



The Development Of Learning Skills Exercises For The Buddhism Subject Using The Flipped Classroom Model For Grade 6 Primary School Students At The Burapha Network Center, The Office Of Khon Kaen Primary Educational Service Area 5, Khon Kaen Province

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ABSTRACT

This research aimed to: 1. study the history of the stupas in the northeastern region; 2. examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province; 3. explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province.

The research results were as follows:

The history and tradition of bathing Phra That (Stupa) in the Northeast: the tradition of bathing Phra That (also known as Boon Song That or bathing the stupa) has continued from ancient times to the present. In the past, the Mekong River was considered a boundary of a unified kingdom. Both sides of the river shared a common belief in the relics, connecting with the "Heet 12" traditions of the Isan people.

The history and tradition of bathing Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province: this tradition, known in the past as "Ao Boon That" or "Boon Song That," has been practiced since ancient times and continues to the present day. It is held on the 15th day of the waxing moon in the 6th lunar month each year. There are two types of worship for Phra That Si That Pramancha: the Brahmin style, which involves offerings to the gods, and the Buddhist style, which focuses on worshiping the stupa with the belief that it will bring happiness to life and family.

The preservation of the tradition of bathing Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province: cultural preservation involves activities that reflect the community's traditional way of life, incorporating the concept of "Bowon." This preservation combines merit-making with traditional beliefs that respect sacred elements, applying Buddhism, superstition practices, and astrology to harmonize with the community's way of life.

Keywords: The Development, Learning Skills Exercises, the stupas in the northeastern

1. Introduction

Phra That Chedi is considered to be very important in Buddhism. Because it is like a concrete object worthy of worship that is related to religion. The worship of Phrathat Chedi during the Buddha's time did not mention any specific method or form. But the focus will be on the intentions of the worshiper. That is, if a person worships with a faithful heart, he will receive benefits from that worship. Relics have a role and importance to a person. Communities and Buddhism in many different aspects. Showing respect and respect for people who are virtuous and virtuous is an important teaching in Buddhism. Those who follow it are considered to have attained auspiciousness. As the Buddha's words to the gods appear in the Mongala Sutta: "Pūjā ca pūcāniyānaṃ etamangalamuttamam" means Worshipping those who are worthy of worship It is the most auspicious of the Lord Buddha. The Pacceka Buddha and his Arahant disciples are considered to be the most worthy of worship. Because he is a pure person who has no desires. In particular, the Buddha is considered the highest refuge. It is one of the Triple Gem that Buddhists respect and worship [1] [Khu. Khu. (Thai) 25/3/7] [1]

The concept of Buddhist relics The role and importance of pagodas in Buddhism have begun to be defined in four different texts. They are pagodas built according to Buddhist beliefs, which are popularly called "Buddhist pagodas" or Buddhism is also called "pagodas". "Sammāsambuddha Chedi" includes 1) That Chedi, which is the Chedi containing the Buddha's relics. It is a building used to contain the relics of the Lord Buddha. This chedi element is probably the first type of chedi element that occurred. 2) Consuming a chedi is a thing or place that the Lord Buddha used. Narrowly, it refers to the Bodhi tree. Broadly, it refers to the 4 sub-districts of the Sangwet, Niya, Sathan , as well as everything that the Lord Buddha consumed. 3) Dhamma Chedi is a chedi containing the Dhamma, such as containing a palm leaf inscribed with the Buddha's words, showing the principles of Paticca Sampa , Dhamma footsteps. That which he displayed was a place of refuge for the monks. 4) Uthe Sik Chedi is a chedi dedicated to the Lord Buddha, including the Buddha statue, Buddha images in various positions, and the footprint of the Lord Buddha. It is something built with the intention of dedicating it to the Lord Buddha. Uthe Sik Chedi does not specify that it must be done. Or how is it made to look? Only anything that does not follow the characteristics of the three types of chedi above is considered to be Uthe Sik chedi [2] [Phra Brahma Kunaporn (P.A. Payutto) , 2009/114] Nowadays, Buddhists have great faith and are very popular in worshipping the relics. The cradle of Mekong civilization Its territory is in the northeastern region of Thailand. There is prosperity in politics, government, art , culture and traditions. as well as Buddhism which has prospered side by side The land has had alternating prosperity and decline for many generations [3] [Bun Mee Thep Si Mueang , Phaith Phucha 2010/216-266]

