

สัปบุริสธรรม 7 ที่ปรากฏในภาพยนตร์แอนิเมชันของวอลท์ดิสนีย์
เรื่อง เมืองเวทมนตร์คณมหัสจรรย์

SAPPURISA DHAMMA 7 PRESENTED IN WALT DISNEY'S
ANIMATED MOVIE ENCANTO

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(Received: 3 Feb, 2023; Revised: 21 Jun, 2023; Accepted: 21 Jun, 2023)

บทคัดย่อ

ภาพยนตร์แอนิเมชันได้รับความนิยมจากผู้ชมทุกเพศทุกวัยจากการใช้ความคิดสร้างสรรค์และเทคนิคต่าง ๆ นอกจากนี้ภาพยนตร์แอนิเมชันยังนำเสนอสิ่งที่น่าสนใจในหลายด้าน ทั้งความบันเทิงและการศึกษาที่แสดงให้เห็นถึงมุมมองที่หลากหลาย โดยเฉพาะอย่างยิ่งหลักธรรมทางพระพุทธศาสนา เมืองเวทมนตร์คณมหัสจรรย์เป็นภาพยนตร์แอนิเมชันของวอลท์ดิสนีย์ซึ่งนำเสนอสัปบุริสธรรม 7 ผ่านตัวละคร การศึกษาครั้งนี้มีวัตถุประสงค์เพื่อศึกษาหลักธรรมทางพระพุทธศาสนา สัปบุริสธรรม 7 ผ่านตัวละครในภาพยนตร์เรื่องเมืองเวทมนตร์คณมหัสจรรย์ ในทางพระพุทธศาสนา สัปบุริสธรรมหมายถึงธรรมของสัตบุรุษในพระพุทธศาสนา ประกอบด้วย ธัมมัญญา (เป็นผู้รู้จักเหตุ) อุตัญญา (เป็นผู้รู้จักผล) อุตัญญา (เป็นผู้รู้จักตน) มัตตัญญา (เป็นผู้รู้จักประมาณ) กาลัญญา (เป็นผู้รู้จักกาล) ปริสัญญา (เป็นผู้รู้จักบริษัท) และบุคคลัญญา (เป็นผู้รู้จักบุคคล) ผลการศึกษาพบว่าตัวละครได้สะท้อนให้เห็นสัปบุริสธรรม 7 จากบทสนทนา การกระทำ และเหตุการณ์ต่าง ๆ กล่าวโดยสรุปคือ ถึงแม้ว่าเมืองเวทมนตร์คณมหัสจรรย์จะเป็นภาพยนตร์แอนิเมชันของต่างประเทศแต่ก็ยังคงนำเสนอเนื้อหาสำคัญที่แสดงการใช้หลักธรรมทางพระพุทธศาสนาในสื่อต่าง ๆ เพื่อกระตุ้นให้เกิดการใช้คุณธรรมและจริยธรรม

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ABSTRACT

Animated movies have gained popularity among viewers of all ages thanks to their inventiveness and use of techniques. Additionally, it reflects many interesting parts of entertainment and education that considers many different opinions, particularly the consideration of Buddhist principles. *Encanto* is a Walt Disney's animated movie that represents *Seven Sappurisa Dhamma* through the characters. This study aims to study the Buddhist principles called *Seven Sappurisa Dhamma* through the characters in *Encanto*. In terms of Buddhism, *Sappurisa Dhamma* means the principle of a good man which consists of *Dhammaññutā* (knowledge of the cause), *Atthaññutā* (knowledge of meaning or purposes), *Attaññutā* (knowledge of self), *Mattaññutā* (knowledge how to be temperate), *Kālaññutā* (knowledge to choose and keep time), *Parisaññatā* (knowledge of society), and *Puggalaññutā* (knowledge of groups of people). The study found that all characters reflected the use of *Seven Sappurisa Dhamma through* conversation, action and situations. In summary, even though the animated movie *Encanto* is a foreign movie, it still represents the significant points from the use of Buddhist principles into media or other resources to enhance the use of morals and values.

