

ธรรมโมโลยีการตลาด: การบูรณาการหลักพุทธศาสนาเข้ากับหลักการตลาด

Dhammadology of Marketing: The Buddhist Integration to Marketing Work

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บทคัดย่อ

ธรรมโมโลยีการตลาด: การบูรณาการหลักพุทธศาสนาเข้าสู่งานการตลาด มุ่งศึกษาความเป็นไปได้ของการบูรณาการหลักพุทธศาสนาเข้าไปในทฤษฎีการตลาดเพื่อสร้างนวัตกรรมใหม่ในงานวิชาการการตลาด หลักการของงานธรรมโมโลยีการตลาดนี้คือการนำหลักทฤษฎีการตลาดเป็นตัวตั้งและใช้หลักธรรมที่เกี่ยวข้องมาอธิบาย ทฤษฎีการตลาดสำคัญที่ศึกษาร่วมถึงหลักการกำหนดกลุ่มลูกค้าเป้าหมายด้วยหลักธรรมข้อจริต 6 (พื้นของจิต 6 ลักษณะ) และหลักการวางแผนการตลาดด้วยหลักธรรมข้อสัปปบุรุษธรรม 7 (ธรรมของสัตบุรุษ 7 ประการ) การบูรณาการชนิดนี้ถือเป็นนวัตกรรมวิชาการภายใต้แนวคิดของ “ธรรมโมโลยีการตลาด”

คำสำคัญ: การจัดการทางการตลาด, หลักพุทธศาสนา, วิทยาศาสตร์สมัยใหม่

Abstract

This academic article aims to explore integration possibility between Buddhism and Marketing theories in order to create new academic innovation within the marketing work area.

Dhammadology of Marketing refers to the Buddhism integration in marketing work, when marketing is used as a core idea with Buddhism being supportive contents. The key marketing theories that can be explained through Buddhism based these theories are Target market definition with Carita 6 (intrinsic nature of a person) and Marketing plan development with Sappurisa-dhamma (7 virtues of a good man). This new integration method is now titled as Dhammadology-Marketing.

Key words: Marketing Management, Buddhist Theory, Modern Science

Introduction

Integration of Buddhism and Modern Science

Meaningful integration of Buddhism to modern sciences has been a trendy phenomenon in the Buddhist society, especially in Thailand in the past decades. The evidence is among various academic works in Thai universities at all levels. The integration of Buddhism into modern sciences includes several thinking areas such as human resources development, leadership

programs, economy, business, and psychology. Mahachulalongkornrajavidyalaya University, Thailand's first and largest Buddhist monk university has its visionary philosophy that "Education management to pave ways to Buddhism Integration with modern sciences, to enhance mind and society." All graduates are expected to follow this strictly as their compass. Prof. Dr. Phra Dharmakosajarn, Rector of Mahachulalongkornrajavidyalaya University, has confirmed the possible integration between

Buddhism and modern sciences. He suggested that by bringing passion in Buddhism onto the unsolved issues and opportunities of modern science. Many challenging solutions will be well-answered through deep synergized integration with mutual support. The final solutions will become so well integrated that are hard to separate Buddhism pieces and science pieces (Phra Dharmakosajarn, Professor, Dr., 2009). He proclaimed to Albert Einstein's statement that "Science without religion is lame, religion without science is blind." Phra Dharmakosajarn has further laid out the two possible distinct integration theories which are: a) Buddhology, and b) Dhammadology. He referred to "Buddhology" as the integration using the sciences to explain and clarify Buddhism so that younger generation can understand more easily. While "Dhammadology" is the opposite, it is the act of bringing Buddhism into modern sciences. Modern science plays as the core ideas with Buddhism being a supportive factor to complete the moral aspect of that particular sciences. The most widely integrated work with Buddhism in Thailand so far has fallen into Human Resources Development area (Trakvichan, 2007). There are over 100,000 studies in this area including academic journals, thesis, and Thai government manuals. Buddhists believe that the attributes of the Dhamma (Buddha's teaching) are still practical and up to date (Akaliko in Pali).. It is impressive that the old teachings of over 2,500 years ago are still practical in modern circumstances and can be applied in modern sciences.

