



KNOWLEDGE AND LEARNING AT WAT PHRA PATHOM CHEDI: A CASE STUDY OF BUDDHIST TOURISM

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Received 24 January 2025; Revised 19 March 2025; Accepted 24 March 2025

Abstract

Background and Objectives: Wat Phra Pathom Chedi Ratchawora Mahawihan, located in Nakhon Pathom Province, was a renowned destination for both educational and religious tourism, attracting 87 percent of visitors. The research study revealed a deficiency in the systematization of information and the availability of knowledge regarding archaeological sites and antiques within Wat Phra Pathom Chedi. The objective of this research article was to gather information about the qualities and types of knowledge associated with Wat Phra Pathom Chedi, located in Nakhon Pathom Province, as a Buddhist learning center for tourism.

Methodology: This research employed content analysis of documents and relevant studies obtained from the online bibliographic database of Silpakorn University Central Library. Additionally, information from the Thai Theses Database (ThaiLIS), Thailand Central Electronic Journal Database (ThaiJO), and expert interviews was utilized to verify the accuracy of the gathered information.

Main Results: The initial research findings indicated that Wat Phra Pathom Chedi possessed knowledge in the field of archaeological sites and antiquities. This knowledge was divided into eight categories: Information on the historical background of the Buddha, Buddhist principles, architectural styles, works of art, Dhamma practice, activities, traditions, and the worship of sacred objects.

Involvement to Buddhadhamma: This research explored the application of Buddhism in contemporary contexts, integrating modern scholarship with traditional Buddhist knowledge to develop wisdom and morality through Buddhism. Specifically, it examined the characteristics and typologies of Buddhist knowledge preserved within the ancient sites and artifacts of Phra Pathom Chedi Temple. By systematically organizing and disseminating this knowledge, the research aimed to transform the temple into a prominent educational tourism destination, thereby enhancing public accessibility to Buddhist teachings.

Conclusions: Wat Phra Pathom Chedi served as a prominent Buddhist learning center for tourism in Nakhon Pathom Province. The site contained a diverse range of knowledge, including archaeological sites and artifacts that had been created based on the principles and beliefs of Buddhism. The research findings indicated that the types of knowledge could be divided into tangible and intangible forms. The tangible knowledge included ancient sites within the temple, consisting of various buildings such as chedis, temples, chapels, bell towers, and a chapel (Ubosot).



Additionally, the antiquities discovered at the site consisted of Buddha statues, mural paintings, and Dhamma inscriptions. The intangible knowledge included traditional events, legends, and activities on important Buddhist days. The Phra Pathom Chedi Temple encompassed multiple qualities of knowledge, including the history of the Buddha, Buddhist principles, architecture, art, Dhamma practice, events on significant Buddhist occasions, traditions, and the worship of sacred objects. Wat Phra Pathom Chedi functioned as a Buddhist learning center for both tourists and the local community. Its purpose was to inspire individuals to independently pursue knowledge, thereby promoting the growth of Buddhist and cultural tourism. This research had limitations in terms of scope, as it focused solely on the study area of Wat Phra Pathom Chedi in Nakhon Pathom Province. The purpose of this study was to gather data from a prototype system that could potentially be used to expand data collection to other temples and be developed into a virtual tour system, which could serve as a Buddhist learning center for tourism and contribute to a more comprehensive tourism experience.

Keywords: Buddhist Learning Centers, Buddhist Knowledge, Wat Phra Pathom Chedi Ratchawora Mahawihan

Introduction

The main religion in Thailand was Buddhism, with 95.1 percent of the population adhering to this faith. Thus, Buddhism had been recognized as the official religion of Thailand from earlier times up to the present day (National Statistical Office of Thailand, 2018). Buddhist temples served as a valuable resource for the community, youth, students, and anyone with a general interest in religion, local arts, and culture to acquire information and study (Phra Athikan Nirandorn Phommachan et al., 2020). Additionally, they contributed to the promotion of Buddhist tourism as a learning center. The temple functioned as a religious site where tourists could acquire knowledge about Buddhism, including its historical background, Buddha images, and sacred objects. Visitors had the opportunity to learn about the principles, traditions, architecture, sculptures, and paintings found within religious structures such as the chedis, viharas (Viharn), a chapel (Ubosot), and bell towers. Consequently, the temple became a valuable learning center and a significant tourist attraction, appealing to both local and international visitors. A significant number of Thai and international individuals had a strong inclination towards traveling, mostly driven by the desire to acquire information and engage in recreational activities (Patsupa, 2008); (Tourism Authority of Thailand, 2017); (Phatsasi et al., 2022).

Nakhon Pathom Province was a historic city that had thrived since the Suvannabhumi era. It served as a significant metropolis during the Dvaravati period and played a crucial role in the dissemination of Indian culture, particularly Buddhism. This was evident from the abundance of old sites that served as historical proof up to the present day (Nakhon Pathom Provincial Cultural Office, 2022). Wat Phra Pathom Chedi, located in Nakhon Pathom Province, was officially designated as a first-class royal monastery. Additionally, it served as a prominent tourist destination in Nakhon Pathom Province, attracting a significant majority of visitors, namely 87 percent (Narin, 2011).



The temple contained a vast number of ancient locations, antiquities, and art artifacts that held significant historical and archaeological importance as cultural treasures.

According to a study conducted by Aditheppong (2018), it was discovered that Wat Phra Pathom Chedi lacked sufficient knowledge regarding the historical background of Phra Pathom Chedi. There was an absence of fundamental knowledge on historic artifacts such as Buddha statues and architectural structures. The organization of temple information lacked a systematic approach. Based on the aforementioned difficulties, it was evident that Wat Phra Pathom Chedi still had deficiencies in knowledge organization. Knowledge organization referred to the process of gathering knowledge and arranging it in a well-organized framework, allowing users to easily retrieve information within the organization (Gnoli, 2020). Research studies on the organization of cultural heritage learning resources showed that the majority of information in this field was structured by classifying it based on the type of resource. Baloian et al. (2021) discovered that, while designing the implementation of a virtual museum, it was necessary to categorize the museum's materials based on their category. Masci et al. (2012), study presented the three-dimensional aspects of Pompeii's architecture by categorizing information based on several types of resources, including monuments, structures, artifacts, and digital materials such as photographs, text, videos, audio, and 3D images. In a study conducted by Pimpila & Lattagarn (2022), they examined the use of virtual reality technology to create applications for exploring Prasat Sa Kamphaeng Yai in Uthumphon Phisai District, Sisaket Province. The study revealed the presence of a well-structured knowledge system that categorized the ancient sites into various sections, such as the cloister, main castle, single castle, and north and south balconies. When organizing information regarding cultural heritage, whether from other countries or within one's own country, it was necessary to research the existing knowledge in order to more effectively organize such knowledge.