KEYWORDS: *Seven Sappurisa Dhamma, Animated Movie, Encanto*



Introduction

In the present time, the number of individuals who watch television has increased in the present, especially among children and teenagers, and programs with a fantasy or cartoon theme are becoming increasingly popular (Khaleghipour & Shahahaseemi, 2020). People utilize multimedia technology since it is more advanced to improve the popularity of generating digital video. Since 1980, the term “animated movie” has been designed and adopted throughout the history of cinema. Disney was also well-known for its animation in the earliest days of cinema (Macdonald, 2015). Animation may find human contact fascinating, which influences people’s decision to watch it (Ratelle, 2017). Because of the employment of cutting-edge technology in animation, animated characters are created in more sophisticated and useful ways in animated films (Bhatti, Shah, Waqas & Mahmood, 2015). Animation has served humanity in a variety of capacities, including those related to religion, science, education, and entertainment. Because it was more fascinating as a cartoon, the animated film presented pictures that may inspire viewers’ brains from youngsters to adults (Pikkov, 2010).

Encanto is an animated movie produced by Walt Disney Animation Studios and distributed by Walt Disney Studios Motion Pictures in 2021. It was directed by Jared Bush and Byron Howard. *Encanto* tells the tale of the Madrigals, a large Colombian family, each of whose members has inherited special magical abilities as a result of a miracle (Diaz, 2022). Additionally, the talents serve them to stay and live happily with the people in the rural community called the *Encanto*. As the plot develops, Mirabel, the main character and a 15-year-old girl, is the only one who does not receive a special gift. She noticed that her family was losing their magical abilities, so she set out to identify the root of the issue in order to save them (Turoff,

2022). Interestingly, the movie also intervenes in the use of morality and ethics including Buddhist principles. The ethical intervention for all people is based on the use of morals which try to bring the learning of morals and values such as responsibilities to all youths (Khamsook, Prachanban & Pansri, 2015).

Buddhism teaches universally applicable moral precepts that anybody can recognize as coming from a good person (Buswell, 2004; Chia, 2009). Moreover, the use of the principles from Buddhism has been used in literature including movies because the contents show the communication of morals and values to the audiences and it also affects their behavior (Panyavachiro, Kantadhammo, Titiyano & Joomkhong, 2020). In learning about religions, there are many ways of ethical and moral intervention. For example, textbooks always contain some religious teaching and the readers have to examine its importance (Yavaprabhas, 2022). The usefulness of moral intervention is that it could interact with the learners about thinking, learning, fostering intrinsic development, and drawing connections between knowledge and experience (Mukdaprasert & Chalauisaeng, 2021). Living in society, people face many problems in their daily lives. Due to the change of time, people are different in not only their thoughts but also their minds. It is crucial to apply Buddhist teachings to problem-solving. The Buddhist teaching is a path that takes individuals to true pleasure free from challenges and suffering (Prathoomthin, Anansiriwat & Panchan, 2018). *Seven Sappurisa Dhamma* is a Buddhist principle that can be implemented by people in society. All people should be taught this Dhamma principle to help them act morally so that they can become excellent people. Additionally, it can develop people’s minds, which gives enormous value to each individual, family, society, and country. The difficulties associated with interacting with others in society

can be solved by using this Buddhist principle as a teaching tool of the Dhamma that teaches to all generations. Thus, *Seven Sappurisa Dhamma* is a Buddhist principle that can be used to help solve problems in society (Promarach, Manmee & Suklueng, 2018). In Thailand, the concept of Buddhism has been talked about and used the most in both working and daily life. This Buddhist principle can be applied at work so that employees can become aware of their own obligations and cheer up their coworkers. The use of *Seven Sappurisa Dhamma* can be used towards staff, administrators, heads, and business owners. Using *Seven Sappurisa Dhamma* in the right way could lead to success in the workplace. Therefore, the use of Buddhist teaching can be used in daily life to bring people happiness (Papassaro & Manmee, 2018).

