



Conservation of the Thai Buddhist way of the community: A case study of the tradition of alms on the water, Suwannaram temple, Nakhon Pathom Province

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Abstract

The current research is named "Conservation of the Thai Buddhist way of the community: A case study of the tradition of alms on the water, Suwannaram temple, Nakhon Pathom Province." The research objectives are (1) To study the Buddhist community lifestyle and Boat alms tradition of the MCC, Suwannaram temple, Nakhon Pathom (2) To analyse the variants of the Thai Buddhist lifestyle to conserve the boat alms tradition in the MCC, Suwannaram temple, Nakhon Pathom. This qualitative research study collected field data with group discussions and in-depth interviews with 20 key informants. The tool used a semi-structured interview and the data analysis using qualitative data analysis (QDA) software to identify and compute content analysis, code, theme and interpretation with the measured reliability Krippendorff's alpha was $\alpha = 0.99$. Data saturation and Comparative Method for Themes Saturation (CoMeTS) averaged the percentage of saturated terrain across interviews overall at 81.42%. The result found that the way of life of KMSC and the boat alms tradition at Wat Suwannaram are essential to the community living in a simple way, where most of the Buddhists have ties to Buddhism. For example, to make merit, offer food to monks regularly, and live along the Mahasawat canal, a water resource (canal) is valid for farming, local fisheries, and using the canal for commuting. Guidelines for the conservation of the boat alms tradition at Suwannaram temple according to the Thai Buddhist way of life propositions are (1) Community participation in the boat alms tradition, (2) Knowledge transfer of community traditions and the boat alms tradition, and (3) Holistic conservation of local culture for sustainability.

Key Words: Conservation, Community, Thai Buddhist Ways, Alms, Tradition

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Introduction

Traditions derived from the knowledge and wisdom of our ancestors that have been passed down are magnificent aspects of culture, way of life, and spirituality that are intertwined with the lives of all humans, regardless of nationality. Ancestors' traditions are great things. Different behaviours are inherited in Thailand's communities and regions (Suandong, Athicitto, & Laphontan, 2020). Buddhism-related traditions in which the majority of Thais' way of life is affected by Buddhism following Buddhist traditions and practices. There is a temple in the core of the villagers' thoughts, with a tradition of merit-making that dates back centuries (Dhammapalo, et al., 2020). It is obvious that the numerous rituals observed are connected to Buddhism and benefit those who attend the temple to practice the Dharma following the Buddha's teachings. Traditions are consequently a psychological beauty of the local communal society and are also a link that binds the spirit of Thainess together. For instance, the tradition of alms on the water at the Suwannaram temple in Nakhon Pathom is a tradition of significant social, religious, historical and cultural relevance. That which the forefathers have practised for generations alongside the Thai Buddhist community, the MCC should be perpetuated for perpetuity and sustainability. The identity and pride of the local community face the challenge of local culture and traditions deteriorating, as found in previous studies such as Chirinang, Raktham, & Fuangchan, 2020; Chirinang, 2020; Pensri, & Siriwat, 2018.

Research objective

1. To study the Buddhist community lifestyle and Boat alms tradition of the Mahasawat canal community (MCC), Suwannaram temple, Nakhon Pathom.

2. To analyse the variants of the Thai Buddhist lifestyle to conserve the boat alms tradition in the MCC, Suwannaram temple, Nakhon Pathom.

Assumption

1. The lifestyle of the MCC involving the Thai Buddhist lifestyle and the boat alms traditions at Suwannaram temple has significance. (A1)
2. The variants of the Thai Buddhist lifestyle affect the conservation of the boat alms tradition at the Suwannaram temple. (A2)

Literature review

Community lifestyle

Community lifestyle is the way of life of a community with good cultural traditions and works passed on. Community lifestyle refers to the lifestyle of diverse and constantly changing people until it is a process of adaptation to maintain balance with the environment (Thaweethamcharoen, 2010). Both behavioural adaptation and conscious adjustment, in which continuous adaptation creates patterns of relationship with the environment and is continually inherited into the culture of each community (Artelle, et al., 2018). The community lifestyle of each community is different (Huang, et al., 2018), but the function of the underlying social mechanism is the same. Beliefs, values, and attitudes are traditions practiced from generation to generation.

Buddhism and Thai ways of life

Buddhism and Thai ways of life are essential to Buddhism towards the Thai nation region and are an essential foundation of several cultures, customs, traditions, and folk lives



(Thirathamrongwee, & Mongkolpradit, 2022). Since the formation of the actual Thai Kingdom, the traditional cultures of Thailand have been influenced by Buddhist heritage. Regarding this, some of them are still performed today, while others have been extinct for several decades. For instance, the faith in the Law of Karma was prevalent in the earliest Thai Buddhist didactic text titled "Tribhumikatha" compiled by King Lithai of the Sukhothai Kingdom (Kobbun, 2018), and the most popular Loy Krathong Festival, etc., that still observed today. Thus, it can be argued that the Thai people are pretty diverse in terms of their traditional cultures (Sattayanurak, 2019), the traits of which represent the Thai nation throughout its very long history.

The tradition of alms on the water

The tradition of alms on the water or the boat alms traditions are custom and ceremonies of giving as apart of the culture (Katapuñño, & Vichanati, 2021). Culture keeps growing in a way that people agree is good. Monks distribute alms by using a boat in the Buddhist tradition as a vehicle to travel along the MCC, Suwannaram temple, Nakhon Pathom (Thongrawd, 2018). Giving alms to monks is a routine that the Lord Buddha has established as the duty of monks and novices since the time of the Buddha. The Buddha praised almsgiving as a noble act or, in common sense, an animal favour. Giving alms is also regarded as one way of propagating the religion, as in the Buddhist era when monks preached to the villagers who came to make merit (Yamkeep, 2021), which is the reason for the blessing after the meal today.

