



BUDDHIST-ORIENTED MANAGEMENT THROUGH THE COMMUNITY OF BAN SANAM ACCORDING TO THE PRINCIPLE OF SANGAHAVATTHU

Phrarat Uthaisophon Manat Sa-art, Rawiphon Charunphankasem,
Phrakhru Uthitsarasophon Samruam Premchit, Phra Phutti Phong Klamthawi*

The Foundation for the Promotion of Buddhism in Uthaitani, Uthaitani, Thailand

*Corresponding author E-mail: Klamtawi.ph@gmail.com

Received 3 April 2026; Revised 12 May 2026; Accepted 20 May 2026

Abstract

Background and Objectives: Buddhism serves as a fundamental foundation of life and culture in Thai society. The Four Sangahavatthu (Bases of Social Solidarity) principles are Dana (Giving), Piyavaca (Kindly Speech), Atthacariya (Useful Conduct), and Samanattata (Even and Equal Treatment), providing essential guidelines for fostering unity and harmonious coexistence. The Ban SaNam community in Uthai Thani Province maintains a close relationship with Buddhism and local culture. Therefore, examining Buddhist-oriented management through the community's way of life, based on the Sangahavatthu, is significant for understanding community identity and media communication patterns, as well as ultimately leading to the development of a community management model tailored to the local context. This study aims to: Examine the Buddhist-oriented management approach through the way of life of the Ban SaNam community based on the Sangahavatthu principles, to analyze the identity that connects Buddhism with local culture, to investigate media communication patterns utilized in Buddhist-oriented management within the Ban SaNam community, and to develop a Buddhist-oriented management model for the Ban SaNam community based on the Sangahavatthu principles.

Methodology: This study employed a mixed-methods research design. Qualitative data were collected through in-depth interviews with 12 key informants, selected via purposive sampling, including experts in Buddhist-oriented management, the Ban SaNam community identity, and media communication. Quantitative data were gathered using questionnaires from a sample group of 400 participants, comprising community leaders, abbots, assistant abbots, and temple committee members in Uthai Thani Province.

Main Results: The research findings indicated that the Sangahavatthu principles were effectively applied in the management of the Ban SaNam community. These principles support unity, cooperation, and mutual assistance among community members. The community's identity was closely connected to Buddhism and local culture, as reflected in its traditions, beliefs, and social activities, with the temple serving as a central institution, and media communication patterns were found to play a vital role in coordinating community cooperation and activities. The overall level of



agreement regarding media use was high ($\bar{x} = 4.71$, S.D. = 0.41), indicating that both traditional and modern communication channels contribute to effective information dissemination and participation.

Involvement to Buddhadhamma: This study is related to Applied Buddhism, focusing on Buddhism and sustainable development: Buddhist-oriented Management in the Ban SaNam. The community reflects the practical application of Sangahavatthu principles in everyday life. The Four Sangahavatthu (Bases of Social Solidarity) principles are: Dana (Giving) refers to giving, self-sacrifice, and sharing resources for the benefit of others without selfishness. Piyavaca (Kindly Speech) refers to speaking with polite, gentle, and sincere words and refraining from using harsh or abusive language. Atthacariya (Useful Conduct) refers to performing beneficial actions or rendering assistance for the benefit of others, and Samanattata (Even and Equal Treatment) refers to being consistent and impartial, sharing both suffering and happiness with others, and not taking advantage of others.

Conclusions: The Ban SaNam community exhibits a way of life and identity deeply rooted in Buddhism and local culture. The proposed "Buddhist-oriented Management Model" integrates Sangahavatthu principles within the community management process. This integration enhances public participation, strengthens social relationships, and promotes community resilience and sustainability. The temple serves as a central hub for religious and social activities, reinforcing collaboration among community members. Ultimately, this model provides a practical framework for sustainable community development based on Buddhist principles.