Phra That Si That Pra Mancha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. It has the appearance of a chedi made of clay bricks in a rectangular shape, set on a base that is 6 meters wide and 6 meters long on each side. The lower base is a semi-lotus base. Stacked in descending order Next to the lotus base is a bell. Characteristics of Lan Chang art It is assumed that the complete form of the relic is similar to Phra That Ing Hang in Laos, which has a square-shaped relic. There are 3 levels of Rueanthat, stacked in descending order. The top part is in the shape of a lotus bud [4] [Manit Vallipho Dom 2021] has prosperity in Buddhism. Therefore, the villagers of Nong Waeng have believed in worshipping the relics by bathing in this relic for a long time as well. This can be seen from the respect and influence of Buddhism on the people of Nong Waeng village. The tradition of bathing Phra That Si That Pra Mancha of the villagers of Nong Waeng is They are both similar and different from other relics. This is the result of a combination of local sacred beliefs and Buddhist teachings. where all beliefs are organized to come under the shadow of the relics This tradition of bathing the relics may have been combined with traditional beliefs. The villagers of Nong Waeng used to worship Phi Fa Phi Thaen, for example, believing that Phra That has the power to inspire happiness. Dispel the misery that has been experienced And it is believed that the relics have the power to cause rain to fall according to the season. But because of the tradition of bathing Phra That Si That Pra Mancha of Nong Waeng villagers at present There has been a change from the past. Phra relics are used as an expression of belief in various forms. That is in line with the tradition of bathing the relics in order to worship the relics correctly according to the teachings of Buddhism, that is, to remember the virtues of the Lord Buddha as an offering to preserve traditions. To ask for blessings and make vows to the relics. Changes in the way of worshipping the relics have affected the villagers of Nong Waeng.

For this reason, the researcher is interested in studying the conservation of the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. which is the anchor of the mind The researcher thinks that if a detailed study is carried out on these issues, It will give you an answer that will be very useful to Buddhists who come to pay homage to Phrathat Sithatpramancha .

2. Research Question

1. How is study the history of the stupas in the northeastern region.
2. How is the Examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.
3. How is the explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province.

3) Research Objectives

1. To Study the history of the stupas in the northeastern region.
2. To Examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.
3. To Explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.

4) Research Methodology

4.1 Content

This research studied the Study the history of the stupas in the northeastern region. To Examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province. And Explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.

4.2 Document scope

Document scope Have studied the document information as follows.

- 1) Primary data includes: The Tripitaka, Thai version of Mahachulalongkornrajavidyalaya University, B.E. 2539. Commentary, Thai version of Mahachulalongkornrajavidyalaya University, B.E. 2017. Supreme Court appeal.
- 2) Secondary data includes books, academic textbooks, articles, various research documents and related information media.

4.3 key informants

In this research, the researcher has determined the population that will provide data. which is divided like this

Monks	5	persons
Religious scholars	2	persons
community leader	4	persons
religious scholar	3	persons
General public	15	persons
Total	29	persons

4.4 Research areas

The researcher has determined Study the history of the stupas and Then Explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.

1.5 Expected benefits

- 1.5.1 know about Study the history of the stupas in the northeastern region.
- 1.5.2 know about Examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.
- 1.5.3 Able to Explore the preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng , Champi Subdistrict, Si That District, Udon Thani Province.

