

The Development Process of Buddhist Innovation Area of Buddhist Temples

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Abstract

The objectives of this research were 1) to study the Buddhist innovation area of Buddhist temples, 2) to develop the process of Buddhist innovation area of Buddhist temples, and 3) to propose the development process of Buddhist innovation area of Buddhist temples. Mixed methods research was used for the design. In quantitative research, quantitative questionnaire research was used for collecting data from the sample group consisted of 400 people, and the statistics used were percentage, mean, and standard deviation. In qualitative research, interviews with 10 key informants and focus group discussions with 10 experts using content analysis. The results of the research were as follows: 1) The study of Buddhist innovation areas of Buddhist temples was at a high level overall, namely, spiritual, wisdom, spiritual, and physical development with the observance of the 5 precepts, creating good relationships between the community and the temple, promoting discipline in living together in society, developing the mind and developing the mind continuously, community participation in the organization of learning resources within the temple. 2) The development process of Buddhist innovation area of Buddhist temples consisted of the principles of 5 aspects of innovation process, 3 aspects of innovation component, importance of the temple, aims, and 5 innovation-generating organizations and innovation development. The benefits of educational innovation in 6 aspects. Method is an educational development process that has complete educational quality according to the principles of meditation. Process is an innovation process in 5 aspects of innovation development and the process of developing Buddhist innovation areas according to the four meditation principles and presenting the process of developing Buddhist innovation areas of Buddhist temples according to the principles, aims, methods, processes and activities for development of Buddhist innovation areas of Buddhist temples, namely development activities, Buddhist innovation area of Buddhist temples, 4 activities were developed, activity 1, physical development (Kāyabhāvanā), to mental comfort

by cleaning body, and practice, activity 2, activities to promote life development according to the 5 precepts (Sīlabhāvanā) to moral development, activity 3, mental development (Cittabhāvanā), and activity 4, Dhamma practice (Paññābhāvanā), wisdom development activity to take the kids to the temple with NBA knowledge.

Keywords: Development Process, Buddhist Innovation Area, Buddhist Temple.

Introduction

In the human development of Thai education, it can be seen that learning the basics of life from home is a family member. In local communities and from temples are monks who are professional wisdom to think, do, solve problems, read and write, to create a conscience of goodness, ethics, etiquette, development according to age, able to live in society and live happily, sustainably, and inherited for a long time education at that time was in line with the way of life of the community. Education changes according to the times. The world at large makes it difficult to communicate between ethnic and religious relations between nations due to language and cultural differences. The school system therefore emerged in accordance with western educational administration theory. The school became the center of education for the community instead of temples and homes. It is a learning institution that acts differently from what it used to be and division of social roles and duties of the 3 main institutions, reflecting the innovation of Thai people's life has changed. The relationship between home, temple and school has become global. The mutual generosity seemed to have disappeared. There was a crisis in the lives of people in Thai society. It's a terrible social phenomenon. Education administrators and academics in Thailand have come together to create a new conceptual framework in education management is to allow the local community and every part of society to participate in education management by considering the school as a unit of society create social interactions, create a management cycle and develop people for sustainable development. It is believed that houses and temples are important social institutions like schools that aim to develop people. The development of the people of the house and the temple emphasizes the practice of being Thai people and virtue, bringing additional knowledge from the school building foundation [1]. Dhamma practice of monks is a place of merit making for laymen, etc. Temples are therefore extremely important. Buddhists build temples and have developed temples in various forms, such as being a residence for monks and novices to practice Dhamma called the line of practice is the opposite of the first line called the line of precepts. Nowadays, the construction of temples and the development of temples are increasing every year because the number of people in the community is increasing and the people are more popular in temples, which have many characteristics according to the evolution of the world. However, all the temples, especially the abbot, who is responsible for the administration of the temple, the temple will flourish, will deteriorate, it will be that the abbot is important, so it is very necessary to have many developments. Both self, subordinates are monks and novices in the temple administration style, organization in the temple, laying out the layout of the temple layout, landscaping to be tidy, beautiful, and clean for those who see it until the personnel within the temple. Developing temples according to the aforementioned model, for both the clergy and the government by the National Buddhism Office, has a policy to develop temples, recommending the abbot all the time until there are many temples that have practiced and can raise the status of the temple to a higher level, up to be a measure of developing an example. Excellent development temples and Royal temples (Phra Aram Luang) that bring continued prosperity of Buddhism. Temples need to develop themselves to keep up with changes in accordance with their assigned roles and responsibilities and improve [2].

