



people to accept the truth. This part may bring about the government system in Thai politics. (Phathong, 2018: 196 pp.)

Thailand has a democratic government and another factor in the political system development that is the strengthening development for the citizens of the nation to behave themselves be good citizens by being people who have characteristics such having freedom, being self-sufficiency, equality respecting, differences acceptance, respecting the rights of others, being responsible for society as a whole and understand the democracy system. Including, participation in the situations, reasoning, tolerance, consent, and trust. And the important thing that happens in the social structural system is the patronage system and the authoritarian system. (Sukhsantikamol, 2016) If any person has morality and ethics by using Dhamma principles in his/her life, it will further encourage the performance of duties according to the characteristics of good citizenship. This will result in strengthening politics within society and creating peace, and to live and perform daily tasks smoothly and honestly.

Therefore, Buddhist philosophy from the point of view that most of the Thai society adhere to Buddhism with the teaching that people should live in the world of truth and reasonable living together to create more peace among humans. Moreover, Thailand has governing in a democratic system, so that is important that the principles of Buddhist philosophy led to the development of being better citizens. Because one of the important things of governance in a democratic system is the good citizenship. Thus, this academic article focuses on the main concepts of Buddhist philosophy in developing good citizenship of Thailand which are the concept and meaning of Buddhist philosophy, important characteristics of Buddhist philosophy, good citizenship, and Buddhist philosophy concepts in developing good citizenship of Thailand.

1. Concepts and meanings of Buddhist philosophy

Buddhist philosophy refers to the doctrine of knowledge and truth of humans and the world according to the principles of Buddhism which are studied and analyzed for philosophical reasons as well as the principles of Buddhists practicing reaching the ultimate goal of the doctrine of knowledge and truth of humanity and the world according to Buddhist principles that cover epistemology and metaphysics. The ultimate goal is Nibbāna, which is the content of Axiology in the field of Ethics and Buddhist philosophy, these can study from the Tipitaka, which is the important scripture in Theravada Buddhism. The study of Buddhist philosophy concept in literature, the book "Tao Chompoo" uses the principles of the three pure philosophies: Epistemology, Metaphysics, and Axiology. The doctrine that appears in the story of Thao Chompoo and study and analyze the concepts of Buddhist philosophy by using important Buddhist scriptures such as the Tipitaka, etc. (Khammanee, 2017) The similar characteristics is said that Buddhist philosophy is the enlightenment of those who know and understand the



knowledge of the truth of all things, both be concrete and abstract. It comes from studying, practicing, classifying, and inventing with realistic reasons until to meet ultimate reality. For hundreds of years that Thailand adhered to Buddha dhamma to be a guideline for organizing education. The temple and monks have played a large role in organizing education. Later, Thailand has organized education according to the model of western countries until today that has had many problems, such as what the purpose of life is or what life was born for. This problem, if believing in the god, that is not difficult to answer. It is to ignore the god to answer what the purpose of life is. It depends on the god. Humans cannot know. (Phra Akaradej Nāṇatejo, 2014: 50 pp.)

However, philosophy and Buddhism consideration from the point of view that is a science that seeks the truth and answers to doubtful questions. Philosophy and Buddhism are considered indifferently by taking certain teachings in Buddhism into consideration to find answers through philosophical methods. This is called Buddhist Philosophy or Philosophy in Buddhism as *“Buddhist philosophy” includes the principles about reality (Truth) and principles about practicing (Ethics) of Buddhism that be studied by using reasoning according to the methods of philosophy.*”

(Narangsri, 2007)

Furthermore, in Buddhism, Buddhist philosophy is considered an important teaching for humans in the present era very much as in Buddhist philosophy focuses on making people live with the truth of life whether birth, aging, sickness, or death. All human beings must experience and must accept those things. When they understand the truth of life, it will bring them closer to the goal of living in the present world being better.

2. Important characteristics of Buddhist philosophy and good citizenship

2.1 Characteristics of Buddhist philosophy

The characteristics of Buddhist philosophy are the characteristics of the Buddhadhamma in Buddhism, which has a total of 84,000 Dhammakhandha (a portion of the Dhamma) by Teerachote Kerdkaw presented the characteristics of Buddhist philosophy on various issues as follows:

1) Philosophy of destroying the defilements that are the cause of all suffering, as the Buddhist prose said *“Arahañ”* has 4 elements:

(1) One who is far from defilement or the destroyer of defilement which is like an enemy.