Seven Sappurisa Dhamma is a characteristic of a decent man that applies to all types of individuals. For instance, business executives can use it when working in management. The notion that is based on the idea that people accept coexisting and working with others is also brought by this Dhamma. Using the Buddhist concept, examples of decisions that avoid self-interest, illusion, or terror (Phratheppatcharayanumunee, 2020). *Seven Sappurisa Dhamma* is a principal Dhamma of a good man according to Buddhist teaching. Moreover, it is related to all people in society in the way of living that brings them a successful way of life. For instance, people can use this Dhamma principle in working or studying which brings them to succeed. The concept of *Seven Sappurisa Dhamma* is about knowing the reasons for life, and it affects human responsibilities. For example, people who acknowledge *Seven Sappurisa Dhamma* know their position and responsibilities, and they know how to accomplish them (Khippapanyao, 2005). According to Buddhism, a person who is good with wisdom and morals is called “a good man”. According

to Buddhist philosophy, a good man is a sincere friend to others who should advise and assist others, such as parents, couples, or friends (Chanapaiboon, 2012). Additionally, morality is a principle for all people which reminds them about goodness, particularly, the Buddhist principle. In addition to this, *Seven Sappurisa Dhamma* is one of the virtue teachings that people can apply in daily life, and it is accepted that it makes them real men. For instance, school administrators apply this Buddhist principle in working. This moral is important at the administrative level because it could bring them respect from colleagues and other people. Moreover, the advantage of having *Seven Sappurisa Dhamma* is that it could bring some encouragement to people who own it (Banlue, 2016).

People must use this Buddhist concept from Buddhist theory in their daily lives, according to the citizen’s manner of life (Dangfai, Poonpipat & Ponmanee, 2019). *Seven Sappurisa Dhamma* is a principle that people who have this principle in life will be good men indeed (Chaopo, 2022). Living lives by applying the Dhamma principle in daily life becomes more important in the present time. It is because people in the era of information and technology are away from religion including Buddhism. For this reason, they lack concentration in working and living with other people. Utilizing this Buddhist principle in daily life could shed light on how to live and behave well and not affect other people (Phokam, 2021).

In Buddhism, the way to improve the quality of life is to guide people to behave well in their livelihoods. The utmost vision of sustainable development for people in society is to educate people. To learn more about Buddhist principles, people learn more about morality, meditation, and wisdom. Additionally, executives and leaders must develop their minds to be consistently competent, accountable, creative, and motivating.

Furthermore, the perspective of Buddhist morality reveals the reality of everything that the Buddha's teachings portrayed by practicing good deeds and disregarding harmful deeds (Tanakittikasame, 2019). In the era of information and technology, Buddhism has been one of the main foundations of Thai culture, and it has done much to mold people's minds in the right ways. The teaching of Buddhism can be used in many aspects like centers of culture, community activities, social life, and education. In these difficult times, the best route is the way of knowledge and wisdom. To consult with one's culture and environment, which can affect the world with one's own and other traditions, one must have an understanding of religion, including Buddhism (Payutto, 2007).

Moreover, despite these claims, *Encanto* itself is generally considered a good animated movie to examine the quality of *Seven Sappurisa Dhamma* from Buddhist teaching.

Review of Related Research

The study of *Seven Sappurisa Dhamma*

The study of *Seven Sappurisa Dhamma* has been undertaken by many researchers, including Banlue (2016), Chaopo (2022), Khamsook et al. (2015), and Phokham (2021). Firstly, Banlue (2016) explored the *Seven Sappurisa Dhamma* in administrators and organizational intelligence within secondary educational service area office 8, and the study revealed that this Dhamma has the potential to strengthen the educational system. Secondly, Chaopo (2022) highlighted numerous benefits of using *Seven Sappurisa Dhamma* in educational institutions, focusing specifically on its application among university students in northern Thailand, and the research indicated that undergraduate students who participated in the study incorporated all *Seven Sappurisa Dhamma* into their daily lives. Thirdly, Khamsook et al. (2015) conducted a study that employed *Seven Sappurisa Dhamma* to promote

