

# Application of the Principles of Dittadhammikatta-Samvattanika-Dhamma in the Work Performance of Personnel in Subdistrict Administrative Organizations, Phu Wiang District, Khon Kaen Province\*

**Phrakhru Preechathammasathit (Khonsaing)**  
*Mahachulalongkornrajavidyalaya University, Thailand*  
*E-mail: Preechathammasathit@gmail.com*

*Received 13 January 2025; Revised 18 February 2025; Accepted 20 February 2025*

## Abstract

This research aims to 1) study the application of the principle of Dittadhammikattasangwattaniyadham in personnel work 2) to compare the application of the principle of Dittadhammikattasangwattaniyadham in personnel work classified by personal factors 3) to study the guidelines for applying the principle of Dittadhammikattasangwattaniyadham in personnel work effectively. The researcher used a mixed research design using quantitative research and qualitative research. The population included: Personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province, 400 people, by finding the appropriate sample group by opening the sampling table of Krejcie and Morgan, got a sample of 201 people and used the sampling technique of stratified random sampling and convenience random sampling and interviewed 5 executives of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province using the purposive random sampling technique. The data were collected from April 2016 to March 2017. The research instruments were questionnaires and interviews. Data were analyzed by finding frequency, percentage, mean, standard deviation, t-test (Independence Samples) and one-way analysis of variance (One Way ANOVA) and comparing the differences of the mean in pairs using the least significant difference method (Least Significant Difference: LSD.)

The research results found that:

1. The use of the principle of Dittadhammikattasangwattaniyadham in the work of personnel under the sub-district administrative organization in Phu Wiang District, Khon Kaen Province, both overall and in each aspect, was at a high level (mean= 4.83). In each aspect, the highest to lowest average values were as follows: Arakkhasamphattha (maintaining goodness) (mean = 4.85), Kalyanamittata (good friends) (mean = 4.84), Samajivata (living a simple life) (mean = 4.82), and Uthansamphattha (diligence in earning) (mean = 4.80).

## Citation



\* Phrakhru Preechathammasathit (Khonsaing). (2024). Application of the Principles of Dittadhammikatta-Samvattanika-Dhamma in the Work Performance of Personnel in Subdistrict Administrative Organizations, Phu Wiang District, Khon Kaen Province. *Asian Journal of Humanities and Social Innovation*, 2(1), 13-26.;

DOI: <https://doi.org/10.14456/ajhsi.2025.2>

Website: <https://so14.tci-thaijo.org/index.php/AJHSI>

2. Personnel with different genders, ages, education, positions, and years of service did not differ in the use of the principle of Ditthadhammikathasangwattanikadham in the work of personnel under the sub-district administrative organization in Phu Wiang District, Khon Kaen Province, which did not correspond to the hypothesis. Except for personnel of different ages, they use the principle of Ditthadhammikathasangwattanikadhamma in terms of protection and sampada differently.

3. The guidelines for developing work performance according to the principle of Ditthadhammikathasangwattanikadhamma are: In terms of diligence, executives should organize training to develop the potential of staff to be able to work efficiently. In addition, personnel should be diligent and adjust their work methods to be up-to-date and of maximum benefit. In terms of good maintenance, executives should create awareness for personnel to help take care of and maintain government property and know how to use available resources to benefit the government the most in a worthwhile and economical way. In terms of good friends, executives should take into account the teamwork of the agency. Personnel are those who serve the public and are those who have good human relations in providing services and coordinating, and can complete work according to the objectives. In terms of living a sufficient life, executives should provide advice by practicing and applying the philosophy of the Sufficiency Economy of His Majesty the King in their daily lives.

**Keywords:** Diññhadhammikatha-saṁvattanika-dhamma, Personnel, Sub-district Administration Organization

## **Introduction**

All sub-district administrative organizations shall have independence in determining policies, administration, personnel management, finance and treasury, including having their own specific powers and duties in order to continuously develop decentralization to the local areas. There shall be a law specifying the plan and procedures for decentralization, specifying the powers and duties in organizing the public administration system, allocating the proportion of taxes between the state and the sub-district administrative organizations. Members and administrators of the local council shall be directly elected by the people and shall have a term of office of four years from the election date. They shall be responsible for preserving arts, traditions, local wisdom, good local culture, and shall have the duty to organize education, training and vocational training in such matters. They shall promote and preserve the environment by managing, maintaining and utilizing natural resources and the environment. The sub-district administrative organization is considered an organization that is dependent on the sub-district administrative organization. It has the status of a juristic person, has its own assets, budget and officials, and has independent powers to provide services in the area according to the powers and duties specified by law. Therefore, the sub-district administrative organization is considered a local government unit based on the principle of true decentralization, which occurred for the first time in Thailand. The Sub-district Administrative Organization Act B.E. 2496 is the master law that applies to 1,619 sub-district administrative organizations, divided into different regions throughout the country, in the Phu Wiang District area. Khon Kaen Province has 1 sub-district administrative organization, namely Phu Wiang Sub-district