Keywords: Buddhist-oriented Management, Sangahavatthu, Community Development, Community Identity, Media Communication

Introduction

Social and community development in the contemporary era places significant emphasis on the concept of sustainable development, which aims to achieve a balanced integration of economic, social, and environmental dimensions. This approach highlights the importance of public participation in the development process, particularly in enabling community members to engage in the appropriate management and utilization of local resources. (United Nations, 2015) The concept has been strongly promoted within the framework of the Sustainable Development Goals (SDGS) established by the United Nations, which advocate a development paradigm that responds to the needs of the present generation without compromising the ability of future generations to meet their own needs. In addition, the National Economic and Social Development Plan emphasizes sustainable development based on social and cultural capital, which is consistent with the Four Sangahavatthu principles that promote generosity, cooperation, and social equality. The integration of Buddhist teachings with such policy frameworks, therefore, serves as a key mechanism for strengthening community management, both in terms of cultural resilience and structural sustainability. (Office of the National Economic and Social Development Council, 2023) In Thai society, community development does not rely solely on economic concepts or modern management approaches; Rather, it is closely associated with cultural and religious factors that significantly shape people's ways of life. In particular, Buddhism has long served as a fundamental



foundation of Thai values, beliefs, and patterns of social relationships. Consequently, Buddhism functions not only as a religion but also as a social value system that can serve as a guiding framework for both personal conduct and social management (Rahula, 1959); (Harvey, 2013). Scholars in Buddhist studies have explained that the doctrinal teachings of Buddhism are deeply connected with social development and the formation of interpersonal relationships. These teachings promote virtues, ethical conduct, and a sense of collective responsibility, all of which are essential factors for sustainable social development (Keown, 2013); (Gethin, 1998). Such perspectives have led to the development of the concept of Buddhist-based management, which integrates Buddhist principles with modern management theories to create organizations and communities that achieve balance, efficiency, morality, and social harmony (Bunmee, 2024). In the process of community management, an important Buddhist principle that plays a crucial role in fostering social relationships and cooperation among members of society is the four Sangahavatthu principles, which comprise Dana (Giving), Piyavaca (Kindly Speech), Atthacariya (Useful Conduct), and Samanattata (Even and Equal Treatment). These ethical principles promote harmony, cooperation, and trust among members of society. Collectively, they foster unity, cooperation, and mutual trust among community members. (Phra Anan Asapho Suriya et al., 2025).

The Sangahavatthu is regarded as a significant doctrinal framework for strengthening social relationships and advancing community development, as it encourages mutual assistance and support among members of society while fostering a sense of solidarity within the community (Metaapinunt et al., 2018). Furthermore, these principles can be effectively applied in the development of community leadership and the promotion of public participation in community development initiatives (Phuenchomphoo et al., 2021). Studies in Buddhist and community development fields indicate that applying the four Sangahavatthu principles can strengthen communities, particularly by fostering cooperation, mitigating conflicts, and improving the quality of life of community members (Phoorisri et al., 2021). In addition, these principles can be effectively utilized to enhance relationships within local organizations and public administration at the community level (Khachonphop & Phuenchomphoo, 2019). In Thai society, temples and monks frequently serve as the central hub for religious and social activities, thereby fostering relational networks and collaboration among community members. Consequently, integrating Buddhist doctrines into community development can significantly strengthen communities and promote sustainable development (Sonsuep et al., 2024); (Phanthanaphrue et al., 2025). Ban SaNam is a community whose way of life is deeply intertwined with Buddhism and local culture. The community's religious and social activities, such as religious ceremonies, traditional festivals, and community development initiatives, are typically centered around the local temple. This dynamic reflects the vital role of Buddhism in shaping the community members' lifestyles and interpersonal relationships (Sutthiphun et al., 2021).

Based on the reasons mentioned above, the researcher is interested in conducting a study entitled "Buddhist-oriented Management in the Ban SaNam Community Based on the Sangahavatthu Principles." This research aims to explore the application of the Sangahavatthu



principles in community management processes and to analyze their role in promoting unity, public participation, and sustainable community development. The findings of this study will contribute to the body of knowledge regarding Buddhist-oriented management and serve as a developmental guideline for other communities with similar contexts.