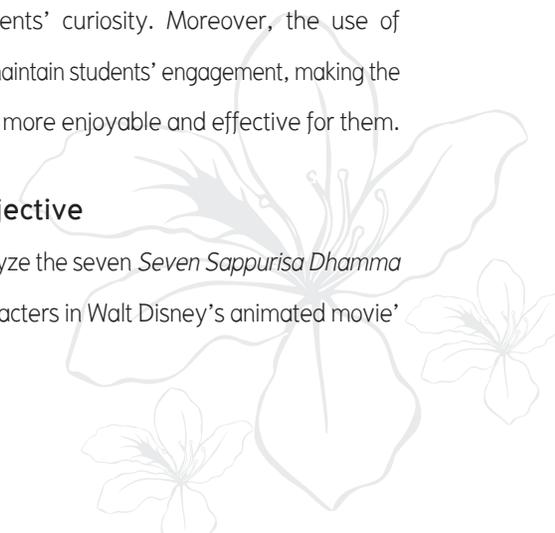
a sufficiency economy lifestyle among elementary school students. The findings indicated the usefulness of this Dhamma in facilitating a better way of living, as evident in the input and output of the study. Finally, Phokham (2021) examined the utilization of *Seven Sappurisa Dhamma* in educational institution administration in northeastern Thailand, and the research concluded that this Dhamma can enhance the performance of individuals involved, including administrators and those under their supervision, leading to increased success in their work. In addition to teaching Dhamma within the classroom setting, Tanakittikasame (2019) and Yavaprabhas (2022) emphasize that Dhamma learning can occur through various resources. These resources enable individuals to explore Buddhist principles, such as distinguishing between good and bad, within the context of reality.

Animated movies

The utilization of animated movies offers numerous advantages, as evidenced by research conducted by Pikkov (2010) that demonstrates the significant benefits that animated movies can bring to their audiences. One notable application of animation is in education, where teachers and educators can incorporate it into the classroom to enhance students' learning abilities. Ratelle (2017) illustrates how animated movies support multimodal learning through various media elements, catering to different learning styles simultaneously. Furthermore, Bhatti et al. (2015) reveal that animated movies can captivate students' attention with visually appealing and interactive content, stimulating students' curiosity. Moreover, the use of animation helps maintain students' engagement, making the learning process more enjoyable and effective for them.

Research objective

To analyze the seven *Seven Sappurisa Dhamma* found in the characters in Walt Disney's animated movie *Encanto*



Framework in the study

The theoretical framework in this study is *Seven Sappurisa Dhamma* or the quality of a good man as was described by Payutto (2007). Furthermore, it is for the ideal person or a perfect human being who possesses the following seven qualities:

1. *Dhammaññutā* is knowing principles and knowing causes. One knows the underlying principles and laws governing the things with which one must deal in the process of everyday life. In performing duties and carrying out tasks, a person knows and understands the reason for what should they do. For example, a person understands about duties and responsibilities of his or her work, occupation, post and status. For this reason, if a person knows this principle and applies it in daily life, he or she will succeed in their duties and responsibilities.

2. *Atthaññutā* means knowing objectives and knowing results. This principle refers to knowing and understanding the objectives of what you do. Furthermore, people should also be aware of the motivations behind each person's actions. In the way of life, people should understand the aim behind a duty, position or occupation. One knows what may be expected in the future from the actions one is doing in the present. For example, they will lead to a good or a bad result. At the highest level. Therefore, it means understanding the implications of the natural course of things and the benefit that is the real purpose of life.

3. *Attaññutā* is knowing oneself. The extent and character of one's status, condition, sex, strength, knowledge, aptitude, talent, virtue, etc. are known to the individual. Due to the action, it may have an impact on the outcome and helps one improve to mature to a higher degree.

4. *Mattaññutā* is knowing moderation. People know the right amount of doing anything.

For example, one knows moderation in speech, work and action. One does all things with the understanding of their purposes to accomplish their goals in a proper balance way that will produce the beneficial result to one by wisdom.

5. *Kālaññutā* is knowing the occasion. One knows the proper occasion and the proper amount of time for actions, duties and dealings with other people. For example, one person should realize when what should be done and how, and one does it punctually, regularly, in time, for the right amount of time and at the right time. Thus, it includes knowing how to plan one's time and organize it effectively.

6. *Parisaññatā* is knowing company. It refers to the locale, gathering and community. One knows what should be done in a given local or community. Additionally, a person who lives in society should also be friendly with those who follow the same morals and laws as they do in their own culture and heritage. Moreover, they should cooperate with other individuals including helping or serving others through this method.

7. *Puggalaññutā* is knowing persons. A person should know and understands individual differences. For instance, knowing the differences between people's abilities and virtues from their proficiency. In addition, he or she can deal with how to associate with the kind of people who get involved with them such as employing, praising, criticizing, advising or teaching.