(2) One who breaks or destroys the *Samsāra* (The Wheel of Rebirth). No need to go through the cycle of rebirth anymore.

(3) One who should receive the four necessities, such as robes, etc., because he is the noble person.



(4) One who does not do the sin in any secret place. Because he has no defilement.

2) Philosophy of self-reliance, as this Buddhist prose: *“Samma-Sambuddho”* which means one who enlightens all Dhamma by himself without any teachers who teach the world of Dhamma. When studying from the principles about self-reliance in the Attavagga Khuddaka Nikaya, the Dhammapada states, *“Oneself is one's own refuge, and no one else. Because people who have trained themselves well. They gain refuge by themselves”*. This Buddha statement points out a unique characteristic of Buddhist philosophy that aims for humans to do things on their own, other people will help only when the matter is beyond their abilities and help only as necessary. This represents the fact that happiness, suffering, success, failure, prosperity, or decline depends mainly on the human being, do not depend on luck, the inspiration of sacred things, magic letters, or auspicious time.

3) Philosophy of improving the quality of life to perfection, the perfect human life according to Buddhist Philosophy depends on two important elements: true knowledge and correct and good practice from the Buddhagunapada said *“Vijjā-carana-sampanno”* means one who is endowed with wisdom (enlightenment). It refers to the 3 Vijjās and the 8 Vijjās. Carana refers to the 15 principles of conduct for goodness.

4) Philosophy that leads to goodness. The Buddhist prose "Sukato" means one who has gone well and has the meaning is as follows:

(1) One who follows the Noble Eightfold Path, which is the nice path.

(2) One who proceeds to Nibbāna

(3) One who has gone well. Because he had completely abandoned his defilements with the Arahattamagga.

(4) One who goes for the benefit and happiness of beings because of the meritorious practice of the Buddha focused primarily on the benefit and happiness of them.

(5) Philosophy of knowing the world as it is real, not being stuck in the world. The Buddhist prose: *“Lokavid • ”* means knowing the physical world, such as the human beings, compounded things, etc. The origin and knowledge of the world is the truth of life, such as the Four Noble Truths which are suffering: the cause of suffering, the cessation of suffering and the path that leads to the cessation of suffering, etc.

(6) Philosophy of training oneself and others, the Buddhist prose: *“Anuttaro purisa dhammasārathi”* refers to a driver who has trained himself more excellently than others through virtues such as morality, concentration, and wisdom liberation and insight liberation etc. Because he trained himself from a common man to become a noble person and practicing his perfections for a long time. For training others, the Buddha would use the training methods that are appropriate for their familiarity, accumulated training, aptitude, and readiness of that person.



(7) Philosophy of noble teachership, the Buddhist prose: "Satta deva-manussanam" means he is the teacher of gods and humans. Because he possesses the qualities of a suitable teacher. Teachership of individuals at all levels. He taught with kindness. He did not use it for gain and praise but focused on the benefit and happiness of the listener.

(8) Philosophy of enlightenment, awakening, joyfulness, the word "Buddho" is translated as "knower" means one who has attained enlightenment of the Four Noble Truths. One who has awakened means one who has awakened from ignorance, ignorance of the truth. A joyful person means a person with a pure mind and without defilement. The meaning of the word "Buddho" aims to enable students to gain enlightenment in the Four Noble Truths, awaken from ignorance and have a bright mind according to the Buddha.

(9) Philosophy of using the intellect to discriminate, the Buddhist prose "Bhagavā" means 1) one who destroys defilements such as lust, anger, delusion, etc., 2) one who classifies and elucidates the Dhamma, 3) one who proceeds (Nibbāna), and 4) one who trains his body with morality, train this mind with complete concentration and wisdom. (Yuyenpensuk, 2018)

It can be said that all principles of Buddhist philosophy have important points that need to be conveyed to express the teachings characteristics in Buddhism, so that those who are interested in studying and learning will understand the truth more and followed the teachings of the Lord Buddha that wants people to know and understand life in the world. Likewise, his teaching says real life is impermanent. Everything is impermanent. It's uncertain, so we shouldn't get to attach or expect things that haven't happened yet. However, philosophy and Buddhism are considered no different. That can use some teachings in Buddhism can be considered to find answers through philosophical methods, called Buddhist philosophy or philosophy in Buddhism. There are some teachings regarding truth (Truth) and principles of practice (Ethics). The aspects of Buddhism that are studied by reasoning according to the methods of philosophy (Na Rangsi, 2007) and the teachings from the Tipitaka, they are all things which are created and used to point the way to suffering extinction for humans to live consciously and not be careless.