2. Research Results

The history and tradition of bathing Phra That (Stupa) in the Northeast: the tradition of bathing Phra That (also known as Boon Song That or bathing the stupa) has continued from ancient times to the

present. In the past, the Mekong River was considered a boundary of a unified kingdom. Both sides of the river shared a common belief in the relics, connecting with the "Heat 12" traditions of the Isan people. The tradition of bathing the relics or the merit of bathing the relics The tradition of bathing the relics in the Northeast is likely based on the tradition of bathing the relics of Thang Lan Chang. But villagers have continued this practice since ancient times until the present day. Both sides of the Mekong River have believed in the relics since time immemorial. Similar to Heat 12 In many ways, it is a tradition to use perfume as an offering. Popularly held during the 5th lunar month Month 6 or during the Songkran tradition Phrathat is important to the society of the northeastern region : Phrathat in the northeastern region is important in 2 Characteristics Characteristic 1 It is considered to be the place where the Buddha's relics or Arahant's relics are kept, type 2. It is considered to be a place where the ashes of important people in the local area are kept in both ways. It can influence the minds of Buddhists to have faith in Buddhism, making them aware of sins, merits and punishments. It is also a source of traces of the civilization of Buddhism and an adjustment of beliefs. Traditional beliefs of various people Let there be unity in belief. Perspectives on relics in the northeast : Relics in the northeast are hidden with dharma principles. If anyone studies them, they will be able to see the history of the locality and how it came to be as the center of the mind of Buddhists. Northeastern region and is a source for studying various local civilizations. Phra That is considered an important place of Buddhism that has been built over many eras. Phrathat has an influence on the beliefs of the people of the Northeast : making the Buddhists of the Northeast know about sin, merit and blame, resulting in a beautiful cultural tradition. The beliefs of Buddhists in the Isan region were that in the past they might have worshiped mountains, forests, ridges, hills, or termite mounds because of fear of disasters that would occur. But with the influence of the relics, Isan people turned to Buddhism and worshiped in The teachings of the Buddha instead Phra That is beneficial to the people of the Northeast : it is useful because it is an important Buddhist place that is a source of spirituality for the villagers, relying on beliefs about the legend of the Phra That combined with beliefs about There is a mystery that arises.

The history and tradition of bathing Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province: this tradition, known in the past as "Ao Boon That" or "Boon Song That," has been practiced since ancient times and continues to the present day. It is held on the 15th day of the waxing moon in the 6th lunar month each year. There are two types of worship for Phra That Si That Pramancha: the Brahmin style, which involves offerings to the gods, and the Buddhist style, which focuses on worshipping the stupa with the belief that it will bring happiness to life and family. Tradition of bathing Phra That Sri That Pra Man Cha in the past, locals called it "Ao Bun That" or "Bun Song That". A clear record has been made. But villagers have continued this practice since ancient times until the present day. Held on the 15th day of the waxing moon of the 6th lunar month every year as inscribed in the stone inscriptions, villagers use perfume to bathe, as well as bring flowers, incense sticks and candles to worship the relics and ask for blessings from sacred things. In bathing the relics, the villagers did it regularly, relying on the Songkran period as an appointment for bathing the relics. Later, a temple for monks was built to live there, so it was established as a tradition every year. The importance of Phra That Si That Pramancha of Ban Nong Waeng, etc. It is important because it is a place to study Buddhism for Buddhists. Ban Nong Waeng is the origin of Si That District, pointing out the history of Si That District, the way of life of the people. Living in this area is the origin of various cultures of Si That District. It is an important historical site that tells of the legend of building houses and transforming the city, showing the basic economic life of the people in this area. There is even a traditional event according to Heat 12 of the villagers. Steps and methods for worshipping Phra That Si That Pra Man Cha of Ban Nong Waeng, etc. : There are 2 types of methods for worshipping Phra That Sri That Pra Man Cha: the Brahmin style and the Buddhist style. In the Brahmin style, there will be an offering to the main gods at the shrine. Buddhist style is a practice for worship. To bring prosperity to yourself and your family Beliefs about worshipping Phra That Srithat Pramancha of Ban Nong Waeng, etc. : Worshipping Phrathat has both internal and external effects. Inside it makes the mind feel comfortable and warm. Outside, worshipping the relics creates a good cultural tradition of the community and also creates humility and humility as a support for the family institution. village institute Governing institutions and religious institutions must be united as one. Because there is a belief in the merit and punishment of sin.