Greed Management: Buddhism-based Concept versus Marketing Concept

Greed, or *lobha* in its original language, Pali, is the major debatable topic between Buddhism and marketing in term of balancing them well. Buddhism focuses on greed deduction. Greed is one of the three poisons of life, the three unwholesome roots, and the three fires in Buddhist teachings beside hatred, and delusion. Greed refers to our selfishness, misplaced desire, attachment, and grasping for happiness and satisfaction outside of ourselves. Buddhism refers to greed as a burning desire, an unquenchable thirst, craving, and lust – *tanha* in Pali. Human beings all desire for objects to provide them with long-lasting satisfaction. They want to feel fulfilled and completed in all. The poison of greed creates an inner hunger that keeps them striving towards an unattainable goal. Buddhist teachings confirm endless greed will result in ongoing suffering and inner unhappiness. "There is no river greater than greed" (Payuto, 2010, p.85). Marketing, on the other hand, refers to greed as consumer needs. Philip Kotler, a well-known American guru in modern marketing, has declared that the mission of marketing is to create products that satisfy the unmet needs of target markets (2017). There are enormous efforts of global marketers to explore the "unmet needs" through ongoing researches, so-called insights. Once the insights are successfully discovered, new product innovation will be developed then new insights are to be discovered again, more and more, better and bigger. Digging into deeper and new consumer needs are praised as marketing hero, and in return, gaining higher revenue to those who discover first and better. Though there are several attempts by marketers to support

community, called CSR – social corporate responsibility, so marketer will feel less guilty about the "greed" they have seeded into the world, the marketer will not stop the search for new greed and feeding them back over and over again to the world.

Greed management is nevertheless, still the output of the marketing game while CSR is just a temporary tool that will not stick and stay. Today's marketers should pay attention to "Human focused marketing" strategy. They should not only to pay attention to the Product development (Marketing 1.0 – 1950s), but also to serious community responsibility that will win the mind of the consumers at the spiritual level (Marketing 3.0) (Kotler, Hermawan Setiawan, 2011). The debate over the balancing of greed in Marketing and Buddhism shall go on.

Buddhism versus Marketing: Current Integration in Thailand

Recently, linkage between Buddhism and marketing has been about promoting Buddhism to the wide Buddhist audience. Among the total number of 33,902 temples in Thailand, 95.61% of Buddhists visit temples for Buddhist festivals, followed by 29.66% for Buddhism study and 7.82% for meditation. Many temples were struggled to engage more participation. Hence, several of them launch their marketing campaigns. The most talk of the town one was the Dhammakaya temple's street parade campaign when several hundreds of monks were out walking across the downtown on the flowery paths to build public excitement and awareness

(Songamornsiri, 2013). Another mega marketing campaign was the Jatukamrammathep amulet selling campaign in 2007, when the 1st series became very popular for protection with its price went up from 49 Thai Baht (1.4 US\$) to 40 million Baht (1.1 Million US\$) per piece. Many temples had followed the success and launched their own version of Jatukamrammathep amulets soon after. Both key campaigns have resulted in great public interests but also have created serious public controversial acceptance. Many conservative Buddhists are sensitive about these circumstances and strongly feel that marketing campaigns are not suitable to Buddhism.

However, Phra Hansa (2009) once said, Marketing is more appropriate as a tool of Buddhism and not that Buddhism as a tool for marketing work.

This statement is true because marketing can be used to facilitate communication channels for Buddhism to reach the audience for wisdom development, reduce fear and finally can achieve enlightenment (Dhammadhaso, 2012). However, the purpose of this academic journal is *not* about this type of relationship and implication. On the other hand, it aimed to bring the Buddha's teachings, *Dhamma* in Pali, into realistic marketing practices as one of the new academic options of the marketing works in addition to the current western tools. The purpose is to draw the deep mind and spirit understanding, which is the root of Buddhism, to broaden marketing concepts and theories beyond the marketing from western

theories which are focusing more on tangible aspects.