More importantly, the temple is also a place to make merit on various occasions that is related to the way of life of the villagers is an important spiritual center for unity among the community and Buddhists who lack unity at present, of the Thai people in the current system of governance. Although the roles of temples and monks have decreased from the original, nevertheless, temples and monks have changed their roles in accordance with social conditions. The main role of the temple is still a place or residence of novice and monks and others. It is a place to study, moral conduct, inherit and propagate the doctrines, teachings, and also as a place where cultural heritage is enshrined and gathered as a gathering point for the people's minds, both as ancient sites, antiques and objects of art, as well as being a center for traditional and cultural ceremonies, of the community [3].

More importantly, the temple is also considered a heritage of Thailand's unique culture and has inherited cultural heritage. It's been a long time. This is in accordance with the belief that worshipping a sacred place, making merit, making a donation, and performing an offering will bring prosperity to the life and family of those who have prayed for blessings and can also promote the unity of unity, create encouragement, make the mind bright. It can be seen that the "temple" is a tourism resource that reflects the civilization and also reflects the traces of the way of life in the past that looks harmonious between communities, temples and the environment which is characterized by blending life on the basis of peace, faith in Buddhism as a local belief, and is also a source of information on history, education, art, architecture, as well as linking the history of culture with the community and setting community settlement. All of them are valuable to the mind and have the dignity and beauty that are revered by the faith of the Thai people [4].

From the background and importance of such problems. Therefore, the researcher is interested in studying the development process of the Buddhist temple innovation area in Buddhism, promoting the temple to be classified as the Buddhist innovation area as the center of the community as a concrete learning center with the cooperation of the power of BWR (Ban, Wat and Rongrian or school) to be an area of sustainable Buddhist innovation.

Research Objectives

1. To study the Buddhist innovation areas of Buddhist temples.
2. To develop the process of Buddhist innovation area of Buddhist temples.
3. To propose the development process of Buddhist innovation area of Buddhist temples.

Research Method

Step 1: To study the Buddhist innovation area of Buddhist temples, there are 2 steps: 1) to study documents related to the study of the Buddhist innovation area of Buddhist temples from sources: books, articles, textbooks, research, websites, tools: study forms. Document Analysis: Content Analysis 2) distributing questionnaires to people and monks in Nonthaburi province about the process of developing Buddhist innovation areas of Buddhist temples, totaling 400 people.

Step 2: To develop the process of Buddhist innovation area of Buddhist temples, there are 3 steps: 1) interview about the development process of Buddhist way of innovation area of Buddhist temples from 10 qualified persons. 2) Drafting development process for Buddhist way innovation area development of Buddhist temples. Source: Results from Objective No.1. Tool: Document study form data analysis: Content analysis. Outcomes: The development

process of innovation area in Buddhist way of Buddhist temples (Draft 1), 2) Developed by focus group and community leaders and Buddhist leaders by purposive selection, determining criteria for selection, 10 persons. Result: The process of developing Buddhist way of innovation in Buddhist temples (Draft 2).

Step 3: To propose the development process of Buddhist innovation area of Buddhist temples, i.e., revision, correction and presentation together with the advisor. Tools: document study form data analysis: Content analysis. Outcomes: a complete development process for Buddhist temples in the Buddhist way of innovation.