Objectives

This study aims to: Examine the Buddhist-oriented management approach through the way of life of the Ban SaNam community based on the Sangahavatthu principles, to analyze the identity that connects Buddhism with local culture, to investigate media communication patterns utilized in Buddhist-oriented management within the Ban SaNam community, and to develop a Buddhist-oriented management model for the Ban SaNam community based on the Sangahavatthu principles.

Methodology

This study employed the following methodological procedures:

Research Design This study utilized a mixed-methods Research design, specifically an exploratory sequential approach, in which quantitative data were first collected and analyzed, followed by qualitative methods to expand and validate the qualitative findings. In the qualitative phase, the researcher collected relevant documents, including textbooks, academic articles, and research papers, alongside conducting in-depth interviews with selected key informants. The qualitative data were analyzed using content analysis to establish foundational knowledge of Buddhist-oriented management through the way of life of the Ban SaNam community based on the Sangahavatthu principles. These findings were then utilized to examine the identity that connects Buddhism with local culture and inform the development of research instruments for the quantitative phase. Subsequently, the quantitative phase was conducted to investigate media communication patterns utilized in Buddhist-oriented management within the Ban SaNam community. The integration of both methods allowed for a comprehensive understanding of the research problem by combining in-depth insights with empirical generalization.

Population/Sample and Key Informants: The participants in this study were divided into two main groups:

1. Key Informants. (Qualitative Phase) A total of 12 key informants were selected using purposive sampling based on their expertise and relevance to the research topic. The selection criteria included professional experience, involvement in community development, and knowledge of Buddhist principles in practice. They were categorized into three groups:

- 1.1 Experts in Buddhist-oriented management,
- 1.2 Experts in the Ban SaNam community identity
- 1.3 Experts in media communication

2. Sample Group (Quantitative Phase) The sample group consisted of 400 participants who responded to the questionnaires. The participants included community leaders, abbots, assistant abbots, and temple committee members in Uthai Thani Province. A purposive sampling technique



was applied to ensure that respondents were directly involved in community management and communication processes.

Research Instruments The research instruments utilized in this study include:

1. Questionnaire: The questionnaire was developed by the researcher based on the conceptual framework of Buddhist-oriented management through the Ban SaNam community's way of life, grounded in the Sangahavatthu principles. It consisted of structured items measured using a Likert scale to collect quantitative data regarding media communication patterns and community management practices. The questionnaire was examined for content validity by experts using the Index of Item-Objective Congruence (IOC), and its reliability was assessed using Cronbach's alpha.

2. Interview Guide: An in-depth interview guide with structured and semi-structured questions was used as a tool for qualitative data collection. The questions were designed to explore participants' perspectives on Buddhist-oriented management, community identity, and communication practices. Both instruments underwent a systematic development and validation process to ensure accuracy, consistency, and relevance to the research objectives.

Data Collection and Data Analysis: Data collection was conducted in two phases. In the qualitative phase, in-depth interviews were conducted with key informants, and relevant documents were reviewed. The collected qualitative data were analyzed using content analysis to identify key themes and patterns related to Buddhist-oriented management and community identity. In the quantitative phase, questionnaire data were collected from the sample group. The data were analyzed using descriptive statistics, including frequency, percentage, mean, and standard deviation, to examine media communication patterns in the community.

Results and Discussion

This study aimed to examine Buddhist-oriented management through the way of life of the Ban SaNam community, grounded in the Sangahavatthu principles, to analyze the identity that connects Buddhism with local culture, and to investigate the media communication patterns used in community management. The findings across all three objectives provide coherent evidence that Buddhist principles are not merely theoretical constructs but are actively embedded in the community's lived experiences and management practices.