Objectives

The objective of this research article was to gather information about the qualities and types of knowledge associated with Wat Phra Pathom Chedi, located in Nakhon Pathom Province, as a Buddhist learning center for tourism.

Methodology

Participants: This research involved interviews with three individuals: The provost, an academic, and a tour guide. The selection of these individuals was based on specific criteria. The inclusion criteria required the participants to have extensive knowledge and expertise in Buddhist learning centers for tourism, specifically for Wat Phra Pathom Chedi. The exclusion criteria ensured that only those who willingly participated in the project were included.

Research tool: The research utilized structured interviews, which had undergone content validity testing using the Index of Item Objective Congruence (IOC) method, in which three experts were involved. To ensure reliability, only questions with a consistency index of 0.50 or higher were selected (Thanin, 2020). Additionally, expert suggestions were incorporated to refine the interview form for data collection. The interview form consisted of three questions: 1) The historical



background of the establishment of Phra Pathom Chedi Temple, including the specific year it was founded and its historical significance; 2) The various Buddhist learning locations available for tourism at Wat Phra Pathom Chedi in Nakhon Pathom Province, focusing on the types of knowledge that could be learned; and 3) The important topics and subjects that should have been covered in the Buddhist learning center for tourism at Wat Phra Pathom Chedi which issues should have been prioritized and how they should have been addressed.

Data collection: This research used content analysis techniques on documents and associated research. Additionally, informants were interviewed by sending a contact letter to arrange an interview with each informant. The researcher examined the content and personally conducted the interview sessions.

Data analysis: This research used qualitative data analysis by analyzing and synthesizing data from document analysis, summarizing issues, organizing data into groups, interpreting meanings according to study issues, and using the grouped data to interview additional experts to obtain complete data. The content analysis from documents and research related to the characteristics of knowledge and types of knowledge in Wat Phra Pathom Chedi was shown in Figure 1.

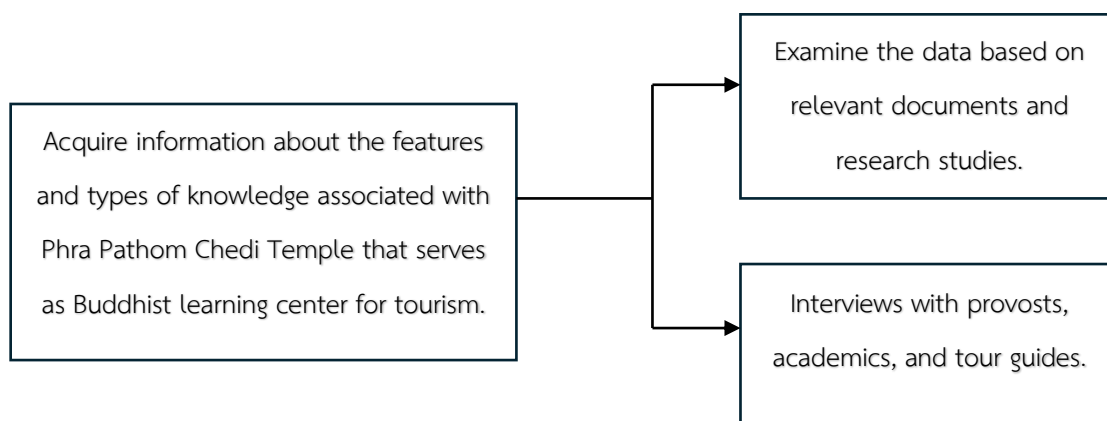


Figure 1 Research process

The researcher utilized document analysis to gather information from the online bibliographic database of Silpakorn University Central Library, a local university library that housed relevant academic works such as the Thai Theses Database (ThaiLIS), the Thailand Central Electronic Journal Database (ThaiJO), and Google Scholar. The researcher employed a method to identify and extract specific data types from documents using the main keywords "Wat Phra Pathom Chedi." The selected documents contained information related to the historical background, characteristics, and types of knowledge according to a Buddhist learning center for tourism. In total, 19 relevant items were identified and categorized based on their sources of information and type, as presented in Table 1.

**Table 1** List of information resources from various sources

Title	Author (Year of Publication)	Media Type
Silpakorn University Central Library		
1. Journey To Nakhon Pathom (Poem): Historical background of Phra Pathom Chedi	Somchai (2013)	Book
2. Murals at Phra Pathom Chedi	Chumnong & Surapol (2010)	Book
3. Handbook of Historical Tourist Route: Nakhon Pathom Province	Nakhon Pathom Provincial Cultural Office (2017)	Book
4. The 5 Great Pagodas of Siam	Praphat (2011)	Book
5. A Story About Phra Pathom Chedi	Phra Phrom Wethi (2017)	Book
6. Follow The Traces of Phya Phan: Nakhon Pathom Tourism Attraction Information Collection Project	Working group of Nakhon Pathom Tourism Attraction Information Collection Project (2012)	Research Report
Thai Library Integrated System (ThaiLIS)		
1. The Restoration of Phrapathomchedi Pagoda: A Case Study from Archives	Narumon (2007)	Thesis
2. The Evaluation of Cultural resource management for tourism: A case of Wat Phra Pathom Chedi, Nakhon Pathom Province	Wannakorn (2013)	Thesis
3. An Analytical study of the Ethical principles in the inscription at Phrapathom Chedi	Shinawut (2004)	Thesis
4. A study of Phra Pathom Chedi as a Symbolic Way of achieving understanding about Buddhism	Phra Maha Boonyang Thitiyano (Khontha) (2010)	Thesis
5. Concept and Symbolism in the Architectural Design of Phra Pathom Chedi	Peerapat (2004)	Thesis
6. Concept, Value and Social Power Building of Wat Phra Pathom Chedi Rajavaramahavihara, Phra Pathom Chedi Sub-district, Muang District, Nakhon Pathom Province	Phramaha Songkhram Sumedho (Chanthakiri) (2014)	Thesis
7. Design Doctrine on Mural Painting of Angel Assembly by Praya Anusat Jitrakorn (Chand Jitrakorn) at Prapathom Chedi Temple	Thanagon (2014)	Thesis
Thai Journals Online (ThaiJO)		
1. An Integration of Buddhism in order to Create Values in accordance with Suvarnabhumi in the Case of Wat Phra Pathom Chedi	Somboon et al. (2023)	Article
2. Information Design for Managing Knowledge of Phapathomjadee Temple Nakhonpathom Province	Jeerawan et al. (2017)	Article
3. The Legend of Phya Kong and Phya Phan: A Trace of Relationship of People in Western Thailand	Aphilak (2015)	Article