2.2 Characteristics of good citizenship

It can be said that good citizens of society are an important part of the country's development, ready to accept changes in the future and may lead to more sustainable self-development. If humans learn and study the Buddhist teachings for self-development well, it will support them to develop a good society.

The principles of national development emphasize the development of human beings to be good, talented, and happy, that effect to the duty of being a good citizen is a mission that must be performed through the educational process in which education is organized. It must be to develop Thai people into complete human beings with body, mind, intellect, knowledge, and morality, having ethics and culture in life, able to live happily with others. (Office of the National



Education Commission, 1999) The principles of good citizenship according to Buddhism include: conducting oneself in discipline, being responsible, being non-violent, being kind and generous, focusing public benefit, do not telling lies, conducting oneself according to Iddhipāda (The Four Paths of Accomplishment), Saṅgahavatthu (Principle of kindly treatment), Brahmavihāra (The Four Noble Sentiments), Sāraṇīyadhamma (States of conciliation) and the Five Precepts which are principles that are used in living together in society. (Phra Brahmakunaphorn (P.A. Payutto), 2010) and is consistent with Phuyothin et al. (2011) who discussed the good citizens characteristics of the nation and world society can be summarized as must be a person who respects and follows the laws and the rules of society, there is reasonable to listen to other opinions, accept the majority, be considerate of the common good, respect the rights and freedoms of others, be responsible for oneself, the community, and the nation, participate in politics and governance and must be a person who has the morality and ethics.

This can clearly be shown that to be an honorable citizen, they must behave equally well towards themselves and people in society that will make society peaceful and livable. If the teachings are used to develop the correct characteristics of citizens, it will help promote society within the country to be strong and can progress further and may lead to a sustainable movement.

3. Developing good citizenship according to the principles of Buddhist philosophy.

To develop a society to be strong, there are many factors, but the important ones are close to us. Most importantly, it is about strengthening the population within the country to be good citizens, which will lead to the goal which is set together. And there may be religious guidelines inserted to achieve development according to the principles of Buddhist individual where a person must develop him/herself in an integrated manner that must proceed in the dimension of the Threefold Learning namely morality, concentration, and wisdom, with development steps according to the four principles of practice, consisting of physical, behavioral, mental and intellectual developments to prepare oneself to become a good citizen that Thai society expects as follows;

3.1 Physical development

To emphasize training and physical development of citizens to: (1) Being able conserve environment and understand social conditions, such as knowing how to estimate consumption. It is knowing how to eat and use less, to consume as necessary (Bhojanemattanyuta). (2) Living in harmony with nature, that is to control Indriya 6 (Indriyasamvara). (3) Using natural resources wisely is realizing the value of nature and environment according to the principles of Paccayasannissitasīla: discipline as regards the four requisites. (4) Appreciating the merits of nature by using gratitude that is a selfless act to preserve nature and the environment. (5) Having ability to communicate and receive news, such as knowing how to choose communication methods, that is refrain from telling lies, slanderous, rude, delusional, but speaking the truth,



words of unity, polite words, are useful according to the principles of Vacīduccarita (misbehavior in words) in Kusalakammapha (the Tenfold Way of Good Action). (6) Knowing the situation in communication that is, to think before speaking according to the principles of Sappurisadhamma (the Seven Qualities of a Good Man) and use the logical analysis of situations in conversation. (7) Using mindfulness to receive news, that is not stampede with rumors and unbelieve easily. There is careful screening and checking. Do not be careless according to the principle of Yonisomanasikāra (proper attention) and Kālāma Sutta (The Buddha's Charter of Free Inquiry).

