

Improving The Quality Of Life With The Dīṭṭhadhammikāttha Principle: A Case Study Of The Cooperative Salaya Communities Stable House, Phuttamonthon District, Nakhonpathom Province

Asst.Prof.Dr. Phrasutthisanmethi¹, Assoc.Prof.Dr. Boonruam Khammuangsaen², Dr. Phramaha Chakrapol Acharashubho Thepa³, Dr. Chen Pecharat⁴, Dr. Chompoonuch Changcharoen⁵

¹Faculty of Religion and Philosophy, Mahamakut Buddhist University, Thailand. Email: chaiyan.sueb@mbu.ac.th
<https://orcid.org/0000-0002-5436-5051>

²Faculty of Religion and Philosophy, Mahamakut Buddhist University, Thailand. Email: boonruam.kha@mbu.ac.th

³Faculty of Religion and Philosophy, Mahamakut Buddhist University, Thailand. Email: chakrapol.the@mbu.ac.th
<https://orcid.org/0000-0001-9184-4273>

⁴Graduate School, Mahamakut Buddhist University, Thailand. Email: chen.arthistory@hotmail.com

⁵Graduate School, Mahamakut Buddhist University, Thailand. Email: chompoonuch.mbu@gmail.com

DOI: 10.47750/pnr.2023.14.02.17

Abstract

The research article aimed to analyze qualitative research on religion psychology with in-depth interviews to examine the quality of life improvement approaches based on the Dīṭṭhadhammikāttha principle. The study used cluster sampling within the group the last among samplings were 15 key informants most living in the Cooperative Salaya Communities Stable House. The research tool was a semi-structured interview, content validity index (CVI) was rated by three experts. The data were analyzed using interpretive phenomenological analysis techniques (IPA) and examined the saturation of the data was by using thematic data salutation techniques to find the degree of saturation (DS) and the frequency of the data. The results of the research revealed that the concept of quality of life development theory, quality of life development is the creation of progress until a change for the better. A model for improving the quality of life with the principle of Dīṭṭhadhammikāttha for the practitioner to have 4 living factors such as shelter, food, clothing, and medicine, will improve mental health. Therefore, it is a principle used as a tool to bind the minds of many people to live happily together. The synthesis of improving approaches is presented in four dimensions e.g., diligence, decent reserve, dear friends, deserve living. It is called the “4Ds Model of QOL based on Dīṭṭhadhammikāttha Principle” consisting of D1: Diligence, D2: Decent Reserve, D3: Dear Friends, and D4: Deserve Living.

Keywords: Quality of Life; Dīṭṭhadhammikāttha; Nakhonpathom

Introduction

Lord Buddha has been being the greatest master in the world. He was a good person who had grown to the point of enlightenment and then shared his teachings with the rest of the world so that people could get better both physically and mentally. Acceptance of human potential is an essential component of Buddhadharma. It is considered to be a person who can cultivate or develop himself. (Bhikkhu P.A. Payutto, 2006: 31-35). The principles of development that Buddha taught can help a person reach the highest level of self-improvement if

they follow as “The noblest man is the one who has been trained” (Bhikkhu Nanamoli, 2015). The *Diṭṭhadhammikāttha* principle has been studied and confirmed for improving the quality of life in several Buddhist principle studies towards Thai society (Danprasit, 2020; Tangphetsiritpong, 2022; Fakkhiew, 2022; Pongsuwan, 2002). They are combined with (1) *Utthanasampada*, (2) *Arukhasampada*, (3) *Kalyanamittata*, and (4) *Samajivita*. The Quality of Life (QOL) especially considered by WHOQOL-BREF-Thai that consists of four domains or variants; (1) physical domain (PHY), (2) psychological domain (PSY), (3) social domain (SOC), (4) environmental domain (ENV) (WHOQOL, 1998; WHOQOL-BREF-Thai, 2004; Friedman, 1997: 35-57; Purola, et al., 2022).

The research was done using phenomenological research methods (Engelland, 2020) based on religious beliefs (Thepa, 2022; Rajasinghe, 2020). The religious and spiritual interview involving sought-after key informants is the focus of this study. Religious and spiritual counseling is about comprehensive guidance of a person's faith, especially in the *Diṭṭhadhammikāttha* principle, which leads a person to independence in making decisions and performing morally good deeds (Misiurek, 2000) and cultivates the quality of life. The data analysis and saturation were based on an Interpretative Phenomenological Analysis (IPA) (Morrow, Rodriguez, & King, 2015; Bernard & Bernard, 2013) to illustrate the thematic and coding analysis presented narratively and report the degree of saturation with a graph, ensuring that any theme and code (category) insights were perfectly generated.

Aim

This research article is in to analyses qualitative research religion psychology with in-depth interviews. In the form of an effectiveness review and a guideline, to examine the quality of life improvement approaches based on the *Diṭṭhadhammikāttha* principle: a case study of the Cooperative Salaya Communities Stable House, Phuttamonthon District, Nakhonpathom Province.

Theory and Conceptual Framework

Diṭṭhadhammikāttha's Concept and Approach

Diṭṭhadhammikāttha currently, there are four positive principles that promote family harmony and happiness, namely: 1) *Utthanasampada*, which entails being prepared with diligence, not being sluggish in the performance of all tasks, and honestly pursuing a correct career. 2) *Arukhasampada*, according to moral and legal principles, which includes adhering to that society's rules and regulations. 3) *Kalyanamittata*, or having nice friends, i.e., not associating with bad people. 4) *Samajivita*, a moderate way of life, i.e. self-restraint in terms of earning a living. Possessing the ability to refrain from spending beyond one's means, such as having a low salary yet exquisite taste. Overspending and overspending in accordance with this principle of advantages will make family members actually benefit and stabilize the family in the present day (Manosujarittam, Dhammahasao, & Siriphan, 2020).