The preservation of the tradition of bathing Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province: cultural preservation involves activities that reflect the community's traditional way of life, incorporating the concept of "Bowon." This

preservation combines merit-making with traditional beliefs that respect sacred elements, applying Buddhism, superstition practices, and astrology to harmonize with the community's way of life. Culture is a reflection of the value of the way of life of people in the community and various localities in their lives. and in order to raise awareness and stimulate people in the community to be aware In terms of anchoring the mind : Developing the form of traditions to suit the times but not causing Buddhists to become superstitious. There are sermons and teachings appropriate to the situation of the country. Using religious ceremonies to instill people's minds to understand goodness. Regarding unity in the community : Organizing the tradition of bathing the relics each year creates a bond of commitment among people in the community who are committed to working together. Setting the day, time, and place is therefore a gathering point for the villagers. Relatives gather to show their faith in the sacred relics that have been respected since grandparents' generations, leading to helping and supporting each other. Culture and traditions : Culture is a reflection of the values of the way of life that communities and localities use as a tool for living life and for cultivating awareness. Help stimulate people in the local community to realize that if the area's diverse cultural heritage It has not been inherited and preserved. Inheritance : Inherited by raising awareness among local people of the value and importance of local wisdom, improving wisdom to suit the era and the importance of local wisdom, inherited by selecting wisdom that is currently being lost. Or that has been lost and has come back to make it valuable and important to life.

3. Discussion

Research on "The Development of Learning Skills Exercises for the Buddhism Subject Using the Flipped Classroom Model for Grade 6 Primary School Students at the Burapha Network Center, the Office of Khon Kaen Primary Educational Service Area 5, Khon Kaen Province" which can be discussed as follows.

Study the history of the stupas in the northeastern region: From studying the history of Phrathat in the northeastern region the researcher found that there are 2 types of relics in the northeastern region. The first type is considered to be a place to hold the relics of the Lord Buddha or the Arahant's relics. The second type is considered to be a place to hold the bones of important people in the local area, the ancestors who built the houses that transformed the city, which has made it possible for future generations. Remembering makes you see the history of the local area and how it was. It can influence the minds of Buddhists to have faith in Buddhism and also adjust the traditional beliefs of various people. Let there be unity in belief that is the same type of Buddhism. The tradition of bathing the relics in the Northeast is based largely on the tradition of bathing the relics of Thang Lan Chang. But the villagers have continued this practice since ancient times until the present day because in the past it was considered that both sides of the Mekong River were one kingdom. Both sides of the Mekong River had beliefs about relics from time immemorial that were similar to Heat. 12 In many aspects, including adherence to customs, time periods, and practices as traditions Popularly held during the 5th month of the 6th month or during the Songkran tradition . It is consistent with [4] (Phramaha Boonnam Parakkamo; 2018) researches the topic the Beliefs and Worship the Buddha's Relics of Buddhists in Lan Chang. It is found that the term 'relic' contains two contexts, that is to say, the context of the noble person's relics and the reliquary's place. In term of the noble person, it focused on a person who had already attained enlightenment, especially, relics of Lord Buddha. The historical background of the relic had been found in the Mahaparinibbàna Sutta (Discourse on the Great Final Deliverance), after the creation of the Buddha, His relics were distributed to many countries in order to enshrine in a stupa and for the sake of Buddhists to reflect on the virtue of the Buddha. The Buddha's relic may be generated by two ways, viz. worship or honoring with material things and worship or honoring with practice. It is considered as the beginning of stupa construction and the worship of the Buddha's relic in Buddhism. According to the Lan Chang region, there is a principle of stupa construction and worship of the relics based on the traditional beliefs or animism and the Buddhist doctrine, which created the belief, concept, purpose of worship relics transformed into engagement with the holiness. Unquestionably, the Buddha's relics are valuable to the Lan Chang Buddhists, namely religious values, social values, economic values, and mental value. The change of beliefs, concepts, aims and ways of worshiping cause an impact on the principle of worshiping relics. Therefore, the principle of faith, the right understanding of Buddhist doctrines and the appropriate practice of relic worshiping are needed to combine with the traditional belief. In addition, it should educate the Buddhist people to worship the Buddha's relic by the practical worship.