Guidelines for tradition's conservation

Guidelines for tradition's conservation are practices laid out as guidelines for preserving, taking care of, and preventing one thing from being there. Today, preserving local traditions and maintaining a traditional way of life that

emphasises peace and sufficiency has been driving for over a decade (Xayyavong, 2019). Communities and related agencies, both public and private, should promote Educational institutions should participate in activities to build and instil traditions for youth to stay with the community for a long time to preserve good traditions (Prayoga, et al., 2020). The connection between temples, houses, and communities creates love and unity. The community realised the essentials of living with rivers and canals to sustain life (Perera, 2003) and sustain the community economy (Hertel, Bacq, & Belz, 2019). These interrelationships and complex benefits enable the realisation and recognition of the preservation of valuable traditions, leading to the formulation of conservation approaches for sustainability (Guibrunet, 2021).

Methodology

Research method

The ethnography research used qualitative methods; participatory research (PR) types are approached with in-depth and group interviews for collecting data. The semi-structured form collects data and prioritises co-creating research with stakeholders, community members, or people with personal knowledge and practical experience (Vaughn & Jacquez, 2020; Motulsk, 2021).

Sampling

Key Informants were a sampling group considered by purposive sampling initially, sent an invitation letter to inform 30 people at last selection process resulted in key informants 20 convinces people from acceptance replied. The demographics of key informants are purposeful sampling deeply in Table 1. The key informants almost are living in the MCC, Phutthamonthon Nakhon Pathom Province, Thailand. They had experienced participating in the boat alms



traditions of Suwannaram temple consisting of Buddhist monks, community leaders, village philosophers, academic scholars, governors,

municipality officers, and community members. The participations almost are voluntary, and anonymity with confidentiality was assured.

Table 1 Categories and purposeful sampling themes of key informant motivation with the tradition of alms on the water of Suwannaram temple

Interviewees' profiles				
Key informant (Code)	Gender	Age	Job title	Work experience (year)
KI1	Male	50	Buddhist monk	30
KI2	Male	63	Buddhist monk	14
KI3	Male	44	Buddhist monk	24
KI4	Male	36	Buddhist monk	15
KI5	Male	55	community leader	10
KI6	Male	52	community leader	7
KI7	Female	57	governor	4
KI8	Male	48	Teacher	22
KI9	Female	76	village philosopher	Over 31
KI10	Female	72	village philosopher	Over 31
KI11	Male	38	cultural academic scholar	4
KI12	Female	54	academic scholar	23
KI13	Male	58	Lecturer	25
KI14	Female	53	Lecturer	20
KI15	Male	51	municipality officer	24
KI16	Male	49	municipality officer	22
KI17	Male	61	Businessman	Over 31
KI18	Female	58	Hostel owner	13
KI19	Female	56	community member	Over 40
KI20	Female	63	community member	Over 50

Research site

The research site was MCC, Phutthamonthon Nakhon Pathom Province consists of 4 villages: Ban Sala Chok, Ban Khlong Maha Sawat, Ban Saladin, and Ban Khlong Yong. It has an area of approximately 12.97 square kilometres. It has a population of 8,884 (Mahasawat Subdistrict Administrative Organization, 2021). The areas inhabited by the community are agricultural; most of them are engaged in agriculture, such as planting fruit, gardening, farming, raising animals, farming fruits and

vegetables, etc. Khlong Maha Sawasdee is a canal that starts from Khlong Lat Bang Kruai to Khlong Bangkok Noi, with a total length of 28 kilometres. This canal began to be excavated on 13 September 1859, during the reign of King Mongkut. The waterway was built to shorten the distance to worship Phra Pathom Chedi. It is a transportation route that serves as the lifeblood of the people of Phutthamonthon District to develop into a tourism industry. To generate income and balance economic, social, cultural, and environmental conditions.

Ethical Consideration

The study was granted by the research ethics committee of the Graduate School of Mahamakut Buddhist University (Certification Number. MBU/GSR. 017/2020, date of proof 28 November 2020). The committee stated it is aligned with the International Code of Ethics and National law and regulatory requirements. So participants were free to go any time without giving a reason or worrying about the repercussions.

Data collection

The data were collected from 28 November 2020 – 28 November 2021. Three types of data were collected: participatory observation, documentation (field notes and meeting minutes), and semi-structured in-depth interviews within group interviews. Participatory took 3 times, especially the function of the boat alms tradition at Wat
Table 2 question design with theme and IOC

Suwannaram. One formal group interview and two in-depth interviews, with some group interviews face-to-face. Each interview was recorded on a digital recorder and later transcribed.

Question design and tool

Based on in-depth interviews with a group of key information has been on each team due to the design of the study to prove the research assumption, which the main theme concerning to research objective is (1) the lifestyle of the MCC involves the Thai Buddhist lifestyle and the boat alms traditions at the Suwannaram temple have significance, and (2) the variants of the Thai Buddhist lifestyle affect the conservation of the boat alms traditions at the Suwannaram temple. That interviewed participants with 5 questions;

Theme/objective	Question/item	IOC
Significance (1)	Q-1 How is the community lifestyle conservation approach to Buddhism and Thai ways of life valuable to the Mahasawat canal community?	1.00
	Q-2 What are the problems or obstacles to conserving the tradition of alms on the water at Wat Suwannaram?	1.00
	Q-3 How does the significance of the tradition of alms on the water at Suwannaram temple benefit the Mahasawat canal community lifestyle?	0.75
Conservation(2)	Q-4 What variants should provide a conservation approach in the boat alms tradition at Suwannaram temple?	1.00
	Q-5 How to manage the tradition of alms on the water at Suwannaram temple for sustainability?	1.00

Generally accepted: $I \geq 0.75$

Creation is a semi-structured interview form composed of 3 parts: part 1 demography of key informants; part 2 significance of the tradition of alms on the water at Wat Suwannaram, consists of 3 questions; and part 3, the conservation of the tradition of alms on the water at Suwannaram Temple including two questions. The in-depth interview form was

accomplished with the primary data. The tool was valid as clarity of the items as a measure of each objective by three experts assessed the index of item objective congruence (IOC) (table 1). The indication by 3 experts would be an average of 1.00 on the valid and -1.00 on the invalid objectives, a generally accepted value



must be a minimum of 0.75 (Crocker & Algina, 1986).

$$lik = N/2N-2[(\mu_k - \mu)] \quad (1)$$

N = the number of objectives; μ_k = the judges' mean rating of item i on objective k ; μ = the judges' mean rating of item i on all objectives.

