



A DIGITAL PLATFORM FOR BUDDHIST INNOVATIONS OF THE SAPPĀYAS 7 FOR TOURISM AND SUSTAINABLE POVERTY ALLEVIATION IN KOH LAD E-THEAN

Yota Chaiworamankul^{1*}, Phramaha Maghavin Amatmontree², Supat Chaiwan³,
Manatsawee Monpannawattana⁴

¹Buddhapanya Sri Thawarawadee Buddhist College, Mahachulalongkornrajavidyalaya University,
Nakhon Pathom, Thailand

²Graduate School of Vajiranyanavarorasa, Mahamakut Buddhist University, Nakhon Pathom, Thailand

³Faculty of Social Studies, Mahachulalongkornrajavidyalaya University, Phra Nakhon Si Ayutthaya, Thailand

⁴Institute For Innovative Learning, Mahidol University, Bangkok, Thailand

*Corresponding author E-mail: yota.chai.1339@gmail.com

Received 20 January 2026; Revised 14 July 2026; Accepted 26 July 2026

Abstract

Background and Objectives: Amidst rural economic stagnation and urban migration, local communities increasingly face labor shortages and fragile social structures. To alleviate sustainable poverty, digital platform activities have applied the Buddhist Sappayas 7 Innovations in Koh Lad E-Thean tourist attractions. This study explores the application of contemporary Buddhism to revitalize these communities, integrating traditional Buddhist knowledge with modern practices to foster wisdom, morality, and sustainable economic growth. This study aimed to investigate community and tourism-related data, develop a digital platform based on the Buddhist Sappāyas 7 Innovations, utilize, and evaluate the developed platform, and disseminate the innovation to promote sustainable poverty alleviation in Koh Lad E-Thean.

Methodology: Utilizing Participatory Action Research (PAR), this study engaged community leaders, villagers, universities, and religious organizations. A mixed-methods approach was employed, including platform development, community workshops, and a pre-post activity intervention with 30 key participants to measure economic and behavioral shifts.

Main Results: Digital innovation platform was a technological infrastructure that integrated tools, data, and systems (Such as IoT, AI, and Cloud) to help organizations develop new products, services, or work processes (Digital Transformation), increasing efficiency, reducing costs, and creating a competitive advantage through a collaborative ecosystem, and organizations that can properly utilize the potential of the platform while enabling to access and leverage data to possibly create the greatest business advantage. The findings are organized into four progressive phases: The BSTR Model: Initial data revealed that traditional agriculture generated insufficient income, leaving temples uniquely positioned to act as spiritual and economic anchors.



The Buddhist Spiritual Tourism and Resilience (BSTR) Model was created to establish a "Buddhist Digital Community" that harmonizes learning, spirituality, and local economies to achieve long-term poverty alleviation. The Avas Sappāyas Platform: A digital ecosystem was developed, integrating the remaining Sappāyas components: Gōcara (Eco-tourism Connectivity), Phassa (Cultural-intellectual Tourism Collaborations), Pukkhalā (Fostering Mindful, Hospitable Community Members), Bhōchana (Reviving Mindful Local Culinary Heritage), Utu (Zero-pollution Eco-tourism), and Iriyāpatha (Converting Daily Physical Movement into Spiritual and Economic Value). Intervention Outcomes: Evaluation of 20 community activities among the 30 participants demonstrated statistically significant pre-to-post improvements. These activities directly generated new tourism-driven economic opportunities aligned with poverty reduction metrics. Dissemination & Training: The framework was scaled through YouTube training and hands-on workshops. Community leaders and villagers successfully designed localized tourist routes, demonstrated mindful food preparation, and implemented the "Move Freely, Travel Fun, and Cultivate Sustainable Lifestyles" campaign to ensure physical safety and tourist engagement.

Involvement to Buddhaddhamma: This manuscript applies Buddhist principles, specifically the Sappāyas 7, to the development of wisdom and morality in contemporary tourism. By translating the Sappāyas 7 into digital and experiential formats, the project enables tourists and practitioners to engage with and understand Buddhist wisdom and morality from a practical, modern perspective.

Conclusions: This study offers significant academic and practical contributions by pioneering the concept of "Smart Buddhist Cultural Tourism." Methodologically, it demonstrates how PAR can bridge traditional spiritual practices with technological innovations. In practice, the Avas Sappāyas platform serves as a replicable template to standardize local temples and communities into "Smart Buddhist Tourist Sites," effectively integrating environmental, social, and economic facets to achieve sustainable, long-term poverty alleviation.

Keywords: Digital Platform (Design), Buddhist Sappāyas 7 Innovation (Framework), Koh Lad E-Thean, Poverty Alleviation (Sustainable)

Introduction

There were considerable debates about what poverty truly was and who belonged to the poor. The poverty definition could be interpreted from many perspectives. Simply, poverty was a lack of essential living necessities or the "Entrenched Poor, The Opportunity Poor, and The Almost or Near-poor," such as access to education and good public health services, which led to better employment and future income generation (Khansud & Wongthanavas, 2020). Based on Buddhist sustainable development, the Sappāyas 7 (Well-being) principles enhanced community livelihoods, effectively reducing poverty through environmental improvements, better living conditions, and social harmony. By fostering a clean, green, and organized environment (Āvāsa Sappāya, Puggala Sappāya), communities created sustainable physical and mental balance (Phra Phromkunabhorn (P.A. Payutto), 2014). Key aspects of these innovations included environmental



and social development, sustainability, and holistic well-being. These initiatives, such as those applied in local Thai communities, created a supportive, stable, and healthy environment, strengthening community resilience against poverty while generating economies and incomes, environmental, low-carbon and friendly, creation of SME and entrepreneurship, and the Sappāyas 7 more innovations.

