

The Development of Local Wisdom on Buddhist Handicrafts of Baan Sanguay Community, Nonglak Sub-district, Chaiwan District, Udonthani Province

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Abstract - The objectives of this research were; 1) to study the local wisdom situation on Buddhist handicrafts of the community 2) to study the local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province 3) to study the development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province. The research was conducted by qualitative research. The data were collected by documentary research, fieldwork, and in-depth interviews. There were 30 informants. Descriptive analysis was used in this research. The findings were found that the local wisdom situation on Buddhist handicrafts of Baan Sanguay community: It was found that 1) Indigo-dyed silk weaving of Baan Sanguay community, it started from household use based on the idea to help develop indigo-dyed silk weaving 2) Reed mat weaving of Baan Sanguay community, it was community handicrafts with wisdom showing the identity of the community that was outstanding at the top of Udonthani province 3) Thung weaving of Baan Sanguay, it was a folk culture that has been inherited for a long time. The local wisdom on Buddhist handicrafts of Baan Sanguay community: It was caused by the needs of life with the invention of tools, utensils used in daily life by using natural objects as tools for production for everyday use and in important traditions of the community. The development of local wisdom on Buddhist handicrafts of Baan Sanguay community: It was the creation of a learning process according to the principles. There was an exchange of knowledge and experiences through cooperation between the community. There was a network of agencies to create a connection with the local area. There was effective coordination. I was able to create knowledge, opinions to be in accordance with the precedent, knowledge exchange, and experience, and departments within the organization. The Buddhist principles were integrated such as the Noble Eightfold path led to honesty in oneself, being honest with customers. It was the principle used for work.

Keywords: Development, Local wisdom, Buddhist handicrafts

I. INTRODUCTION

Thai society has entered into the country's development era. It must face social, economic, and environmental situations change. All regions of Thailand have different Thai wisdom. Thai wisdom is very valuable and important if it is neglected or without inheritance, it will eventually be lost. It deserves to be supported and promoted both in the public and private although the Ministry of Religion and Culture is directly responsible for this duty. The National Education Act B.E. 2542 (1999) and its amendments (No.2) B.E. 2545 (2002) provide educational institutions have support for another way to promote local wisdom and Thai wisdom. The wisdom works are collected and there are cultural centers at the national, regional, provincial, district, and sub-district levels if each level is seriously seen the importance. There are a systematic collection of wisdom works, it will be one way to preserve or pass on to future generations. The conceptual framework for national development in the period of the 12th Economic and Social Development Plan (2017-2021) has a continuation of the 10th-11th Economic and Social Development Plan with adherence to the principles of "Sufficiency Economy Philosophy" [1] and drive to achieve clearer practice in all sectors. It can be seen that the way of life of the villagers in each region will be preserved and strengthen their own local wisdom in creating wisdom on food, weaving machine, house construction, apparel, cloth, local herb, etc., Thai people must be proud of their own honour, dignity and they must work together to maintain goodness forever. The value of wisdom can be seen in many areas of Thailand.

The evolution of Thai handicrafts has a long history. From the survey, it was found that about 5,600 years ago, human communities in the Isaan land migrated from the highlands along the cliffs and down to a low area such as Baan Chiang, Baan Nadee in Udonthani province, etc., These people have evolved from hunting communities to farming communities, cultivation, ranch, bronze and iron which is a wisdom that has been passed on until they can carry on craftsmanship continuously. The discovery of antiques and human skeletons at Baan Chiang reveals that humans in prehistory times know about how to use bronze casting about 4,000 years ago and know the use of iron about 2,000 years ago. The excavation at Baan Chiang, Baan Nadee, Udon Thani Province is to be confirmed that this area has been for about 5,600 years. The development of industrial methods has made the ancient process disappear. If there is no one who continuously learns and conveys, the production of bronze or antique brass would not be easy to see. [2] and have developed a higher skill As a result, handicrafts have beauty and value in terms of "art", which is the development of "handicrafts" to "handicrafts". Handicrafts are locally known as "Local handicrafts"[3] Ministry of Education Has given the meaning of handicrafts are works created for the benefit of the needs that are necessary in life. [4] and the work produced by hand using labor is an important factor. coupled with exquisite

craftsmanship and expertise that has been passed down through generations for everyday use only.[5]

Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province is a community that promotes the conservation of local wisdom. Udonthani people gather to produce products, Indigo-dyed silk weaving, Mi Khit silk (pattern of fabric woven from the thread that is tied before being dyed), cloth bags, instant silk weaving cloth, plastic basket weaving, Muak Kok (straw hat weaving), bamboo basket weaving, sweet banana crisps, fermented fish, etc., and to conserve local wisdom for the benefit of the community, be strong, able to develop the community and be a model in promoting the conservation of local wisdom fully.

Therefore, the researcher is interested in studying the development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province by applying the Buddhist principles in Buddhism to develop local wisdom handicrafts for the development of Buddhist life in Udonthani province. The researcher would like to know the success of the development of local wisdom handicrafts towards the development of integrated Buddhist life and how much success has been achieved from the research. This data will be brought to develop municipalities, villages, and other related offices.

II. RESEARCH OBJECTIVES

- 1) To study the local wisdom situation on Buddhist handicrafts of the community.
- 2) To study the local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province.
- 3) To study the development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province.

III. RESEARCH METHOD

The Development of Local Wisdom on Buddhist Handicrafts of Baan Sanguay Community, Nonglak Sub-district, Chaiwan District, Udonthani Province. It was qualitative research. It was determined as follows;

1. Collect information via documents Conduct a study and collect data from primary and secondary documents related to the Tripitaka, books, thesis papers, thesis, research reports, documents, as well as academic information on the development of local wisdom on Buddhist handicrafts of the Ban Sawai community. Nong Lak Subdistrict, Chai Wan District, Udon Thani Province are as follows:.
2. Collecting data from real places such as Ban Sang Nguay Community, Nong Lak Sub-district, Chai Wan District, Udon Thani Province. both in theory and practice

3. The data were collected from the primary source and secondary source and fieldwork.
4. The data were presented from the analysis of the descriptive explanation.

IV. RESEARCH RESULTS

1) Local wisdom situation on Buddhist handicrafts of community

The local wisdom on Buddhist handicrafts of Baan Sanguay community: It was found that 1) Indigo-dyed silk weaving of Baan Sanguay community, there was a complicated weaving process, and trouble. It took meticulousness, elaboration, and perseverance of the weaver whether it's the design of the pattern, the use of colours, the tie, dye and weave, it would make a beautiful indigo-dyed silk weaving and reflected beliefs, values of weavers as well. Because it is a work that requires perseverance and artists to create works in this indigo-dyed silk weaving. The indigo-dyed silk weaving and way of life of Isaan people have been mentioned above, it can be seen that it has become part of the way of life of Isaan people whether it is personal use, society, culture and tradition. It started from household use based on the idea to help develop indigo-dyed silk weaving. 2) Reed mat weaving of Baan Sanguay community, it was community handicrafts with wisdom showing the identity of the community. It was a village where weaving reed mats clearly represented the identity and way of life of the Isaan people. Most of the people in the community were farming. If there was no farming, there would be a large number of reed that occurred in the community area until becoming a weed in the swamp to weave to make reed mats in order to keep for household use and as a souvenir for visitors. In the year 2002, a group of housewives turned to set up a group of weaving reed mats with the support from the government to help in terms of production, marketing, working capital and provided knowledge in production processes and techniques. Reed mats were made into bags, folding mats, placemats, glass mats, bins, baskets. The products of the group were divided into reed mat weaving, processed products from reed. Group management results comprised of the strength was that the product had a beautiful pattern, the weakness or problems lacked a variety of distribution channel, the development in packaging, product form development, new innovations to add value to the product. 3) Thung weaving of Baan Sanguay, it was a folk culture that has been inherited for a long time. The works of weaving the cloth were applied to make merit to worship the Buddha. The purpose of the offering Thung was to bring prosperity to oneself, relatives and was dedicated merit to the dead relatives. At present, the use of Thung was used for the above purposes, was also popularly used to decorate the place during ceremonies or festivals to decorate to be beautiful. It was considered a good thing, it was the preservation and dissemination, valuable folk art. However, one thing that came with the weaving and the use of the Thung is the reflection of the artwork on the fabric that the weavers used their imaginations to create based on ancient patterns along with the changes of the era. At the present, Thung is not only a belief, faith, but also a hidden beauty with local values.