Data analysis and report

Researchers are the instrument to collect, analyse and compute data in the qualitative method for this research. The data analysis implied the data analysis using qualitative data analysis (QDA: software Qmlite 2.0.9) to perform open coding, axial coding, and selective coding (Kaufmann, 2022) that identify the primary research themes. Data entailed a line-by-line assessment of the whole interview transcript to find every potential code. Then, theme analysis employing quotes, categorisation, and coding was performed. Before coding, the chief of the research project demonstrated each subject's meaning to the coders. Three coders, including the chief of the research project (coder-1) and three research assistants on our team, categorised all themes (coder-2, coder-3, and coder-4) and used the top-bottom method (Löbner, 2021). The reliability of coding used Holsti's (1969) and Krippendorff's alpha (2004) reliability formula, as follows;

$$\text{Average reciprocal reliability} = \frac{\text{average reciprocal relia } i \text{ and coder } j}{\text{Sum from coder } i + \text{sum from coder } j} \quad (2)$$

$$\alpha = \frac{N \times \text{Average reciprocal reliability}}{1 + [(N - 1) \times \text{Average reciprocal reliability}]} \quad (3)$$

N = number of coders. Krippendorff (2004) recommended that for a minimum cut-off, the alpha should $\alpha = 0.08$. Only those variables with reliabilities over should be considered meaningful and valid. These coders are proficient in expatriation, content analysis, and data coding due to their training and experience (Weber, 1983). The four coders analysed the interview-derived themes and interpretations. Data saturation relates to the degree to which new data repeat what was expressed in previous data, points in data collection and analysis (Fusch & Ness, 2015) no new information to address the research question base on the previous theme (Gues et al., 2020). Raw data will group the codes under the theme and interpretation. To ensure coding accuracy, the current research applied a double-blind approach in which three researchers (coders) separately the raw data and codes into themes (Guest et al., 2006). The four coders then met and reviewed raw data to finalist both the codes and the themes. Based on the themes created and grouped from the data coding, the next moved on to the description and interpretation phases.

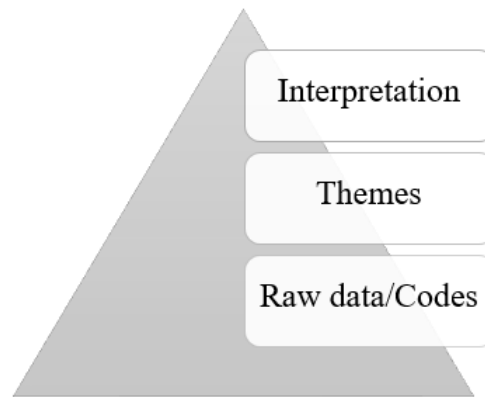


Fig. 1 Comparative Method for Themes Saturation (CoMeTS) (Constas al et., 2017)

Through group coding, identification of themes, and interpretation, the majority of codes produced from the base (data) and their volume were reduced, as depicted in Figure 1. That followed the same procedure for each interview, developing codes. After that, it rechecked for similarities between codes and formed themes. The comparative was done on the first and second interviews to reorder multiple times and saturation for rechecking to avoid the order-induced error and safely reach saturation of themes. The approach processing was decisively named the Comparative Method for Themes Saturation (CoMeTS) (Constas et al., 2017). The report was done by transcription, coding, field notes, graphs, and tabulations with descriptive statistics and percentages.