Research Results

Results of the study of Buddhist innovation areas of Buddhist temples. The results showed that people and monks have opinions towards Buddhist innovation areas of Buddhist temples in all 4 aspects. Overall, their opinions are at high level. In descending order, they are physical development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), intellectual or wisdom development (Paññābhāvanā) respectively as shown in Figure 1 as follows:

Table 1 Shows the averages and standard deviation of the respondents according to their opinions about Buddhist innovation areas of Buddhist temples in all 4 aspects

	Study variables	\bar{x}	S.D	level
1.	Physical development	3.57	0.98	high
2.	Moral development	3.64	0.95	high
3.	Mental development	3.61	0.93	high
4.	Wisdom development	3.62	0.96	high
	Total	3.61	0.96	high

The Buddhist innovation area of Buddhist temples in all 4 aspects are: in descending order, the 3 rankings are places suitable for the practice of the 5 precepts for Buddhists. The temple creates a good relationship between the community and the temple and the temple has health promotion activities body to the people and the item with the least opinions was the place that encouraged having a calm body and speaking normally Kāyabhāvanā).

Regarding moral development (Sīlabhāvanā), opinions were at a high level, sorted from descending to 3 ranks, namely, the temple promotes discipline in living together in society, the temple clearly has signs, teachings and rules, and the temple has results in the implementation of the 5 precepts and concrete activities. And the one that has the least opinion is that the temple regularly organizes activities to promote the observance of the precepts.

In the mental development (Cittabhāvanā), the opinions were at the high level, sorted from the highest to the lowest, 3 ranks, namely, the temple provides for mental growth and continuous development of the mind. The temple encourages people to be kind, diligent, patient, concentrated, and has a clear pattern of organizing activities to develop a mind, and the one that has the least opinion is to promote the application of Dharma practice in daily life.

In wisdom development (Paññābhāvanā) are at the highest level. In descending order of 3 ranks, namely, the community participated in organizing learning resources within the temple to enhance the wisdom of the society. The temple organized activities to stimulate wisdom for the people, the temple encourages personnel within the temple to develop wisdom

by promoting education in various fields, and the one that has the least opinion is that there is a continuous evaluation of learning sources and wisdom promotion.

The results of the development process of Buddhist innovation area of Buddhist temples are as follows:

The principle is the process of innovation in 5 areas, namely the search for new ideas, opportunity awareness evaluation of ideas innovation development bringing innovation to market. The three components of innovation are newness, use of knowledge, and creativity economic and social benefits. The importance of the temple is as follows: 1) Education: in which the monks act as training and teaching knowledge even now monks still teach Buddhism in schools. 2) Socially, the temple is the center of the community, congregation to make merit, listen to sermons as well as meetings. The monks represent Buddhist institutions that play an important role in being the spiritual leaders of the people, wood carving art wall painting as well as various permanent objects that Thai artists have portrayed in Meeting Hall of Sangha (Uposatha), viharas, pagodas, Buddha images which reflects the faith towards Buddhism.

The aim is an organization that creates innovation in 5 areas: 1) is determined to achieve the highest point of a Buddhist temple. The abbot and those involved are determined to achieve the highest point of developing the temple as a Buddhist innovation area, 2) Working atmosphere in the temple that supports teamwork, 3) accepting failures or mistakes resulting from the courage to take risks in jointly developing Buddhist innovation areas of temples, 4) openness in communication and jointly developing Buddhist innovation areas of Buddhist temple, 5) Flexible temple structure; a temple that allows change to occur by defining roles and responsibilities related to the objectives of developing the Buddhist innovation area of Buddhist temple, innovation development includes identifying problems, setting goals, study of limitations invention, innovation, experimentation, dissemination of the benefits of innovation in education in 6 aspects, namely, able to truly open opportunities for learning; to reduce the gap in education to be less able to create more effective learners make a deal and management more systematic reduce the use of the budget and can use the existing budget to be worthwhile can solve many educational problems.