Koh Lad E-Thaen is a unique "Island" in Sam Phran District of Nakhon Pathom Province, distinguished by its agricultural geography formed by a canal shortcut from the Tha Chin River. It has been designated as an agritourism destination known for fertile land, historical canals (Since King Rama V), and premium pomelo orchards. While other areas in Nakhon Pathom are urbanizing or focused on different industries, Koh Lad E-Thaen has been targeted for its unique blend of riverine ecosystem and community-based sustainable tourism. Key reasons to select Koh Lad E-Thaen were 1) Geographic Uniqueness, known as a "Pig's Stomach" shape, making it an ecological "Island" (Koh), separating it from the mainland, surrounded by water and lush fruit orchards. 2) Agricultural Abundance covered three subdistricts (Rai Khing, Bang Toeï, and Song Khanong) and boasted highly fertile soil, making it ideal for famous local pomelo varieties like Khao Phong and Khao Nam Phueng. 3) Agritourism Potential to develop and promote as a sustainable agritourism community, offering a mix of agricultural gardens, fruit orchards, and cultural experiences, rather than industrial or high-density development found elsewhere, and 4) Historical Significance, where its historical records showed the canal was a key transportation route for villagers in the era of King Rama V, creating a distinct local culture and landscape that differed from neighboring districts (Deeprasert & Yimprasert, 2023).

Research on Koh Lad E-Thaen in Sam Phran District, Nakhon Pathom Province, focused on transforming a historically agricultural area into a sustainable, community-led tourism destination. The primary research issues center on optimizing tourism marketing, integrating eco-friendly practices, and managing the community's transition while preserving its unique character. Key Research Problems 1) Need for Targeted Sustainable Tourism Marketing: While Koh Lad E-Thaen is becoming popular, current media usage is low-impact, often utilizing outdated or poor-quality content, and struggling to reach specific audiences (e.g., Millennials) effectively. 2) Balancing Development and Preservation: A central challenge was developing tourism infrastructure without causing environmental degradation or altering the traditional, peaceful agricultural way of life. 3) Flood Vulnerability and Agricultural Resilience: Following a major flood in 2011 that damaged pomelo orchards, research focuses on how communities rebuild using eco-friendly and organic farming methods, and 4) Sustainability of Community-Based Tourism (CBT): Research explores how to maintain visitor interest beyond the initial novelty phase and how to properly train community members to operate and manage tourism activities. The rationale for selecting specific respondents in research was to ensure the data collected were valid, reliable, and directly addressed the research objectives. Respondents were chosen



based on their ability to provide information-rich insights that represented the target population's behaviors, attitudes, or characteristics.

In academic significance, firstly, it was to develop Sustainable Community-Based Tourism (CBT) to integrate marketing communication strategies, such as social media marketing on TikTok and Facebook, into rural tourism development. Secondly, it academically exemplified Eco-Tourism and Sustainable Agriculture to transition conventional agricultural practices toward eco-friendly farming, income generation, and environmental protection. Thirdly, it was to analyze Disaster Risk Management and Adaptation to environmental challenges, and the ways to manage flood-prone areas along the Tha Chin River. Fourthly, it highlighted the application of Participatory Research to collaborative approaches between local communities, private sector representatives (e.g., TEATA), and academic institutions in creating sustainable tourism models. The Koh Lad E-Thaen studies would contribute to the broader literature on sustainable community-based tourism, rural development, and adaptation to climate-related hazards, particularly in Thai suburban areas (Ibid)

Chanyam et al. (2023) believed there were supports and strengthening grassroots' national economic development, which promoted community business-focused learning and strengthened community capacity founded for simultaneous problem-solving and development in all economic aspects, society, culture, natural resources, and the environment. Arpornpisal et al. (2019) believed all national agencies would join to address the national problems and sustainable development. The Koh Lad E-Thean tourism development has been underpinned by the sustainable poverty alleviation strategy, guided by the 20-year national strategies. The NESDB has established the 13th National Economic and Social Development Plan (2023 - 2027) to enable the country to overcome challenges and to achieve "A Stable, Prosperous, and Sustainable Thailand, A Developed Country." The Sufficiency Economy Philosophy, in line with the spirit of strategies in the National Constitution, was based on four principles and concepts, i.e., 1) The Sufficiency Economy Philosophy; 2) The ability to "Rise Quickly After a Fall"; 3) The UN-SDG, with the concept of "Leaving No One Behind"; And 4) The Bio-Circular-Green (BCG) model application. With the 29th APEC Meeting hosted by Thailand during 18 - 19 November 2022, Thailand has achieved economic cooperation, trade, and investment. At the APEC 29/2022 Meeting, there was also an exchange of views with VIP guests, e.g., Emmanuel Macron and Prince Mohammed bin Salman bin Abdul-Aziz Al Saud. There was also a parallel forum for the APEC CEO Summit 29/2022, and discussions between APEC leaders and the APEC Business Advisory Council. PM Prayuth Chan-o-cha also listened to the views of APEC youth representatives from APEC Voices of the Future 2022 (Thekingkiat & Chomchaiya, 2023).

A digital platform to create the Buddhist Sappāya 7 Innovations for Koh Lad E-Thean tourism destinations, aiming at addressing poverty, was an appropriate approach to utilizing the Buddhist Sappāya 7 Innovations to drive Thai tourism forward. The country would continue to drive tourism missions to achieve its goals amid the ongoing COVID-19 pandemic, which



has had a global impact, including an economic downturn affecting the tourism industry, which was under economic support and the Green Economy (BCG) initiative (Chatchakul, 2011). This initiative aimed to become a pilot community and/or model for future Buddhist innovations to sustainably eradicate poverty. Rai Khing Municipality has established a development strategy and guidelines to outline its vision, mission, and future development goals.