There are several teachings for the lay community on how to improve temporal well-being, addressing such topics as good health, sensible consumption, and temperance, affiliation with the virtuous, and societal improvement. These are essential aspects of Dhamma practice that should not be overlooked or disregarded. People who live a virtuous life and deepen their understanding through sustained training develop on the Path even if they are not fully aware of the progress. In order for their training to be truly fruitful, they should appreciate the blessings that human life has to offer the actual goals of their training and practice. The Buddha said “The learned person who is diligent secures both kinds of welfare: temporal welfare and spiritual welfare. On account of attaining welfare, one is called a wise one, a sage.” (Payutto, 2021)

Improving the Quality of Life (QOL)

Quality of Life (QOL) is defined as living well, which is the same as doing so in an excellent way. Even though this may seem obvious, medical terminology (like side effect profiles) usually refers to fairly narrow ideas of quality of life. In medical marketing, the quality of life is typically portrayed as one component among many, on

par with other benefits that a certain medical product offers. This work's quality of life belongs to the greatest, most pervasive degree. Different philosophies and religions have different notions about what makes a good life. These concepts could be anything from advocating that you live a good life by abiding by moral principles to urging you to cultivate an especially cheerful attitude toward life or delving deeply within yourself; your ideas of what makes a good life depend greatly on society (Weiangkham, Chairinkam, & Srirattayawong, 2021).

The WHO defines quality of life as “individuals' perceptions of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards, and concerns.” A good life is defined by the quality of life (QOL) (Lin, & Yao, 2022). Living well is the same as doing so in an excellent way. Even though this may seem obvious, medical terms (like side effect profiles) usually refer to narrow ideas of quality of life. In medical marketing, the quality of life is usually shown as just one of many things a certain medical product offers. The quality of life at work is of the highest, most pervasive order. Different philosophies and religions have different notions about what makes a good life. WHOQOL focuses upon respondents' “perceived” quality of life (WHOQOL, 1998). Thus, this study applied questions following WHOQOL-BREF-THAI to four areas: the physical domain, the psychological domain, social relationships, and the environment (WHOQOL-BREF-Thai, 2004; Li, Kay, & Nokkaew, 2009).

Interpretative Phenomenological Analysis (IPA)

A technique of qualitative research known as “interpretive phenomenological analysis” focuses on discovering and comprehending the lived experience of a particular phenomenon (Smith, 2004). IPA involves a thorough examination of participants' "lifeworld," which include their experiences with a specific phenomenon, the ways they have made any sense of these experiences, and the meanings they have assigned to them. This is because IPA is a methodology in and of itself rather than just a tool for data analysis (Smith, 2004).

In his key article from 1996, Jonathan Smith presented IPA as a different but complementary methodology to the more recognized qualitative and quantitative approaches in the psychology profession (e.g., qualitative approaches such as grounded theory, conversation analysis, and narrative psychology). The philosophical and theoretical foundations of the approach have since been extended and improved by Smith and others; see, for instance, Eatough and Smith (2008); Larkin, Watts, and Clifton (2006); Smith (2004); and Smith, Flowers, and Larkin (2009); Eatough, & Smith, (2017). The approach has been successful in the field of health psychology (Brocki and Wearden, 2006), and it has also piqued attention in allied disciplines like social, clinical, and counselling psychology (Smith, 2004).



Fig 1. Conceptual framework

Research Method

The current study was qualitative research that collects data on human phenomena through interviews with individuals or groups; the style of interview used depends on the objective and resources of the study. Fontana

and Frey (2000) described the In-Depth Interview as one of the most effective methods for getting an in-depth understanding of people and themes. Structured and regulated to unstructured and fluid, In-Depth Interview can elicit rich information on human experiences and ideas. (Russell, Gregory, Ploeg, DiCenso, & Guyatt, 2005). In-Depth Interviews was permitted spontaneity, adaptability, and response to persons; yet, conducting the interviews, transcribing the conversation, and studying the text frequently require a substantial amount of time and work.

Sampling was 15 key-informants that initially invited 25 respondents and later discussion and used cluster sampling within the group. Clusters are identified using details such as age, sex, etc. based on specification characteristics defined by the researcher (Cr, 2020). The sampling one will choose from convinced and voluntarily satisfied for data providing (Kane, et al., 2018).

Instruments used the semi-structured interview questions, which were conducted to use for the interview. It had three parts for collecting the data consist of part-1: demography, part-2: improving QOL, and part-3: QOL based on Dittthadhamkattha practices, with validity used CVI (Yusoff, 2019).

Process

1. Data collecting and In-depth interview, in-depth interview (Deterding, & Waters, 2021) done with 15 key-informants almost voluntary and anonymity assured. The questions was conducted by Thai language. The questions asked to each 15 key-informants from members of the Cooperative Salaya Communities stable house (CSC), Phuttamonthon District, Nakhonpathom Province, who selected base identified personal characteristics of two gender male and female, age average between 20-70 year, and education background (Table 1).