Methods: 1) Educational development process with complete educational quality according to the four principles of meditation, namely physical development, moral meditation, mind development, mental development, and wisdom development.

Buddhist temple innovation area development process in Buddhist temples: 1) Innovation process in 5 aspects, i.e. searching for new ideas in developing Buddhist temple innovation area; recognizing the opportunity to develop Buddhist innovation areas of Buddhist temples, an evaluation of ideas for developing Buddhist innovation areas of Buddhist temples innovation development bringing innovation to society.

The 6-steps innovation development includes identifying problems in creating Buddhist innovation spaces determining the purpose of the Buddhist innovation area study of limitations of the temple in the development of Buddhist innovation areas. The invention of Buddhist innovation space, an experimental study of Buddhist innovation spaces in Buddhist temples dissemination of Buddhist innovation areas of Buddhist temples to those who are interested 4 Buddhist innovation area development activities, namely, physical development, activity 1, physical development (Kāyabhāvanā), to mental comfort by cleaning body, activity 2, activities to promote life development according to the 5 precepts (Sīlabhāvanā), activity 3, mental development (Cittabhāvanā), Activity 4, Dhamma practice (Paññābhāvanā); Wisdom development, activity to take the kids to the temple.

Propose the development process of Buddhist innovation areas of Buddhist temples, consisting of: 1) The principles are: 1) 5 aspects of innovation process, 2) 3 aspects of innovation component, 3) Importance of the temple, 2) Objectives are: 1) an organization with innovation in 5 areas, 2) innovation development, 3) benefits of educational innovation in 6 areas.

Methods, namely: 1) educational development process with complete educational quality according to the four meditation principles.

Processes: 1) 5 aspects of innovation process, 2) Innovation development, 3) Buddhist innovation area development process according to the 4 principles of meditation, and 4) Buddhist temple innovation area development activities of 4 activities: activity 1, physical development (Kāyabhāvanā), to mental comfort by cleaning body, activity 2, activities to promote life development according to the 5 precepts (Sīlabhāvanā), activity 3, mental development (Cittabhāvanā), activity 4, Dhamma practice (Paññābhāvanā); wisdom development, activity to take the kids to the temple with NBA knowledge as shown in Figure 1.



Figure 1 *Process of Buddhist Innovation Area of Buddhist Temples*

Discussions

The researcher found important issues that were discussed about the development process of the Buddhist innovation area of Buddhist temples as follows:

Results of the study of Buddhist innovation areas of Buddhist temples, the results showed that the study of the innovation area of Buddhist way of Buddhist temples in all 4 areas. Overall, the people and monks had opinions towards the study of the innovation area of Buddhist way of Buddhist temples. They were at a high level, in descending order, namely, body development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), intellectual or wisdom development (Paññābhāvanā).

The results of such research reflect the Buddhist innovation area of Buddhist temples as a place suitable for the practice of the 5 precepts for Buddhists. The temple creates a good relationship between the community and the temple and the temple has health promotion activities body to the people, promote discipline in living together in society. The temple has clear signs, teachings and rules, and the temple has results in the implementation of the 5 precepts and concrete activities. The temple encourages people to be kind, diligent, patient, concentrated, and has a clear pattern of organizing activities to develop a mind. The community participates in organizing learning resources within the temple to enhance the wisdom of the society. The temple organized activities to stimulate wisdom for the people, and the temple encourages personnel within the temple to develop wisdom by promoting education in various fields. The results of this research are consistent with Phrakhru Watanasutanukul [5] has studied the subject. The process of developing temples to be learning centers for the Thai Sangha community found that the temples to be managed as learning centers should have a combination of characteristics between temples in the Buddha's era (Buddhāvāsa and temples (Saṅghāvāsa) in the present existing learning resources and studies from outstanding development temples in the present for laying out the appropriate form of the temple to be a source of learning for the community under the concept of Knowledge Management (KM) development, and concepts during the time of the Buddha used the principles of Dhamma and discipline, and the Buddhist way of administering the monastic society, at present, temples must be made into monasteries to have Sappāya (suitable things; things favorable to mental development) in all 4 aspects: Senasanasappāya (suitable abode), Puggalasappāya (suitable food), Pojanasappāya (suitable food), and Dhammasappāya (suitable morality, principle) to have all 4 sides:

Therefore, it also related to Phramaha Kwan Thiramano [6] has studied the subject Wat Arun Ratchavararam: The role of economic, social and cultural development of the temple affecting people's faith", speaking only in relation to the culture, it was found that Wat Arun Ratchavararam has inherited Buddhist traditions and culture in two parts: 1) offering food for the monks during the Buddhist lent festival, etc., 2) Traditions and cultures that are specific to the temple, such as the Royal Kathin ceremony in the Royal Legion procession, which has been organized 16 times. Khao Thip stirring ceremony daily alms giving to monks, etc., which is an activity that promotes good relations and builds faith among communities, various agencies and temples, as well as to preserve traditions and culture to stay with Wat Arun Ratchavararam.2) The results of the development of the development process of Buddhist innovation areas of Buddhist temples are as follows:

The principle is the process of innovation in 5 areas, namely the search for new ideas, opportunity awareness evaluation of ideas innovation development bringing innovation to market. The three components of innovation are newness, use of knowledge, and creativity Economic and social benefits. The importance of the temple is as follows: 1) Education: in which the monks act as training and teaching knowledge even now monks still teach Buddhism in schools, 2) Socially, the temple is the center of the community, congregation to make merit, listen to sermons as well as meetings The monks represent Buddhist institutions that play an important role in being the spiritual leaders of the people, wood carving art wall painting as well as various permanent objects that Thai artists have portrayed in Meeting Hall (Uposatha), viharas, pagodas, Buddha images which reflects the faith towards Buddhism.

The aim is an organization that creates innovation in 5 areas: 1) is determined to achieve the highest point of a Buddhist temple. The abbot and those involved are determined to achieve the highest point of developing the temple as a Buddhist innovation area, 2) Working atmosphere in the temple that supports teamwork, 3) accepting failures or mistakes resulting

from the courage to take risks in jointly developing Buddhist innovation areas of temples, 4) openness in communication and jointly developing areas Innovation in the Buddhist Way of the Temple, 5) Flexible temple structure; a temple that allows change to occur by defining roles and responsibilities in line with the objectives of developing Buddhist innovation areas of the temple. Innovation development: identifying problems, setting goals study of limitations invention, innovation, experimentation, dissemination of the benefits of innovation in education in 6 aspects, namely, able to truly open opportunities for learning; to reduce the gap in education to be less able to create more effective learners make a deal and management more systematic reduce the use of the budget and can use the existing budget to be worthwhile can solve many educational problems.

Methods: 1) Educational development process with complete educational quality according to the 4 principles of meditation, namely meditation, physical development, moral meditation, moral development, mind meditation, mental development, wisdom meditation, and wisdom development.

Buddhist temple innovation area development process in Buddhist temples: 1) Innovation process in 5 aspects, i.e. searching for new ideas in developing Buddhist temple innovation area; recognizing the opportunity to develop Buddhist innovation areas of Buddhist temples, an evaluation of ideas for developing Buddhist innovation areas of Buddhist temples innovation development bringing innovation to society.

The 6-steps innovation development includes identifying problems in creating Buddhist innovation spaces determining the purpose of the Buddhist innovation area study of limitations of the temple in the development of Buddhist innovation areas, the invention of Buddhist innovation space, an experimental study of Buddhist innovation spaces in Buddhist temples dissemination of Buddhist innovation areas of Buddhist temples to those who are interested.

Four Buddhist innovation area development activities, namely body development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), intellectual or wisdom development (Paññābhāvanā) to take the younger brother to the temple.