Objectives

This study aimed to investigate community and tourism-related data, develop a digital platform based on the Buddhist Sappāyas 7 Innovations, utilize, and evaluate the developed platform, and disseminate the innovation to promote sustainable poverty alleviation in Koh Lad E-Thean.

Methodology

Research Design: This study employed the following methodological procedures:

The study of a Digital Platform for Buddhist Innovations of the Sappāyas 7 (Suitability of Abode, Resort, Speech, Person, Food, Climate and Posture) for tourism and sustainable poverty alleviation in Koh Lad E-Thean combined an experimental (Randomization, Control Groups, Pre-Posttest, Blinding/Double-blinding), qualitative (Interviews, Non-PAR or PAR Observations, Document Analysis and Focus Group) and action research (Plan, Act, Observe, Reflect) design.

This research and development (R&D) model comprises experimental research with a sample of 30 volunteers to describe data on activities before and after the implementation; Qualitative research through in-depth interviews and observation of activities with 18 stakeholders; And focus group discussions with 15 stakeholders. Action research was also employed to describe the steps in developing the "Sappāyas 7 Buddhist Innovation Platform" for the Koh Lad E-Thean tourist destination, aimed at addressing poverty.

Population/Sample and Key Informants: Pre-post data collections were conducted with 30 volunteers. Observation was conducted with 18 stakeholders. Focus group meetings were conducted with 15 stakeholders, validated by IOC, and triangulated. This research was focused on studying the data, developing a digital platform, and utilizing and disseminating the development of the Buddhist Sappāyas 7 Innovations.

In studying data, it involved studying poverty situations, the Buddhist Sappāyas 7 Innovations, and the Line BCG digital platform. The data collection method employed an in-depth interview conducted with 30 volunteers by 10 interviewees each from 3 sub-Districts, i.e., Rai Khing, Hom Kred, and Song Khanong. The focus group discussions were conducted with 15 stakeholders. Data were validated by triangulation. Content analyses, analytic induction, systematic organization, and data classifications were applied to this stage with ethical consideration.

Development of the Buddhist Sappāyas 7 Innovations Platform involved in-depth interviews conducted with 30 volunteers and focus group discussions conducted with 15 stakeholders, validated by IOC, and triangulation. Content analyses were systematically organized



and classified, then interpreted, linked, and conclusions were drawn from the collected data with ethical consideration.

Utilizing the Buddhist Sappāyas 7 Innovations, 30 volunteers were willing to participate in the 4 activities, 10 each from the Sub-districts of Rai Khing, Hom Kret, and Song Khanong. Experimental research employed the paired sample t-test to compare the pre-test and post-test means.

The Instruments and Questionnaires: Likert scales for attitude measurement. The four activities included 1) Providing knowledge about the key tourist attractions, 2) Presenting tourist attractions, 3) Using the Line BCG digital platform to drive the creation of the Buddhist Sappāyas 7 Innovations, and 4) Sharing the results of activities from items 1 - 3 above to discuss the topic of "Tourism Management to Reduce Poverty for a Healthy Economy." Data were validated by IOC and Triangulation. The data analysis method was pre-test and post-test validated by IOC and triangulation with ethical consideration.

Data Collection Method and Analysis: In disseminating the Buddhist Sappāyas 7 Innovations, data collection method and analysis were conducted. First, the focus group discussions conducted with 15 members were aimed at perceptions, attitudes, and beliefs. Second, the collaborative learning exchanges allowed individuals or groups to work together to achieve learning goals, share knowledge, and solve problems. Third, in-depth interviews conducted with 30 volunteers were to explore individual perspectives, motivations, and emotions in detail. And forth, behavioral observations conducted with 18 stakeholders were a systematic, objective method for recording, analyzing, and interpreting an individual's actions, interactions, and physical reactions in natural or controlled environments. The data collected were validated by IOC and triangulation. Content analyses, analytic induction, systematic organization, and data classifications were applied to all stages with ethical considerations.

Results and Discussion

This study aimed to examine:

1. Studying data of the Buddhist Sappāyas 7 Innovations to seek tourist attractions in Koh Lad E-Thean to promote sustainable poverty alleviation

Findings on the Buddhist Sappāyas 7 Innovations and Tourism Potential: The investigation into the baseline poverty situation in Koh Lad E-Thean revealed that traditional agriculture did not generate sufficient income for the community. The primary socioeconomic challenges identified were the migration of young people to urban areas, an increasing reliance on isolated elderly populations, localized labor shortages, and financial barriers preventing some families from continuing their children's education.

Regarding the potential for Buddhist tourism, the data indicated that developing Koh Lad E-Thean required establishing local temples as spiritual and economic nodes. The findings showed opportunities for creating dedicated spaces for housewives to produce self-sufficient



products for direct sale to tourists and Dhamma practitioners. Proposed activities included sermon-boat trips, water-based community life tours, and short Dhamma courses. Despite the identified complexity of the local tourism supply chain, the data indicated that local community networks possessed the capacity to manage these interconnected services.

Data regarding the integration of the Line BCG digital platform disclosed that digital technology, when combined with the Bio-Circular-Green (BCG) model, offered a framework for sustainability. The findings highlighted a demand for spiritual tourism activities, such as meditation, walking meditation, and Dharma workshops. Consequently, the researchers developed the B-STaR platform to structure the Sappāyas 7 tourism experience, defined by four operational components:

B = (Buddhist): Applying Dharma for spiritual rejuvenation and vocational training.