The first objective of this study is to examine the Buddhist-oriented management approach through the way of life of the Ban SaNam community, grounded in the Sangahavatthu principles. The findings clearly demonstrate that the Sangahavatthu principles were concretely applied in the community's management processes. The four principles: Dana, Piyavaca, Atthacariya, and Samanattata, were manifested through resource sharing, constructive communication, collective engagement in public-benefit activities, and participatory decision-making. These practices functioned as practical mechanisms for fostering cooperation, trust, and social harmony within the community. This empirical evidence supports the concept proposed by Phra Phromkhunaphon (P.A. Payutto), who argued that the Sangahavatthu principles serve as a moral foundation that binds individuals together and promotes unity in social life (Phra Brahmagunabhorn, 1992). In the case of the Ban



SaNam community, these principles were not only acknowledged but also operationalized in ways that closely align with the community's cultural and religious context. Therefore, the findings directly fulfill the objective by illustrating how Buddhist-oriented management is practiced through everyday social interactions. However, the study also revealed certain limitations in the application of these principles. Participation in some community activities tended to be concentrated among leaders and core members, suggesting that the principle of Samanattata (Equality) was not fully realized in all contexts. This indicated that while the Sangahavatthu framework is highly relevant, its implementation may still be influenced by existing social structures and power dynamics within the community. Such findings provide a more nuanced understanding and highlight areas for further development toward inclusive participation.

In summary, the findings indicated that the four principles of Sangahavatthu serve as a vital guideline for unity, cooperation, and community resilience through management processes that are consistent with the Ban SaNam community's way of life and culture.

The second objective is to analyze the identity that connects Buddhism with local culture. The findings indicated that the identity of the Ban SaNam community is deeply rooted in the integration of Buddhism and local culture. Religious institutions, particularly temples, functioned as central spaces for social interaction, cultural transmission, and value formation. Community traditions, rituals, and daily practices reflected a seamless blending of Buddhist teachings with local ways of life. This aligns with the theoretical perspective of (Geertz, 1973), who described religion as a system of symbols that shapes meaning, values, and social identity within a cultural context. In this study, Buddhism functions not only as a belief system but also as a cultural framework that structures social relationships and community cohesion. Importantly, the findings fulfill the objective by demonstrating that community identity is continuously constructed through religious and cultural practices. At the same time, the study suggested that this identity is dynamic rather than static. Emerging social changes, particularly among younger generations, may influence the continuity of traditional practices and values. This highlights the need for adaptive strategies to sustain the integration of Buddhism and local culture aimed at modernization.

In summary, the identity of the Ban SaNam community is the product of the assimilation of Buddhism and local culture, which is reflected through the residents' way of life, traditions, and interpersonal relationships. The existence of this identity not only enhances community resilience but also serves as a fundamental basis for community development, enabling the community to preserve its cultural roots and religious values amidst contemporary social changes.

The third objective is to investigate media communication patterns utilized in Buddhist-oriented management within the Ban SaNam community. The findings indicated that media communication patterns in Buddhist-oriented management within the Ban SaNam community play a crucial role in coordinating cooperation and managing community activities. The quantitative research sample consisted of 400 community leaders, abbots, assistant abbots, and temple committee members in Ban Rai District, Uthai Thani Province, who expressed an overall high level of agreement regarding the use of media for communication ($\bar{X}$ = 4.71, S.D. = 0.41). This was because



contemporary media communication has become instrumental in disseminating information, promoting temple and community activities, and fostering mutual understanding among community leaders, monks, and residents. Furthermore, it was found that the community uses a combination of traditional and modern media for communication. These included public address systems (Village Broadcast Towers), community meetings, and communication through religious activities, as well as the use of social media to disseminate news regarding temple and community events. Such communication methods ensured comprehensive awareness of information and promoted active participation among community members in various initiatives, particularly those related to Buddhism and community development. (Phra Nadet Paguno (Somboonprom) et al., 2021) These findings reflected that media communication plays a vital role in supporting Buddhist-oriented management at the community level. Effective communication helps build mutual understanding, mitigates conflicts, and encourages collaboration between religious and community leaders, which are essential factors for sustainable community development. These results aligned with the concept of Denis McQuail, who explained that mass media and communication channels play a significant role in disseminating information, creating mutual understanding within society, and connecting people to foster active participation in social activities (McQuail, 2010). Therefore, employing media as a tool for community management based on Buddhist principles was a crucial mechanism that supported communication, built collaboration, and further strengthened the community. The findings directly address the objective by demonstrating that communication serves as a key mechanism linking temples, community leaders, and residents. In practical terms, effective communication helped reduce misunderstandings, strengthen trust, and enhance cooperation in both religious and social activities. Nevertheless, certain limitations were identified, particularly in terms of unequal access to digital media among different demographic groups, such as the elderly. This suggests that while communication strategies are effective overall, further efforts are needed to ensure inclusivity and equal access.