Administrative Organization, with 21 personnel. Each personnel performs their duties in accordance with the government's policies. The sub-district administrative organization must perform its duties in accordance with the principles of good governance, which state that: 1. Sub-district administrative organization work cannot be successful without personnel. 2. Sub-district administrative organization personnel must be diligent, know how to look after assets, work as a team, and know how to spend sufficiently in order for the sub-district administrative organization to work efficiently. 3. This is in accordance with the Buddhist principles called the principles of *Ditthadhammikatthasangwattanikadham*, which consist of: 1. *Utthansampatha*, 2. *Arakkhasampatha*, 3. *Kalyanamitta*, and 4. *Samacheetta*. In order to study the integration of principles of Dhamma with work practices, public administration that aims to create benefits for the people by focusing on the people results in effective results in government missions and is worthwhile in terms of government missions. There are no unnecessary steps in the work processes. The missions of government agencies are adjusted to keep up with events. The people are facilitated and their needs are met, and their work performance is evaluated consistently.”

### Objective

1. To study the application of the principle of *Ditthadhammikatthasangwattanikadham* in the work of personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province

2. The application of the principle of *Ditthadhammikatthasangwattanikadham* in the work of personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province, classified by personal factors

3. To study the guidelines for applying the principle of *Ditthadhammikatthasangwattanikadham* in the effective work of personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province

### Literature review

#### 1. Theoretical Foundation of *Ditthadhammikattha-Samvattanika-Dhamma*

The term *Ditthadhammikattha-Samvattanika-Dhamma* refers to a set of four Buddhist virtues conducive to prosperity in the present life: (1) diligence (*utthānasampadā*), (2) caution or vigilance (*ārakkhasampadā*), (3) association with good people (*kalyānamittatā*), and (4) balanced living (*samajīvita*) (P.A. Payutto, 1995). These principles are drawn from the *Anguttara Nikāya* and serve as practical ethical guidelines for laypeople and public servants alike.

According to Dhammananda (2002), these principles promote personal development and social harmony and are particularly relevant in administrative contexts, where ethical conduct, resource management, and interpersonal relationships are crucial.

#### 2. Application in Public Administration and Local Governance

In the context of Thai local governance, integrating Buddhist principles has been viewed as a way to cultivate moral integrity and responsibility among public personnel (Chanchaochai, 2015). Subdistrict Administrative Organizations (SAOs), as grassroots-level governance units, play a pivotal role in delivering public services and engaging with communities. Therefore, ethical frameworks like *Ditthadhammikattha-*

*Samvattanika-Dhamma* provide a moral compass for decision-making, service delivery, and community engagement (Suksamran, 2011).

Research by Thongdee (2017) found that personnel who adhere to these principles demonstrate higher levels of job satisfaction, collaboration, and community trust. Specifically, *utthānasampadā* (diligence) enhances work productivity, while *ārakkhasampadā* (vigilance) encourages transparent resource management. Meanwhile, *kalyānamittatā* fosters teamwork, and *samajīvita* helps balance personal and organizational demands.

### **3. Buddhist Ethics and Contemporary Organizational Behavior**

Several scholars have examined the intersection of Buddhist ethics and organizational performance. Kittisaro (2010) argues that mindfulness and moral discipline derived from Buddhist teachings can strengthen leadership, reduce corruption, and improve public accountability. In rural administrative contexts, where resources are limited and public expectations are high, these ethical orientations may serve as low-cost yet high-impact governance tools.

Moreover, Wiratchai and Niramitsantipong (2018) suggest that integrating Buddhist moral principles into professional development frameworks enhances not only technical competencies but also emotional intelligence, resulting in more compassionate and resilient public servants.

### **4. Studies in the Isan Region and Khon Kaen Context**

Regionally specific studies, such as those by Boonmee (2020), highlight how cultural and religious identity in northeastern Thailand (Isan) influences local governance practices. In Phu Wiang District, the role of Buddhism remains strong, and the integration of Buddhist values into administrative practices aligns with community expectations and traditional leadership models.