2) The local wisdom on Buddhist handicrafts of Baan Sanguay community, Chaiwan district, Udonthani province: It was caused by the needs of life with the invention of tools, utensils which were necessary for daily life by bringing natural materials such as silk weaving, reed mat weaving, and making Thung for the benefit of use. Besides, most of Baan Sanguay's occupation is agriculture. When they were free from agriculture, they spent their time doing other things such as handicrafts related to society and culture. Because the cloth has influenced the way of life, traditions, and rituals. It could be said that cloth was important from birth until death. In traditional social and cultural contexts in the past, cloth was not used to measure social status and did not use cloth as a tool of the trade. But it was a kindness and an offering to pay respect to elders in traditions and rituals. Therefore, handicrafts played a role and spiritual value.

At the present finds that there are handicrafts made by Baan Sanguay community, which is wisdom and culture, turning it into a cultural product that can be sold. It makes silk weaving is recognized and familiar to the general people until becoming unique and identity. Many schools have required students to wear traditional clothing every Friday to promote weaver villagers to earn an income. In addition, the government also supports government officials and employees to wear silk weaving clothes for their duties and traveling to meetings. This factor also helps to promote handicrafts to be more widely known in another way.

3) The development of local wisdom on Buddhist handicrafts of Baan Sanguay community: It was found that.

1) The development of Indigo-dyed silk weaving of Baan Sanguay community, it was developed as society shifted from weaving for single-use to selling. Quality and standards were therefore needed to be developed such as non-discolored, fast colour, identity colour, development of more styles and patterns, development method, training through a group process with additional speakers, field trip study, learning from other networks to apply them in the work of the villagers, Indigo-dyed silk weaving contest. This makes the villagers constantly try to develop their hands and invent patterns.

2) The development of reed mats (Kok mats), there was a pattern of reed mats (Kok mats) that was the identity of the local area, there was beautifully packaged to add value and attraction, there were brochures in public relations, there were process products with other material to add value, there were publishing products on the internet which government agencies came to help or provided continuous support, there was image building for the product or services by bringing distinctive features and product position as components to make consumers feel different.

3) The development of Thung pattern, there were agencies to support knowledge, understanding, skills, materials, equipment, and budget to suit the job. The government agencies should be a key player in such support and provide knowledge to the responsible

officials to learn the process of Thung weaving of Isaan in order to understand the working process. Therefore, coordination with local network partners is very important. Because it will be able to create new markets, public relations, knowledge and understanding for all concerned to the community. Because the indigo-dyed silk weaving group is a community state enterprise. Therefore, public relations in the community and the general public is to know the activities, it will make people want to participate in the group.

4) The development of handicrafts marketing of Baan Sanguay community, there was a community enterprise establishment. The villagers in the community agreed that it could help to alleviate the problems in their occupation, and it could help to build a stable career for the community. It could allow tourists to come in for activities, to learn the way of life of the villagers, and to buy products within Baan Sanguay community. There were various products in the community and built on products by using local wisdom. It could be divided into 2 parts
1) Value addition for the products
2) community product development process. There were outsiders and nearby districts who have come to study and visit the village. There were procedures and methods of making handicrafts of Baan Sanguay community in order to draw the attention of visitors who visited handicrafts weaving by hand. The way of life regarding the handicrafts of Baan Sanguay community has been sold to other provinces. The community handles handicrafts from Baan Sanguay community in order to draw attention to the community's inno-life. It means that students wear handicrafts to go to school every Friday. It's the preservation of tradition, culture of handicrafts of Baan Sanguay community.

The handicraft activity implementation according to the Noble Eightfold Path in Buddhism of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province used the Noble Eightfold Path in daily life. It can be combined into Sikkha (the threefold learning) consisting of product behaviour, determination to development, and handicraft development of local wisdom continuously.