Table 1 List of information resources from various sources (Continued)

Title	Author (Year of Publication)	Media Type
Google Scholar		
1. The Development of a Model of Interpretations of Historical Tourism with QR CODE System for Self-Reliance in Information Perception at Wat Phra Pathom Chedi Ratcha Wora Maha Wihan, Muang District, Nakhon Pathom Province	Thanawat et al. (2020)	Article
2. Archival Record: Phra Ruang Rojanarit Sri Indraditya Dhammobhas Mahavajiravudhraj Pujaneeya Bophitr	Phongsakorn (2016)	Article
3. An Analysis of Buddhist Principles as Appeared in Buddhist Art in The Dvaravati Period	Sasinipha et al. (2023)	Article

Results and Discussion

The researcher gathered information about Wat Phra Pathom Chedi, Nakhon Pathom Province, which served as a valuable Buddhist learning center for tourism. This information was obtained through the study and analysis of various sources such as documents, books, and research papers specifically dedicated to Wat Phra Pathom Chedi in Nakhon Pathom Province. It was discovered that numerous organizations had prepared and shared information pertaining to Wat Phra Pathom Chedi. The information encompassed various aspects of Phra Pathom Chedi, such as its historical background, architectural features, the presence of viharas in all four directions, significant Buddha images including Phra Sila Khao, Phra Ruang Rojanarit, and a replica of Phra Phuttha Sihing, Dhamma inscriptions, the traditional practice of worshiping Phra Pathom Chedi, and the Legend of Phya Kong and Phya Phan. This text contained information regarding the location and significant artifacts of Wat Phra Pathom Chedi, a well-known site. Wat Phra Pathom Chedi possessed distinct knowledge characteristics and numerous types of knowledge, making it a Buddhist learning center for tourism, as indicated in Table 2.

Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
Silpakorn University Central Library				
1. Journey To Nakhon Pathom (Poem): Historical background of Phra Pathom Chedi	Somchai (2013)	Book	1. Historical background of Phra Pathom Chedi	1. Wat Phra Pathom Chedi (Tangible)



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
2. Murals at Phra Pathom Chedi	Chumnong & Surapol (2010)	Book	1. Information about the murals at Phra Pathom Chedi	1. Murals at Phra Pathom Chedi (Tangible)
3. Handbook of Historical Tourist Route: Nakhon Pathom Province	Nakhon Pathom Provincial Cultural Office (2017)	Book	1. Temple location, type, travel options to Wat Phra Pathom Chedi 2. Name origin and restoration, characteristics of Phra Pathom Chedi, depicting its architecture of different levels, comprising viharas and Buddha images, symbolizing the Buddhist concept of Tribhumi (The Three Planes of Existence) in comparison with Phra Pathom Chedi-the lower level symbolizing the Sensuous Realm, the Four Directions Mountings symbolizing the Form Realm, the Upper Veranda symbolizing the Formless Realm, and the Main Phra Pathom Chedi symbolizing Nirvana 3. Traditions	1. Wat Phra Pathom Chedi (Tangible) 2. Phra Pathom Chedi (Tangible) 3. Traditional worship ceremony (Intangible)
4. The 5 Great Pagodas of Siam	Praphat (2011)	Book	1. Historical background and restoration, current characteristics and architecture of Phra Pathom Chedi 2. Explanation of the location	1. Phra Pathom Chedi (Tangible)



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
				2. Significant Buddha statues (Tangible), such as Phra Sila Khao, the Stone Buddha, Phra Ruang Rojanarit, a replica of Phra Phuttha Sihing, Buddha image in the birth posture, Buddha image in Pa Lelai posture, Nirantara Buddha, worship altar, Buddha image in the posture of giving the first sermon, Buddha Sheltered by Naga Hood, Reclining Buddha, and Nirvana Buddha.
			3. Explanation of the concept of constructing the 4 viharas in the four directions of Phra Pathom Chedi that involves symbolically representing the places of worship in the four significant sites, including the birthplace at Lumbini, the place of enlightenment at Bodh Gaya, the place where the first sermon was given at Isipatana Migadaya, and the place of nirvana at the city of Kushinagar. The purpose of this construction is to elevate Wat Phra Pathom Chedi to	3. The 4 viharas in the four directions (Tangible)

Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
			the status of the "Great Buddhist Site" within the country. When individuals go on a pilgrimage and demonstrate reverence towards Phra Pathom Chedi, it signifies their reverence towards all the four significant locations.	
			4. Clarifying the concept of constructing the circular cloister with the purpose of symbolizing the Dhammachakra, a significant symbol in Buddhism. The cloister has 120 Dhammapada inscriptions, which symbolize the boundless expansion of Dhamma in all directions.	4. The circular cloister (Tangible)
			5. Legend and the origin of Phra Pathom Chedi	5. The Legend of Phya Kong and Phya Phan (Intangible)
5. A Story About Phra Pathom Chedi	Phra Phrom Wethi (2017)	Book	1. Historical background of the restoration and the distinctive features of Phra Pathom Chedi 2. Explanation of the location such as Phra Sila Khao, Phra Ruang Rojanarit, a replica of Phra Phuttha Sihing	1. Phra Pathom Chedi (Tangible) 2. Significant Buddha images (Tangible) Buddha image in the birth posture, Buddha image in Parileyyaka posture, Para Nirantara Buddha, worship altar, Buddha image in the posture



