).

The guidelines for resolving this aspect indicated that the administrative officers of the Saṅgha Order must have cultivated the correct understanding of ecclesiastical administrative officers and temples in each administrative area by convincing them to recognize the importance and benefit of operating public education. The importance and benefit consisted of assisting those who were interested in education with practical methods in their daily lives (Sawetworrachot, 2019). In addition to creating alliances between households and temples, public education was also considered the cultivation of religious successors for the inheritance of Buddhism. In the matter of operating the tasks, all Buddhist temples and ecclesiastical administrative officers must have participated in assisting each other. Each monk or temple should not have been left working in isolation, but all tasks must have been done in the name of the Saṅgha Order. However, many Buddhist temples, which included Prachasanti Temple and Pa Phut Ta Utthayan Chaloem Phra Kiat of H.M. the King (Khao Muang) Temple, usually participated in this aspect with schools and hospitals within Phang Nga Province and Phuket Province. All Abbots should have supported and been given more opportunities for the education of Buddhist monks, novices, and lay people. It conformed to the research of Watthanachaiwanich (2021), which indicated that the education funds were inadequate. They lacked coordination with government agencies and lacked personnel for clear and concrete operations. In terms of the guidelines for resolving this aspect, it indicated that the Saṅgha Order should have systematically conducted fundraising and appointed a supervisor;



4. In the aspect of the Buddhist propagation, the result indicated that there was a shortage of personnel for the propagation. Buddhist monks who were propagators lacked knowledge and experience for propagating with appropriate methods. A proportion of Buddhist monks lacked such ability and had timid personalities, which hindered the propagation. Sometimes, Buddhist monks who were propagators lacked adequate knowledge and understanding of Dhamma, which obstructed the cultivation of faith in people. In addition, the proportion of Buddhist monks who devoted themselves to the propagation was small in comparison to the Buddhist population (Sisabai, 2022). The propagation methods remained unsophisticated, which included sermons and religious ceremonies. Moreover, Buddhist monks were occupied with other activities, which caused them to lose time for propagation. Some schools and education institutes did not support Buddhist propagation. Especially in Saṅgha administrative region 18, Buddhist monks were living among followers of other religions. The propagation to the youths was inconvenient due to the lack of budget and importance from the school administrations.

The guidelines for resolving this aspect indicated that ecclesiastical administrative officers and Buddhist monks, in general, should have motivated fellow monks to be interested in education and propagation. The Saṅgha Order should have found an organization that specialized and involved with the Saṅgha Order. For example, the attempts for propagation with volunteers by many provincial offices of Buddhism aided the production of Buddhist propagation materials for the target group, especially children and youths. Provincial offices of Buddhism also increased the integration of their tasks with local organizations for Buddhist propagation. These tasks included the propagation of Buddhist principles by utilizing public announcements of each village for five to ten minutes every day and conducting Buddhist sermons on every Buddhist holy day. Moreover, the Saṅgha Order should have emphasized meditation practice and Dhamma teaching in nearby schools and villages or joint Buddhist sermons with other temples. In addition, the Saṅgha Order should have increased more practical sections in terms of meditation practice because it could have made villagers able to apply the practice as quickly as possible and become beneficial for solving their suffering. However, the Saṅgha Order should have promoted Dhamma recitals more on Buddhist holy days and on online media platforms. Nevertheless, the recital required collaboration from all institutions, which included schools, households, and government agencies. Additionally, the Saṅgha Order should have taught the integration of Buddhist principles with lifestyle for the balance between abstract and concrete concepts in current society. Therefore, the Saṅgha Order should have organized such training for the propagation to be more contemporary and external (Phramaha Jaran Bhurikovido, 2020);

5. In the aspect of public assistance, the results indicated that there was a lack of promotion for making the temple layout. It required the division within the area, which consisted of Buddhāvāsa (Residence of the Buddha), Saṅghāvāsa (The monastic precincts), and other precincts, which included an animal sanctuary. The layout must have been clear and proportional to the size of each temple. The problems in a matter of disorganization and cleanliness were caused by a lack of recent knowledge and efficient management skills from the Abbots and



ecclesiastical administrative officers (Phramaha Adisak Gavesako (Cheed-im) & Nuthongkaew, 2019). Some temples were left dirty. Some temples were found and left for too long time. Some temples were absent from maintenance. Some temples consisted of unnecessary facilities and disproportionate layouts. Some temples were disorganized and lacked efficient management (Phrakru Wimon Suwanakorn et al., 2016); (Sisabai, 2022). In addition, some temples lacked the ability to be good examples in terms of preserving the environment and traditional facilities. Some Abbots lacked an understanding of local arts and cultures and were unable to see the worth of archaeological sites, which led to irresponsibility in their duties and left the temples to be ruined. Therefore, the primary problem for all temples was the lack of budget for the repair of facilities. All problems were due to the extreme disrepair from a lack of knowledge in construction and task integration, which restrained the management from being methodical.