These seven characteristics also referred to as the *Seven Sappurisa Dhamma*, are those of a good person. A person who possesses this kind of Dhamma principle also adopts the role of a real human being.

Research methodology

Research type

This research is a qualitative research which highlights the Buddhist principle in *Seven Sappurisa Dhamma* as described by Payutto (2007). In addition,

this research aims to interpret the response of Dhamma principles from the characters. The researcher chose a qualitative research method so as to investigate the characters in the movie from the conversation, words, actions, and behaviors related to the Dhamma concept. The framework of *Seven Sappurisa Dhamma* was applied in this research to examine the characters; protagonists and antagonists who appeared in the selected movie *Encanto*.

Material

This research is a qualitative research using two distinct data sources. The first set of data is the Walt Disney animated movie ' *Encanto*. To conduct this study, the researcher watched the movie through Netflix in the English version. The movie lasts one hour and forty-three minutes. The movie was selected by the researcher because it has the ability to interpret the Buddhist concept in any scene. In addition, a transcript of the film was transcribed by the researcher. The transcript has been checked for accuracy by comparing it to the actual movie and has been found to be accurate. The second set of data is the doctrine of *Seven Sappurisa Dhamma* used to examine the characters in the movie. The researcher transcribed the dialogues in the movie and then analyzes the use of *Seven Sappurisa Dhamma* in qualitative analysis from watching the movie. This study also analyzes the principle of *Seven Sappurisa Dhamma* from the conversation, words, actions and behavior of all characters to prove this point.

Data collection

The researcher watched the movie ten times and then studied the Dhamma principle deeper. Since the researcher knows the principle of *Seven Saapurisa Dhamma* and realized that *Encanto* is a film that has a lot of Buddhist principles presented in the movie. This study analyzes *Seven Sappurisa Dhamma* in the selected movie with groups of key informants, determining the method of study in the following order:

Step 1: Collect the data by observing and watching the movie. The researcher watched the movie ten times at different moments to ensure that it represents the principle of *Seven Sappurisa Dhamma*. While watching the movie, the researcher transcribed the dialogue in English, taking notes and writing some information that relates to the *Seven Sappurisa Dhamma* from all characters in each scene.

Step 2: After getting the transcription, the identification of utterances, actions, attitudes and scenes containing *Seven Sappurisa Dhamma* is done. The researcher takes note of all the initial findings.

Step 3: The researcher analyzed the collected data. The researchers identified the data by selecting and matching and then writing down the *Seven Sappurisa Dhamma* contained in the *Encanto* movie and the dominant Dhamma principle found. The researcher collected relevant analysis related to the movie.

Step 4: After that, the researcher made conclusions based on the results of data analysis from the *Encanto* movie related to *Seven Sappurisa Dhamma*.

Data analysis

This research was qualitative in nature. The purpose of this study is content analysis. When conducting a descriptive qualitative study, the researchers must first accurately explain their findings before they can analyse and report them. The researchers analyzed the *Seven Sappurisa Dhamma* based on communicative language from words, phrases and even sentences. The dialogue and actions of the characters in the movies were analyzed qualitatively using content analysis. Overall, the analysis depends on the seven principles of *Seven Sappurisa Dhamma* described by Payutto (2007) as it presents the Buddhist principles of a good man. The seven principles of *Seven Sappurisa Dhamma* consist of *Dhammaññutā*, *Atthaññutā*, *Attaññutā*, *Mattaññutā*, *Kālaññutā*, *Parisaññatā*, and *Puggalaññutā*.

Results

The results show the Dhamma principles of Sappurisa Dhamma 7 found in the movie as follows:

Dhammaññutā refers to a person who is knowledgeable about Dhamma teachings, causes, and reasons for everything is referred to as a *Dhammaññutā*. It also has to do with understanding reality, laws, Dhamma, and logic. For instance, the monarch is familiar with administrative norms, but the monks are familiar with Dhamma rules. Therefore, someone with *Dhammaññutā*, would adhere to the kind of rule that makes them successful. Here are *Dhammaññutā*'s conclusions, which are illustrated in the discourse that follows.