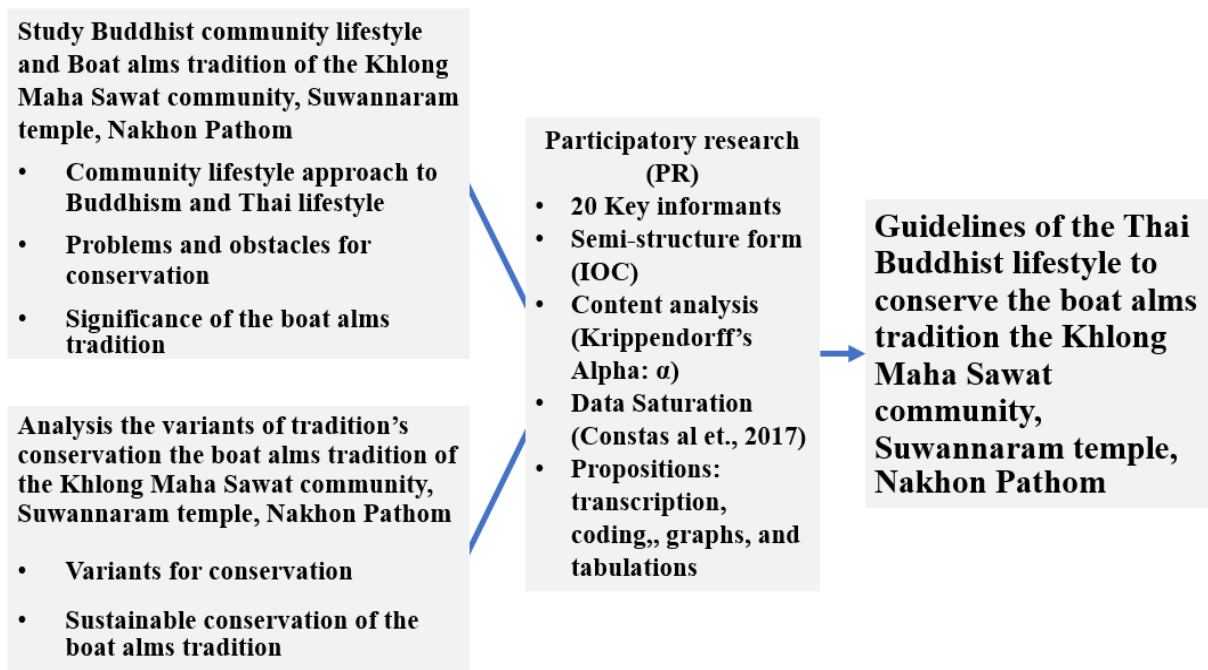


Fig.2 Research frameworks

Finding



Demography analysis

The participants were total numerous 20 (n=20). The demography analysis reported frequency and percentage of data as subjected to suitable display in table 3 and fig. 2. Gender was finding men (n=12, 60%) and female (n=8, 40%). According to age group was 30-40 (n=2, 10%), 41-50 (n=4, 20%), 51-60 (n=9, 45%), 61-70 (n=3, 15%), and >71 (n=2, 10%). Job title of participants found diversify classify as Buddhist monk (n=4, 20%), community leader (n=2, 10%), governor (n=1, 5%), teacher (n=1, 5%), village philosopher (n=2, 10%), academic scholar (n=2, 10%), lecturer (n=2, 10%), municipality officers (n=2, 10%), businessman (n=1, 5%), hostel owner (n=1, 5%), community member (n=2, 10%). And the last concerning to the work experience was identify by year as <10 (n=4, 20%), 11-20 (n=4, 20%), 21-30 (n=7, 35%), >31 (n=5, 25%).

2923

Table 3 demography of participant analysis

Baseline characteristic	Key informant (n)	Percentage (%)
Gender		
Male	12	60
Female	8	40
Total	20	100
Age group (Years)		
30-40	2	10
41-50	4	20
51-60	9	45
61-70	3	15
>71	2	10
Total	20	100
Job title		
Buddhist monk	4	20
Community leader	2	10
Governor	1	5
Teacher	1	5
Village philosopher	2	10
Academic scholar	2	10
Lecturer	2	10
Municipality officers	2	10
Businessman	1	5
Hostel owner	1	5
Community member	2	10
Total	20	100
Work experience (year)		
<10	4	20
11-20	4	20
21-30	7	35
>31	5	25



Total**20****100****Content analysis**

Codes were detailed in the codebook based on the pyramid model in figure 1 and methodology. Four coders corrected and analysed the raw data to identify essential data. They made different codes individually before assembling them to discuss for cut and decisive. The first coding layer found 106 raw codes from the 20 key informants. The conduction was in a semi-structured form and simplified by the 5 questions. Each code was a keyword or short sentence answered by participants. The coder team identified cuts by similar words, sentences, or essentials to motivate the codes; at last, only 91 were accepted. Then classifying codes were grouping considered based on research assumptions into 7 significant themes MCC lifestyle (T1), Buddhism and Thai lifestyle approach (T2), Buddhist and Thai Traditional conservation in MCC (T3), Problems and obstacles for conservation (T4), Significance of the tradition of alms on the water (T5), Variants for conservation (T6), Keeping alive the tradition of alms on the water (T7). (Table 4)

Mahasawat canal community lifestyle (T1), the theme was computed 11 codes. There found one of the most frequently mentioned MCC lifestyle (n = 20) displayed as “In the past, villagers used to set up houses on the banks of the canal” (f = 18, 90%), “farming” (f = 14, 70%), “simple and peaceful lifestyle” (f = 14, 70%), “There are houses and shops” (f = 12, 60%), “Before, most of the houses were made of wood” (f = 10, 50%), “concordant with the canal” (f = 10, 50%), “traffic by water route” (f = 9, 45%), “Traditions related to the river” (f = 8, 40%), “Maklua Temple Market” (f = 5, 25%), “fishing tool” (f = 4, 20%), and “homegrown vegetable” (f = 4, 20%).

Buddhism and Thai lifestyle approach (T2), the computation report was 10 codes.

This theme directly represented the community lifestyle approach to Buddhism and the Thai lifestyle. The highest frequency pointed the characteristic of MCC (n = 20) consisted of “Most of the community members are Buddhists.” (f = 20, 100%), “Life and occupation will focus on applying the principles of Buddhism.” (f = 18, 90%), “belief and faith in Buddhism” (f = 17, 85%), “Luang Pho Dee Suwanno monk he was former abbot of Wat Suwannaram, who is revered by the people of this area.” (f = 14, 70%), “Vesak’s Day” (f = 12, 60%), “MakhaBucha’s Day” (f = 10, 50%), “Buddhist Lent Day” (f = 18, 90%), “Jataka sermon” (f = 9, 45%), “Songkran Festival” (f = 20, 100%), “Loy Krathong Festival” (f = 20, 100%).

Buddhist and Thai Traditional conservation in MCC (T3), the computation report was 22 codes. The theme was present the significant of Buddhist and Thai traditional conservation frequency in differently of KMSC (n = 20) as “continuation of ancient culture and traditions” (f = 17, 85%), “They will gather for various activities when it comes to important days or important occasions related to religion.” (f = 16, 80%), “local tradition” (f = 16, 80%), “morning alms giving” (f = 17, 85%), “offering food” (f = 19, 95%), “Offering four factors given to Buddhist monks.” (f = 17, 85%), “make merit” (f = 20, 100%), “practice dharma” (f = 15, 75%), “Some people still believe in the past, that it was an act of making merit and asking for forgiveness from Phra Mae Ganga (river goddess).” (f = 13, 65%), “Dedicate the merit to those who drowned in the Mahasawat Canal” (f = 10, 50%), “Auspicious and non-auspicious events” (f = 7, 35%), “Boat alms tradition” (f = 20, 100%), “folk philosophy” (f = 8, 40%),

2924



"Villagers living along the canal help to look after the canal." (f = 16, 80%), "Attentive to not be their children fall into the canal." (f = 10, 50%), "Conserving daily lifestyle for traffic by canal." (f = 17, 85%), "to release fish" (f = 15, 75%), "Mae Sri Nuan boat song performance (cultural heritage song)" (f = 10, 50%), "local sports competition" (f = 10, 50%), "boxing (MuayTalay)" (f = 6, 30%), "rowed challenging of silent prow and blind stern" (f = 4, 20%) and "present robes to monks at the end of Buddhist Lent or Katina Ceremony" (f = 3, 15%).