3.2 Social skills development

To practice and develop the behavior of citizens to be immune in terms of mutually supportive social relationships includes (1) Having responsibility, such as having responsibility for civic duties is to intend to follow order of society, do not abandon citizenship duties. (2) Having responsibility for themselves and others, that is behaving in a moral manner, refrain from evil which will lead to persecution and self-destruction and others. (3) Respecting the laws, such as having at least the 5 precepts to maintain social norms that means not violating rules, discipline, social rules, or laws for society to have calm and orderly. (4) Hiri and Ottappa (shame and fear of doing evil) for society to normal function. (5) Having honesty, such as Right Livelihood means to engage in earning living with honesty and integrity, to abstain from Wrong Livelihood, do not deceive others for your own benefit and associates or oppress others causing damage. (6) Living a good life, that is having three right conducts by body, speech, and thought.

3.3 Mental and mind (moral) development

It is a practice to develop the mind. To make citizens aware of and have access to values that are considered shared values of living together in society, including (1) having a sense of Thai, such as gratitude for the homeland, which is using principles of meditation to train the mind to be aware of the value of Thailand and express it through repaying. (2) Giving is the use of meditation to train the mind to be aware of Thai wisdom that reflects good relationships in society by practicing linking with Saṅgahavatthu (Principle of kindly treatment) to unite groups of people with kindness. (3) Unity is the use of meditation to train the mind to realize brotherhood and sisterhood of Thai people and their love and attachment to the nation (love of country, religion, and king) that focuses on practice coordinate friendship in living together. (4) Being fair, such as understanding the problem is to train the mind accessing the causes of injustice. (5) Creating awareness of justice is to train the mind to be strong and stable, to have a steady mind, not inclined, shaken, or careless by the oppression of defilements, namely the bias. (6) Being consideration is training the mind to have a good attitude and look at the world with the understanding that we hate injustice. No matter how unrighteous we are, others are just like us: we hate bias and love justice as well, according to the principle of sharing loving kindness with to have the public consciousness according to the Veyyāvaccamaya: by



rendering services and Atthacariyā: useful conduct or behavior. (7) Training to have strong mental quality. That is to think positively, to think about participating, to think and behave beneficial. (8) Training to have good mental performance is having a volunteer mind, to have good wishes for others and society or having a conscience to benefit others and society. (9) Training to have strong mental health, it is training to be open-minded and not be narrow-minded as the saying goes, “The more you give, the more you get.” By practicing together with the Sāraṇiyadhamma (States of conciliation) that are for assistance and seeing the value of making benefits together.

3.4 Intellectual development (knowledge)

To develop the use of intellectual power to benefit the world view and life, including (1) principles of Creative thinking, such as creating experiences, it is being and having good friends, "Paratoghosa" (voice of the suggestion from others) towards parents, friends, books, various media sources, and the general creative social environment. (2) Thinking outside the box or thinking, that is, having "Yonisomanasikāra" to think systematically and broadly, to be farsighted and think over about reasons in various things until reaching the truth and solving problems or creating benefits for oneself and the public. (3) Participating in politics and government, such as having faith in the government. That is to use intellect to be established in Ditthi-sāmaññatā is the view of common sense, that is having an opinion and confidence in the democracy is an important necessity. (4) Seeing the value in participation is to use the power of wisdom to create knowledge and understanding of the ideology of participatory democracy as a process that leads to maximum benefit to the whole community by practicing in connection with the Aparihāniyadhamma (things leading never to decline but only to prosperity) to develop political participation of citizen and use the Sappurisa-dhamma (qualities of a good man) for being a good member of society (5) Solving problems through peaceful method such as knowing the principles of moderation and flexibility that is knowing how to analyze content, causes and consequences of conflict that will result from conflict (6) Changing thinking to be correct. It is to change one's thoughts to awaken from the domination of bias. (7) Knowing the truth is to see the connection among things and treat things correctly until able to live with awareness in every moment, having patience, and non-violence to avoid problems that may lead to conflict and violence. (8) Respecting the differences is an intellectual practicing to build immunity in respect rights, freedom, and equality, such as seeing people as people, which creates an attitude in viewing the world and life, to see the value of human beings with equal dignity (9) Using rights and freedoms correctly. It is the starting point of the concept of making people develop physical, speech, and mental. It is considered a contribution to supporting good deeds and creating new values for citizens in society that should be expressed and treated equally. (10) Intellect training to build immunity in listening to the people's opinions, such as knowing how to see different points of view to "reduce the temperature" means demolishing the clinging to own thoughts