The guidelines for resolving this aspect indicated that ecclesiastical administrative officers were required to study and train for knowledge in the matter of managing the public assistance aspect. They should have trained themselves for their tasks and consulted with experts who were experienced in developing Buddhist temples. These leaders should have trained their mentality to be the personnel with endurance and mental stability who could have solved such problems with appropriateness. They should have applied modern and efficient technology to their tasks to increase the benefit of preserving religious places in accordance with local arts and cultures, which were the uniqueness of the country. These religious places should have been able to be used for conducting activities or to shelter in times of disaster (Bunthong, 2018). However, ecclesiastical administrative officers should have managed the tasks methodically. The Buddhist temples and citizens must have been dependent on one another by scheduling the day to do voluntary tasks in the temples. Additionally, the Buddhist temples and citizens should have conducted the event of robes offering ceremony or supporting meditation practitioners. The Saṅgha Order should have established a foundation or communal organization in each Buddhist temple for coordinating the collection of beneficence to help others. The Saṅgha Order should have appointed a committee that could have coordinated local organizations that were proficient in each task. The committee should have managed the organization within the 5S principles;

6. In the aspect of public welfare, the results indicated that this aspect lacked support from the Saṅgha Order in terms of budgeting and coordination with government agencies and private sectors. Buddhist temples and communities mutually lacked efficient coordination in conducting activities in matters of public benefit. In addition, all Buddhist temples operated in an isolated manner with a lack of collaboration, which made the operations inconsistent. These problems prevented public welfare from progress and continuity. The operations lacked planning in the tasks of public welfare and enthusiasm for sacrificing a partial budget from each temple to support the society. The communication with related organizations did not receive the expected adequate response. There was an inadequacy for operating activities that concerned public benefit for thoroughly helping citizens and society. The inadequacy was due to the reason that



public welfare was the laborious work of ecclesiastical administrative officers because helping people required budget and human resources.

The guidelines for resolving this aspect indicated that the Saṅgha Order should have established Meditation Centers across the general area to educate the practice of mindfulness in accordance with Buddhist principles. The Saṅgha Order should have also established consultancy centers for settling mental issues and general issues among people in the local area. In addition, the Saṅgha Order should have established training courses in matters of morality and ethics to develop the mentality of students in education institutes. Each Buddhist temple should have been the leader in creating public benefit for citizens and the community. The Saṅgha Order should have performed the duty by being the center of communication and coordination to volunteer people and wealthy people for operating the home repair project for bed-ridden patients and poor people. However, the Saṅgha Order should have given help according to the moderation in terms of human resources and budget because the Saṅgha Order was limited with budget and commodity. Additionally, Buddhist temples should have operated as centers for preserving local wisdom, arts, and cultures, which were priceless heritages of the community. Buddhist temples should have further coordinated the state with local communities. It conformed to the research of Watthanachaiwanich (2021), which indicated the problems in the aspect of public welfare. It found that public welfare lacked a budget for constructing public facilities. There were occurrences of lawsuits in disputes. The guidelines for resolving this aspect included fundraising for collecting necessary materials and equipment for the construction of public facilities.

Originality and Body of Knowledge

The study indicated that guidelines for resolving the Saṅgha administration should have applied Buddhist principles as Buddhist innovation in Saṅgha administration. The Buddhist principles in this innovation consisted of, firstly, the Bhikkhu-aparihāniyadhamma (Conditions of welfare), which was the Buddhist principle for an administrative officer or executive to support the prosperity in the order without causing decadence. Next, the Sikkhāttaya (The Threefold Training) was the basis of the educational aspect, which included behavior development to be well disciplined, training mental stability with mindfulness, and cultivating wisdom to increase one's knowledge that existed as the basis in the training of good behaviors to human. Finally, the Sārāṇīyadhamma (States of conciliation) was the Buddhist principle that supported friendly interaction within the Saṅgha Order to create the influence that united the Saṅgha Order and citizens for the advancement of the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect) with efficiency and effectiveness. It could be summarized to be a body of knowledge, as depicted in Figure 1.