Table 1. Key-informant’s Characteristics

| Key informant (ID) | Gender | Age | Education |
|--------------------|--------|-----|-------------------------------------|
| CSC1 | Female | 64 | Lower Bachelor's degree/equivalent |
| CSC2 | Male | 62 | Lower Bachelor's degree/equivalent |
| CSC3 | Female | 65 | Lower Bachelor's degree/equivalent |
| CSC4 | Female | 61 | Lower Bachelor's degree/equivalent |
| CSC5 | Female | 60 | Lower Bachelor's degree/equivalent |
| CSC6 | Male | 55 | Bachelor's degree/equivalent |
| CSC7 | Female | 54 | Lower Bachelor's degree/equivalent |
| CSC8 | Male | 53 | Lower Bachelor's degree/equivalent |
| CSC9 | Female | 46 | Lower Bachelor's degree/equivalent |
| CSC10 | Male | 49 | Bachelor's degree/equivalent |
| CSC11 | Male | 42 | Lower Bachelor's degree/equivalent |
| CSC12 | Female | 42 | Lower Bachelor's degree/equivalent |
| CSC13 | Female | 40 | Higher Bachelor's degree/equivalent |
| CSC14 | Male | 38 | Lower Bachelor's degree/equivalent |
| CSC15 | Female | 24 | Lower Bachelor's degree/equivalent |

2. Data analysis, the empirical content technique was utilized in the data analysis to characterize the phenomena. The description of the sample interview data was based on the interpretation of relevant content and the descriptive presentation of the results. The researcher does the report analysis utilizing interpretations that rely on the veracity of the respondents. Interpretative phenomenological analysis (IPA) is an approach to manner in which they have been integrated and the particular emphasis and tactics employed within the method of IPA (Smith, 2004) with three majors i.e., phenomenology, hermeneutics (interpretation), and idiographic inquiry (Cassidy et al., 2011).

3. Data saturation and validation, the “theme” is the primary outcome of data analysis that delivers practical outcomes in this study's field (Green, et al., 2007). The parallels and distinctions between qualitative content analysis and thematic analysis have been defined. According to the study by Vaismoradi, & Snelgrove, (2019), there are many similarities between qualitative content analysis and thematic analysis, including data integration,

philosophical background, attention to both description and interpretation in data analysis, consideration of data context, and the search for themes. A crucial aspect of the analysis is that the subjective meanings and social realities of the study participants are accurately reflected in the research report (Lapan, et al., 2012). Therefore, the description of the process of theme development is contingent upon the definition and elucidation of these concepts expressed in percentage (Hernandez, 2009) with validation of IPA and frequency.

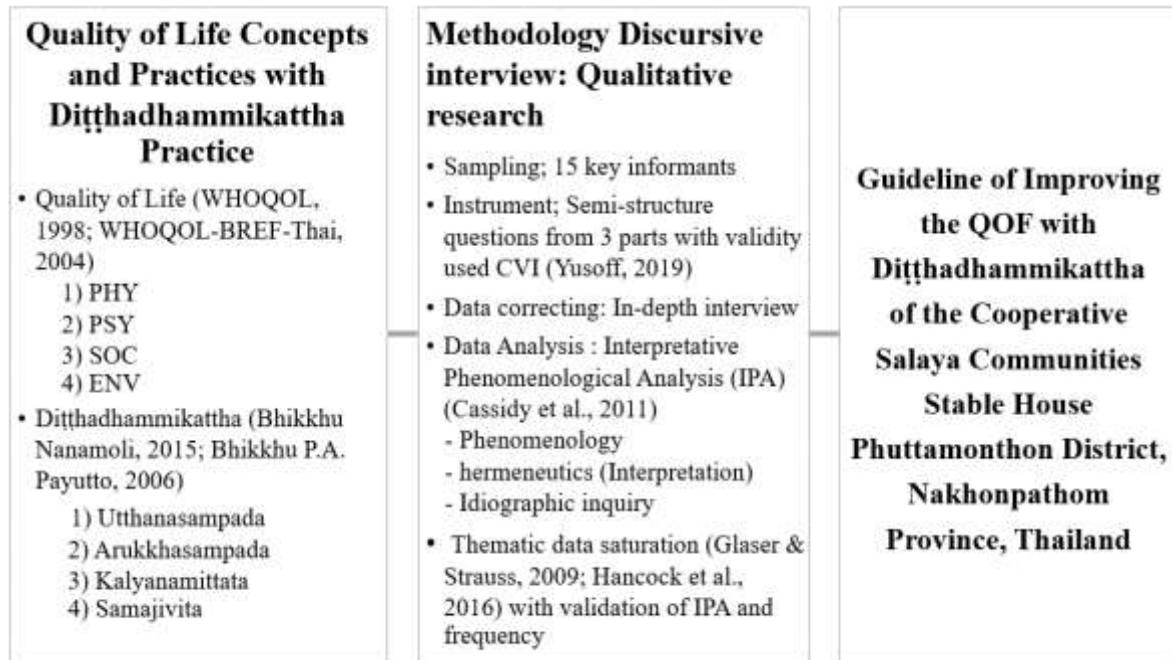


Fig 2. Methodology and process framework

Results

The tool used by adapted WHOQOL-BREF-Thai (2004) questions. That is a semi-structure question form, it is a concept developed from the conceptual framework of the term QOL, which means the estimation of life. Spirituality (Subjective) is ingrained in the company's culture, society and environment, because the QOL's agenda is focused on recognizing the QOL of respondents, it is not expected that it will be an action to it measures in detail the condition but is considered an assessment of the effects of the practicing and improving methods on the QOL.

Part-1: demography

The demography measured in gender, age, and education display on table 2. The total key informants was 15 (n=15). The study found females 60% and males 40%. Age of key informants averaged between lower 25 year to over 60 year, found that lower 25 year 6%, 25-60 year 47%, and over 61 year 47%. Education level divided in to three was lower Bachelor's degree/equivalent 80%, Bachelor's degree/equivalent 14%, and Higher Bachelor's degree/equivalent 6%

Table 2. The demography analysis distingue gender, age, and education

| Demography | n (%) | Graph |
|-------------------------------------|---------|-------|
| Gender | | |
| Female | 9 (60) | |
| Male | 6 (40) | |
| Age Group (year) | | |
| lower 25 year | 1 (6) | |
| 25-60 year | 7 (47) | |
| over 61 year | 7 (47) | |
| Education level | | |
| Lower Bachelor's degree/equivalent | 12 (80) | |
| Bachelor's degree/equivalent | 2 (14) | |
| Higher Bachelor's degree/equivalent | 1 (6) | |