The personnel in the cooperative group are honest in trading products and speak with compassion, be honest in the profession. They have the intention to perform their duties whether it is the production of Thung, wicker and indigo-dyed silk weaving. They are trying to produce the handicraft product and are ready to present the work of "Phanmaha pattern cloth" to enter the contest in 2010 until they win the first prize. It is selected to be the identity of Chaiwan district people. Later, it has been developed to export to be sold in various places. It gives knowledge that occurs from life experience, observation, analysis, and comes together as a body of knowledge and correctness. It meets the truth by consistently performing its duties, they do not corrupt oneself, they build faith in visitors, they have confidence in themselves and the community.

The bases of social solidarity (Sangahavatthu) is used to apply in activity management by the community in various parts in order to befriend, be generous to each other, and support each

other in the product community. Practices are for the benefit of each other and the community, housing society. What is harmed for oneself and other people should be excluded. They are happy together as well as behave themselves according to the status, person, and environment according to the tradition and culture.

The development along Iddhipada (path of accomplishment), employees in cooperative are satisfied with their work meanwhile they are trying to produce new works to increase product value by training and learning from new experiences. It brings success in every work such as education, occupation, livelihood. It can rely on oneself and others which can be integrated with handicrafts management to develop.

V. DISCUSSIONS

1) The local wisdom situation on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province has been inherited from the ancestors. Therefore, they have a way of life as a farmer, farming, rice farming, gardening. They live a simple life. In the past, indigo-dyed silk weaving was made for use by themselves, which was inherited from the old generation. And the elders in the village's career was rice farming, farming, gardening, and planting indigo trees to make indigo cloth and were known by outsiders, and the incomes were brought to the community. It was in accordance with Choocheep Auenkarn, et al. (2014) [6] "The guidelines for Thai textile industrial promotion and development for global competition". The results were found that there were 6 parts of Thai textile industrial promotion and development for global competition as follows; 1) productivity in all aspects of production 2) product quality 3) marketing information 4) labour intensive 5) international policy 6) competitive advantage.

The local wisdom of the community was transmitted through stories and tales to become handicrafts until it was determined as a strategy along with the drive to make it widely accepted in the context of globalization.

2) The local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province was found that it could generate income for the lives of the villagers and create a local community economy. Moreover, it could also balance the local environment very well leading to national reputation. Government agencies were well aware of it. It was in accordance with Aerm-on Chollavorn (2011) [7] "Buddhist integrative knowledge management". The Buddhist principles were used to reinforce the driving to drive into a new model. It was a Buddhist integrative knowledge management model, thus it was conducted project to promote the occupation of handicraft entrepreneurs, to open up business opportunities for manufacturers of OTOP (One Tambon One Product). The operation had both theoretical and practical parts. Because it was to speed up product development both in terms of quality and international standards, to build trust with consumers by mixing culture, wisdom

with technology, innovation, and development of distinctive presentation styles, stories of products to be perceived by consumers in order to create value in products. It could add value and reduce barriers to competition pricing and it gave importance and awareness to building a brand to be accepted. What was needed from this project besides the promotion of occupations for local villagers to have a career that could generate income for themselves and their families. But the most important thing of this project was that it was needed to see local wisdom knowledge and be able to stay with the local people and be passed on to the next generation.

3) The development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province was found that it made life go on naturally which Dhamma was in the mind. "There is development, there is Dhamma". It could be said that practicing the Dhamma was the development of life. It was in accordance with Sarika Hanphanit (2013) [8] "An analytical study of model in the quality of life development according to Buddhist integration". It was found that the quality of life development of modern science dimension focused on the quality of life development that mainly focused on external responses such as four requisites, sufficient consumers, economy system, education, politics, life's stability and security, and good relationship. But it had a model in the quality of life development according to Buddhist integration by using Tisikkha (the threefold learning) principle to improve the quality of life of the villagers based on the threefold learning by living according to the rules of society. To know one's duty as normal according to status and role was the use of the principle of precepts. Self-determination in pursuing a successful career, good health, strong mental performance, diligence in carrying out work duty, these were the use of the principle of meditation and having knowledge in both occupations, considering things what should do and what not to do. The concept was changed from the old way of life to use the new concept. Being reason in life was the use of the principle of wisdom.