“Abuela... I can finally see. You lost your home... lost everything... you suffered so much... all alone... so it would never happen again. We were saved because of you. We were given a miracle because of you. We are a family because of you. And nothing could ever be broken, that we can't fix together,” (Merino & Spencer, Bush & Howard, 2021, 01:21:45).

In the above excerpt, it shows that Mirabel finally understand her grandmother, Abuela. She realized that being a single mother of her grandmother is not easy because he struggled with many obstacles during her life time, and she raised her children alone. Therefore, after the Casita, their house, was ruined and destroyed, it does not mean that their love and unity will be away. Finally, she understands that her family still a family and there is nothing can destroy their family because they have the love of family.

Atthaññutā is simply telling to a person who knows the reason for his or her performances. Additionally, it refers to knowing the meaning, the purposes and the benefits of what they do due to its principles. For example, a person knows about the meaning of the Dhamma principle and knows

how to use it. Further, he or she might know what they will do and also know the effects of their performances.

“Tonight, this candle will give you your gift, mi vida. Strengthen our community, strengthen our home. Make your family proud,” (Merino & Spencer, Bush & Howard, 2021, 00:02:58).

Referring to the excerpt of dialogue as presented above, at the age of five, Mirabel joined the gift ceremony. Before that, Abuela talked to her and told her what is going to happen if she got the magical gift so that she could help her community and also make her family proud. From the dialogue, you can see that having the miracle is good for Mirabel in that she could not only strengthen herself but also can apply it to people in the community. It takes place at the nursery in the evening. You can see that Mirabel nods, solemn but bursting with pride.

Attaññutā is about knowing oneself. It is about a person who knows their abilities in working and living. He or she might know whether they can do it or not.

Isabela: “Who wants more pink?”

Luisa: “Alright guys, where do I drop the wagon?”

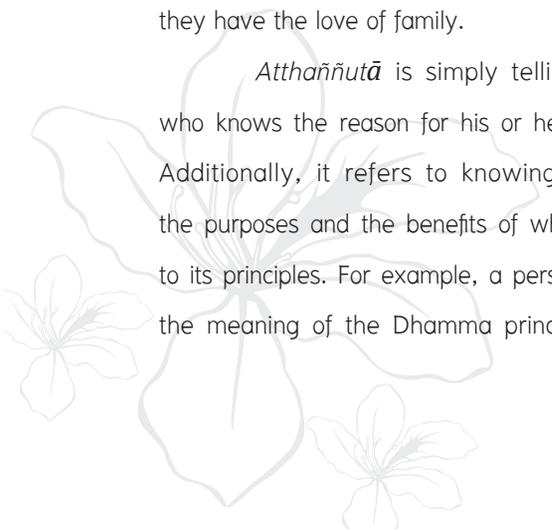
Pepa: “I made a rainbow,”

(Merino & Spencer, Bush & Howard, 2021, 00:09:43).

In this sample, you can see that the three characters know about their own abilities which relate to *Attaññutā*. For example, Isabela who has her magic to produce flowers asked people about flowers for decoration. While Luisa asked other people and helped them to lift the wagon.

Mattaññutā refers to a person who knows one's standing or merits and estimates one's ability or strength.

Julieta: “Whoa. Mi vida, you okay? You don't have to overdo it.”



Mirabel: “I know, Mama, I just want to do my part like the rest of the family,”

(Merino & Spencer, Bush & Howard, 2021, 00:10:46).

Julieta notices Mirabel’s talent when estimating one of her abilities, and she does not want her to put in much effort. Putting a ton of items on the kitchen counter, Mirabel is doing so. Julieta observes that Mirabel is undeniably compensating. She tried not to reveal how worried she was about her daughter. Julieta advances slowly.

Kālaññutā means knowing time is one of the *Saapurisa Dhamma* 7 concepts. Knowing the time refers to understanding when to perform anything. For instance, a person is aware of when their responsibilities or tasks are due. He or she may arrive at work promptly.

Abuela Alma: “Family, let’s get ready!”

Luisa: “Coming Abuela,”

(Merino & Spencer, Bush & Howard, 2021, 00:07:42).

From this action, it can be seen that all family members are responsible for their duties. When they heard the ring, they immediately go back home. Bells in town ring and the family start to head back home.