Part-2: improving QOL

The study scopes in four dimensions of QOL followed WHOQOL-BREF-Thai that consists of four domains or variants; (1) physical domain (PHY), (2) psychological domain (PSY), (3) social domain (SOC), and (4) environmental domain (ENV) (WHOQOL, 1998; WHOQOL-BREF-Thai, 2004). The study found as followed; Improving in PHY that was key informants mentions that “From the epidemic situation of COVID19, the normalcy in the daily life of the people has decreased. However, everyone was looking for a solution. Crisis, which is an obstacle to life, both to yourself and to people in the organization (CSC1). I have to keep taking care of my health, especially now that sickness is happening. People must wear masks for protection. In addition, food plays an important role in eating healthy food choices. Working or exercising is important to improving your health (CSC2).” People so concerned with the pandemic crisis also physical were first attracted not only one statement from CSC3 said “Try to avoid being together with a large number of people during this epidemic. Must be careful not to go out and meet a large group of people or high risk. Because of not being sure whether we are addicted to him or that he will stick to us like this will help us to live in a normal society, not randomly at risk or careless.”

Improving in PSY found the significant answers from CSC6 said mental happiness comes from knowing how to help each other, share, help each other, and not take advantage of each other. For example, a hired worker demands a reasonable wage and is not too selfish. It matches the idiom saying “Honestly is the best policy”. If we can do it, our hearts will be happy, the customers will be happy, and our hearts will feel good. Our mental health is good, with no suffering and longevity. Working in nice situation was used the concept and idea of positive thinking found in the conversation and answer such as statement of CSC8 said “The quality of life of the mind arises from the responsibility of one's work, regardless of any profession, it is absolutely important. If looking at the Buddhist principles, doing one's duty is practicing the Dharma.”

Improving in SOC was mentioned with explanation by CSC10 said “I am both a community committee and a resident here, caring for fellow human beings. Creating oneself for the benefit of both oneself and the public. Conducting oneself to be consistent in acting consistently and adapting to society will promote happiness in society. If the community is in trouble with the four fundamental factors, the community committee should provide assistance such as various appliances, and consumer properties necessary for living sources, as well as providing knowledge and understanding, and giving advice.”

Improving in ENV had voiced of community members reacted as “we were creating a warm living atmosphere with culture and tradition (CSC12). People in Ban Mankong Salaya community have a need for roads within the community. I want it to be a reinforced concrete road and have a drain. Garbage collection has a proportion that community committees are pushing to happen, if this can happen it means the quality of life of people in society is better. At the same time, people in the community have to help each other to maintain things that are of public interest, not being destroyed or lost (CSV14). One thing is fortunate that this Baan Mankong Salaya community is near the hospital which makes it more comfortable, another thing is that the security of the property is good because there are no thieves (CSC7).

Part-3: QOL based on Dīṭṭhadhammikāttha practices

PHY; applying the Dīṭṭhadhammikāttha to help improve the quality of life physically will be improving to know how to struggle and earn money for living without poverty, take responsibility for the profession that he acts with integrity. Develop their own abilities in that profession to have knowledge, expertise and more potential while at the same time keeping their own standards from falling. Make your role more important to yourself and society by consistently good behaviours.

PSY; applying the Dīṭṭhadhammikāttha to improve the psychological quality of life will be improving people living in the community to perform their duties regularly. Having responsibility for their own life and property and that of others and the public, seeing the benefits that would be expected of the people in the community, all relying on each other when they were in trouble, helped to take care of and encouraged them. In addition, it also helps to prevent various dangers that will happen to the community because everyone has a volunteer spirit together and unity.

SOC; applying the Dīṭṭhadhammikāttha to help improve the quality of life in society must be a person who loves the work for which he is responsible. And both must be attentive, keen on job creation, and career building. Makes them determined to work in their responsibilities or their professional affairs with diligence, perseverance, patience and perseverance in the face of difficulties in the business.

ENV; applying the Dīṭṭhadhammikāttha to improve the quality of life in terms of the environment, planning to lead to the results that have been set goals. Utilization of resources related to the environment for maximum benefit. Creating a network within the community and outside the community to cooperate in developing infrastructure related to living and promoting a better environment in the community.

Thematic Analysis Data Salutation

Theme refers to a more implicit and abstract level, which requires interpretation (Herber & Barroso, 2020). Category refers to the explicit content of the text and is a simple description of the participants' accounts (Hallberg, 2006). When researchers raise the participant's perspective to an abstract level of conceptualization and seek the underlying meaning in the participants' words, an implicit meaning or theme has emerged (Berlin, et al., 2021).

In other words, the purpose of the theme is to elicit the essence of the participant's experiences.

A category is an idea that is directly expressed in the text (Charmaz, 2000), but a theme is more than a category. The former is more general and abstract and has intellectual and affective content depending on the interpretation of the researcher. It is through the development of the theme that category is given depth of meaning, thus its development has a priority to the development of the category and used to compute the data saturation applied from $(r=f/n)$ r = count of participant behaviour/total number of participant (Thepa, et al., 2022) by significant measures of data saturation as ≥ 0.50 see in table 3 and fig. 3.