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
				of giving the first sermon, Buddha Sheltered by Naga Hood, Reclining Buddha, and Nirvana Buddha, and ancient inscriptions.
			3. Legend of Phra Pathom Chedi	3. The Legend of Phya Kong and Phya Phan (Intangible)
6. Follow The Traces of Phya Phan: Nakhon Pathom Tourism Attraction Information Collection Project	Working group of Nakhon Pathom Tourism Attraction Information Collection Project (2012)	Research report	1. Historical background of Phra Pathom Chedi	1. Phra Pathom Chedi (Tangible)
Thai Library Integrated System (ThaiLIS)				
1. The restoration of Phrapathomchedi pagoda: A case study from archives	Narumon (2007)	Thesis	1. Historical background of restoring Phra Pathom Chedi, from the era of King Rama IV to a significant restoration during the reign of King Rama IX.	1. Phra Pathom Chedi (Tangible)
2. The evaluation of cultural resource management for tourism: A case of Wat Phra Pathom Chedi, Nakhon Pathom province	Wannakorn (2013)	Thesis	1. Evaluation of cultural resource management for tourism of Wat Phra Pathom Chedi	1. Architectural design/ Phra Pathom Chedi and the landscape of Wat Phra Pathom Chedi, collection of antiquities and pieces of art (Tangible).
3. An analytical study of the ethical principles in the inscription at Phrapathom Chedi	Shinawut (2004)	Thesis	1. Ethical principles are guidelines that individuals should adhere to and utilize as a moral compass in their lives, exercising self-control over one's bodily, verbal, and mental	1. The mantra Ye Dhamma inscription on a stone slab kept in the vihara of the Reclining Buddha. Additionally, there is an inscription



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
			actions in accordance with moral and accurate principles, as shown by the inscription on Phra Pathom Chedi. An inscription discovered in Phra Pathom Chedi refers to "Nirvana" as the ultimate state of well-being. Nirvana is a mental state characterized by purity and freedom from all impurities. There are two distinct modes of existence, which vary according to the circumstances of each individual: 1) The methodology of training followed by monks includes the Threefold Principles; Precepts, concentration, and wisdom-regulations that monks are obligated to adhere to; and 2) The pathway for lay people involves adhering to the fundamental principles of meritorious behavior, which include generosity, morality, and meditation.	in Grinha script (The language of South Indian people is called the Grantha script) located beside the chapel (Ubosot). 2. Phra Pathom Chedi is surrounded by a cloister of 120 chambers, each adorned with stucco letters inscribed with passages from the Dhammapada in Khmer Scripts. 3. 24 bell towers with inscriptions on the bell towers located on the outside courtyard that encircles the cloister of Phra Pathom Chedi.
4. A study of Phra Pathom Chedi as a symbolic way of achieving understanding about Buddhism	Phra Maha Boonyang Thitiyano (Khontha) (2010)	Thesis	1. Historical significance of Phra Pathom Chedi and analyze its use as a symbolic media to disseminate the principles of Buddhism.	1. Phra Pathom Chedi (Tangible)



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
5. Concept and symbolism in the architectural design of Phra Pathom Chedi	Peerapat (2004)	Thesis	1. Design concept of Phra Pathom Chedi	1. Phra Pathom Chedi (Tangible)
6. Concept, Value and Social Power Building of Wat Phra Pathom Chedi Rajavaramahavihara, Phra Pathom Chedi Sub-district, Muang District, Nakhon Pathom Province	Phramaha Songkhram Sumedho (Chanthakiri) (2014)	Thesis	1. Historical significance and value of hosting a festival to venerate Phra Pathom Chedi of Wat Phra Pathom Chedi, creation of a comprehensive body of Buddhist knowledge. This entails arranging events that combine religious beliefs with an understanding of Thai customs and culture, all in accordance with the principles of Buddhism.	1. Traditional worship ceremony (Intangible)
7. Design Doctrine on Mural Painting of Angel Assembly by Praya Anusat Jitrakorn (Chand Jitrakorn) at Prapathom Chedi Temple	Thanagon (2014)	Thesis	1. Study the design concepts behind a mural painting depicting an assembly of angels, using Western artistic techniques by Praya Anusat Jitrakorn (Chand Jitrakorn) in the Phra Pathom Chedi royal temple	1. A mural painting of angel's assembly in Viharn Luang of Phra Pathom Chedi (Tangible)
Thai Journals Online (ThaiJO)				
1. An Integration of Buddhism in order to Create Values in accordance with Suvarnabhumi in the Case of Wat Phra Pathom Chedi	Somboon et al. (2023)	Article	1. The significance of Phra Pathom Chedi and its role in the integration of Buddhism: 1) Facilitate the collection of donations for the restoration of the temple; 2) Establish commercial outlets within the temple premises to sell consumer goods;	1. Wat Phra Pathom Chedi (Tangible) 2. Activities of Wat Phra Pathom Chedi (Intangible)



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
			3) Provide sacred objects to individuals who visit the temple to enhance their spiritual merit; 4) Accept contributions for public welfare initiatives; 5) Serve as a hub for the dissemination of Dhamma teachings by monks; and 6) Serve as a focal point for the practice of Buddhism. Considering the fundamental beliefs of Buddhism and the replica sites of worship at Wat Phra Pathom Chedi, it serves as a location for education and motivation, as well as for paying respects to Phra Pathom Chedi, which serves as a means of recalling the merits of the Lord Buddha, and adhere to Dhamma precepts as a framework for leading one's life. This aligns with the teachings of Buddhism known as Anuttariya 6.	
2. Information Design for Managing Knowledge of Phapathomjadee Temple Nakhonpathom Province	Jeerawan et al. (2017)	Article	1. Historical background of Phra Pathom Chedi, historical background of the Blessing Buddha, historical background of Phra Ruang Rojanarit	Phra Pathom Chedi, Phra Prathan Phon (Blessing Buddha), and Phra Ruang Rojanarit (Tangible)



Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
3. The Legend of Phya Kong and Phya Phan: A trace of relationship of people in western Thailand	Aphilak (2015)	Article	1. The Legend of Phya Kong and Phya Phan	1. The Legend of Phya Kong and Phya Phan (Intangible)
Google Scholar				
1. The Development of a Model of Interpretations of Historical Tourism with QR CODE System for Self-Reliance in Information Perception at Wat Phra Pathom Chedi Ratcha Wora Maha Wihan, Muang District, Nakhon Pathom Province	Thanawat et al. (2020)	Article	1. Historical background of Phra Pathom Chedi 2. Historical background of Phra Ruang Rojanarit 3. Historical background and details of the art objects in the Viharn Luang 4. Historical background of Phra Sila Khao 5. Historical background of Buddha images in different poses assembled in the vihara Reclining Buddha	1. Phra Pathom Chedi (Tangible) 2. Phra Ruang Rojanarit (Tangible) 3. Art objects in Viharn Luang (Tangible) 4. Phra Sila Khao (Tangible) 5. Buddha images in different poses in the vihara of Reclining Buddha (Tangible)
2. Archival Record: Phra Ruang Rojanarit Sri Indraditya Dhammobhas Mahavajiravudhraj Pujaneeya Bophit	Phongsakorn (2016)	Article	1. Historical background, features, and the location of Phra Ruang Rojanarit	1. Phra Ruang Rojanarit (Tangible)
3. An Analysis of Buddhist Principles as Appeared in Buddhist Art in The Dvaravati Period	Sasinipha et al. (2023)	Article	1. Dhamma principles appear in Buddhist art from the Dvaravati era, such as the Dhammachakkapavattana Sutta. Follow the middle path, Steps to help you make the right opinion. Practice of being aware, letting go, and ending suffering is a Buddhist	1. Phra Pathom Chedi (Tangible) 2. Phra Sila Khao 3. Dhammachakra