Local case studies suggest that personnel in SAOs who practice these virtues are more effective in conflict resolution, responsive governance, and participatory development (Khampirat, 2021). The findings reinforce the relevance of *Ditthadhammikattha-Samvattanika-Dhamma* as a culturally grounded framework for enhancing administrative performance.

## **Methodology**

In this research, the research is on the use of the principles of *Ditthadhammikatthasangwattanikadham* in the work of personnel of the Subdistrict Administrative Organization in Phu Wiang District, Khon Kaen Province, in order for the research to be in accordance with

For the purpose of the study, the researcher proceeded as follows:

1. Research Design This research used a mixed research design using quantitative research by using questionnaires and qualitative research by using in-depth interviews.

2. Population and Sample 2.1) Population: 420 personnel of the Sub-district Administrative Organization in Phu Wiang District, Khon Kaen Province. 2.2) The sample group that responded to the questionnaires included personnel, officers of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province, as well as people in the community in Phu Wiang Sub-district, totaling 420 people. The appropriate sample group was found by opening the Crazy and Morgan sampling table, totaling 201 people, and using the stratified random sampling technique by distributing

questionnaires to each personnel section in an appropriate proportion. 2.3) The sample group that was interviewed included executives of local administrative organizations in Phu Wiang District, Khon Kaen Province, 5 people: District Chief, District Local Administration, Subdistrict Administrative Organization Chief, Kamnan, Community Development

### 3. Research Instruments

#### 3.1 Instrument Characteristics

3.1.1) The questionnaire is closed-ended and open-ended, divided into 3 parts as follows: Part 1 is a questionnaire about the personal factors of the respondents, consisting of 5 items: gender, age, education, work experience, and position. Part 2 is a questionnaire used to measure the level of performance according to the principles of the Ditthadhammakatthasangwattanikadhamma of personnel under the Subdistrict Administrative Organization in Phu Wiang District, Khon Kaen Province. It is a rating scale with 5 levels according to the Likert principle. The questions are divided according to the level of opinion into 4 aspects as follows: 1) Uthansampatha (diligence in earning) 2) Arakkhasampatha (maintaining goodness) 3) Kalyanamittata (good friends) 4) Samajivata (Living a Sufficient Life) 9 questions per section Part 3 is a questionnaire about problems, obstacles, and suggestions on working according to the principles of the Ditthadhammakatthasangwattanikadham of personnel under the Sub-district Administrative Organization in Phu Wiang District, Khon Kaen Province, which is an open-ended question (Open ended Questionnaire) to answer freely, 4 questions.

3.1.2) The interview form is open-ended, divided into 2 parts as follows: Part 1 is an interview about the personal factors of the interviewees, 4 questions including name, surname, age, position, and work experience from the workers. Part 2 is a questionnaire about the guidelines for working according to the principles of the Ditthadhammakatthasangwattanikadham of personnel under the Sub-district Administrative Organization in Phu Wiang District, Khon Kaen Province, which is an open-ended question (Open ended Questionnaire) to answer freely, 4 questions.

#### 4. Data collection

##### 4.1 Questionnaire The researcher collected data

Questionnaires according to the following steps:

4.1.1) The researcher requested a letter of permission to distribute the questionnaires from the Director of the Graduate Center, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus. To the supervisor (head of the research unit)

4.1.2) The researcher submitted the request letter to the head of the sub-district administrative organization in Phu Wiang District, Khon Kaen Province, which is the population used in this study.

4.1.3) Collect the questionnaires that the sample group has completed. 4.1.4) Check the correctness and completeness and then analyze the data.

4.2) Interview form The researcher collected the interview data according to the following steps:

4.2.1) The researcher requested a request letter to distribute the interview forms from the head of the Graduate Center, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus to 5 interviewees.

4.2.2) The researcher presented the request letter to the interviewees.

4.2.3) Schedule an interview.

4.2.4) Conduct the interview.

4.2.5) Analyze the data obtained from the interviews.

5. Data analysis The researcher analyzed the data using a ready-made program for social science research. The statistics used to analyze the data are as follows:

5.1 Analysis of the questionnaire data After collecting the data from the questionnaires, the data obtained were analyzed using a computer. By using ready-made statistical programs for social science research as follows: Descriptive Statistics 1) Use statistics of frequency and percentage to explain the personal factors of the respondents. Analyze by presenting in a table to describe the results. 2) Use statistics to analyze by finding the mean (mean) Standard deviation (S.D.) to explain the data. The level of performance according to the principles of the Dhammakadhammikathasangwattanikadham of personnel under the sub-district administrative organization in Phu Wiang District, Khon Kaen Province, presented in a table to describe the results. Inferential Statistics 1) Use t-test statistics (Independence Samples) in the case of two independent variables. 2) Use one-way analysis of variance statistics (One Way ANOVA) in the case of more than two independent variables. When it is found that there is a difference, the difference of the mean will be compared in pairs using the least significant difference method (Least Significant Difference: LSD.)