examine the history and tradition of the bathing ceremony for Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. From studying the history and tradition of bathing Phra That Si That Pra Man Cha, the researcher found that The tradition of bathing Phra That Si That Pra Man Cha in the past, locals called this tradition "Ao Bun That" or "Bun Song That" has been continued since ancient times until the present day. Held on the 15th day of the waxing moon of the 6th lunar month every year as inscribed in the stone inscription. In the past, villagers used water to wash the relics to clean them. Later, they used perfume to bathe them, as well as flowers, incense sticks, and candles to worship the relics and ask for blessings from sacred things. There are two methods of worshipping Phra That Srithat Pra Man Cha, the Brahman style or the traditional style involving Phi Fa Phi Thaen. It is believed that it is said to be a divination to ask for the sky and rain. Buddhist style is the practice of worshipping relics. Nowadays, villagers will give The importance of Buddhist worship is based on the intentions of the worshiper. It is consistent with [5] [Naovarut Sukmano and MontreeSirarojananan; 2017] researches the topic An Analytical Study of Values of the Buddha's Relics Worship Culture by the Maekong River Community. It is found that the cultures within worshippers believe that they are honored in front of the Buddha self through worshipping the Buddha relics. It is the meritorious thought with pure mind. Whoever worships with material and practice in good conducts, then they worship the Buddha with smartening with scents and having recollection of the Buddha. The heavenly and divine beings also come to congratulate and bless the worshippers for peacefulness, happiness, and the good progress in life.

preservation of the bathing tradition for Phra That Si That Pramancha in Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province., 5 areas. From studying the conservation of the tradition of bathing Phra That Si That Pra Man Cha, the researcher found that Preserving the tradition of bathing Phra That Si That Pra Man Cha results in 5 aspects. 1. In terms of respect and faith, Buddhists are involved with the relics with their own beliefs, thus causing various worships. Together, there are traditional beliefs. That is, believing in sacred things and respecting the Phi Fa Phi Tan. 2. In terms of adhering to the spirit, there are guidelines for developing the form of traditions to suit the times but not causing the Buddhists to become superstitious. There is a sermon that is appropriate for the situation of the country, using religious ceremonies. Soothe people's minds. 3. In terms of unity in the community, there is a tradition of bathing the relics each year as a promise of bonding for the people in the community who declare their intention to set the date, time, and place. 4. In terms of culture, tradition, culture. It is a reflection of the value of the way of life that various communities and localities use as a tool for living their lives and in order to raise awareness and stimulate people in local communities to be aware. 5. Inheritance by raising awareness among people in Local people are aware of the value and importance of local wisdom, improve it to suit the era and importance of local wisdom, and inherit it by selecting wisdom that is currently being lost. It is consistent with [6] [Phrakrupalad Siwaphat Bhadrāñāno (Nortui); 2000] researches the topic THE PRESERVATION OF LANNA CULTURE AND TRADITION OF YOUTH IN DONG PA NGIO VILLAGE, MA KHUN WAN SUB DISTRICT, SAN PA TONG DISTRICT, CHIANG MAI PROVINCE. It is found that the cultural identity-building process of youth in Dong Pa Ngio Village is the result of interaction between society and individuals, in collaboration with the creation of Lanna identity, like the invention of lanterns in the Yi Peng tradition. These are the deep stories of the way of life and faith in Buddhism. In Lanna culture, it is much more than an item that has been invented for use in cultural traditions only, it is a story of craftsmanship that occurs in conjunction with the story of the way of life, faith, belief and customs of the Lanna people that have been cultivated through generations. Until it becomes the graceful handicraft and brightens the life of the Lanna people and for the worship of the Buddha and guardian deity includes causing the house a brilliant light for the prosperity of family.

Regarding a pattern for conservation of Lanna culture and traditions of the youths in Dong Pa Ngio Village, they participated in the Yi Peng Festival, an outstanding tradition of the Lanna people. They have jointly preserved the Yi Peng Festival and comprehend the ancient way who enjoyed an uncomplicated life without polluting the environment. In addition, they also learned about the preservation of local folk play that were involved in valuable cultural traditions and learned how to enjoy a self-sufficient life according to the splendid initiative of King Rama IX. They lived and learned by the traditional and cultural ways, appreciate the value of culture and love to cherish their hometown even more. However, in this research, three primary models could be synthesized: 1) community-based, 2) building of learning processes at monasteries and 3) knowledge management at schools.