VI. BODY OF KNOWLEDGE

The development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province caused by the promotion, research from wisdom. There was an inheritance and exchange of knowledge, strengthening local wisdom based on nature. Magga (the Noble eightfold path) was brought to the development of local wisdom on Buddhist handicrafts of the community. Iddhipada (path of accomplishment) was used to reinforce the work. Sangahavatthu (bases of social solidarity) was used as a network of relationships between societies. Baan Sanguay community built loyalty to themselves and their handicrafts group. They were diligent in doing their duty and patient for the duty to be assigned to smile upon visitors in the community.

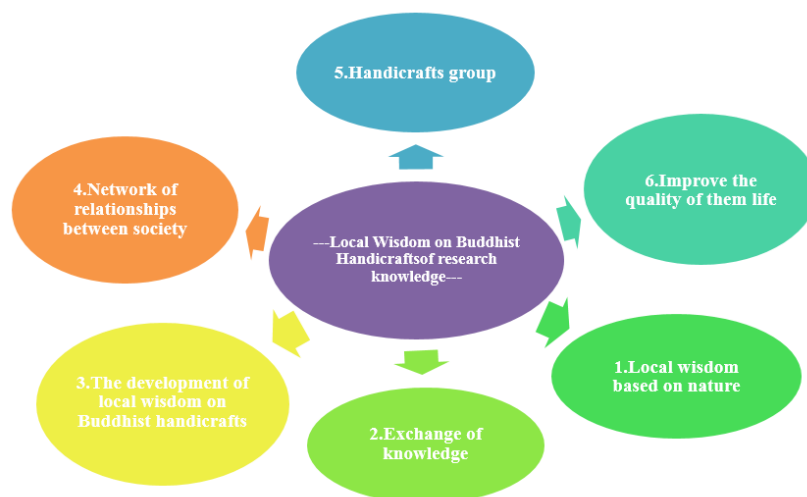


Fig. 1 Body of Knowledge from research

VII. RECOMMENDATIONS

The study of the development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province can be suggested as follows;

1) Policy suggestion

The study of the development of local wisdom on Buddhist handicrafts is the knowledge of the knowledgeable people, village scholars, academicians. They use the wisdom they have accumulated by conveying in the concrete form of organizing activities to study the development of local wisdom on Buddhist handicrafts of Baan Sanguay community, Nonglak sub-district, Chaiwan district, Udonthani province. Learners should implement it and they have the principle of being proud of the community's Buddhist handicrafts and applying the knowledge of the content to the benefit.

2) Academic suggestion

Learning is important and able to preserve and inherit the knowledge of the community's Buddhist handicrafts in the community which includes the event related to Buddhism in order to have the intention to make successful participation. Because those who will participate must express an important issue that can be known only by themselves. When the results are known, it will affect the way of life in the community that lives together and will apply the results to benefit oneself and others according to the occasion, time, status, etc.

3) Practical implications

The research results should be used to develop local wisdom products in both OTOP centers, communities, and government agencies.

3) Research implications

1) Buddhist handicrafts regarding rituals and traditions related to Buddhism. The results or guidelines should be applied in life for the benefit of life. Because every life requires a living or daily living. For goodness, it will be perfect and to achieve complete happiness in life.

2) This research indicates the model of the development of Buddhist handicrafts and the promotion of people's learning as well as culture relating Buddhist rituals and traditions and the application of modern science. But if there will be the next study to see the clarity or the details about Buddhist handicrafts and the promotion of people's learning. It can be studied in the form of various developments in order to apply them to make them useful in the study by studying the issues as follows;

1) The development of local wisdom on Buddhist handicrafts of Baan Sanguay community and the promotion of people's learning. It should focus on one issue such as Buddhist cultural tourism etc.

2) The development of local wisdom on Buddhist handicrafts of Baan Sanguay community in the issue of value, literature, culture, tradition, or ritual in each part.

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