Table 2 Study and analysis of materials conducted to acquire information about the characteristics and types of knowledge related to Wat Phra Pathom Chedi (Continued)

Title	Author (Year of Publication)	Media Type	Characteristics of Knowledge	Types of Knowledge
			noble precept that everyone should remember and put into practice. Consider the Four Noble Truths and the Eightfold Path, and the Three Characteristics, which are the paths that lead to the end of suffering. The full absence of suffering, which is the greatest goal of Buddhism, represents freedom or nirvana.	
			2. Dhamma principles appeared in Buddhist art from the Dvaravati era, namely the Twelve Paticcasamuppada.	

Based on the analysis of the documents and related research, it was inferred that Wat Phra Pathom Chedi possessed extensive knowledge regarding the history of Buddha, Buddhist principles, Dhamma practice, architecture, artwork, Buddhist activities, traditions, and the worship of sacred objects. According to the research conducted by Phatsasi et al. (2022), Buddhist tourism referred to the act of traveling to religiously significant locations with the purpose of acquiring knowledge about the historical significance of these places. Additionally, it allowed tourists to familiarize themselves with Thai principles, customs, and traditions in different provinces. This knowledge was disseminated through different types of resources. According to Sotarindra (2021), knowledge about Buddhist tourism could be obtained from religious individuals, religious teachings, religious artifacts, religious sites, and religious ceremonies. Thus, it was evident that the knowledge attributes of Wat Phra Pathom Chedi were disseminated through diverse resources that clarified the knowledge in the following aspects.

1. Knowledge of the history of the Buddha: The paintings in the temple helped explain the history of Buddhism. The temples around Phra Pathom Chedi depicted the entire history of the Buddha, from birth, enlightenment, first sermon, and nirvana, using many Buddha statues in different poses. The temple was carefully planned and built to enhance the historical significance of the Buddha. The four sacred places of worship, namely the birthplace at Lumbini, the place



of enlightenment at Bodh Gaya, the place of the first sermon at Isipatana, and the place of nirvana at Kushinagar, were represented by the temples built in the four directions of Phra Pathom Chedi as follows:

1.1 Northern Vihara, also known as Viharn Phra Ruang or Viharn Prasuth (Buddha's Birthplace), the innermost chamber contained a Buddha image in Pa Lelai posture, while the outer chamber housed a Buddha image in the birth position, constructed during the time of King Rama IV. Furthermore, situated in front of the vihara was Phra Ruang Rojanarit, under which lay the royal ashes of King Rama VI, together with the royal ashes of Queen Suvadhana and Her Royal Highness Princess Bejaratana Rajasuda.

1.2 Viharn Luang, this vihara consisted of two rooms. The inner area was decorated with paintings on the side walls that portrayed a group of angels sitting in rows. This group was depicted as worshiping Phra Pathom Chedi and included humans, angels, garudas, nagas, hermits, and monks. An illustrated picture depicting Phra Pathom Chedi in different historical eras was located on the central wall. A large statue of Nirantara Buddha in the Samadhi Phet posture-full lotus cross-legged posture-was found in the outer chamber. The Sri Maha Bodhi tree, which represented the time of the Buddha's enlightenment, was also painted on the wall.

1.3 Viharn Panchawaki (Pancavaggiya), This vihara contained two chambers. The inner chamber housed a Buddha protected by Naga Hood. The paintings in this room depicted the story of Buddhism's introduction to Thailand and the construction of Phra Pathom Chedi. A Buddha statue in the outer chamber represented the Buddha delivering his first sermon to his first five disciples, or Pancavaggiya. The mural illustrated the construction of Phra Pathom Chedi in chronological order, beginning with the renovations made by King Mongkut (King Rama IV) and continuing through the royal duties Phra Pathom Chedi undertook under various reigns until His Majesty King Bhumibol Adulyadej's reign.

1.4 Western Vihara, this vihara consisted of two chambers. The inner chamber contained a Buddha image in the posture of nirvana, accompanied by three disciples, symbolizing the Buddha's state of nirvana. The outer room housed a reclining Buddha image inside the vihara.

2. Knowledge about Buddhist principles: The teachings of the Lord Buddha and the moral values of Tribhumi (The Three Planes of Existence) were transmitted through ancient sites. These principles were illustrated through Phra Pathom Chedi, which consisted of different levels. The lower level represented Kamabhumi (Sensuous Realm), the Four Directions Mountings represented Rupabhumi (Form Realm), the Upper Veranda represented Arupabhumi (Formless Realm), and the main Phra Pathom Chedi itself symbolized nirvana. The circular cloister surrounding Phra Pathom Chedi symbolized the Dhammachakra, a significant emblem of Buddhism. It contained 120 inscriptions of verses from the Dhammapada, arranged to reflect the endless and all-encompassing nature of the Dhamma.

3. Knowledge about architecture: Information on the historical construction of ancient structures served as a significant architectural resource. Phra Pathom Chedi and its surrounding structures were arranged with the four viharas positioned in the four cardinal directions, while the



circular cloister linked them. The inside of the temple was adorned with 120 Dhamma inscriptions, while the bell tower stood in the courtyard, positioned between the four viharas. A total of 24 structures existed, with bell towers evenly distributed at intervals of six on each side. The four bell tower pillars contained inscriptions.

4. Knowledge about fine arts: The temple contained valuable art objects and antiques, such as: Phra Ruang Rojanarit, Phra Nirantara, a replica of Phra Phuttha Sihing, a Buddha image surrounded by the five first disciples (Pancavaggiya), the Reclining Buddha, Phra Sila Khao (Also known as the Blessing Buddha and Phra Phuttha Norachet Svetasamaimuni Sri Dvaravati Puchaniyabophit), Buddha Sheltered by Naga Hood, Buddha image in the birth posture, and the Murals inside the viharas.