S = (Sappāya): Utilizing temples as centers for spiritual well-being and local product sales.

T = (Tourism): Establishing a central Line group to distribute schedules, maps, and activity details.

R = (Research & Digital): Leveraging user-friendly Line-based platforms for online product promotion and sales.

2. Developing a digital platform of the Buddhist Sappayas 7 Innovation for Koh Lad E-Thean tourism attractions to promote sustainable poverty alleviation

Findings on the Development of the Digital Platform categorized by Sappāyas 7: **Āvāsa Sappāya** (Suitable Environment/Abode): Data analysis revealed that integrating Dhamma with spiritual tourism and economic activities offered a mechanism to revitalize temples as community centers. The baseline data confirmed that Koh Lad E-Thean possessed rich spiritual capital, including ancient temples, agricultural practices, and local rituals.

Gōcara Sappāya (Suitable Roaming Place/Food Sourcing): The findings indicated that the development of this platform component was essential for promoting Buddhism, connecting with the local economy, and preserving local identity through online product sales and activity coordination.

Phassa Sappāya (Suitable Senses/Atmosphere): Data analysis revealed that the platform successfully promoted cultural tourism by prioritizing peaceful, natural landscape designs, such as waterside pavilions, wooden bridges, and herbal gardens, driven by collaborations between temples, universities, and Buddhist organizations.

Pukkhalā Sappāya (Suitable Persons): The data showed that human resource development focused on cultivating good manners, humility, and hospitality among community members, alongside forming local cooperatives to manage benefit-sharing.

Bhōchana Sappāya (Suitable Food): The findings revealed that local culture could be effectively promoted by reviving traditional recipes, mindful cooking, using organic ingredients, and organizing mindful eating trails and kitchen meditation activities.



Utu Sappāya (Suitable Climate/Weather): The data indicated that incorporating open, quiet spaces and eco-spiritual walking tours generated tourism revenue, while utilizing local youth as environmental guides facilitated fair local income circulation.

Iriyāpatha Sappāya (Suitable Postures/Movements): The analysis revealed that utilizing daily bodily movements and structured physical activities created spiritual value while generating income through service works and direct product sales.

The findings of this study demonstrate that sustainable poverty alleviation in Koh Lad E-Thean cannot rely solely on traditional agricultural practices, which currently yield insufficient income. Instead, the integration of the Buddhist Sappāyas 7 framework offers a holistic model that transforms spiritual capital into sustainable economic value.

Discussion: By establishing temples as both spiritual and economic centers, the community addresses critical vulnerabilities, such as youth migration and the isolation of the elderly. This shift implies that religious spaces in modern rural contexts can function as economic buffers. Providing dedicated commercial spaces for housewives and local artisans directly targets poverty alleviation by eliminating exploitative middlemen. Furthermore, organizing niche activities like sermon-boat trips and Dhamma courses diversifies the local tourism supply chain, proving that complex, interconnected hospitality networks can be managed successfully at a grassroots level. The implementation of the B-STaR platform demonstrates the necessity of digital technology in modernizing cultural tourism. Utilizing Line as the primary digital gateway bridges the gap between rural suppliers and urban consumers. This approach creates a "Buddhist Digital Community" where online merit-making, Dharma calendars, and creative eco-activities (Such as Online Chanting and Tree-Planting Merit Systems) coexist with e-commerce.

When analyzing the individual Sappāyas dimensions, the results suggest the following strategic implications:

Āvāsa and Phassa Sappāyas emphasize that physical environment preservation and natural landscape design (e.g., Waterside Pavilions and Herbal Gardens) are vital to attracting high-value spiritual tourists who seek psychological relief.

Gōcara and Bhōchana Sappāyas illustrate that local gastronomy and traditional crafts serve as powerful vectors for identity preservation and economic gain when marketed mindfully.

Pukkha, Utu, and Iriyāpatha Sappāyas highlight the importance of human capital. Training the community in hospitality and employing local youth as eco-spiritual guides ensures that the economic benefits are distributed fairly. Ultimately, this study confirms that combining Buddhist philosophy, digital platforms, and the BCG concept allows rural communities to achieve self-reliance without sacrificing their cultural or environmental heritage.

3. Utilizing the Buddhist Sappāyas 7 Innovations to Develop Koh Lad E-Thean as a Tourism Destination to Promote Sustainable Poverty Alleviation

Table 1 displays the objective statistical results of the paired t-test used to evaluate the 20 activities among the 30 participants (n = 30). The analysis revealed a statistically

significant increase from the pre-test mean score of [Insert Pre-test $\bar{x}$] (S.D. = [Insert Pre-test S.D.]) to the post-test mean score of [Insert Post-test $\bar{x}$] (S.D. = [Insert Post-test S.D.]), resulting in a mean paired difference of -2.20 (S.D. = 0.449). This difference was statistically significant, $t(29) = -26.859$, $p < .001$, indicating that evaluation scores were significantly higher following participation in the activities.

Table 1 Pre-post activity analysis using a paired t-test measured by activity outcomes (n = 30)

Paired Differences	Average Score ($\bar{x}$)	S.D.	df	t	p
Before and after activities	-2.20	0.449	29	-26.859*	< .001

*(Note: $p < .001$)

4. Disseminating the development of the Buddhist Sappāyas 7 Innovations in the Koh Lad E-Thean tourist attractions, to promote sustainable poverty alleviation.