In summary, media communication patterns in Buddhist-oriented management were through the Ban SaNam community's way of life, serving as a bridging process that connects the operations between the temple and the community, enabling the efficient execution of various activities. The integrated use of both traditional and modern media resulted in rapid communication, broad public reach, and robust support for Buddhist-oriented community management, ultimately generating benefits for society as a whole.

The fourth objective is to develop a Buddhist-oriented management model for the Ban SaNam community based on the Sangahavatthu principles. The findings of this study indicated that Buddhist-oriented community management in the Ban SaNam community is formed through the integration of five key components, conceptualized as the S-C-C-M-S Model: Sangahavatthu, Community Identity, Community Engagement, Media Communication, and Sustainable Community. These elements operated in a mutually reinforcing manner, shaping a holistic framework for community management grounded in Buddhist principles. First, the Sangahavatthu principles functioned as the ethical foundation of community management. The findings revealed that Dana, Piyavaca, Atthacariya, and Samanattata are not only acknowledged at the conceptual level but



are actively practiced in everyday life through resource sharing, respectful communication, collective action, and participatory decision-making. This supports the notion that Buddhist ethics can be operationalized into practical mechanisms that foster cooperation, trust, and social harmony. The results were consistent with the concept proposed by Phra Phromkhunaphon (P.A. Payutto), who emphasized that Sangahavatthu serves as a moral force that sustains unity within society. Second, community identity emerged as a significant cultural dimension that reinforces Buddhist-oriented management. The Ban SaNam community's identity, deeply rooted in Buddhism and local traditions, acts as cultural capital that shapes shared values, beliefs, and social norms. This finding aligned with (Geertz, 1973) perspective that religion functions as a symbolic system that structures meaning and social identity. In this context, Buddhism plays a central role not only in religious practices but also in organizing social relationships and sustaining community cohesion. Third, community engagement was identified as a critical mechanism that translates ethical principles and cultural identity into collective action. The active participation of community leaders, monks, and residents reflected a collaborative governance structure, where shared responsibility contributes to effective management. This demonstrated that the success of Buddhist-oriented management depends not only on principles but also on the level of participation and inclusivity within the community. Fourth, media communication served as a connecting mechanism that links all components of the model. The integration of traditional communication channels, such as village broadcast systems and community meetings, with modern media platforms enhances information dissemination, public awareness, and participation. This finding was consistent with (McQuail, 2010) theory, which highlights the role of communication in fostering social interaction and collective engagement. In practical terms, effective communication helps reduce misunderstandings, strengthen trust, and facilitate coordination among stakeholders. Finally, the integration of these components led to the development of a sustainable community. The findings suggested that sustainability in the Ban SaNam community is not limited to economic or environmental aspects but encompasses social harmony, cultural continuity, and ethical living. The Sangahavatthu principles provide a long-term moral framework that supports peaceful coexistence, resilience, and self-reliance.

In summary, the findings demonstrate that Buddhist-oriented community management in the Ban SaNam community is a dynamic, integrated process. The S-C-C-M-S Model provides both a theoretical contribution and a practical framework that can be applied to strengthen community development in similar socio-cultural contexts.