Problems and obstacles to conservation (T4), the computation report was 7 codes. According to problems and obstacles for the boat alms tradition's conservation of KMSC (n = 20) presented, "the houses along the waterfront built houses that had no quay because they no longer used boats for travel." (f = 17, 85%), "The prosperity of land transportation and roads in the community." (f = 20, 100%), "The lifestyle related to the canal has decreased." (f = 11, 55%), "people focus on making money from the work of the new generation rather than giving the boat alms tradition." (f = 14, 70%), "evacuation and change of address." (f = 12, 60%), "The newcomers outside the community do not appreciate or understand traditions." (f = 8, 40%), and "Lack of cultivating love in the old traditions." (f = 19, 95%).

Significance of the tradition of alms on the water (T5), the computation report was 19 codes. The mentioning of significance of the boat alms tradition was found in the interviews of 20 participants (n = 20) as "it is of great importance to the patronage of the monks." (f = 20, 100%), "Giving to reduce the stinginess of the human mind." (f = 18, 90%), "knowing how to donate and share." (f = 15, 75%), "solicitation of family members" (f = 7, 35%), "generate love and harmony in the family and the community." (f = 16, 80%), "waking up early to offer food to

monks enhances the body for fresh and healthy touching the morning air." (f = 10, 50%), "refreshing physical and mental healthmaking the mind cheerful." (f = 17, 85%), "met the monks who like merit fields that gain merit." (f = 20, 100%), and "followed the Buddha teachings" (f = 16, 80%). Moreover the codes were collecting in specifically words or phrases seeing as "generosity" (f = 10, 50%), "being friendly to the people." (f = 8, 40%), "environmental conservation like their own life." (f = 4, 20%), "being identity Thai" (f = 18, 90%), "maintaining good traditions" (f = 15, 75%), "food (diet)" (f = 8, 40%), "fruit" (f = 5, 25%), "flower" (f = 6, 30%), "birthday" (f = 5, 25%), and "death day" (f = 5, 25%)

Variants for conservation (T6), the computation report was 6 codes. The variants for conservation are structured to confine the relation of factors to develop future guidelines to the boat alms tradition's conservation of MCC (n = 20) consisting of "promotion factors of community members." (f = 20, 100%), "factor of both government and nongovernment cultivated the idea of the boat alms tradition." (f = 20, 100%), "factor of thoughts on Buddhist values and traditions." (f = 16, 80%), "factors of socio-economic change." (f = 15, 75%), "factors of communication and public relations." (f = 10, 50%), "factors of belief in Buddhist teachings." (f = 12, 60%).

Sustainable conservation of the tradition of alms on the water (T7), the computation report was 16 codes. The sustainable conservation of the tradition of alms on the water of KMSC (n = 20) as "Characteristics of the boat alms tradition." (f = 20, 100%), "the nature of the function is a merit-making event related to Buddhism. Characteristics of using a boat as a vehicle." (f = 12, 60%), "the monk sitting holding alms in the boat." (f = 16, 80%), "A boat enshrining a Buddha image monk's boat." (f =

14, 70%) "Procession of angels and goddesses." (f = 20, 100%), "vessel decorations and belief artefacts and decorative materials from the community." (f = 13, 65%), "people waiting for alms majestic beauty" (f = 12, 60%), "The people who attended the event made me feel good and happy" (f = 18, 90%), "together in traditional activities. Dressing up is a Thai dress, a polite dress." (f = 16, 80%), "There can bring products to sell safety facility." "The people who attended the event were comfortable." (f = 17, 85%), "Impression." (f = 8, 40%), "cooperation between temples and related departments such as districts," (f = 10, 50%), "sub-district administrative organizations, village headmen, educational institutions and the general public." (f = 12, 60%), "collective traditions were one year, held once." (f = 4, 100%), "members of the Reciprocal reliability;

$$\text{Coder1, 2} = (2 \times 90) / (85 + 86) = 0.98$$

$$\text{Coder2, 3} = (2 \times 94) / (86 + 84) = 0.96$$

$$\text{Coder3, 4} = (2 \times 87) / (84 + 84) = 0.99$$

$$\text{Corder2,4} = (2 \times 88) / (86 + 84) = 1.01$$

$$\text{Average reciprocal reliability} = (0.98 + 0.96 + 0.99 + 1.01) / 4 = 0.987$$

$$\begin{aligned} \text{Reliability } (\alpha) &= \frac{4 \times 0.99}{1 + [(4-1) \times 0.99]} \\ &= 0.99 \end{aligned} \quad (4)$$

Table 4 The measured reliability of data analysis

Category	Coder1	Coder 2	Coder 3	Coder 4
The main categories of the reciprocal agreement				
T1: Consisting of Mahasawat community lifestyle	12	11	10	10
T2: Buddhism and Thai lifestyle approach	10	12	11	10
T3: Buddhist and Thai traditional conservation in MCC	19	20	20	18
T4: Problems and obstacles to conservation	5	6	5	7
T5: Significance of the tradition of alms on the water	18	22	17	19
T6: Variants for conservation	6	5	7	7
T7: Sustainable conservation of the tradition of alms on the water	15	14	15	13
<i>Total</i>	85	90	85	84

community participated willingly." (f = 5, 25%), "nice to join the activity." (f = 16, 80%).