Dhammadology-Marketing: Current work to date

Dhammadology-Marketing is about offering Dhamma to explain some of the marketing principles. Dhammadology-Marketing can be one of the new options from the Eastern world on top of Western marketing concepts which are already widely used across the world today. This method is referred to as Dhammadology integration theory, according to Phra Dharmakosajarn. This integration has already been discussed and integrated recently by a few professional individuals. Phra Hunsa Dhammadaso, a professor at Mahachulalongkornrajvitthayalai University, who is considered as one of the experts in Buddhist Integration works, has written a comprehensive book, *Buddhism and the Integration of modern science*. His doctoral degree in Buddhism coupled with a Mini MBA from Thammasart University, one of Thailand's famous business universities, has proven that he has sufficient appreciation in both fields. He mentioned that Buddhism could be used to explain marketing aspects very well. Marketing's core purpose is to develop human's greed to live while Buddhism aims to create greed for nirvana, the realization of non-self and emptiness. Marketing plays around advertisement to arouse consumer's emotion to increase wants and needs for new products beyond just foundation functional needs. Marketing focuses on how to appeal to human's senses, so-called "Greed Marketing", to entertain human sight, sound, taste, touch and mind objects. He further mentioned that "differentiation" is one of the most important tools of western marketing which

was also highlighted many thousand years ago back to the origin of the Buddha's era. The Buddha's attempts for differentiation versus the Brahminism which was popular at that time were his tailored instructions (Dhamma) differently to a different group of professions. These included farmers, horse trainers, merchants, the kings, and even the depressed ones (Dhammadaso, 2012). Marketing's lifecycle can also be explained differently by the characteristics of existence in Buddhism – *Tilakkhana* in Pali, meaning the facts of life. The natural characteristics that happen to all living on earth, equally and fairly (Phra Brahmagunabhorn - P. A. Payuto, 2009). Instead of explaining the characters of the product life span via the 4 product life cycle (PLC) of western marketing world (Introduction stage, growth stage, maturity stage and decline stage), Ms. Sairung Buppaphan replaced it with these important stages explained in Buddhism; 1) **Anicca: Impermanence**, meaning everything is limited to certain duration and, consequently, liable to disappear; can be applied when new product is introduced to the public and target audiences, 2) **Dukkha: state of suffering**, everything is unsatisfactory, there is nothing that can be relied upon, there is nothing that can bring true happiness; can be applied when product is active in the market and is trying every way to grow and survive, and 3) **Anattata: soullessness**, everything is deprived of a self, there is no self-inherent entity, nothing that can be controlled; can be applied when product is in declining stage due to lack of demand and competitive entry (Buppaphan, 2015). If these three existence characteristics are being fully aware and understood deeply, marketers should be able to plan the marketing strategies proactively.

Dhammadology-Marketing: The Integration of Buddhist Dhamma to Marketing Work

V.1 Sapparis-dhamma 7:

Sappurisa-dhamma 7 for Marketing Plan Development. Writing a Marketing Plan is one of the most important steps in marketing. It will govern all critical strategies marketers need to do for the next 12 months to create demand and within the limited resources. Phillip Kotler defines Marketing Plan as the plan for the specific group of target customers in a channel and within the solid timeframe. Marketing Plan is, therefore a result of comprehensive steps of marketing executions (Kotler, 2000).

The Buddhist's sappurisa-dhamma 7 refers to the key qualities of a good individual. By using

it to guide in developing a marketing plan, this special Dhamma can fit well. Sappurisa-dhamma 7's principle can assist marketers step by step with careful planning. Each specific topic underneath the Sappurisa-dhamma can even help marketers understand deeply in each of the marketing issues so Marketers can develop a good Marketing plan in an organized way as summarized in the below table using "oriental way" instead of the typical "western way." This comparison table will demonstrate in brief that this Sappurisa-dhamma can work in developing a Marketing plan and if not better, it is as good as the guideline used now.