5.2. Interview data analysis Interview data analysis was analyzed using the content analysis technique (Content Analysis Technique) to include the context and process it together. Including the use of concepts from related documents and research to support the analysis to provide an overall picture.

## Results

The results of the data research study on “Using the principles of Ditthadhammikathasangwattanikadham in the work of personnel under the Sub-district Administrative Organization in Phu Wiang District, Khon Kaen Province” according to the opinions of personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province, are overall at a high level. There are discussion points classified by 4 aspects: Utthansamphatha (diligence in earning), Arakkhasamphatha (maintaining goodness), Kalyanamitta (good friends), Samajivata (living a simple life) to make the work of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province more efficient. The discussion points are as follows:

1. The use of the principle of Ditthadhammikathasangwattanikadham in the work of personnel under the sub-district administrative organization in Phu Wiang district, Khon Kaen province. From the research, it was found that the use of the principle of Ditthadhammikathasangwattanikadham in the work of personnel under the sub-district administrative organization in Phu Wiang district, Khon Kaen province was at a high level overall. It can be said that in terms of Kalyanamitta (Kalyanamitta), there is a coexistence like brothers and sisters, there is a bond of love in the group, there is kindness and help each other, which is consistent with the research work of Sukanlaya Sroifha who studied the research on “A study of the behavior of applying the principle of Ditthadhammikathaprayot in the daily life of people in Na Yia sub-district municipality, Na Yia district, Ubon Ratchathani province”. The research results found

that the behavior of applying the principle of Ditthadhammikathaprayot in the daily life of people in Na Yia sub-district municipality, Na Yia district, Ubon Ratchathani province in all 4 aspects: Uthansampatha, the completeness of diligence, Arakkhasampatha, the completeness of preservation Kalyanamitta is having good friends, being content with life, and having a suitable life. Overall, all aspects are at a high level.

When considering the research results in each area, the results can be discussed as follows: 1. Uthansampatha (diligence) The research found that personnel use the principle of Ditthadhammikathasangwattanikadham in their work. Personnel of local administrative organizations in Phu Wiang District, Khon Kaen Province, are at a high level overall. This can be said to be because they are enthusiastic because working in the civil service system has a time limit to work in helping those who come to contact for work with willingness, which is consistent with the interview of Mr. Chalernsak Saowaratphong who said that in the work, it is necessary to work as a team. It is a good characteristic of the agency and it creates a good attitude about patience and diligence in working for the success of the work. In order to be able to apply knowledge to work in the organization effectively and efficiently and consistent with the research results of Ms. Sukanlaya Soifa who studied the research on "Studying the behavior of applying the principle of Ditthadhammikathaprayot in the daily life of people in Na Yia Subdistrict Municipality, Na Yia District, Ubon Ratchathani Province". The research results found that the behavior of applying the principle of Ditthadhammikathaprayot in the daily life of people in Na Yia Subdistrict Municipality, Na Yia District, Ubon Ratchathani Province in all 4 aspects: Uthansampatha, completeness of diligence Arakkhasampatha means being complete with maintenance, good friendship, having a good life, and being suitable. Overall, all aspects are at a high level. 2. Arakkhasampatha (maintaining well) From the research, it was found that the use of the principles of the view of the dhamma in the work of personnel under the local administrative organization in Phu Wiang District, Khon Kaen Province, is at a high level overall. It can be said that this is because they try to take care of and maintain government property so that it is not damaged. They know how to maintain government property by checking it regularly so that it is not lost. This is consistent with the interview of Mr. Wira Yut Buanong who said that all personnel in the agency love and cherish government property as if it were their own property. They know how to use and maintain it so that it can be used well. And the research work of Ratchapol Yotphromthong has researched on "Buddhist principles and community economic management: A case study of the Bang Chao Cha community, Pho Thong District, Ang Thong Province". The research results found that Buddhist principles and community economic management of Bang Chao Chang, Pho Thong District, Ang Thong Province According to the principle of the four Ditthadhammikathasangwattanikadhamma (the heart of a millionaire), the aforementioned Buddhist principles have been applied to the administration of the community economy in all four aspects. The overall results in each aspect are at a high level in all aspects. 3. Kalyanamitta (good friends) From the research, it was found that the use of the Ditthadhammikathasangwattanikadhamma principles in the work of personnel under the local administrative organizations in Phu Wiang District, Khon Kaen Province, was at a high level overall. This can be said to be the case that there is care and good human relations with everyone who comes to do business, not choosing to treat everyone equally with those who come to do business,