The YouTube video, created to disseminate the developed Buddhist Sappāyas 7 Innovations in Koh Lad E-Thean tourist attractions for poverty alleviation in the following details: 1) Enabling community leaders to effectively understand the principles of Sappāyas Abodes and Buddhist services; 2) Training villagers to understand the principles of Sappāyas Circulation and how to care for the area, thereby increasing community income; 3) Focusing on organizing workshops for villagers to brainstorm and design tourist routes; 4) Developing Koh Lad E-Thean tourist attractions for poverty alleviation, with the concept of "Good People, Comfortable Travel, Cultivating Sustainable Lifestyles"; 5) Participating in demonstrations of food preparation activities to cultivate mindfulness and moral awareness; 6) Encouraging collaborative thinking and action to create a suitable and safe environment, generating income for the community; And 7) To participate in the "Move Freely, Travel Fun, Cultivate Sustainable Lifestyles" activity, ensuring tourists and the community are physically strong, safe, and entertained.

5. Study of the Buddhist Sappāyas 7 Innovations to be tourist attractions in Koh Lad E-Thean for sustainable poverty alleviation

Developing Koh Lad E-Thean as a Buddhist tourist destination using the Sappāyas 7 (Comfort/Suitability) principles can create sustainable poverty alleviation through community-based cultural tourism. This approach integrates spiritual, physical, and environmental harmony, fostering local income while preserving traditional livelihoods. Their syntheses on Sappāyas 7 Innovations for Tourist Destination are suitability of location, food, people, dhamma (Knowledge), housing, speech, and habits adapted to enhance the visitor experience and community welfare (Somnuxpong & Chiarasumran, 2024). Advantages are 1) Sustainable Income through cultivating local entrepreneurship (e.g., Selling Local Products, Homestays); 2) Cultural Preservation



through protecting traditional Thai lifestyles and religious sites; 3) Environmental Improvement through enhancing the locality's infrastructure and cleanliness; And 4) Community Cohesion through fostering collaboration between government, private, and public sectors. However, Disadvantages still are 1) Resource Strain, because high visitor numbers can lead to increased waste, water, and energy consumption, requiring strong management. 2) Environmental Risk, because of inadequate planning, might lead to ecological damage to the natural area. 3) Dependence on Tourism because of high dependency might create instability if tourist numbers drop. 4) Disruption of Peace because the essence of Sappāyas is a quiet, conducive environment for mindfulness. Increased tourism can violate this, causing conflict between visitors and locals seeking tranquility. 5) Infrastructure Deficits because specific areas often lack sufficient facilities, such as clean toilets and well-maintained access roads, which could hinder tourist experience and safety. 6) Cultural Erosion: Over-commercialization of Buddhist-based practices (e.g., Meditation, Living, Community Interaction) can lead to the "Staged Authenticity" of local traditions, reducing their spiritual value. 7) Income Inequality & Dependency because sustainable poverty alleviation may not materialize if economic benefits only reach a few, or if the local economy becomes too reliant on volatile tourist numbers, and 8) Physical Safety/Accessibility Risks because, depending on the often-remote nature of such areas, accessibility may be difficult, and managing safety for tourists in nature-based, water-centric locations like mud-sledding or canoeing poses challenges.

6. Development of the Buddhist Sappāyas 7 Innovation Platform for Koh Lad E-Thean tourism attractions to address sustainable poverty alleviation

The Avasa Sappāyas (Suitable Abode) development aligns with the study by Phrasamran Thitawinyo (Chuechan) et al. (2024), which found that 1) The overall management of cultural tourism attractions of temples was at a high level ($\bar{x} = 3.67$, S.D. = 0.43) and 2) The overall principle of Sappāyas 7 had a positive relationship with the management of cultural tourism attractions of temples at a very high level ($R = 0.774^{**}$). Therefore, the research hypothesis was accepted. 3) The management of cultural tourism attractions of temples found that the principle of Sappāyas promoted better management of cultural tourism attractions of temples in all 5 aspects as follows: 1) Clean, orderly, and attractive location aspect; 2) Knowledge-edge and service-minded personnel aspect; 3) Internal tourist activity aspect; 4) Tourism program aspect to educate local traditions, arts, and cultures; And 5) Public relations aspect: Aiming to raise awareness and understanding of the temple's culture and traditions (Phrompanyo, 2013). The development of the Buddhist "Gōcara Sappāya (Suitable Resort)" Innovation Platform is crucial for promoting Buddhism and generating tourism, as well as connecting with the local economy to generate income and preserve local identity. This aligns with the research of Phra Natthapon Khemmakuno (2023). 1) The SWOT analysis found that the strengths of temples in Saraburi Province are their practices that focus on Dhamma practice, peacefulness, and being free from disturbances. The atmosphere in the temple is clean, peaceful, shady, and airy, with a cool breeze around Phrabuddhabat Temple. The weaknesses are the arrangement of the