We were collecting data analysed technique of Krippendorff, M. (2011), computing alpha-reliability (α) by coders (Monroy, et al., 2021). The coders assessed and categorised the themes obtained from the interviews into 7 themes based on data coding results. This study identified the Buddhist community lifestyle and the tradition of alms on the water of MCC (Table 4). According to themes was diversifying devised by the coder, i.e., the first coder1 classified 85 items, coder2 classified 86 items, coder3 classified 84 items, and coder4 classified 84 items. The tables of reciprocal agreement (Table 4). The reciprocal reliability of reciprocal agreement and Holsti's agreement are as follows.



Reciprocal agreement

Coder2	86	x	x	x
Coder3	84	89	x	x
Coder4	84	88	87	x

Holsti's agreement

Coder2	0.95	x	x	x
Coder3	0.89	0.94	x	x
Coder4	0.96	0.97	0.98	x

2927

Reliability Krippendorff's alpha (α) = 0.99

Validity is "the extent to which a measuring procedure represents the intended, and only the intended, concept" (Griffin, & Griffin III, 2021). The reliability of the data analysis is $\alpha = 0.99$ that higher than the cut-off value indication level of reliability (Wong, Paritosh, & Aroyo, 2021). The validity concept of the context analysis is prove by Krippendorff (2011) with three determinations, i.e., (1) evidence supporting the interpretation of the text by addressing what it is, what it means, and what it symbolises; (2) evidence supporting the deductive inference of content. (3) The evidence that explains results and examines if the content analysis is appropriate helps resolve research questions (Wu, Bui, & Dao, 2022). Furthermore, the findings of the interviews were recorded and turned into written transcripts, then code, theme, and interpretation.

Data Saturation and Comparative Method for Themes Saturation (CoMeTS)

The coding was performed for each key informant, as displayed in Table 4. More specifically, the first key informant produced codes at the last cutting process, 91 codes. The coder team categorised the first key informant as 87 codes based on their eventual,

including five themes. Then it measured the shared themes between the first and the second key informant and identified new themes from the third key informant. In the second interview, there were 7 shared themes (also found in the first interview), and one new theme emerged. After the second key informant, the total number of themes was 6. The third key informant elicited 6 shared themes (common in the first and the second key informant), and a new theme increased. When the fourth key informant was compared with the previous three key informants, the themes came up with 7 shared themes and no new themes. At this point, the total number of themes had risen to 7, and no new themes appeared, while all of its 7 themes were found in the previous three key informants. We used this comparative methodology for all interviews base on the research assumption to identify the moment when no new themes were derived from the data. This would be our "saturation threshold." The number of themes was not increasing. It was at zero amount at the third key informant and remained so until the twentieth key informant. The theme saturation was identified as the fifth key informant and stabilised until the twentieth key informant (Fig. 3).



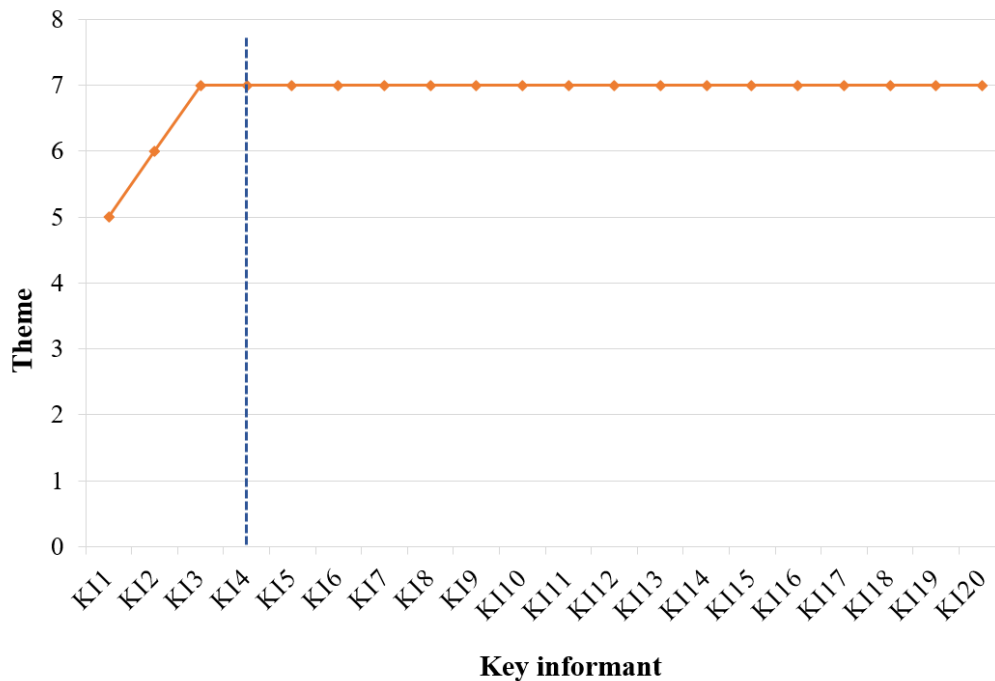


Fig. 3 Theme saturation threshold.

The overall number of themes from all of the key informants was 7. These themes were not discovered all at once in a single interview but were present in all interviews analysed. In other words, there were a total of 7 unique themes. This is referred to as the "saturated terrain." In Table 4, we then estimated the proportion of this terrain in each interview. This range is appropriate given that each participant's degree of clarity varied. In other words, researchers classify their subjects, with some key informants saying one thing and others saying different. These variations are expressed as percentages. Similarly, one participant in our research uttered terms associated with particular themes, whereas another expressed words associated with similar or distinct topics. On average percentage of saturated terrain across interviews all in 81.42% of all key informants, potential themes were discovered.