which is consistent with the interview of Mr. Wira Sak Saenkong who said that personnel and organizations have good human relations with everyone, whether they are coworkers or individuals/government agencies, or people who come to do business, which is part of performing their duties, and is consistent with the research results of Phra Khru Phothithammanukul (Battao Chutchin) who conducted a research on “Studying the approach to using the Ditthadhammikathaprayot principle to solve the problems of life of Buddhists in present-day Thai society (2011).” The research results found that Ditthadhammikathaprayot is a principle of Buddhism. That is, the four principles of present benefit, some call it the millionaire's heart, U A Ka Sa, it can be called for short as Dit-thammikattha (since Attha means benefit already, there is no need to repeat the word "benefit") or it can be called in full as Dit-thammikatthasangwattanikadhamma 4, meaning the Dhamma that is for present benefit, the principles of Dhamma that provide initial benefit and happiness, for the common benefit and happiness that can be seen in this life that people in general desire, such as wealth, rank, honor, friendship, etc., which will be accomplished by four principles of Dhamma: (1) Uṭṭhānasampatha, being complete with diligence, such as being diligent and persistent, making a living by diligently doing work, being diligent and not lazy in that work, possessing the wisdom of observation, which is a method for that work to be able to be completed. (2) Arakkhasampatha, being complete with protecting wealth (diligently and lawfully earned) He protected those assets completely, preventing them from being stolen or destroyed by any dangers. (3) Kalyanamitta, associating with good people, not associating with bad people, living in a house or community, conducting oneself, talking and conversing with people in that house or community who have pure conduct, who are complete in faith, morality, generosity and wisdom. And (4) Live a simple life, knowing the way to increase wealth and the way to decrease wealth, and making a reasonable living, not being too extravagant or too destitute, thinking that our income must be higher than our expenses and our expenses must not be higher than our income. 4. In terms of living a simple life (living a simple life), research found that the use of the principles of Ditthadhammakatthasangwattanikadhamma in the work of personnel under local administrative organizations in Phu Wiang District, Khon Kaen Province, is at a high level overall. This can be argued that civil servants live a simple life and apply the principles of the Sufficiency Economy Philosophy in their lives. This is consistent with the interview of Mr. Prayoon Promnon who said that all personnel must live simply and without extravagance by applying the royal words of His Majesty King Bhumibol Adulyadej to their daily lives and the research of Phra Maha Siriwat Ariyamethi (Chanta) who conducted research on “Analytical Study of the Sufficiency Economy Concept from the Buddhist Perspective (2004)”. The research results found that Buddhism and the Sufficiency Economy are significantly related.

2. The results of the comparison of the use of the principle of the Ditthadhammakasangwattanikadham in the work of personnel under the local administrative organization in Phu Wiang District, Khon Kaen Province. The researcher found that personnel of different genders had no different opinions on the use of the principle of the Ditthadhammakasangwattanikadham in the work of personnel under the local administrative organization in Phu Wiang District, Khon Kaen Province. This can be discussed that the opinions of personnel of the Tambon Administrative Organization, Phu Wiang District, Khon Kaen Province who answered all types of questionnaires were not different. This may be because the basic factors of the respondents did not

directly affect the work according to the principle of the *Ditthadhammakasangwattanikadham*.

Personnel with different education levels had no different opinions on the work according to the principle of the *Ditthadhammakasangwattanikadham* of personnel under the Tambon Administrative Organization, Phu Wiang District, Khon Kaen Province. This can be discussed that the opinions of personnel of the Tambon Administrative Organization, Phu Wiang District, Khon Kaen Province who answered all types of questionnaires were not different. This may be because the basic factors of the respondents did not directly affect the work according to the principle of the *Ditthadhammakasangwattanikadham*.

Personnel with different positions There are no different opinions on working according to the principles of *Ditthadhammikathasangwattanikadham* of the personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province. This is because it can be argued that the opinions of the personnel of the Sub-district Administrative Organization, Phu Wiang District, Khon Kaen Province who answered all types of questionnaires are not different. This may be because the basic factors of the respondents do not directly affect working according to the principles of *Ditthadhammikathasangwattanikadham*.