environment, which is not conducive to happiness, and the community around the temple. However, there are fears of change and the destruction of the temple's ancient monuments; 2) Creating a development model for happy temples with Sappāya according to Buddhist psychology in Saraburi Province consists of 2.1) The environment within the temple, namely, arranging a pleasant corner in the temple, having public relations signs, a corner for taking souvenir photos, talking trees, and signs of Dhamma riddles leading to life; And 2.2) Merit-making activities that create happiness include receiving alms in the pavilion, chanting, listening to sermons, and organizing morality camps. Life can be developed if the heart is moral and 3) Community activities that create happiness include giving alms to the poor around the temple, volunteering to develop the temple and life skills ("The Game of Life Conquers Everything") and developing lives by turning crises into opportunities. An assessment of the satisfaction levels among individuals making merit at the temple revealed a high degree of contentment with the temple development model, which aims to create happiness by providing essential resources based on Buddhist psychology. This confirms that temple development based on the ACCG Wat Model is an effective model for developing temples that create happiness, enabling those making merit at the temple to achieve happiness within the framework of the four dimensions of well-being: Physical, emotional, social, and intellectual. Data analysis on the development of the Buddhist "Bhassa Sappāya" Innovation Platform for the Koh Lad E-Thean tourist destination, aimed at solving poverty issues sustainably, revealed that promoting cultural tourism using this platform aims to create peaceful and comfortable spaces and atmospheres conducive to learning and cultural tourism. This strategy emphasizes simple, clean landscaping that blends with nature, such as waterside pavilions, wooden bridges, and herbal gardens. This promotes intellectual tourism that connects with community lifestyles, local food, and local handicrafts. Collaboration has been undertaken between temples, universities, and Buddhist organizations to develop diverse content and activities, while utilizing digital platforms for public relations, communication, and information management. From the overall implementation of the digital platform activity to create the Buddhist Sappāyas 7 Innovations for Koh Lad E-Thean tourist attractions for sustainable poverty alleviation, measurements of the pre- and post-results revealed significant differences. This indicates that the activity can create economic opportunities derived from tourism development and foster a sense that the Sappāyas principles of the activities used in both pre-post-event development are aligned with sustainable poverty alleviation.

7. Utilizing the Buddhist Sappayas 7 Innovations to Develop Koh Lad E-Thean as a Tourism Destination to Address Sustainable Poverty Alleviation.

Developing Koh Lad E-Thean through the Buddhist Sappāyas 7 (Suitable Environment/Factors) creates a sustainable, community-based tourism model that alleviates poverty by fostering eco-friendly, culturally authentic experiences. By integrating suitable abodes (Infrastructure), supportive communities, proper food or resources, and knowledgeable leadership, the area can



boost local economies while preserving tradition. (Mahatthanadull et al., 2026); (Phra Natthapon Khemmakuno, 2023) Advantages of the Approach are: 1) Sustainable Income by boosting local income through eco-tourism and cultural, rather than mass tourism addressing sustainable poverty alleviation; 2) Cultural Preservation through safeguarding local traditions, culture, and natural resources; 3) Holistic Growth through balancing economic gains with mental/spiritual well-being for both locals and tourists; 4) Community Cohesion through strengthening community participation and pride; And 5) The reason the post-test scores increased significantly is that the digital platform helped bridge the gap in accessing Dharma information, making it easier for the younger generation to connect with the temple. However, Disadvantages of the approach are: 1) Slow Development because of sustainable tourism develops slower than commercialized and mass tourism; 2) Resource Dependence is highly reliant on maintaining a pristine natural and, for the area, "Untouched" environment; 3) Knowledge/Skill Gaps requires intensive training for locals to manage services effectively; And 4) Cultural Sensitivity needs careful management to prevent, during development, the commercialization of local sacred, traditional rituals. This model focuses on creating a "Living Community" where tourists visit to learn and share in a serene, purposeful, and, for many, and spiritual experience, rather than merely treating the area as a consumption, for them, space.

8. Dissemination of the Buddhist Sappāyas 7 Innovations in Koh Lad E-Thean Tourist Attractions to address sustainable Poverty Alleviation.

Disseminating the Buddhist Sappāyas 7 (Suitable Abode, Accessible Area, Supportive Community, Approachable People, Appropriate Food/Medicine, Suitable Climate, and Intellectual Surroundings) at Koh Lad E-Thean promotes sustainable poverty alleviation by fostering community-based tourism, enhancing local skills, and preserving culture. This approach ensures local empowerment and environmental balance (Phra Natthapon Khemmakuno, 2023). Promoting sustainable poverty alleviation requires: 1) Direct Job Creation to engage locals in hospitality, tour guiding, and small-scale services; 2) Community-Based Tourism (CBT) in promoting local ownership, cultural preservation, and equitable income distribution; And 3) Enhanced Local Skills in training residents in service management and marketing. Advantage Analysis shows that 1) Sustainable Development encourages long-term, low-impact tourism that respects local culture. 2) Community empowerment increases local participation and decision-making power, and 3) Economic Stability provides alternative income sources, reducing dependence on agriculture or volatile industries. However, Disadvantage Analysis shows that 1) Infrastructure Strain with rapid, uncontrolled development can overload local infrastructure. 2) It is risky for Cultural Erosion (Culture for Tourists), and 3) Inequality Risk Benefits may not be distributed evenly, potentially increasing local inequality. To be successful, Key Strategies are: 1) High Community Engagement to ensure local voices drive development; 2) Strong Governance through managing tourism growth to secure environmental resources; And 3) Capacity Building through training locals to meet tourism industry standards.



Based on the Sappāya 7 (Suitable Environments for Well-being, i.e., Abode, Location, Community, People, Food, Climate, and Posture), limitations for innovation in tourism at Koh Lad E-Thean likely include environmental constraints in maintaining a "Suitable Abode" (Āvāsa) and "Climate" (Utu), potential issues with infrastructure for accessibility (Gōcara), and balancing authentic, peaceful meditation spaces with modern, high-tech, or high-volume tourist activities (Puggala & Bhōjana). Key limitations in implementing these innovations include 1) Physical & Environmental Constraints, which are to ensure the "Utu" (Climate/Environment) remains conducive to peaceful, sustainable, and eco-friendly tourism without overdevelopment. 2) Infrastructure & Accessibility is to develop "Gōcara" (Accessible Areas) without destroying the natural, quiet character of the area. 3) Cultural Preservation is to maintain authentic, quiet, and spiritual surroundings (Puggala, Iriyāpatha) while innovating with technology, and 4) Resource Management is to balance local, sustainable "Bhōjana" (Food/Resources) with the needs of incoming tourists. These limitations suggest a need for a delicate balance between, as mentioned in developing Buddhist tourism identity, while managing the physical and social environment to support, rather than disrupt, the spiritual and natural atmosphere.