Table 3. Data saturation of IPA based on thematic analysis of the improving QOL with the Dīṭṭhadhammikāttha Principle

| Theme (4) | Category (Code=41) | Frequency (n=20) | Degree of Saturation (r) |
|----------------|---|------------------|--------------------------|
| Utthanasampada | Be knowledgeable and skilled in their duties. | 14 | 0.7* |
| | Be diligent in your tasks. | 15 | 1* |
| | Successfully perform one's own responsibilities. | 7 | 0.47 |
| | To follow a vocation in which he excels with diligence. | 10 | 0.67* |
| | Live according to one's skills and interests. | 5 | 0.33 |
| | Cooperation with the community in the completion of public works. | 3 | 0.2 |
| Arukhasampada | Handle and organize your stuff with care. | 5 | 0.33 |
| | Preserve the money earned by labour and perseverance. | 15 | 1 |
| | Keep it for life. | 10 | 0.67* |

| Theme (4) | Category (Code=41) | Frequency (n=20) | Degree of Saturation (r) |
|----------------------|---|------------------|--------------------------|
| | Capable of acquiring fortune through one's own initiative, intellect, and hard work. | 12 | 0.8* |
| | Don't spend all of your money on your wants. | 6 | 0.4 |
| | Be thrifty. | 15 | 1 |
| | Know how to use the money to your advantage. | 13 | 0.87* |
| | Spend money to provide for the family. | 10 | 0.67* |
| | Developing intimate bonds between families, communities, and society. | 8 | 0.53* |
| | Share generosity and reliance on one another. | 13 | 0.87* |
| | Maintaining the community's shared interests. | 7 | 0.47* |
| | Taking excellent care of the environment. | 8 | 0.53* |
| | Enhancement of highways and public spaces. | 4 | 0.27 |
| Kalyanamittata | Do not speak negatively about others. | 10 | 0.67* |
| | A good friend will urge you to earn money diligently. | 12 | 0.8* |
| | A lousy buddy is dishonest and wasteful with money. | 14 | 0.93* |
| | Associations with good individuals. | 15 | 1 |
| | Associations with knowledgeable individuals. | 9 | 0.6* |
| | Do not associate with someone who guides you in a negative direction. | 10 | 0.67* |
| | Work beside individuals who are respectful and supportive. | 6 | 0.4 |
| | Cooperation between the public and private sectors in the preservation of natural resources and the environment. | 2 | 0.13 |
| | Contributing to the preservation of the environment. | 5 | 0.33 |
| | Observance of laws and community regulations. | 12 | 0.8* |
| Samajivita | Living in accordance with one's earned resources. | 15 | 1* |
| | Live a life that is neither too difficult nor too extravagant. | 8 | 0.53* |
| | Spend exactly the amount of money you can earn. | 10 | 0.67* |
| | Living with honesty and morality. | 9 | 0.6* |
| | Living without causing harm to others. | 11 | 0.73* |
| | Lead a reckless lifestyle. | 8 | 0.53* |
| | Having comprehensive living factors, such as shelter, food, clothing, and medicine, will improve mental health. | 15 | 1 |
| | Having numerous amenities to support the community's well-being. | 12 | 0.8* |
| | The application of sufficiency economy principles. | 14 | 0.93* |
| | Observe legal requirements. Thai people have a rich cultural heritage that is celebrated in a variety of festivals. | 10 | 0.67* |
| | Acquiring merit, providing alms, and observing the precepts. | 12 | 0.8 |
| | Not in conflict with the long-held values and lifestyles of the decent. | 7 | 0.47 |
| Degree of Saturation | | 406 | 0.5* |

* significant measures degree of saturations is ≥ 0.50

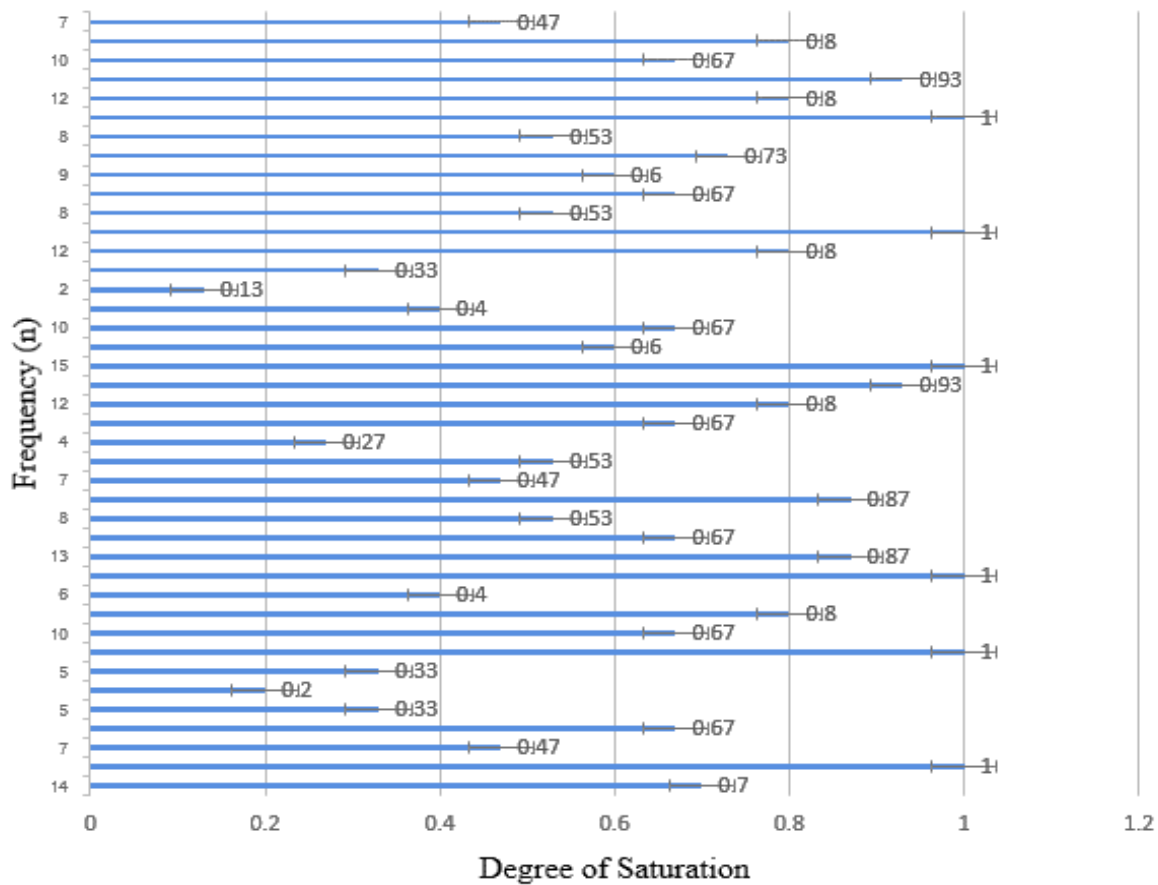


Fig. 3 Degree of saturation of the improving QOL with the Diṭṭhadhammikāttha Principle