5. Knowledge about Dhamma practice: Wat Phra Pathom Chedi offered teachings on Dhamma practice, which included chanting, mindfulness walking, and meditation. These activities were conducted every Sunday from 1:00 p.m. to 4:00 p.m. in the temple's chapel. Additionally, daily prayers took place from 5:00 p.m. to 6:00 p.m.

6. Knowledge about Buddhist activities: Significant Buddhist occasions were observed with activities such as Dhamma dialogues and candlelight processions on Asahna Bucha Day, Makha Bucha Day, and Visakha Bucha Day.

7. Knowledge about traditions: The practice of venerating Phra Pathom Chedi included customary processions to carry robes for covering the chedi.

8. Knowledge about the worship of sacred objects: Acts of reverence were performed, including: Worshiping Phra Pathom Chedi, seeking blessings from Phra Ruang Rojanarit, Ringing the bells on the bell tower to summon gods and humans for worship, and engaging in merit-making and offerings to monks.

Based on the compilation of research regarding the characteristics and types of knowledge at Wat Phra Pathom Chedi, Nakhon Pathom Province, known for its Buddhist learning center for tourism, this information was categorized according to its characteristics and classified based on the specific types of knowledge offered, as shown in Table 3.

Table 3 Overview of the characteristics of knowledge and the types of knowledge discovered in Wat Phra Pathom Chedi being studied

Characteristic of Knowledge	Explanation	Type of Knowledge/ Name of Places
1. Knowledge about the history of Buddha	Historical information about Buddhism, including stories about the life of Lord Buddha, starting from his birth, enlightenment, the first sermon, and nirvana.	Tangible cultural heritage resources - 4 Viharas, each located in each of the four cardinal directions - Buddha images in a variety of postures, including Buddha image in the birth posture, Buddha image in the meditation posture, Buddha image when giving sermons to Pancavaggiya, and the Nirvana Buddha



Table 3 Overview of the characteristics of knowledge and the types of knowledge discovered in Wat Phra Pathom Chedi being studied (Continued)

Characteristic of Knowledge	Explanation	Type of Knowledge/ Name of Places
2. Knowledge about Buddhist principles	Teachings of the Lord Buddha transmitted through ancient sites	<ul style="list-style-type: none"> - Paintings located within the viharas that encircle Phra Pathom Chedi Intangible cultural heritage resources - Morals (Tribhumi) exhibited by Phra Pathom Chedi - Inscription of 120 verses from the Dhammapada on the circular cloister (Dhammachakra).
3. Knowledge about architecture	Construction information of the ancient architecture	<ul style="list-style-type: none"> Tangible cultural heritage resources - Phra Pathom Chedi - 4 viharas allocated to the four directions - A circular cloister links the terminations of the four viharas in all directions. The vacant area inside serves as a location for 120 chambers dedicated to Dhamma inscriptions.
4. Knowledge about fine arts	Historical background of antiques and art pieces that have significant artistic value	<ul style="list-style-type: none"> Tangible cultural heritage resources - Phra Ruang Rojanarit - Phra Nirantara - A replica of Phra Phuttha Sihing - The Buddha image seated on a large plaster base surrounded by the 5 first disciples (Pancavaggiya) - Reclining Buddha - Phra Sila Khao (Phra Prathanphon and Phra Phuttha Norachet Svetasamaimuni Sri Dvaravati Puchaniyabophit) - Buddha Sheltered by Naga Hood - Buddha image in the birth posture - Murals inside the viharas
5. Knowledge about Dhamma practice	Information about Dhamma practice teachings that Wat Phra Pathom Chedi offers to the general audience	<ul style="list-style-type: none"> Intangible cultural heritage resources - Chanting, Walking Meditation, and Sitting Meditation
6. Knowledge about activities	Activities conducted on significant Buddhist occasions, such as on Asahna Bucha Day, Makha Bucha Day, Visakha Bucha Day, and so on	<ul style="list-style-type: none"> Intangible cultural heritage resources - Activities conducted on significant Buddhist occasions at Wat Phra Pathom Chedi, such as engaging in Dhamma dialogue, participating in candlelight processions

Table 3 Overview of the characteristics of knowledge and the types of knowledge discovered in Wat Phra Pathom Chedi being studied (Continued)

Characteristic of Knowledge	Explanation	Type of Knowledge/ Name of Places
7. Knowledge about traditions	Information about the traditions observed at Wat Phra Pathom Chedi	Intangible cultural heritage resources <ul style="list-style-type: none"> - Practice of venerating Phra Pathom Chedi - Customary procession to carry robes to cover Phra Pathom Chedi
8. Knowledge about worshipping the sacred objects	About worshipping the sacred objects	Intangible cultural heritage resources <ul style="list-style-type: none"> - Show reverence to Phra Pathom Chedi - Seek blessings from Phra Ruang Rojanarit - Ring the bells on the bell tower - Engage in merit-making and offering to monks

Furthermore, specialists were invited to interview sessions to get supplementary insights into the characteristics of knowledge and various types of knowledge included inside Wat Phra Pathom Chedi. To summarize, the main points were stated as indicated in Table 4.

Table 4 Findings from Additional Expert Interviews

Discussion Topic	Specialist		
	1	2	3
Buddhist learning center for tourism at Wat Phra Pathom Chedi, Nakhon Pathom Province, offers what types of knowledge?	Phra Pathom Chedi, significant Buddha statues, ancient inscriptions, and viharas	Architectural buildings, with Phra Pathom Chedi, viharas, chapels, bell towers, and man-made works of art, such as Buddha statues, paintings, and inscriptions. Buddhist principles guide the creation of all these structures with dedication.	Phra Pathom Chedi itself, significant Buddha statues such as a replica of Phra Phuttha Sihing (The principal Buddha image of the temple), Phra Ruang Rojanarit, and Phra Sila Khao. Additionally, there are viharas located in all four directions, each containing murals, as well as the bell tower.
Topics of knowledge that should be provided in the Buddhist learning center for tourism at Wat Phra Pathom Chedi, and how to succeed doing this?	<ul style="list-style-type: none"> - Historical narrative of Phra Pathom Chedi and the establishment of the temple - History of the dissemination of Buddhism - Information related to antiques/Architecture/Painting through studying Buddhist art 	<ul style="list-style-type: none"> - The historical background of Lord Buddha, teaching principles of Buddhism, ethical principles, the history of construction, architectural elements, works of art, traditions, and religious beliefs. 	<ul style="list-style-type: none"> - Phra Pathom Chedi's history and construction span many eras, including contributions from King Rama IV to King Rama IX in its construction and maintenance. - "The Legend of Phya Kong and Phya Phan". This serves as a reminder for individuals to be conscious of both sin and merit, since it represents their