Originality and Body of Knowledge

A study of "A Digital Platform for Buddhist Innovations of the Sappāyas 7 for Tourism and Sustainable Poverty Alleviation in Koh Lad E-Thean" generates Originality and Body of Knowledge which contributes:

Research 1 (R1): Basic data analyses of the poverty problem in the Koh Lad E Thaen community include a lack of regular income and a lack of opportunities to escape poverty, despite the potential for tourism. It has yet to generate real income through 1) Focusing on establishing temples as centers, 2) Opening spaces for housewives to gather to produce self-sufficient products for sales to tourists, 3) Organizing Buddhist tourism activities, and 4) The B-STaR Model.

Development 1 (D1): Platform development emphasizes the centrality of the temples as tourist attractions, "Utu Sappāya" and Koh Lad E Thaen tourist sites, involving organizing a platform meeting with experts, presenting activity proposals prior to participant selection, and conducting fieldwork with participants.

Research 2 (R2): In the experimental use of the activity format, 30 participants from the sub-districts of Rai Khing, Hom Kret, and Songkhanong were involved. The results of implementing the Buddhist Innovations of Sappāyas 7 enable the creation of economic opportunities derived from tourism development. Participants felt that the Sappāya 7 principles of the activities used in both pre- and post-development activities were consistent with poverty alleviation, as shown in Figure 1 below.

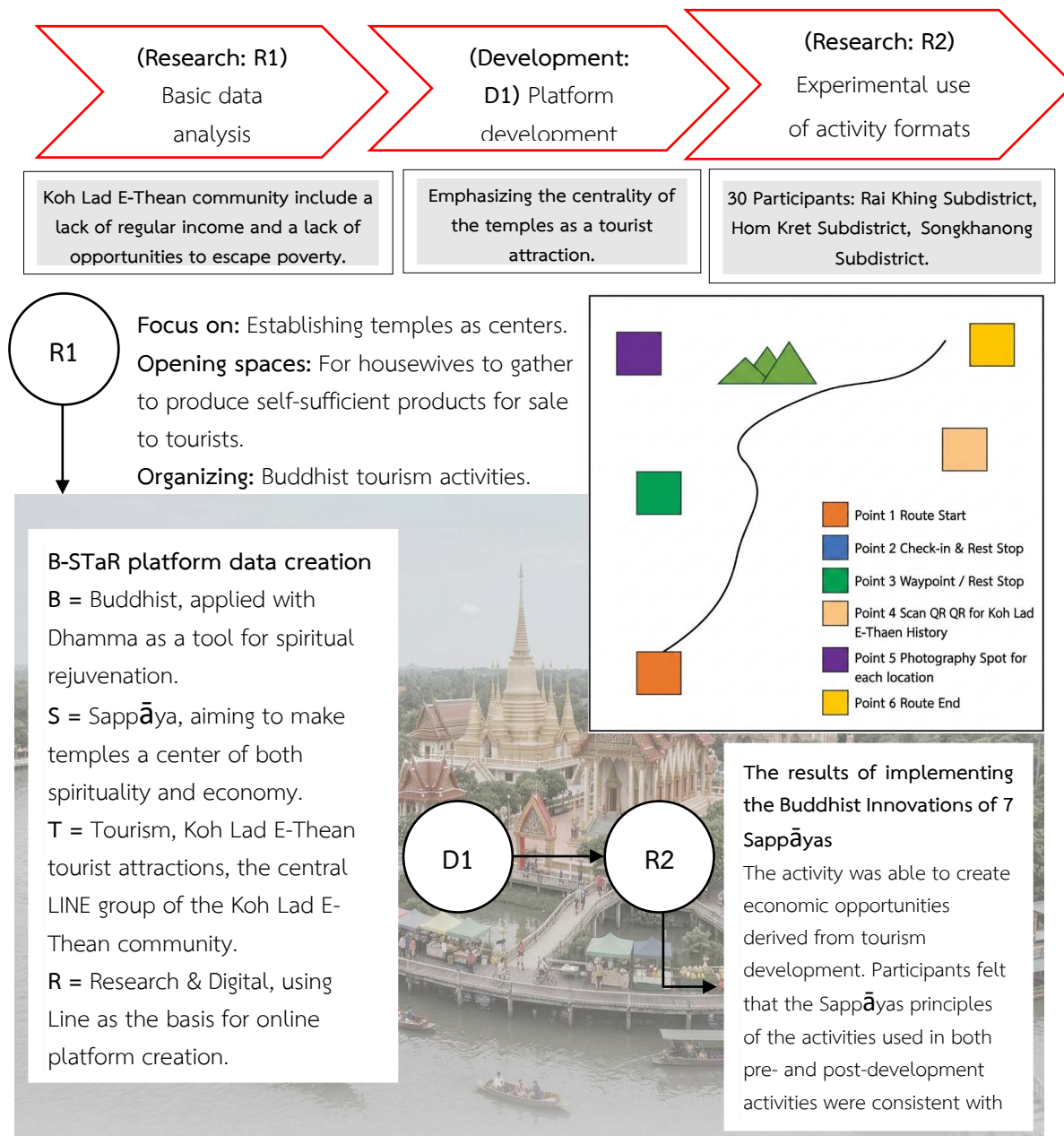


Figure 1 R-D-R Model of Koh Lad E-Thean in Sampran, Nakhon Pathom

Conclusions and Recommendations

The overall implementation of the digital platform activity to create the Buddhist Sappāyas 7 Innovations in Koh Lad E-Thean tourist attractions for sustainable poverty alleviation, the pre-post measurements reveal the average score after participating in the activity is significantly higher than before participating at .001. As such, spiritual and economic activities could offer opportunities to sustainably alleviate poverty. All temples in the municipalities of Rai Khing, Hom Kret, and Songkhanong should officially integrate the B-STaR platform innovated by the Sappayas 7 into their annual tourism development plan to ensure the continuous maintenance and management of the digital system (Line BCG). In this research, the platform