Discussions

The research paper was discuss relevant to aim of study that scope in effectiveness review and a guideline, to examine the quality of life improvement approaches based on the Diṭṭhadhammikāttha principle: a case study of the Cooperative Salaya Communities Stable House, Phuttamonthon District, Nakhonpathom Province. That divided in four main themes as (1) physical domain (PHY), (2) psychological domain (PSY), (3) social domain (SOC), and (4) environmental domain (ENV). The improving of PHY, This study will help to know more about one's own roles and values oneself as a part of an organization or society. That must have shared responsibility. That thing has to start with self-practice first because the occurrence and solving of various problems will always occur at the self even during a crisis or a problem in the current situation, in accordance with the research of Neff, et al. (2020) that found the significantly of self-compassion and wellbeing. And the study of Sutanont (2013) who found the effective of Diṭṭhadhammikāttha practices approached with PHY and wellbeing. The improving of PSY, found Diṭṭhadhammikāttha helps foster good relationships among those living in the community together with happiness, harmony and success, which is in line with the research of Sookhipat (2018). Also the study found the improving of SOC and ENV concerning to the study of Suttimano (Damprasit), et al. (2020); Fuchs (2020); Promsiri, et al. (2022) so involved social, politic, and envelopment with equally that are reliable in the context of global equity and long-term sustainability challenges.

The Diṭṭhadhammikāttha principle is a principle to improve one's own life, such as to have a good status complete with 4 factors, to nurture life, protect, and keep life safe. Therefore, it is a principle that can be used as a tool to bring many people together to live together happily. It is a tool to help eliminate conflicts that arise in society and it is a tool used for daily life to live happily in living together in a society that depends on each other. We must be helping each other respect the rights and liberties and comply with the rules and regulations of society. The overall

view of the Dīṭṭhadhammikāttha synthesis into “4Ds Model of QOL based on Dīṭṭhadhammikāttha Principle” consisting of D1: Diligence, D2: Decent Reserve, D3: Dear Friends, and D4: Deserve Living. See as the model for improving the quality of life with the Dīṭṭhadhammikāttha Principle; a case study of the Cooperative Salaya Communities Stable House, Phuttamonthon District, Nakhonpathom Province as display in fig. 4.

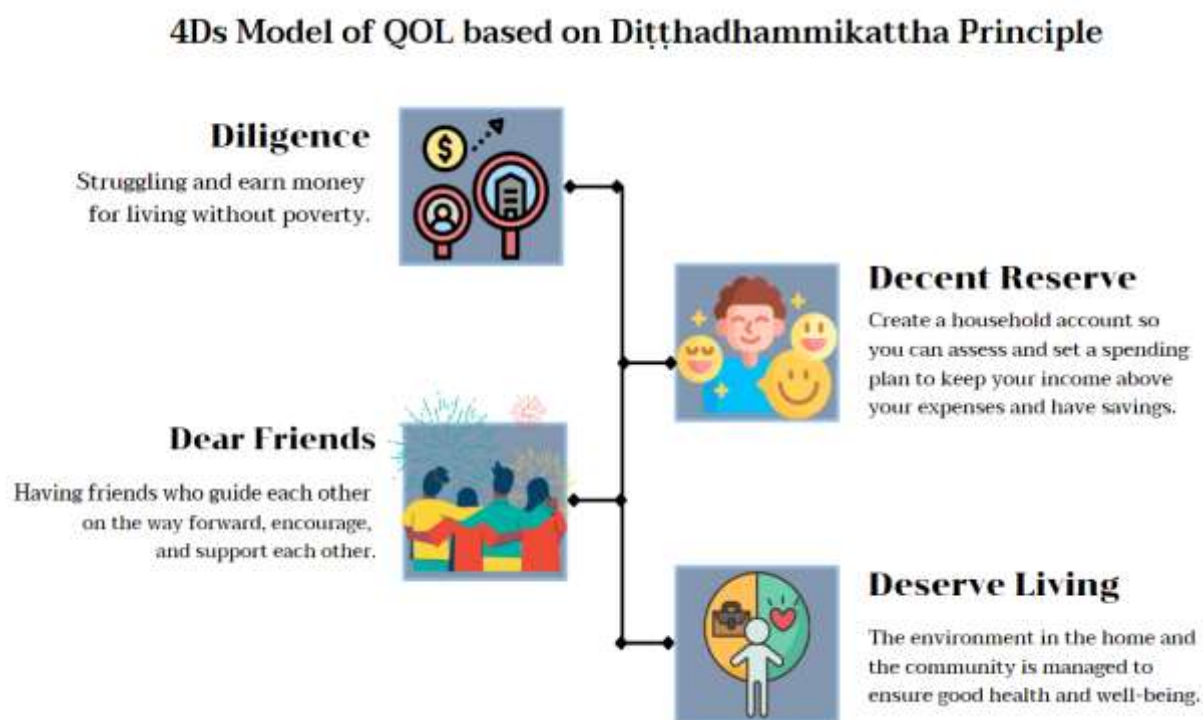


Fig 4. 4Ds Model of QOL based on Dīṭṭhadhammikāttha Principle

Conclusion

The improving QOL based on Dīṭṭhadhammikāttha Principle consists of 4 companies e.g., Utthanasampada, Arukkhasampada, Kalyanamittata, and Samajivita. In order to survive, it is vital to safeguard oneself by adopting a new way of life that entails self-discipline and a cautious approach to daily life. In the face of an epidemic, efforts are made to sustain and encourage business and entrepreneurial potential alongside anti-infection measures. Not even religious and social issues led to the production of new innovations and technology; this led to the realm of education. People have modified their ideas, visions, and managerial practices, in addition to behaviour about eating, attire, hygiene, education, communication, and conducting business. As demonstrated by this study, these novelties have become the new standard and, with time, will become known and integrated into the usual way of life of people.