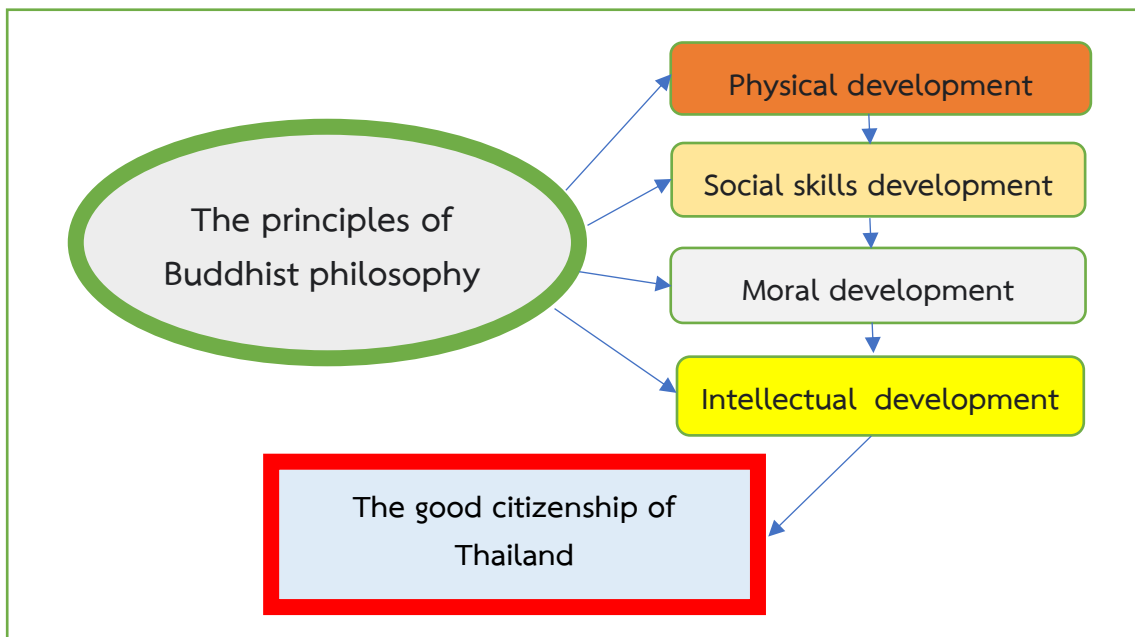


and “raising the temperature” by to put his heart to our heart. It is about sharing good words and being of good value to each other. (11) Knowing how to listen and respect the knowledge and ideas of others. It is about setting an attitude and respecting and listening to each other's knowledge and ideas.

Promoting development guidelines for citizens in Thai society, it is consistent with the guiding principles of Buddhist philosophy is easily accessible for practicing. Due to within most Thai society, there are Buddhism. Therefore, religious teachings have been introduced as a guide to creating good citizens. This can happen in every class of society, along with leading to behaviors that should be followed among people who must act then will help to be systematic development. It is also the basis of oneself development in the way of Buddhism. The main principle at the beginning is to create a good example and model for society. Then, it will lead to the cooperation of the public. Because people in society are the important factor in driving and developing the country.

New Knowledge

The principles of Buddhist philosophy are used to develop good citizens within Thai society. There is a reflection to see the characteristics that should be promoted, then it will lead to what should be done by adhering to the principles. To analyze and strengthen good citizenship for Thai society through communication or conveyed in various areas more. Guidelines are based on religious teaching often teach people to focus on seeking the truth along with comprehensive development, starting with oneself, will lead to behavior that is good for the public and creates knowledge about oneself and readiness for future development.





Conclusion

The principles of Buddhist philosophy are one of Buddhist teachings that were created to help humans understand and learn the path of Dhamma and point the way for people to be aware and accept the situation in society by reflecting from religious teachings. Buddhist philosophy focuses on the truth in the world, even if there are bad things, if humans can understand the situation very well. That will be more knowledgeable humans about the real world. Moreover, religion is important because the teachings in various matters have been inserted into knowledge and guidelines for practice, to create good benefit for oneself and the public. The religious teachings applying to develop the good citizens for society, such as physical, social skills, mental and intellectual developments, etc. to empower people within society towards a path that can continue to grow and may help to make society more efficient in various sides.

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