provides a template for standardizing temples and local societies into "Smart Buddhist Tourist Sites" through integrating environmental, social, and economic facets for sustainable and long-term poverty alleviation. **Actionable Recommendations:** 1) Potential abbots in the municipalities of Rai Khing, Hom Kret, and Songkhanong could renovate their temples into spiritual and economic centers to be the sources of income where spiritual activities could be organized, and household products could be placed for selling. 2) Research informants, organization CEOs, agencies, local leaders, spiritual and economic activity trainers and practitioners could utilize the knowledge and innovations of digital platforms offered by the Sappāyas 7 to turn Koh Lad E Thaen into a spiritual, cultural, locally rich tradition and horticultural destination for tourists. These would bring sufficient income to help alleviate destitution sustainably. 3) This research has struggled with the limitations of its respondents and methodology. In further research, samples should be larger, and the follow-up of the study of "A Digital Platform for Buddhist Innovations of the Sappāyas 7 for Tourism and Sustainable Poverty Alleviation in Koh Lad E-Thean" should be conducted, and 4) Future research should focus on sustainability (Ethics, Environment, and Social, Etc.); AI integration (Embedded Functionality, Key Applications, Data-driven, and Improved Efficiency, etc.), and economic impacts, especially induced impact, the broader effects caused by households' spending and their income, which are earned through direct and indirect impacts, on local goods and services in tourism activities.

Acknowledgement

The team sincerely thanks the Bowon Foundation for Religious and Cultural Studies for research funding and valuable guidance, and Yanasangvorn, the Buddhist Research Institute, Mahamakut Buddhist University (MBU), and Thailand Science Research and Innovation (TSRI), Thailand, for their support in significantly contributing to the successful completion of this study.

References

- Arpornpisal, C., Vuthimedhi, Y. & Sangsuwan, T. (2019). A study of Components of Factors Influencing to Effective Management of Community Enterprises in the Central Region of Thailand. *Journal of Social Academic*, 12(1), 195-203.
- Chanyam, T., Mola, A. & Wongwatthanaphong, K. (2023). Sustainable Community Enterprise Development Policy to Strengthen the Local Economy. *Interdisciplinary Academic and Research Journal*, 3(4), 575-586. <https://doi.org/10.14456/iarj.2023.208>.
- Chatchakul, N. (2011). *Tourism Industry* (3rd ed.). Bangkok, Thailand: Chulalongkorn University Press.
- Deeprasert, J. & Yimprasert, U. (2023). Developing Thailand's Koh Lad E-Tan as a sustainable community tourism destination. *Kasetsart Journal of Social Sciences*, 44(4), 1219-1228.
- Khansud, P. & Wongthanavas, S. (2020). A Model of Poverty Alleviation in the Northeast of Thailand by the Royal Initiative Discovery Foundation. *Local Administration Journal*, 13(2), 137-152.



- Mahatthanadull, S., Phramaha Nantakorn Piyabhani, Ven. Neminda, Ven. Anh Tuan, N., Ven. Tshering, U., Thanaboripat, D. & Mahatthanadull, S. (2026). Integration of Theravāda Buddhist wisdom and virtue for sustainable development in the 21st century. *Kasetsart Journal of Social Sciences*, 46(4), 460408.
- Phra Natthapon Khemmakuno. (2023). An Application of the Seven Principles of Sappāya in the Development of Wat Bang Wong in Thung Yai District, Nakhon Si Thammarat Province. *Journal of Buddhist Anthropology*, 8(2), 150-162.
- Phra Phromkunabhorn (P.A. Payutto). (2014). *Buddhist Dictionary: A Compilation of Dhamma* (27th ed.). Bangkok, Thailand: Mahachulalongkornrajavidyalaya University.
- Phrasamran Thitawinyo (Chuechan), Matham S. & Phrasamuh Thongchai Sundarācāro. (2024). MANAGEMENT OF CULTURAL TOURISM RESOURCES ACCORDING TO THE SAPPAYA PRINCIPLE OF TEMPLES IN PAK CHONG DISTRICT NAKHONRATCHASIMA PROVINCE. *Journal of Mani Chettha Ram Wat Chommani*, 7(2), 350-365.
- Phrompanyo, M. (2013). MANAGEMENT GUIDLINE FOR RELIGIOUS TOURISM TOWARD THEASEAN COMMUNITY: UBONRATCHATHANI PROVINCE. *Journal of Thai Hospitality and Tourism*, 8(2), 36-47.
- Somnuxpong, S. & Chiarasumran, N. (2024). A Study of the Environmental, Economic, and Social/Cultural Impacts of Historical and Cultural Tourism in the Old Town District of Chiang Mai: Evaluating the Sustainable Development Possibilities for a Destination under Consideration as a World Heritage Site. *J Sustain Res*, 6(3), e240047. <https://doi.org/10.20900/jsr20240047>.
- Thekingiat, S. & Chomchaiya, C. (2023). Thai people's perception channels of the government's Soft Power display at APEC 2022. *Thai Media Fund Journal*, 2(1), 14-41.