Acknowledgement

The research was supported by a grant from the research project funded by the Yanasangvara Research Institute, Mahamakut Buddhist University, Thailand. The study was granted by the research ethics committee of Mahachulalongkornrajavidyalaya University (Certification Number. R. 03/2022, date of proof February 7, 2022). The committee stated it is aligned with the International Code of Ethics and National law and regulatory requirements. The authors declare no conflict of interest. The project team members are grateful to all three anonymous reviewers for their cementations, fulfilment, and the public version.

Correspondence

Dr. Phramaha Chakrapol Acharashubho Thepa*, Faculty of Religion and Philosophy, Mahamakut Buddhist University, 248 Moo 1, Salaya Sub-district, Phutthamonthon District, Nakhonpathom Province P.O. 73170. Email: chakrapol.the@mbu.ac.th, Orcid: 0000-0001-9184-4273

References

1. Berlin, H., Hallberg, U., Ridell, K., Toft, D., & Klingberg, G. (2021). Children's Perceptions of Pain in Conjunction With Tooth Extraction—A Grounded Theory Study.
2. Bernard, H. R., & Bernard, H. R. (2013). *Social research methods: Qualitative and quantitative approaches*. Sage.
3. Brocki, J. M., & Wearden, A. J. (2006). A critical evaluation of the use of interpretative phenomenological analysis (IPA) in health psychology. *Psychology and health*, 21(1), 87-108.
4. Cassidy, A., O'Reilly, É. J., Kay, C., Sampson, L., Franz, M., Forman, J. P., ... & Rimm, E. B. (2011). Habitual intake of flavonoid subclasses and incident hypertension in adults. *The American journal of clinical nutrition*, 93(2), 338-347.
5. Charmaz, K. (2000). Grounded theory: Objectivist and constructivist methods. In N. K. Denzin & YS Lincoln (Eds.), *Handbook of qualitative research* (pp. 509-535).
6. Cr, K. (2020). *Research methodology methods and techniques*.
7. Deterding, N. M., & Waters, M. C. (2021). Flexible coding of in-depth interviews: A twenty-first-century approach. *Sociological methods & research*, 50(2), 708-739.
8. Eatough, V., Smith, J. A., & Shaw, R. (2008). Women, anger, and aggression: An interpretative phenomenological analysis. *Journal of interpersonal violence*, 23(12), 1767-1799.
9. Eatough, V., & Smith, J. A. (2017). Interpretative phenomenological analysis. *The Sage handbook of qualitative research in psychology*, 193-209.
10. Fontana, A., & Frey, J. H. (2000). The interview: From structured questions to negotiated text. *Handbook of qualitative research*, 2(6), 645-672.
11. Fuchs, D., Schlipphak, B., Treib, O., Long, L. A. N., & Lederer, M. (2020). Which way forward in measuring the quality of life? A critical analysis of sustainability and well-being indicator sets. *Global Environmental Politics*, 20(2), 12-36.
12. Green J, et al. (2007). Generating best evidence from qualitative research: the role of data analysis. *Australian and New Zealand Journal of Public Health*, 31(6): 545-50. PMID:18081575 <http://dx.doi.org/10.1111/j.1753-6405.2007.00141.x>
13. Hallberg, L. R. (2006). The "core category" of grounded theory: Making constant comparisons. *International Journal of Qualitative Studies on Health and Well-being*, 1(3), 141-148. <https://doi.org/10.1080/17482620600858399>
14. Herber, O. R., & Barroso, J. (2020). Lessons learned from applying Sandelowski and Barroso's approach for synthesising qualitative research. *Qualitative Research*, 20(4), 414-431.
15. Hernandez, C. A. (2009). Theoretical coding in grounded theory methodology. *Grounded Theory Review*, 8(3).
16. Kane, J. C., Luitel, N. P., Jordans, M. J. D., Kohrt, B. A., Weissbecker, I., & Tol, W. A. (2018). Mental health and psychosocial problems in the aftermath of the Nepal earthquakes: findings from a representative cluster sample survey. *Epidemiology and psychiatric sciences*, 27(3), 301-310.
17. Lapan SD, Quartaroli MT, & Riemer FJ. (2012). *Qualitative Research: An Introduction to Methods and Designs*. Jossey-Bass publishing, 1th edition, San Francisco, USA.
18. Larkin, M., Watts, S., & Clifton, E. (2006). Giving voice and making sense in interpretative phenomenological analysis. *Qualitative research in psychology*, 3(2), 102-120.
19. Lin, L. C., & Yao, G. (2022). Validation of the factor structure of the WHOQOL-BREF using meta-analysis of exploration factor analysis and social network analysis. *Psychological Assessment*.
20. Li, K., Kay, N. S., & Nokkaew, N. (2009). The performance of the World Health Organization's WHOQOL-BREF in assessing the quality of life of Thai college students. *Social indicators research*, 90(3), 489-501.
21. Manosujarittam, P., Dhammhaso, P. H., & Siriphan, R. (2020). An Analysis of the Buddhist Peaceful Family. *Journal of MCU Peace Studies*, 8(6), 2464-2473
22. Morrow, R., Rodriguez, A., & King, N. (2015). Colaizzi's descriptive phenomenological method. *The psychologist*, 28(8), 643-644.
23. Neff, K. D., Knox, M. C., Long, P., & Gregory, K. (2020). Caring for others without losing yourself: An adaptation of the Mindful Self-Compassion Program for Healthcare Communities. *Journal of Clinical Psychology*, 76(9), 1543-1562.
24. Payutto, P.A. (2021). *An Overview of Buddhadhamma*. tran. Moore, R., Bangkok: Petandhome. Thailand.
25. Russell, Gregory, Ploeg, DiCenso, & Guyatt, 2005
26. Smith, J. A. (2004). Reflecting on the development of interpretative phenomenological analysis and its contribution to qualitative research in psychology. *Qualitative research in psychology*, 1(1), 39-54.
27. Smith, J. A., Flower, P., & Larkin, M. (2009). *Interpretative Phenomenological Analysis: Theory, Method and Research*. London: Sage.
28. Sookphipat, P. B. O. (2018). *Living a life based on the right livelihood in the Eightfold path in Theravada Buddhist Philosophy*. Thesis, Graduate school. Mahamakut Buddhist University. Thailand.
29. Sutanont, T. (2013). *An application of Buddhist principle for old aged people's happy living*. Dissertation, Graduate School. Mahachulalongkornrajavidyalaya University. Thailand.
30. Suttimano (Danprasit), P. S. ., Panasree , S. ., & ., P. K. (2020). AN APPLICATION OF THE PRINCIPLE OF DITTHADHAMMIKATTHA INTO LIVING LIFE OF HUMAN BEING IN CONSUMERISM SOCIETY. *Journal of MCU Nakhondhat*, 7(4), 144-155. Retrieved from <https://so03.tci-thaijo.org/index.php/JMND/article/view/242467>