Originality and Body of Knowledge

The research titled "Buddhist-Oriented Management through the Community of Ban SaNam According to the Principles of Sangahavatthu" can be synthesized into a new body of knowledge as follows:

Buddhist-oriented community management in the Ban SaNam community emerges from the deep integration of the Sangahavatthu principles, the community's religious and cultural identity,

and its communication processes through community media. Together, these elements function as a driving force that connects the temple, community leaders, and residents. The Sangahavatthu principles provided an ethical framework for community activities, while the community's cultural identity served as social capital, shaping shared values and ways of life. At the same time, community media communication enhances information flow and encourages active public participation. This integrated approach ultimately forms a comprehensive model of Buddhist-oriented community management, strengthening resilience, fostering unity, and supporting sustainable community development.

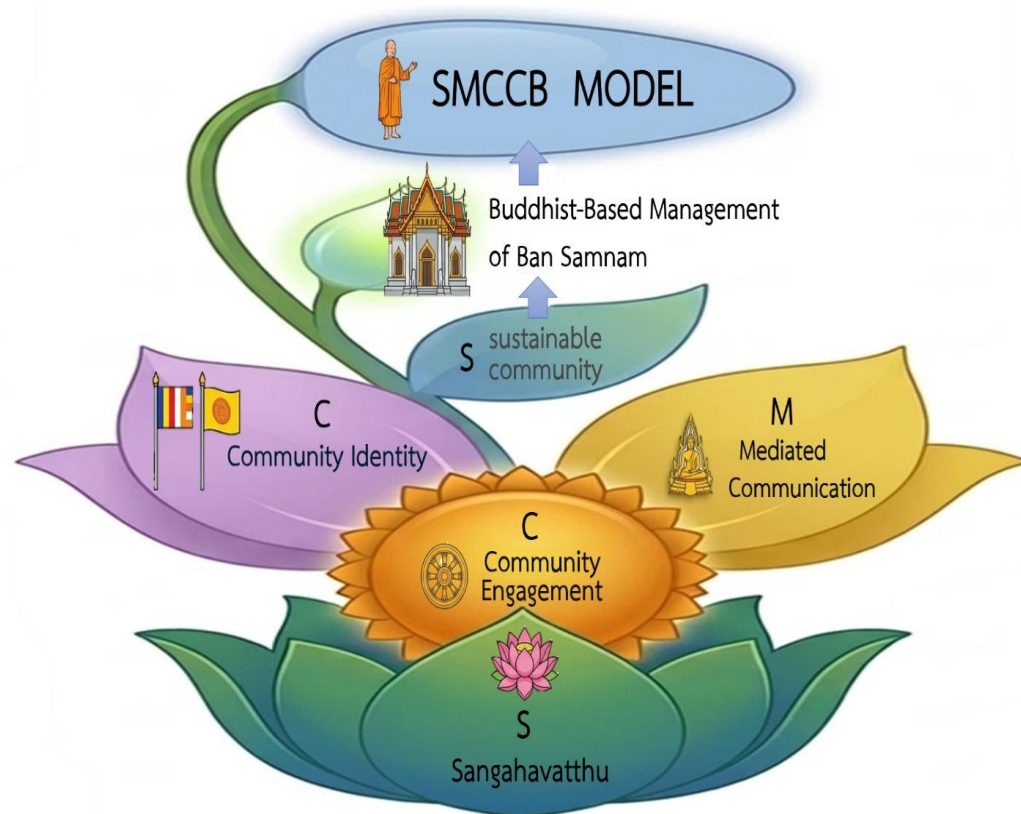


Figure 1 S-C-C-M-S Model

The body of knowledge derived from this research on "Buddhist-Oriented Management through the Community of Ban SaNam According to the Principles of Sangahavatthu" can be synthesized by the researcher into the S-C-C-M-S Model, as shown in Figure 1

S = Sangahavatthu: The Four Sangahavatthu serve as foundational ethical principles that help anchor and sustain relationships within a community. They include generosity (Dana), kind and constructive speech (Piyavaca), actions carried out for the benefit of others (Atthacariya), and a spirit of equality and cooperation (Samanattatha). Together, these principles nurture harmony by encouraging mutual support, meaningful communication, and a shared sense of purpose. When practiced collectively, they bring people closer, fostering a community that is not only unified but also resilient and sustainable over time.