Parisaññatā or knowing company refers to the locale, gathering and community. One knows what should be done in a community. A person who lives in society should also be friendly with those who follow the same morals and laws as they do in their own culture and heritage.

“We swear to always help those around us and earn the miracle that somehow found us,” (Merino & Spencer, Bush & Howard, 2021, 00:06:43).

In the above excerpt, Abuela knows how to work with people in the community. In the movie, all family members help the villagers in *Encanto* by using their power. Abuela steps forward, helping

the town. Abuela helps the family build a new home and ensures the Madrigals are doing everything they can to help the community. Furthermore, as the movie moves along, you can see that Abuela is almost the mayor of this town, well-respected and leads by example.

Puggalaññutā or knowing persons is that a person should know and understands individual differences. For instance, knowing the differences between people’s abilities and virtues from their abilities.

Mirabel: “I can’t...”

Antonio: “I need you,”

(Merino & Spencer, Bush & Howard, 2021, 00:18:02).

Within the dialogue above, the house encourages Antonio, but he will not budge. Antonio turns to Mirabel, hand outstretched, asking for help. Mirabel looks to Abuela, whose rules for tonight are clear, then back to Antonio, torn. The family, the town and Abuela see Mirabel join Antonio. We can see that Abuela looks anxious. But Antonio holds Mirabel’s hand tightly, he needs her... and they begin to walk. With every step, it gets harder for Mirabel... the memory of walking to her door is still so fresh in her mind – we intercut with moments of her ceremony as a five-year-old.

Conclusion

The study of *Seven Saapurisa Dhamma* in the animated movie *Encanto* found that all characters embedded the use of *Seven Sappurisa Dhamma* through their actions and conversation. The use of *Seven Sappurisa Dhamma* found in the movie consisted of *Dhammaññutā*, *Atthaññutā*, *Attaññutā*, *Mattaññutā*, *Kālaññutā*, *Parisaññatā*, and *Puggalaññutā*. The research results show that the characters in the movie used *Dhammaññutā*, as seen by their speech and behavior. Every incident and occurrence included various times, places, and circumstances,

but every character represented the same *Dhammaññutā*, goals. The study discovered that *Encanto*, a Walt Disney animated film, represents the application of the Buddhist principle in *Seven Sappurisa Dhamma* through the characters in terms of their ability to convey the fundamentals of Buddhist teaching through the situations.

Discussion

This research was conducted to analyze *Seven Sappurisa Dhamma* from all characters in *Encanto* by applying the Buddhist doctrine as described by Payutto (2007). The research objective focuses on studying the *Seven Sappurisa Dhamma* presented in *Encanto*. It was found that all characters presented the Buddhist teaching in *Seven Sappurisa Dhamma* which consists of *Dhammaññutā*, *Atthaññutā*, *Attaññutā*, *Mattaññutā*, *Kālaññutā*, *Parisaññatā*, and *Puggalaññutā*.

The study's initial suggestion, which is based on *Seven Sappurisa Dhamma*, significantly supports improving *Dhammaññutā*. This demonstrates how the movie's characters applied this Buddhist principle to their daily lives so they could treat others with respect. According to Buddhism, *Dhammaññutā* is a principle that demonstrates awareness of reasons, according to Khamsook et al. (2015). For instance, a person who collaborates with others at work needs to understand their own motivations for working, fulfil their obligations, and be aware of the laws that apply to their field of endeavor. Because the characters who have applied this Buddhist teaching to their lives will live contentedly with others and achieve success in their careers.

The second proposition of *Atthaññutā* presents knowing the cause of one's action. He or she knows what will happen after that. Additionally, it shows whether a person knows their aim of action, or whether he or she knows how to deal with their action. The findings of the present study agree with (Chaopo,

2022) that they know what will they gain and what benefits they will get if they can manage their work correctly.

The third proposition of *Attaññutā*, demonstrates that knowing own capability as well as qualifications and abilities. This study promoted the cultivation of Panyavachiro et al. (2020) that people use this Buddhist principle, *Attaññutā*, because they know whether their abilities will suit the situation or not. In addition to this, if they know their capabilities, they can improve their weakness, and develop their abilities. In the movie, the main character, Mirabel, knows her weakness, so she tries to do her best to return her weakness. For instance, she does not have miracle powers, she helps her family to do housework. This makes the townspeople in *Encanto* love her due to her loving kindness.