Table 4 Data saturation and Comparative Method for Themes Saturation (CoMeTS)



Data saturation and Comparative Method for Themes Saturation (CoMeTS)						
Key informant (KI)	Number of codes	Number of themes	Number of shared themes with previous KI	Number of new themes per KI	Total number of themes	Percentage of Saturated terrain per KI
KI1	87	5			5	71.42
KI2	90	6	5	1	6	71.42
KI3	91	7	6	1	7	85.71
KI4	90	7	7	0	7	100
KI5	85	5	5	0	7	71.42
KI6	80	5	5	0	7	71.42
KI7	94	4	4	0	7	57.14
KI8	104	5	5	0	7	71.42
KI9	96	7	7	0	7	100
KI10	102	6	6	0	7	85.71
KI11	84	7	7	0	7	100
KI12	65	5	5	0	7	71.42
KI13	83	5	5	0	7	71.42
KI14	85	4	4	0	7	57.14
KI15	106	7	7	0	7	100
KI16	101	6	6	0	7	85.71
KI17	95	7	7	0	7	100
KI18	90	6	6	0	7	85.71
KI19	86	5	5	0	7	71.42
KI20	90	7	7	0	7	100
Average percentage of saturated terrain across interviews						81.42

CoMeTS is compared at two levels(Hennink, & Kaiser, 2021). First, all interviews are compared to ensure that themes are saturated. Second, interviews are reordered multiple times before concluding themes saturation to check for saturation again and avoid order-induced error. However, the data saturation and CoMeTS were not the saturation threshold percentage but ensuring saturation is achieved (Braun, & Clarke, 2021). Because when the second interview some of the key informants were adding another theme, but that is under the consideration of the coder team to analyses as same themes with previous KI.

Research propositions

The open and end question was conduct to 20 key informants base on specifically in the topic of guidelines of the Thai Buddhist lifestyle to conserve the tradition of alms on the water of MCC, Suwannaram temple, Nakhon Pathom. The guidelines were from individual idea and practice shared under the question is Q5 – How to manage the tradition of alms on the water at Suwannaram temple for sustainability? The propositions found as grouping in different ideas as;

Guideline # 1: Community participation in the tradition of alms on the water was

conservation approached such as "the tradition of alms on the water at Suwannaram temple was attended by community leaders, organisers, and elders who noticed that the role of youth and community in the event was still small. The need to cultivate youth should involve parents and children more than it seems. The importance is the instilling of business and Thai tradition in youth, appreciation, and benefits of the tradition of the boat alms tradition to the community and society as a whole" (KI1-K7, KI14-KI16, KI18-KI20). Especially the tradition of water alms at Suwannaram Temple. "It's the community's identity here." A highlight is an event combining traditions and other activities, such as the Loy Krathong Festival. The event, there are activities to compete in various folk traditions such as rowing boats, boating, sea boxing, and retro costumes" (KI1). To make the event fun and exciting before the community event day, it will be jointly arranged to complete each part of the event, and "the highlight activity is the boat alms tradition" (KI1-10, KI12, KI14, KI17-KI20).

The roles of the community towards the conservation of the boat alms tradition at Wat Suwannaram are as follows: (1) Participation in the activities should be encouraged by the tradition of alms on the water in both government and non-government organisations. To create and instill traditions that will stay with the community for a long time (KI1, KI2). (2) Should be encouraged to preserve traditions. Cleanliness and Hygiene was essential as there will be a large number of people attending the event. After the work is done, it is a burden to promote and instill a conscience in the participants to help maintain cleanliness is important, promoting the economy, and dressing in Thai costumes. We must preserve, conserve, and promote the production of community products and sell them (KI13). (3) There should be academic

activities such as quizzes, Thai cultural performances, and awards to keep the event active and fun (KI12-KI14). (4) More frequent arrangements should be made for people from all sectors to participate in the activities (KI17-KI18). (5) There should be a variety of community activities, such as folk games (KI9). (6) People from all parts of the Salaya sub-district should participate in the event differently, depending on their skills. They should also bring their children (KI6-KI10) to participate in the event.

Guideline # 2: Knowledge transfer of community traditions and the boat alms tradition at Suwannaram Temple approached such as KI13 said at the event of the boat alms tradition ceremony at Suwannaram temple for the year 2020 that "Inheriting philosophy and taking part in various conservative traditions. For example, the boat alms tradition is a tradition that has been passed down for a long time. It was born from the wisdom of the ancient sages and passed down to the present generation. There should be a transfer of knowledge in various fields to see the importance and benefits that occur to the community. There is a method of transferring knowledge involving the times but still being Thai and maintaining a Buddhist who adheres to the proper teachings of the Lord Buddha and leads to practice both for the benefit of oneself and the public."

Transferring knowledge of traditions and culture is the propagation of good traditions. "It has to be adapted to be contemporary through social activities that do not emphasise that it has to be sitting in the classroom or attending classes. Still, the best way to spread the word is for people to participate in the activities themselves. Seeing and seeing with the picture that appears will be a good transfer of knowledge because today's learning has modern technology and media to help transfer



and propagate well" (KI10, KI12, KI13). Effective knowledge transfer of community traditions and the boat alms tradition at Suwannaram temple summarised as (1) social engagement, (2) community economy, (3) Buddhism inheritance, (4) Thai dress culture, and (5) other.

Guideline # 3: Holistic conservation of local culture for sustainability approached to Thai Buddhist cultures with folk traditions especially the tradition of alms on the water of KMSC. Many key informant mentions that "The holistic conservation of local culture was support direct to the festival at the tradition of alms on the water yearly ceremony at Suwannaram temple. Because always the folk traditional and arts was performing as a component of ceremony such as (1) Beauty queen contest (Noppamas Queen Contest), (2) Loy Krathong Festival, Mae Sri Nuan boat song performance (cultural heritage song), (3) boxing (Muay Talay), (4) rowed challenging of silent prow and blind stern, (5) the best quality pomelo community salad competition, and (6) other Buddhist activities such as almsgiving, prayer, precept practicing, etc." (KI1-KI4, KI9-KI13, KI16-KI20). KMSC oriented lifestyle that is rooted on Buddhism. The community engages in Buddhist activities such as temple visits, sermon attendance, and regular merit-making. It is the Buddhist community's practice to retain distinct traditions in particular Buddhist traditions. Buddhism has been involved with this way of life for a very long time, and it is still a Buddhist community with Buddhist traditions and practices and accords with the lifestyle. Important is putting Buddhist precepts into reality in everyday life including observing the precepts and offering alms, etc.