C = Community Identity: The identity of the Ban SaNam community, deeply rooted in Buddhism, local traditions, and ways of life, serves as cultural capital. This shared foundation shapes the values, beliefs, and everyday practices of its members, while also nurturing a strong sense of pride and belonging within the community.

C = Community Engagement: Active participation in community administration is key to its success. Community leaders, Buddhist monks, and residents can apply these principles to guide the operations and activities of both the temple and the wider community. Through this shared practice, cooperation and unity are strengthened, fostering sustainable community development over time.

M = Media Communication: Communication through community media serves as a vital bridge linking the collaborative efforts of the temple, community leaders, and residents across both traditional and modern platforms, including community meetings, village loudspeaker systems, and religious activities. Through these channels, information about temple and community initiatives is widely and clearly shared, encouraging greater public awareness and participation in local development. At the same time, these ethical principles provide a practical framework for community administration that leaders, monks, and citizens can apply in their activities, helping to cultivate cooperation, strengthen harmony, and support the long-term sustainability of the community.

S = Sustainable Community: A sustainable community is characterized by a continuous and self-reliant way of life, guided by the Four Sangahavatthu principles. Through this foundation, community members can live together in harmony, fostering a peaceful and balanced coexistence over time.

Therefore, this research highlights that effective Buddhist-oriented community management emerges from the deep integration of three key dimensions: Buddhist principles, community identity, and culture and communication that foster social participation. When these elements work together in a complementary way, they strengthen unity and resilience within the community, ultimately supporting sustainable development in line with a Buddhist approach.

Conclusions and Recommendations

The research entitled "Buddhist-Oriented Management through the Community of Ban SaNam According to the Principles of Sangahavatthu" aims to: 1) Explore the Sangahavatthu 4 principles in Buddhist-oriented management; 2) Examine the identity that connects Buddhism with local culture; and 3) Investigate communication patterns through community media within the way of life of the Ban SaNam community. The findings reveal that the four Sangahavatthu principles, generosity (Dana), kind and constructive speech (Piyavaca), actions for the common good (Atthacariya), and equality and mutual respect (Samanattata), are not merely theoretical concepts but are actively practiced in everyday life. In Ban SaNam, for instance, residents contribute food, labor, or donations during temple festivals and community workdays, reflecting Dana, while respectful communication in village meetings and public announcements demonstrates Piyavaca. Collective efforts such as repairing roads or maintaining shared spaces embody Atthacariya, and inclusive decision-making among monks, leaders, and villagers reflects Samanattata. The temple plays a central role as both a



spiritual and social hub, with monks guiding not only religious practices but also fostering cooperation and ethical awareness, resulting in strong participation and mutual support within the community. This integrative process, combining Buddhist principles, cultural identity, and community media communication through channels such as village loudspeakers, meetings, and informal interactions, creates a dynamic system that strengthens unity, resilience, and sustainable development. To further enhance this model, practical steps can be taken by encouraging community leaders, monks, and committees to apply one principle at a time in tangible ways, such as organizing monthly sharing activities, promoting respectful communication practices, initiating small collaborative projects like community gardens or clean-up days, and holding inclusive forums for collective decision-making. Additionally, improving communication systems by combining traditional methods with modern tools, such as social media or messaging platforms, can help ensure broader and more effective information dissemination. By starting with simple, actionable steps and building on existing strengths, communities can make these principles more visible in daily life, fostering a deeper sense of connection, shared responsibility, and hope for a harmonious and sustainable future.