Table 4 Findings from Additional Expert Interviews (Continued)

Discussion Topic	Specialist		
	1	2	3
	- Diverse celebrations, including the ceremonial procession to carry robes to drape over Phra Pathom Chedi		beliefs and is intricately linked to the building of Phra Pathom Chedi. - Recognizing of Dhamma principles and engagement in Dhamma practice - The belief of worshipping Phra Pathom Chedi with sound by ringing the bell at the bell tower, and the tradition of carrying robes to cover Phra Pathom Chedi.
Additional comments	It is important to include the tale or history of Phra Pathom Chedi, particularly the role of the monarch starting from King Rama IV's reign. This should include the building and restoration history, which will provide insight into the changes that have taken place with regards to Phra Pathom Chedi.	Knowledge should be structured to meet the varying requirements of tourists, which may be categorized into three distinct groups: 1. Groups of tourists who visit to express homage for religious objects, engage in acts of charity and cultivate acts of virtue that boost their own fortune. This group desires to get knowledge in a straightforward, quick, and easy manner. 2. Tourist groups consisting of students and those with intermediate-level interests are those who visit to acquire further information based on their prior studies. 3. A group of individuals who assemble to pursue the study and application of Dhamma.	Meditation practice, consisting of small 5-minute meditation sessions, should be added to enhance the experience.

Notes: 1 is an academic, 2 is a tour guide, 3 is a provost

The research results indicated that Buddhist temples served as learning centers for the community, youth, students, and others with a general interest in religion, local arts, and local culture. These temples provided opportunities for studying and acquiring knowledge, as well as served as significant destinations for Buddhist tourism. A temple functioned as a religious site where tourists

acquired knowledge about Buddhism, including its historical background, sacred Buddha images, and sacred objects. Visitors learned about the principles, traditions, architecture, sculpture, and painting found within the temple complex, which included chedis, viharas, chapels, and the bell tower. Due to its educational value and appeal, temples became a significant tourist attraction, drawing both Thai and foreign visitors who sought knowledge and recreation.

Originality and Body of Knowledge

An examination of the Buddhist learning center for tourism at Phra Pathom Chedi Temple revealed that the site functioned as a comprehensive repository of multidisciplinary knowledge. This knowledge was disseminated through the four-cardinal direction viharas, the Phra Pathom Chedi itself, the circular cloister, the bell tower, and the ordination hall. Specifically, the four-cardinal direction viharas imparted knowledge regarding the historical narrative of the Lord Buddha, encompassing his birth, enlightenment, first sermon, and attainment of nirvana, through the display of Buddha statues in diverse postures. Furthermore, the mural paintings within the temple communicated information concerning the propagation of Buddhism within Thailand, as well as protocols for venerating sacred objects. The Phra Pathom Chedi, in particular, conveyed foundational Buddhist principles, such as the Traibhumi cosmology, alongside architectural knowledge, traditional practices, and modes of sacred object veneration, as illustrated in Figure 2.

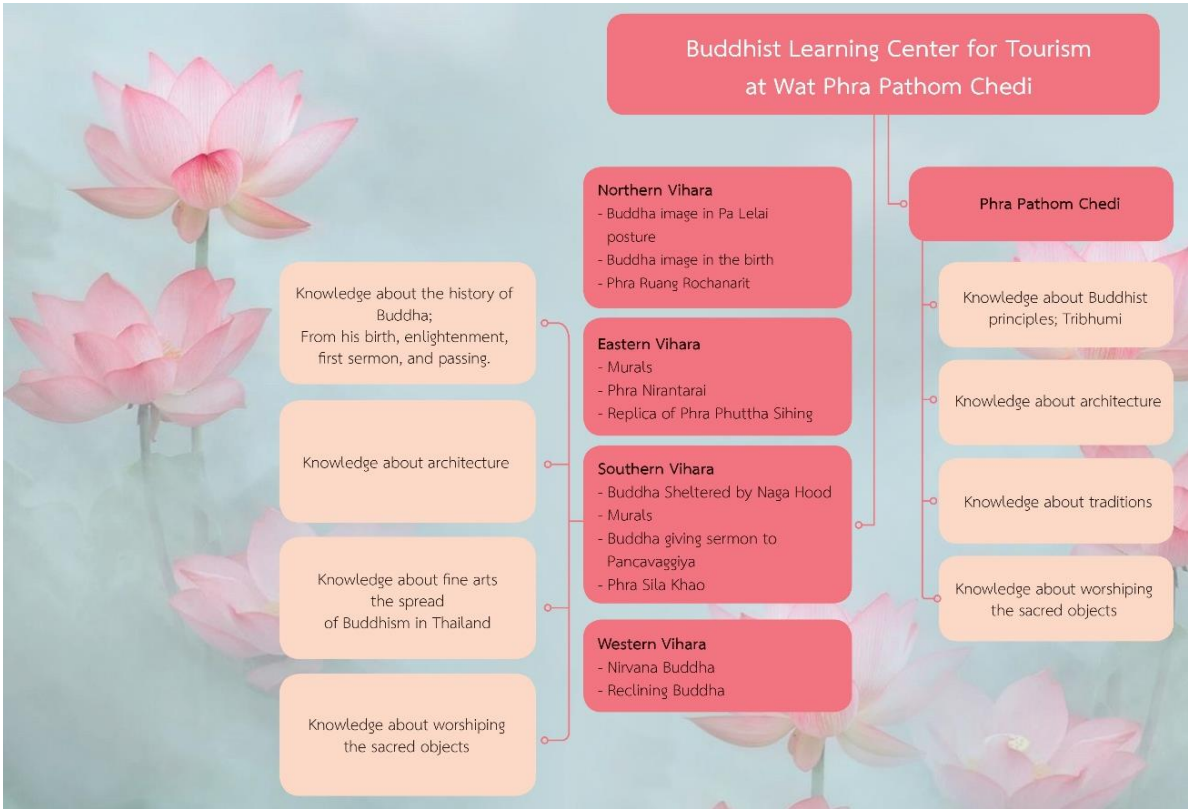


Figure 2 Classification of knowledge types and characteristics, associated with Wat Phra Pathom Chedi, a Buddhist learning center for tourism



Furthermore, the Buddhist learning center for tourism at Phra Pathom Chedi Temple encompassed the Circular Cloister, the Bell Tower, and the Chapel (Ubosot). The Circular Cloister facilitated the acquisition of knowledge pertaining to Buddhist principles and architectural design, whereas the Bell Tower provided insights into architectural features and the veneration of sacred artifacts. The Ubosot served as a venue for learning Dhamma practices, including chanting and meditation, and offered information on architectural elements and significant Buddhist ceremonies conducted at Phra Pathom Chedi Temple, such as Dhamma discourses and candlelight processions, as illustrated in Figure 3.