7. New explicit knowledge

Research on “Study the conservation of the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province” resulting in knowledge from the research as follows.

History of Phra That in the Northeast	<ul style="list-style-type: none"> - Place where the Buddha's relics are kept - There is a practice that has been passed on since the ancestors. - Have faith as inspiration - Has a relationship with Heat 12 - There is an adjustment of traditional beliefs to the multiculturalism of the community.
Tradition of bathing Phra That Si That Pra Man Cha	<ul style="list-style-type: none"> - It is a reminder of the virtues of Buddhism. - Show gratitude to your parents. - Ask for blessings on things that are worshipped - Create humility and humility - Traditions that are combined between Buddhism Brahmin and Ghost
Preserving the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng	<p>Cultural inheritance that reflects the value of the community's way of life.</p> <ul style="list-style-type: none"> - Conservation and restoration With the activities of Bowon - Performing meritorious acts mixed with traditional beliefs that rely on beliefs about that should be worshipped - Training to be Raising awareness and stimulating people in the community to be aware of community heritage . - Training to have knowledge to bring Adapting Buddhism Black magic and astrology must be consistent with the way of life of the community.

8. Conclusion

History of Phrathat in the region Northeast There are 2 types of relics in the northeastern region. The first type is considered to be a place to hold the relics of the Lord Buddha or the Arahant. The second type is considered to be a place to hold the bones of important people in the local area who built the houses that transformed the city. This gives a glimpse into the history of the local area and its way of life. It is a source of traces of the civilization where the relics were built. The tradition of bathing the relics of the Northeastern region is largely based on the tradition of bathing the relics of Than Lan Chang. Villagers have continued the practice since ancient times until the present day because in the past it was considered that there were two sides of the river. The Mekong is the same kingdom on both sides of the Mekong River. They have believed in the relics from time immemorial. They are similar to Heat 12 in many ways. They are popularly held during the 5th month of the 6th month or during the Songkran tradition. History and The tradition of bathing Phra That Si That Pra Man Cha as inscribed in the stone inscription. In the past, villagers used water to wash the relics to cleanse them. Later, perfume was used for ablution along with flowers, incense sticks and candles to worship the relics and ask for blessings from sacred things. In bathing the relics, villagers do it regularly, using the Songkran period as the meeting point for bathing the relics. Later, a temple was built where monks moved in, so it was established as a tradition every year. Held on the 15th day of the waxing moon of the 6th lunar month every year. Preserving the tradition of bathing Phra That Si That Pra Man Cha results in 5 aspects: 1. Respect and faith. 2. The aspect of holding the mind 3. Unity in the community 4. Culture and traditions 5. Inheritance

9. Suggestion

A. Policy recommendations

The results of the study on the conservation of the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. Therefore, the researcher would like to make policy recommendations as follows.

1. Documents should be made about the history and origins of the preservation of the tradition of bathing Phra That Si That Pra Man Cha in the form of a book. For convenience in searching for further information.

2. Documents should be prepared to preserve the tradition of bathing Phra That Si That Pra Mancha to make it more concrete.

B. Academic suggestions

The results of the study of the conservation of the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. Therefore, the researcher would like to make academic suggestions as follows.

1. Organizing training events to provide knowledge on preserving the tradition of bathing Phra That Si That Pra Mancha as a guideline for teaching.
2. Prepare a book compiling methods and principles. Preserving the tradition of bathing Phra That Si That Pra Man Cha In terms of academic documents

C. Suggestions for next research

Results of the study Preserving the tradition of bathing Phra That Si That Pra Man Cha of Ban Nong Waeng, Champi Subdistrict, Si That District, Udon Thani Province. Therefore, the researcher would like to make suggestions for the next research as follows.

1. Should study the conservation of the tradition of bathing Phra That Si That Pra Man Cha in order to preserve the tradition of bathing Phra That Si That Pra Mancha.
2. Should study the conservation of the tradition of bathing Phra That Si That Pra Mancha .

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