Key Item	Definition	Application to each Marketing Plan section	Western Topic Equivalent
#1 Dhammannuta	Knowing the cause	Deep current situation analysis Externally & Internally	SWOT analysis
#2 Atthannuta	Knowing the purpose, consequences	Vision & Mission Marketing Objectives Marketing Strategies	Vision & Mission Marketing Objectives Marketing Strategies
#3 Attannuta	Knowing oneself	STP (Segmentation, Targeting, Positioning)	STP work
#4 Mattannuta	Moderation, knowing sense of proportion	-Review of 4Ps & set priority based on strategies -Do right Budgeting -KPIs	Budgeting KPIs

#5 Kalannuta	Knowing how to choose and the proper time	Marketing Calendar	Marketing Calendar
#6 Parisannuta	Knowing the society, the assembly	-BHC (brand health check) -Community Program -Partnership synergy plan	Not available
#7 Puggalannuta	Knowing the different individuals	-Knowing the potential consumers -Knowing the insights -Knowing sales channel	Not available

Table 1. Buddha-Marketing Tool vs Western Marketing Tool:
Sappurisa-dhamma 7 for Marketing Plan Model
A case study in application of Sappurisa-dhamma 7 to create a Marketing plan
In order to demonstrate the practicality of this new integration work, the researcher has used
the real case of Fruit juice brand (Brand X) as follows.
Journal of Sappurisa-Dhamma 7 for Marketing Plan,
Case Study: Brand X Fruit Juice Marketing Plan

Topic	Implication to Marketing Aspect	Marketing Plan in Details by Item
1. Dhammannuta (Knowing the cause)	- Understand business background - Understand the market momentum	- Premium Fruit juice market decreases -4% vs last year - Total fruit juice market grow +2% vs last year - Market split vs UHT : Pasteurized juice is 80:20 - Channel split Convenient:SuperHyper:Traditional trade are 50:40:10
2. Atthannuta (Knowing the purpose)	- Know where we will go: - Vision - Mission - Objective	- Vision: Become Number 1 in Total Fruit Juice in Thailand - Mission: Fruit Juice that cares for Health of Thai - Objectives: - 1. Reach 100 Million Baht by end of 2018 - 2. Have 25% market share (from 21% currently)

Topic	Implication to Marketing Aspect	Marketing Plan in Details by Item
3. Attannuta (Knowing oneself)	Understand your own stand (Brand Positioning)	<ul style="list-style-type: none"> - Brand Positioning is “Fruit Juice that makes Thai people Healthy - Reason to Believe: Made by best juices from top 3 sources of ingredients from Prachubkirikan, Chiangrai, and Koh Samui - Brand Personality: Warm at Heart, Gentle, Smart
4. Mattannuta (Moderation)	<ul style="list-style-type: none"> - Understand Financial aspects - Understand how to create and marketing activities that fits the right senses 	<ul style="list-style-type: none"> - Marketing Budget is 5% of Revenue 1. Taste focused by Sampling Event: budget used 40% 2. Visibility focused by Merchandising display: budget used 30% 3. Trusted focused by using testimonials: budget used 20%
5. Kalannuta (Knowing the proper time)	Know how to plan the marketing calendar to fit the target consumer	 <ul style="list-style-type: none"> - Sampling Booths/Event: Quarter 1, 2 - Merchandising in Supermarket: Quarter 3, 4 - Online Testimonial & Viral Clips: Quarter 1,3,4
6. Parisannuta (Knowing the society)	<ul style="list-style-type: none"> - Understand Partners around the community and target surroundings 	<ul style="list-style-type: none"> 1. Sampling at premium Primary schools 2. Coordinate with RSS (รัฐ) to promote the danger of Carbonated Soft drink 3. Teenager campaign at university: Thai teens love Thai Fruit Juice
7. Puggalannuta (Knowing the different individuals)	<ul style="list-style-type: none"> - Understand who is the Target Cosnsumer via Carita 	<ul style="list-style-type: none"> - Our Target Group for Brand X: - Young adults who are healthy conscious with convenient lifestyle - Key Caritas are <ul style="list-style-type: none"> ○ Raga Carita (Lustful Temperament) ○ Moha Carta (Deluded Temperament)