The development process of Buddhist temple innovation area development must consist of finding new ideas in the development of Buddhist innovation area of Buddhist temples recognizing the opportunity to develop Buddhist innovation areas Evaluation of ideas for development of Buddhist innovation areas innovation development bringing innovation to society through 4 Buddhist innovative area development activities, namely body development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), Intellectual or wisdom development (Paññābhāvanā) bringing children to the temple to create an innovative space for Buddhist temples in Buddhism. The results of this research are consistent with the research of Phrakhu Khantiwarophat (Khao Khantiko) [7] has studied the subject “The pattern of developing temples in Bangkok as learning centers for arts and culture” found that 1) the learning centers for arts and culture in temples mainly consisted of 4 aspects: painting, sculpture, architecture and traditions, 2) development of temples in Bangkok as learning centers of arts and culture in each aspect, starting from the development, improvement, to have a source of Sappāya within the temple ready to be a source of learning using local wisdom as the basis for creating a body of knowledge to provide services for visitors to learn history of Buddhist local cultural history, 3) The pattern of temple development to be a learning center for arts and culture is characterized as a learning center for elements of art and culture, painting, sculpture, architecture and local traditions, Buddhist ways; a place to learn the Dhamma principles and the Buddhist way of life. Practicing oneself as a good Buddhist prayer

meditation practice religious day activities ordination, ordination and religious ceremonies, which gained a body of knowledge that consisted of temples as a learning center for both concrete and abstract arts and culture, Buddhist aspects and Thai history, Thai wisdom that is spiritually valuable through supporting both individuals and the environment.

Propose the process of development of Buddhist innovation areas of Buddhist temples, consisting of the following principles:

1. The principles are: 1) 5 aspects of innovation process, 2) 3 aspects of innovation component, 3) Importance of the temple.
2. Objectives are: 1) an organization with innovation in 5 areas, 2) innovation development, 3) benefits of educational innovation in 6 areas.
3. Methods, namely: 1) educational development process with complete educational quality according to the four meditation principles.
4. Processes: 1) 5 aspects of innovation process, 2) Innovation development, 3) Buddhist innovation area development process according to the 4 principles of meditation, and 4) Buddhist temple innovation area development activities of 4 activities, body development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), intellectual or wisdom development (Paññābhāvanā) to take the younger brother to the temple with NBA knowledge.

According to the results of the research on the development process of Buddhist innovation areas of Buddhist temples, there is an innovation process, development of innovations and benefits of educational innovations with 4 Buddhist temple innovation area development activities.

This research is consistent with Byron [8] researching the role of the “Sri Venkateswara Temple” in India, this old temple had a dual function, being both a Hindu temple and a cultural center for the Hindus in the immediate area. Hindu citizens of India led to the need for a place of worship to the sacred and to serve as a center for multicultural connections where those people were employed from professional business as well as to be a source of instilling good conscience and the roots of culture for children. For this reason, funds have been raised to build this temple. The results of the above foreign research concluded that religion, including religious institutions have a role in the lives of people in the community which includes the importance of social development, culture and links with cultural tourism as well and in accordance with Patcharee Linitthada [9] has studied Wat Phra Chetuphon Wimon Mangkalam: “Development of Cultural Tourism Potential to Internationalization.” It was found that the temple has operated as a variety of learning resources in response to the goal of developing the temple to be a cultural tourist destination with international standards. There are four developments: 1) development of tourism attraction potential, 2) development of tourism support potential, 3) development of tourism management potential, and 4) development of tourism advertising and public relations potential.

Conclusion

Buddhist temple innovation area development process according to the principles, aims, methods, processes, and activities for development of Buddhist innovation area of Buddhist temples in 4 activities, namely, 4 activities for Buddhist temple innovation area development activities: development activities of 4 activities; body development (Kāyabhāvanā); moral development (Sīlabhāvanā); mental development (Cittabhāvanā), intellectual or wisdom development (Paññābhāvanā) to take the youths to the temple.

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