Discussion

A1: The lifestyle of the MCC involving the Thai Buddhist lifestyle and the boat alms traditions at Suwannaram temple have significance.

The research was classifying codes concerning to research assumption. There are especial themes or factors such as MCC lifestyle Buddhism and Thai lifestyle approach to community lifestyle that consist of the study of Chaiyasat, C. (2016) mention to the general condition of the community engaged with the Chao Phraya River towards Thai village folk lifestyle in diversifying such as transportation, agriculture, tourism, and industry etc. The MCC was life with the canal as friendly and inhabited as well. In Thailand, the dimension of water courses represented like blood root to support every things as infrastructures. Buddhist and Thai Traditional conservation in MCC, which is special characteristics of this community because humanist and nature adjustment into harmonies in any element such a dialoged of key informant (KI9) said "If we are respect the nature, the reaction of nature will support our life as a couple who stay with in love." So that is support to the study of Omosulu, R., & Inja, T. (2019) was mentioning to the philosophy of live significant in environmental humanism with critical of human and nature. Problems and obstacles for conservation of community traditional such as management environment or inconsiderable of conservation in term of view of community members and so on, that was not found only in this study but also it was see in the study of Khartishvili, Muhar, Dax, & Khelashvili, (2019) for considering the development of rural tourism with challenging i.e., coordination, governance and management, etc. Variants for conservation on the boat alms tradition of KMSC was conduct pointed to promotion factors of community members as high significant. The traditional conservation based on the opinion of the village residents that was



devices characteristics of the community and important role in conservation such study of Mutaqin, al et, (2021) in the folk classification to develop and sustain village tradition as must as can do in his study. The assumptions was devices into 7 significant themes as MCC lifestyle (T1) with 11 codes the highest frequency and percent mentioned as significant according to "In the past, villagers used to set up houses on the banks of the canal" (f = 18, 90%). Buddhism and Thai lifestyle approach (T2) was 10 codes that presented the highest frequency and percent as "Most of the community members are Buddhists." (f = 20, 100%). Buddhist and Thai Traditional conservation in MCC (T3) was 22 codes and found the significant highest frequency and percent as "the tradition of alms on the water" (f = 20, 100%). Problems and obstacles for conservation (T4) was 7 codes with the highest frequency and percent as "The prosperity of land transportation and roads in the community." (f = 20, 100%). Significance of the tradition of alms on the water (T5) was 19 codes with the code hit the top as "it is of great importance to the patronage of the monks." (f = 20, 100%), Variants for conservation (T6) was 6 codes that found two at the highest significant were "promotion factors of community members." (f = 20, 100%), "factor of both government and nongovernment cultivated the idea of the tradition of alms on the water." (f = 20, 100%). And the last keeping alive the tradition of alms on the water (T7) was 16 codes with "Characteristics of the boat alms tradition." (f = 20, 100%).

A2: The variants of the Thai Buddhist lifestyle affect the conservation of the tradition of alms on the water at the Suwannaram temple.

The topic of guidelines of the Thai Buddhist lifestyle to conserve the tradition of alms on the water of MCC, Suwannaram temple, Nakhon

Pathom. The variants or factors to effective with the tradition of alms on the water of MCC consisted of (1) Community participation in the tradition of alms on the water i.e., participation in the activities should be encouraged by the boat alms tradition in both government and non-government organisations, cleanliness and hygiene was essential, academic activities, arrangement more activity and frequency, a variety of community activities, and people in the local or village originate should participate in the event. The activities was conservation our tradition as processing similarity to the activities illustrated of Fotu, et al., (2021) mentioned "the formation of partnerships with schools, and the need for a designated person inside the community to guide change as highlighted illustrating the importance of a top-down." So both the study convinced pointing to the community management with associated. (2) Knowledge transfer of community traditions and the tradition of alms on the water at Suwannaram Temple, effective knowledge transfer consist of social engagement, community economy, Buddhism inheritance, Thai dress culture, and other. The study summarising point to the significant tradition and culture in detail of costume. That consist of the study of Kuppako, (2016) who study in the racism in the South East Asian region and seen the spotlight of Thai dressing culture is magnificent customs with colorful. The inherited Thai tradition engaged with social and lifestyle influenced by Buddhist way of life. (3) Holistic conservation of local culture for sustainability, the folk traditional and arts was performing as a component of ceremony such as Beauty queen contest (Noppamas Queen Contest), Loy Krathong Festival, Mae Sri Nuan boat song performance (cultural heritage song), boxing (MuayTalay), rowed challenging of silent prow and blind stern, the best quality pomelo community salad



competition, and other Buddhist activities such as almsgiving, prayer, precept practicing, etc. Buddhist wat was the demonstration of the Thai lifestyle and rooted tradition common in the community. Thailand's economy practiced Buddhist tradition the value of promote the interests of society with historical religious holidays. Wat (Buddhist monastery) is the centre of the community and represents several roles such as market, convention hall, community garden, parking etc. (Boonjubun, Haila, & Vuolteenaho, 2021; Phathong, & Kenaphoom, 2019).

Conclusion

Conservation of the ancient and rich traditions and customs of the Thai community demands the affection and cooperation of the local populace. The significance and advantages that exist in the minds of the people in that community must inculcate a feeling of Thainess in order for them to feel affection and value wonderful things. It is comparable to the valuable bequest forefathers have bestowed upon their descendants to give the impression of being a Thai Buddhist Thailand has its own culture. Have trust and confidence in Buddhism. There is a belief in positive things, such as sins, merits, and karma's results. Particularly the Buddhist community must recognise the significance, worth, and benefits of conserving the community's way of life, environment, rivers, and canals with Buddhism and Thai characteristics. That has been transmitted from the ancestors to the present.

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Conflict of Interest

The authors declare no conflict of interest.

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