V.2 Carita 6:

Carita 6 for Target Market Definition: Identifying right target market is another crucial marketing aspect that remains challenging for most marketers. Dr. Philip Kotler defines a target market as a well-defined set of customers whose

needs the organization plans to satisfy (2017). Many western marketing gurus have identified ways to select the target market to prepare tailored marketing program for the available products or services. Segmenting consumer markets, marketers can apply geographic,

demographic, psychographic, and behavioral variables related to consumer characteristics as well as behavioral variables related to consumer response. Once the target market segments are formed; the marketer sees whether marketing communication is associated with each consumer response segment. For example, the researcher might examine whether car buyers who want "quality" versus "low price" differ in their geographic, demographic, and psychographic makeups. This method will determine whether the target market segments are useful for marketing purposes (Kotler, 2000). Carita 6 is one

of the Buddha's wisdom used to gauge the diverse groups of human beings before he approaches and tailors his teachings especially in term of meditation technique selection. Carita 6 means intrinsic nature of a person; characteristic behavior (Phra Brahmagunabhorn - P. A. Payuto, 2009). Carita covers six types of humans' intrinsic natures which can also be used to segment the target market in marketing work. It can be adapted to determine marketing communication as summarized in below table.

Type of Buddhist Carita	Definition	Application to Target Market Segmentation	Remark: Recommended meditation method	Western Target Market Segmentation Equivalent
#1 Raga-carita	One of lustful temperament	Beauty, Well-being focused	-Asubha (corpses decaying focused) -Kayafata-sati (mindfulness of body)	Health & Beauty psychographic segment
#2 Dosa-carita	One of hating temperament	Speed, Convenience focused	-Brahmavihara (love & kindness) -Vanna (Colour Kasina)	Not available
#3 Moha-carita	One of deluded temperament	Fun, entertaining focused	-Anapanasati (Mindfulness of breathing) -Be with teachers	Not available
#4 Saddha-carita	One of faithful temperament	Endorsement, Educating, Word of mouth focused	-Anussati (Constant mindfulness)	Direct Selling
#5 Buddhi-carita	One of intelligent temperament	Highly Informative, innovative focused	-Maranassati (Mindfulness of death) -Tilakkhana (the three life characteristics)	Not available

#6 Vitakka-carita	One of speculative temperament	Endorsement, Certificated, Bullet point focused	-Anapanasati (Mindfulness of breathing) -Kasina (10 meditation devices)	Insurance-related market segmentation
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Table 2. Buddha-Marketing Tool vs. Western Marketing Tool:
Carita 6 for Target Market Segmentation Model

The above table confirms that Buddhist thinking on human's temperament used for meditation aspects can work to understand human psychographic aspects to plan for segmentation of the target market. Once the particular target market is chosen, a marketer can plan communication and marketing activities to meet their needs. This way of segmenting can help the marketer to dig deeper into human temperament than those of western method which only touch on the psychographic matter only.

Conclusion

Dhammadology-Marketing is the new application in modern Marketing work. This integration can be one of the new model options for modern marketers and is the new aspect coming from the Eastern world using 2,500+ years theories which is very unusual compared the current Marketing theories that come from the Western Marketing professionals. This integration should be further studied by marketers in order to seek for more Buddhist principles that can be applied to other Marketing work. The researcher hopes to inspire modern marketers and marketing professors to expand their studies in order to benefit more in other areas, specifically 1. To

bring more emotional aspect from Buddhism and apply to understand target consumers deeper; 2. To bring more academic innovation work to marketing theories and 3. To help promote and embed Buddhism theories and education among young marketers and other non-Buddhist marketers in a more user friendly languages.

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