Referenced

- Bunmee, K. (2024). The Application of Buddhist Dhamma for Democratic Development in Thai Society. *Journal of Buddhist Sociology*, 9(4), 76-85.
- Geertz, C. (1973). *The Interpretation of Cultures: Selected Essays*. New York, United States of America: Basic Books.
- Gethin, R. (1998). *The Foundations of Buddhism*. Oxford, United Kingdom: Oxford University.
- Harvey, P. (2013). *An Introduction to Buddhism Teachings, History and Practices*. New York, United States of America: Cambridge University Press.
- Keown, D. (2013). *Buddhism: A Very Short Introduction*. Oxford, United Kingdom: Oxford University Press.
- Khachonphop, W. & Phuenchomphoo, P. (2019). Leadership to the Four Principles of Sangahavattu in Khon Kaen Subdistrict Administrative Organization, Mueang District, Roi Et Province. *Academic Journal of Mahamakut Buddhist University Roi Et Campus*, 8(2), 1-9.
- McQuail, D. (2010). *McQuail's mass communication theory* (6th ed.). London, United Kingdom: SAGE Publications.
- Metaapinunt, W., Thitapanyo, P. M. & Bamrungphak, S. (2018). Creating Happiness with the Sangaha-Vatthu 4 of the Communities in Nong Song Hong District KhonKaen Province. *Dhammathas Academic Journal*, 18(3), 271-282.
- Office of the National Economic and Social Development Council. (2023). *The Thirteenth National Economic and Social Development Plan (2023-2027)*. Bangkok, Thailand: Office of the Prime Minister.
- Phanthanaphruet, N. & Phra Yordkom Chainirattisai. (2025). The Application of the Four Bases of Social Solidarity (Sangahavattu) in Promoting Political Participation. *Buddho Journal*, 4(2), 35-47.



- Phoorisri, T., Mararat, A. & Phramaha Penkiat Kittivisuddho (Sitthisit). (2021). The Study of Public Welfare of Developer Monks on Lifestyle Behaviors Toward Threefold Training and Sangghavatthu 4 And Well-Being of Community. *Journal of MCU Nakhonhat*, 8(7), 310-325.
- Phra Anan Asapho Suriya, Phramaha Anan Anuttaro, Pongpha, P. & Khammuangsaen, B. (2025). Cultivating Peace and Unity: The Four Sangahavatthu in Practice. *Journal of Dhamma for Life*, 31(4), 666-676.
- Phra Brahmaganabhorn (P. A. Payutto). (1992). *Buddhist Economics: A Middle Way for the Market Place*. Bangkok, Thailand: Buddhadhamma Foundation.
- Phra Nadet Paguno (Somboonprom), Phrakru Phisalsarbunthit & Phrakrujiradhammathat. (2021). Propose Guidelines for Community Development According to the Four Sangkhahawatthu Principles of OTOP Community People, Banbokwan, Khamp Bok Wan Sub-District, Nong Khai District, Nong Khai Province. *Journal of Modern Learning Development*, 7(1), 44-55.
- Phuenchomphoo, P., Phraklairung Panyawachiro & Phadungkit, N. (2021). The Guidelines in Applying of the Principles of Sangahavatthu to Develop the Community Leaders of the Central Northeast to Strengthening Community Well-being. *Academic Journal of Mahamakut Buddhist University Roi Et Campus*, 10(1), 190-203.
- Rahula, W. (1959). *What the Buddha Taught*. New York, United States of America: Grove Press.
- Sonsuep, T., Phra Medhivajarpundit. & Phrakrupalad Adisak Vajirapañño.(2024). The Development of Community Leaders to Promote a Peaceful Community Based on 'Bowon' Power According to the Buddhist Peaceful Means: A Case Study of Non Sila 2 Community, Ban Non Sila, Non Sila Subdistrict, Non Sila District, Khon Kaen Province. *Journal of Buddhist Innovation Review*, 5(3), 20-35.
- Sutthiphun, A., Thedkamchorn, K. & Arunyawat, Y. (2021). Buddhist Community Building Process. *Journal of Graduate MCU* , 8(3), 392-404.
- United Nations. (2015). *Transforming our world: the 2030 Agenda for Sustainable Development*. New York, United States of America: United Nations.