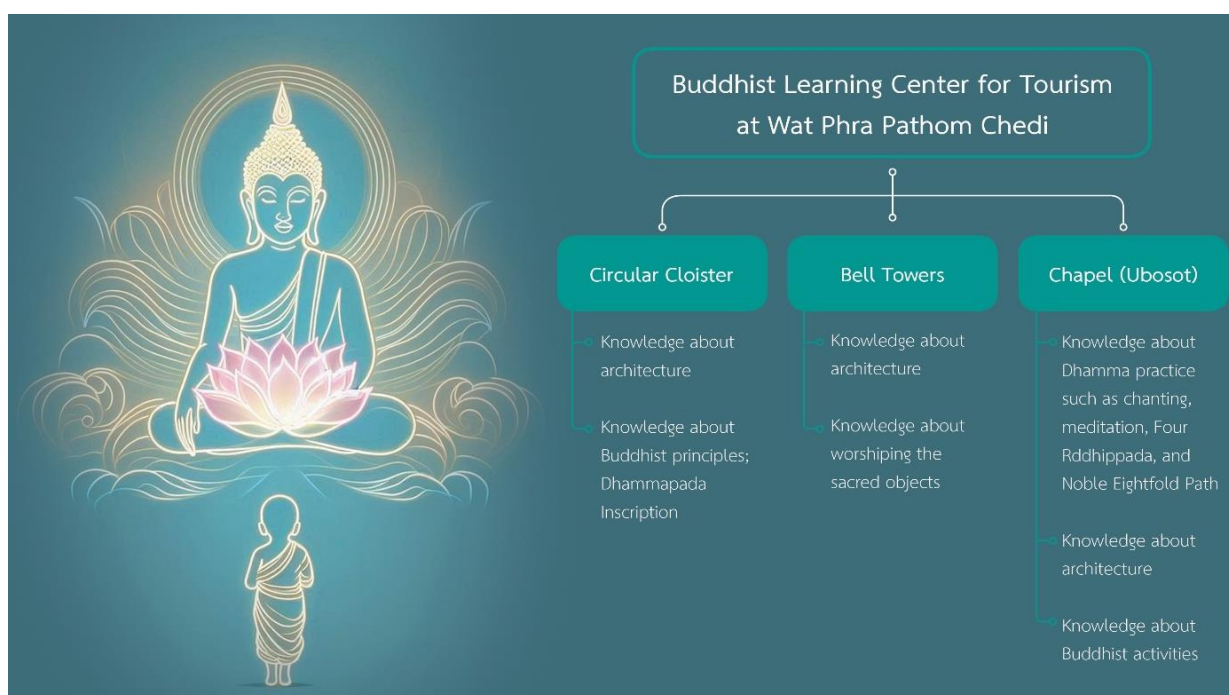


Figure 3 Classification of knowledge types and characteristics, associated with Wat Phra Pathom Chedi, a Buddhist learning center for tourism

Conclusions and Recommendations

Wat Phra Pathom Chedi served as a Buddhist learning center for tourism, where knowledge in eight different aspects was shared through various resources within the temple. These resources included: 1) Knowledge about the history of the Buddha: Paintings inside the temple depicted the history of the Buddha, from his birth to enlightenment, the first sermon, and nirvana. Additionally, viharas in all four directions contained Buddha statues in different postures, surrounding Phra Pathom Chedi; 2) Knowledge about Buddhist principles: Which was disseminated through archaeological sites; 3) Knowledge about architecture: This encompassed information regarding the historical building of archaeological sites such as Phra Pathom Chedi, the four viharas positioned in the cardinal directions, the circular cloister adorned with Dhamma inscriptions, and the bell tower; 4) Knowledge of fine arts: Which included information regarding the historical aspects of antiquities and art artifacts; 5) Knowledge about the Dhamma practice at Wat Phra



Pathom Chedi: This involved teachings on chanting, walking meditation, and sitting meditation, which took place every Sunday at the temple's chapel; 6) Knowledge about activities: This referred to information about numerous events conducted on significant Buddhist occasions, such as listening to Dhamma lectures and participating in candlelight processions on Asahna Bucha Day, Makha Bucha Day, Visakha Bucha Day, and so on; 7) Knowledge about traditions: This encompassed the practice of worshiping Phra Pathom Chedi and the ceremonial procession with robes to drape over Phra Pathom Chedi; and 8) Knowledge regarding the worship of sacred objects: This entailed specific instructions or guidance on how to worship these objects. It included paying homage to Phra Pathom Chedi, seeking blessings from Phra Ruang Rojanarit, ringing the bell on the bell tower to summon gods and humans to worship the Buddhist pagoda, as well as making merits and offerings to monks. The temple served as a center for Buddhist learning. Hence, related organizations, including Wat Phra Pathom Chedi, Phra Pathom Chedi National Museum, the Western Region Information Center, the Nakhon Pathom Provincial Cultural Office, and the Nakhon Pathom Provincial Tourism and Sports Office, could apply the research findings to enhance the dissemination of information regarding Wat Phra Pathom Chedi as a Buddhist learning center dedicated to promoting sustainable Buddhist tourism. For future research, knowledge should be organized, and virtual reality technology should be utilized to present information in the form of virtual tours. This would help digitize information, allowing everyone to easily access knowledge at any time while also preserving cultural heritage. Such preservation could include controlling the number of tourists, protecting artifacts, and implementing environmentally friendly development strategies.

Acknowledgement

This research article was a component of the doctoral thesis for the Information Studies doctoral program at Khon Kaen University's Faculty of Humanities and Social Sciences. I expressed my sincere appreciation to Associate Professor Dr. Wirapong Chansanam, who advised my thesis and provided insightful material. Dr. Wirapong, a renowned authority on Buddhist learning centers, was skilled in assessing the quality of research instruments used for data gathering. His expert advice and editing significantly improved the thoroughness of my research. Additionally, I extended my gratitude to the researchers and writers of the papers and resources that were referenced in this work. Finally, I sincerely hoped that this paper would prove beneficial to anyone engaged in advancing Buddhist learning centers for tourism in the future.

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