3. Guidelines for developing work performance according to the principles of the *Ditthadhammikathasangwattanikadham* are: In terms of diligence, executives should organize training to develop the potential of staff to be able to work efficiently. In addition, personnel should be diligent and adjust their working methods to be up-to-date and maximize benefits. In terms of good maintenance, executives should create awareness for personnel to help take care of and maintain government property and know how to use available resources to maximize benefits for the government in a cost-effective and economical manner. In terms of good friends, executives should consider the teamwork of the agency. Personnel are those who serve the public and have good human relations in providing services and coordinating, and can complete work according to the objectives. In terms of living a sufficient life, executives should provide advice by practicing and applying the philosophy of the Sufficiency Economy of His Majesty the King in daily life.

## Discussion

The study found that the overall application of the four aspects of *Ditthadhammikathasangwattanikadham*—*Utthānasampadā* (diligence), *Ārakkhasampadā* (preservation), *Kalyāṇamittatā* (association with good friends), and *Samajīvitā* (balanced livelihood)—among personnel in Subdistrict Administrative Organizations (SAOs) in Phu Wiang District is at a high level. The findings align with previous literature and highlight culturally relevant moral conduct within local governance.

### 1. *Utthānasampadā* (Diligence)

The personnel demonstrated a strong commitment to their duties, working efficiently and enthusiastically under time constraints. This reflects a moral sense of public service, emphasizing discipline and self-motivation. Chalerm Sak Saowaratphong emphasized teamwork and perseverance as crucial for administrative success,

supporting the Buddhist virtue of diligence in right livelihood. This aligns with Soifa's (2015) findings that individuals who applied *Ditthadhammikatta* in daily life were highly diligent in their responsibilities.

*“Working diligently and with enthusiasm helps fulfill our role as public servants, bringing benefits to the community and personal development.”* (Soifa, 2015)

## **2. Ārakkhasampadā (Preservation)**

The personnel demonstrated high levels of responsibility in maintaining government property, conducting regular inspections, and minimizing losses. This indicates not only moral awareness but also administrative integrity. Interviewee Wira Yut Buanong noted that staff treated public resources as their own, aligning with Yotphromthong's (2019) findings on Buddhist principles guiding responsible economic behavior in community settings.

*“Respecting and preserving shared resources builds community trust and ensures sustainability.”* (Yotphromthong, 2019)

## **3. Kalyāṇamittatā (Good Companions)**

Findings show strong interpersonal relationships and respectful communication among personnel and stakeholders. The participants displayed equality, cooperation, and kindness in public dealings, a characteristic echoed by Wira Sak Saenkong. This reinforces the social cohesion function of *kalyāṇamitta*, as noted by Phra Khru Phothithammanukul (2011), who observed that these moral friendships reduce conflict and promote shared values.

*“Treating everyone with fairness, regardless of position or background, reflects the heart of Buddhist ethics in administration.”* (Phothithammanukul, 2011)

## **4. Samajīvitā (Balanced Livelihood)**

Personnel reported practicing modest living, aligning with the Philosophy of Sufficiency Economy. This was emphasized by Prayoon Promnon and supported by Phra Maha Siriwat Ariyamethi (2004), who argued that Buddhist economics promotes sustainability, moderation, and rationality in personal and organizational resource use.

*“Living simply allows us to serve with clarity and integrity, avoiding unnecessary burdens.”* (Ariyamethi, 2004)

## **5. Comparison by Demographic Factors**

The results revealed **no significant difference** in the application of *Ditthadhammikatta* across gender, education, or position. This suggests that the practice of moral virtues transcends social status and educational background, resonating equally among all administrative staff. This observation supports the Buddhist notion of universal moral capacity (Payutto, 1995) and aligns with empirical findings by Soifa (2015), who found consistent application across demographic categories.

## **6. Recommendations for Organizational Development**

Based on the findings, the following strategies are recommended:

- **Utthānasampadā:** Organize skill development programs and incentivize proactive work ethics.
- **Ārakkhasampadā:** Promote resource conservation and cost-effective management.
- **Kalyāṇamittatā:** Foster a collaborative team culture and client-friendly service delivery.
- **Samajīvitā:** Integrate the Sufficiency Economy Philosophy into personnel training and lifestyle guidance.

These align with the work of Chanchaochai (2015), who emphasizes that moral development rooted in Buddhist ethics enhances governance capacity and long-term institutional resilience.