31. Thepa, P. C. A., Khethong, P. K. S., & Saengphae, J. (2022). The promoting mental health through Buddhadhamma for members of the elderly club in nakhon pathom province, Thailand. *International Journal of Health Sciences*, 6(S3), 936–959. <https://doi.org/10.53730/ijhs.v6nS3.5340>
32. Vaismoradi, M., & Snelgrove, S. (2019). Theme in qualitative content analysis and thematic analysis. *Forum: Qualitative. Social Research*, 20(3). <https://doi.org/10.17169/fqs-20.3.3376>.
33. Weiangkham, D., Chairinkam, W., & Srirattayawong, T. (2021). QUALITY OF LIFE IN THE ELDERLY OF PHAYAO PROVINCE, NORTHERN THAILAND. *Southeast Asian Journal of Tropical Medicine and Public Health*, 52(4), 495-504.
34. WHOQOL. (1998). In Group, T. W. (1998). The World Health Organization quality of life assessment (WHOQOL): development and general psychometric properties. *Social science & medicine*, 46(12), 1569-1585.
35. WHOQOL-BREF-Thai. (2004). In Phunggrassami, T., Katikarn, R., Watanaarepornchai, S., & Sangtawan, D. (2004). Quality of life assessment in radiotherapy patients by WHOQOL-BREF-THAI-2004: a feasibility study. *J Med Assoc Thai*, 87(12), 1459-65.
36. Yusoff, M. S. B. (2019). ABC of content validation and content validity index calculation. *Resource*, 11(2), 49-54.

Biography of Authors

Asst.Prof.Dr. Phrasutthisanmethi: He is the Dean of the Faculty of Religion and Philosophy, Mahamakut Buddhist University, Nakhon Pathom, Thailand. He was ordained and devoted as a Buddhist monk in the Theravada sect for over 30 years. He has been an expert in Buddhist principles and philosophy, with lectures at the Graduated School of Mahamakut Buddhist University for moreover 10 years. (First Author and Chef of Research Project)

Email: chaiyan.sueb@mbu.ac.th ; [Orcid.org/0000-0002-5436-5051](https://orcid.org/0000-0002-5436-5051)

Assoc.Prof.Dr. Boonruam Khammuangsaen: He is an expertise in religion research and social engagement, who worked over 20 years in the files of Buddhism and philosophy. He joined at the Faculty of Religion and Philosophy, Mahamakut Buddhist University, Thailand. He represented the researcher in team to write literature reviews, collecting data, analysis and proved the manuscript. (Researcher) Email: boonruam.kha@mbu.ac.th

Dr. Pharamaha Chakrapol Acharshubho Thepa: Completed Doctor of Philosophy in Mahayana Buddhist Studies at the Mahayana Buddhist Studies Centre, Acharya Nagarjuna University, A.P. India. Join as an instructor and a researcher in specialized religion and philosophy, and religion psychology fields at the Faculty of Religion and Philosophy, Mahamakut Buddhist University, Nakhon Pathom, Thailand. He represented the corresponding author and researcher to write the manuscript and analysis and proved. (*Corresponding author and Researcher) Email: chakrapol.the@mbu.ac.th ; [Orcid.org/0000-0001-9184-4273](https://orcid.org/0000-0001-9184-4273)

Dr. Chen Pecharat: Completed Doctor of Philosophy in Art History at Graduate School, Silpakorn University, Thailand. He joined as an instructor and a researcher in specialized of theory of art history, also based on Asia and Western art, Iconography, and especially in Buddhist history arts, at Graduate School, Mahamakut Buddhist University, Thailand. He represented the researcher in team to collecting data, analysis and proved the manuscript. (Researcher) Email: chen.arthistory@hotmail.com

Dr. Chompoonuch Changcharoen: Completed Doctor of Philosophy in Buddhist Studies at International Buddhist College, Mahachulalongkornrajavidyalaya University, Thailand. She joined as an instructor and a researcher in specialized of Buddhist studies, Buddhist psychology, and religion psychology, at Graduate School, Mahamakut Buddhist University, Thailand. She represented the researcher in team to collecting data, analysis and proved the manuscript. (Researcher) Email: chompoonuch.mbu@gmail.com