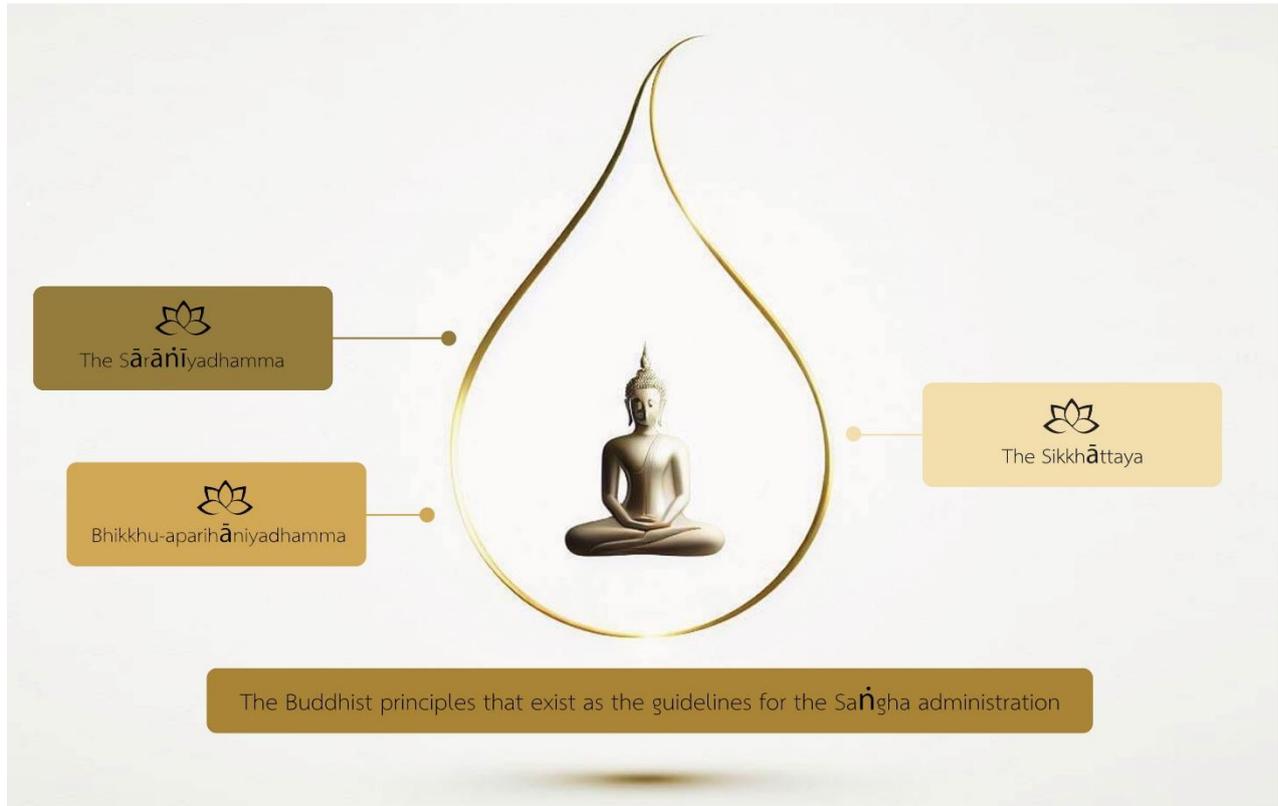


Figure 1 The Buddhist principles that exist as the guidelines for the Saṅgha administration by ecclesiastical administrative officers in Saṅgha administrative regions 17-18 (The Dhammayutika Sect)

Conclusions and Recommendations

This study indicated that guidelines for resolving the Saṅgha administration required efficiency and effectiveness from the cooperation among the Saṅgha Order in the matter of administration. The most important personnel were the Abbots. The direct duty of the Abbots was to hold the temple management with appropriateness, transparency, fairness, and efficiency, and in accordance with Buddhist doctrines and disciplines, which were important terms for indicating efficiency and achievement in promoting Buddhism. The Saṅgha administration required governance with transparency and support from government agencies with resources for the efficiency of Saṅgha administration. Additionally, the Saṅgha administration also required operating tasks with integration from third parties, government agencies, private sectors, and citizens, which was due to the dependence among each segment. All segments had mutual association within the same society and the same goal, which was the benefit and happiness of citizens.



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