### New knowledge

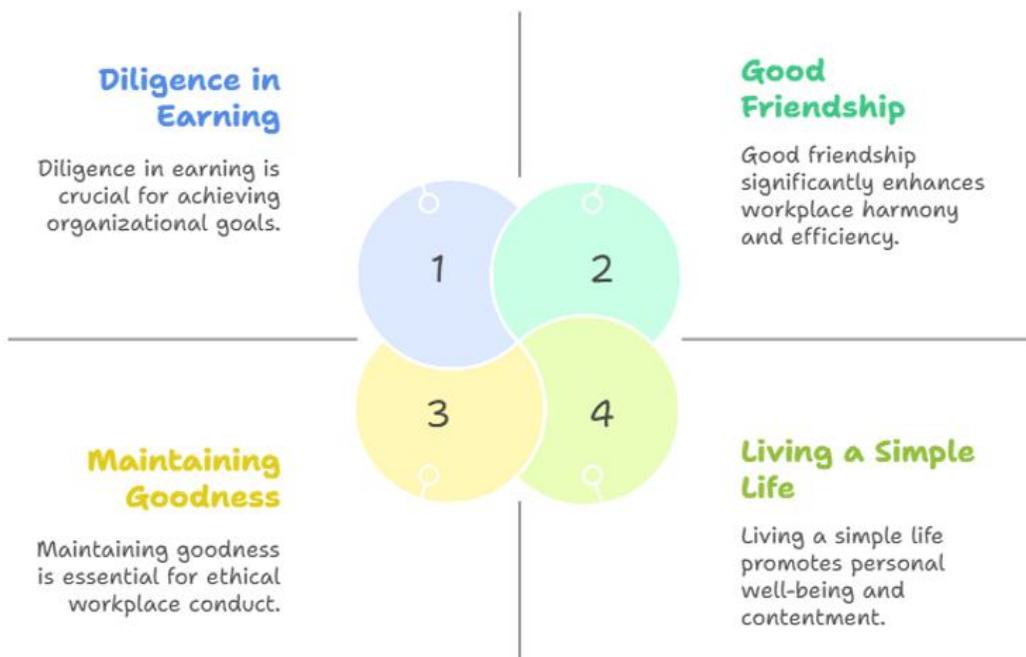


Figure 1 New knowledge, 2024

The image is a **diagram** illustrating the four principles of *Ditthadhammikattha-Samvattanika-Dhamma*, each represented in a **colored quadrant of a Venn diagram** with brief descriptions:

1. **Diligence in Earning** (*blue, top-left*)
  - *Description:* "Diligence in earning is crucial for achieving organizational goals."
2. **Good Friendship** (*green, top-right*)
  - *Description:* "Good friendship significantly enhances workplace harmony and efficiency."
3. **Maintaining Goodness** (*yellow, bottom-left*)

- *Description:* “Maintaining goodness is essential for ethical workplace conduct.”
- 4. **Living a Simple Life** (*light green, bottom-right*)
  - *Description:* “Living a simple life promotes personal well-being and contentment.”

The central intersection of the four circles symbolizes the integrated application of these principles in organizational or personal development, especially within workplace settings like local administration. The design is clean and color-coded to help distinguish and understand each principle easily.

## **Recommendation**

### **1. Policy recommendations**

- 1.1 The organization should organize a sustainable performance development project using new public management approaches.
- 1.2 There should be a permanent savings project.
- 1.3 Organize joint activities or seminars to improve relationships between personnel.
- 1.4 Organize a project to apply the sufficiency economy philosophy in a tangible way in the area.

### **2. Practical recommendations**

- 2.1 Personnel should regularly study rules, regulations, and laws to keep up with events and to correctly implement them.
- 2.2 There should be a discipline in saving by saving regularly and creating household accounts.
- 2.3 Help colleagues without taking advantage and share the burden with each other.
- 2.4 Apply the sufficiency economy philosophy and adjust it to daily life.

### **3. Recommendations for future research**

- 3.1 There should be a study on knowledge development to create innovations in the operations of sub-district administrative organizations in Phu Wiang District, Khon Kaen Province.
- 3.2 There should be a study on teamwork of sub-district administrative organizations in Phu Wiang District, Khon Kaen Province.
- 3.3 There should be a study on the establishment of a fund to develop the quality of life of sub-district administrative organizations in Phu Wiang District, Khon Kaen Province.

## **References**

- Ariyamethi, P. M. S. (2004). *Analytical Study of the Sufficiency Economy Concept from the Buddhist Perspective*. Bangkok: Mahachulalongkornrajavidyalaya University.
- Boonmee Tankaew. (1996). *Ethics*. 3rd ed. Bangkok: O.S. Printing House.
- Boonmee, T. (2020). *Local Governance and Cultural Integration in Isan Communities*. Khon Kaen University Press.
- Chanchaochai, T. (2015). *Buddhist Principles in Thai Public Administration*. Bangkok: Wisdom House.

- Department of Local Administration. (1 9 8 7 ). *Statistics of local education data*. academic year 2007. Bangkok: Volunteer Defense Corps. Department of Local Administration.
- Dhammananda, K. S. (2002). *What Buddhists Believe* (4th ed.). Kuala Lumpur: Buddhist Missionary Society.
- Khampirat, B. (2021). *Community-based Governance and the Role of Buddhist Values in Northeast Thailand*. *Journal of Local Administration*, 14(2), 67–85.
- Kittiphan Ruchirakul. (1986). *Educational leader behavior*. Bangkok: OS Print House.
- Kittisaro. (2010). *Leading with Presence: Buddhist Principles for Ethical Leadership*. *Journal of Buddhist Ethics*, 17, 123–139.
- Local education management as prescribed by law and agencies related to local education. (2 0 0 8 ). *Local education*. Bangkok: Office of Local Education Coordination and Development.
- Noppong Boonchitradul. (1 9 8 0 ). *General educational administration principles*. Bangkok: Department of Educational Administration. Bangkok: Chulalongkorn University.
- P.A. Payutto. (1995). *Buddhist Economics: A Middle Way for the Market Place*. Bangkok: Buddhadhamma Foundation.
- Phothithammanukul, P. K. (2011). *A Study of the Application of Dittadhammikaththa Principles in Solving Life Problems of Thai Buddhists*. *Journal of Buddhist Studies*, 8(2), 34–48.
- Phra Khru Phothithammanukul (Battao Sutchin). (2011). *A study of the application of the principle of Dittamikaththaprayot to solve the problems of life of Buddhists in the present Thai society* [Master of Buddhist Studies. Graduate School: Mahachulalongkornrajavidyalaya University].
- Phra Maha Siriwat Ariyamethi (Chantha). (2 0 1 1 ). *A study of the application of the principle of Dittamikaththaprayot to solve the problems of life of Buddhists in the present Thai society* [Master of Buddhist Studies. Buddhism. Graduate School: Mahachulalongkornrajavidyalaya University].
- Phra Phromkunaphon (P.A. Payutto). (2 0 1 1 ). *Buddhist Dictionary, Compiled Terminology Edition*. 1 6 th ed. Bangkok: Saha Thamik Company Limited Printing House.
- Phra Thammakittiwong (Thongdee Suratejo). (2 0 0 5 ). *Wat Words*. Bangkok: Liang Chiang.
- Phra Thammakosachan (Prayoon Thammajitto). (2 0 0 6 ). *Buddhist Methods of Administration*. 4th ed. Bangkok: Mahachulalongkornrajavidyalaya University Printing House.
- Prakong Karnasuta. (1 9 9 9 ). *Statistics for Behavioral Science Research*. 3 rd ed. Bangkok: Dan Suta Printing.
- Promnon, P. (2024). [Personal interview].
- Saenkong, W. S. (2024). [Personal interview].

- Saowaratphong, C. (2024). [Personal interview].
- Soifa, S. (2015). *The Application of Ditthadhammikatha Principles in the Daily Lives of People in Na Yia Subdistrict Municipality, Ubon Ratchathani Province*. Ubon Ratchathani Rajabhat University.
- Suksamran, S. (2011). *Buddhism and Good Governance in Thailand*. Journal of Religion and Society, 8(3), 45–60.
- Suwaree Siripokaraphirom. (2003). *Educational Research*. Lopburi: Thepsatri Rajabhat Institute.
- Taylor. Cited in Thongchai Santiwong. (2000). *Organization and administration*. 11th edition. Bangkok: Thai Wattana Panich.
- Thepphanom Muangman and Swing Suwan. (1986). *Organizational behavior*. Bangkok: Thai Wattana Panich Printing House.
- Thongdee, N. (2017). *Moral Development of Local Officials through Buddhist Practice*. Journal of Thai Administrative Studies, 9(1), 22–39.
- Tin Prachayaprut. (1992). *Public administration terminology*. Bangkok: Chulalongkorn University Printing House.
- Wiratchai, N., & Niramitsantipong, T. (2018). *Moral Leadership in Thai Public Sector: A Buddhist Approach*. Thai Journal of Administrative Science, 15(4), 84–101.
- Yotphromthong, R. (2019). *Buddhist Principles and Community Economic Management: A Case Study of Bang Chao Cha, Ang Thong Province*. Journal of Local Economy, 11(1), 44–60.