For *Mattaññutā*, it is about knowing their own anticipation. The best example is Luisa, who possesses a miraculous power that allows her to help any villager and lift anything. She is in the Buddhist doctrine known as *Mattaññutā*, when she becomes aware that she is about to lose her power. This situation suggests that one person is aware of their own limitations and that these qualities are essential for resolving issues with Buddhist teaching. This finding is consistent with a study by Papassaro and Manmee (2018) that found that movie characters are aware of their limitations.

For *Kālaññutā*, this Buddhist teaching shows knowing the time. The first definition of knowing the time in the *Seven Sappurisa Dhamma* means knowing the right time to finish work or knowing the right time that one has to work in time. The second meaning of knowing the time in this Buddhist principle is that one person should know the benefits of using time, a good man who has this principle has to manage and plan how to use time preciously. Research by Phokam (2021) analyzed that this Buddhist teaching

is a concept that people can use and apply in daily life whilst living and working with other people. A person who has this Buddhist principle will succeed in their work and life because they know how to deal with their time suitably.

For *Parisaññatā*, it is one important Buddhist teaching in *Seven Sappurisa Dhamma* because it is an aspect that describes what a person should know about people and the community. As people are social animals that have to communicate with other people, citizens in the present time should know the community or society in the right context. Furthermore, Promarach et al (2018) successfully studied *Seven Sappurisa Dhamma* in administration and found that the use of *Parisaññatā* refers to the extent of national and world society. A person who has these principles knows how to deal with the community, and knows how to solve problems in this community. Furthermore, one has to know the rules, culture and traditions of each society. In addition to this, if a person can apply this teaching in daily life, he or she will succeed in working and living with other people in society. In *Encanto*, all characters presented these Buddhist principles when they lived together. To illustrate this, Abuela shows the great use of *Parisaññatā* with the villagers from the beginning of the story. However, in the end, the villagers also return her goodness with *Parisaññatā* when they go to the Casita to help the Madrigal family build the house without asking for help.

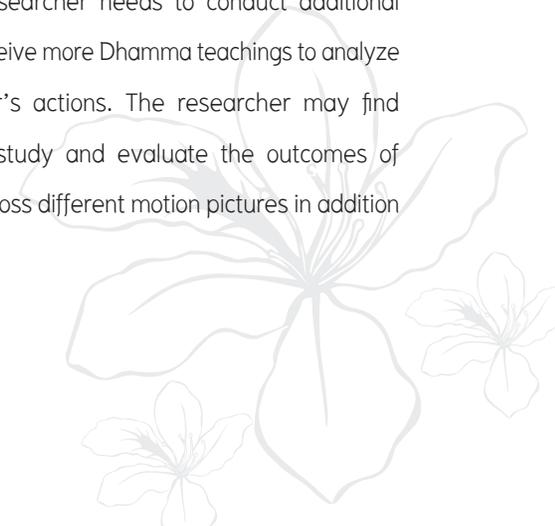
For *Puggalaññutā*, it refers to knowing a person or knowing people. In Phratheppatcharayanumunee's (2020) work, the use of *Puggalaññutā* is knowing a person who we have to work, live or communicate with. We have to know how to deal with and behave with them. Therefore, we should know the right person or people because we have to deal with the limitation or appropriates of each people.

Due to the change of time, people are different in not only their thoughts but also their minds. The use of Buddhist teaching applies in problem-solving becomes important. The Buddhist teaching is a way that leads people to live happy lives. *Seven Sappurisa Dhamma* is a Buddhist principle that can be implemented by people in society. Furthermore, it can foster people's minds which brings huge value to each person, family, community and the nation (Khippapanyao, 2005). Buddhism's concepts have been most frequently applied to work and daily life. This Buddhist idea can be applied at work so that employees can become aware of their own obligations and cheer up their coworkers. The use of *Seven Sappurisa Dhamma* can be used towards staff, administrators, heads, and business owners. Using *Seven Sappurisa Dhamma* in the right way could lead to success in work. Therefore, the use of Buddhist teaching can be used in daily life to bring people to live happily. –It is experiencing a moral crisis right now. Buddhism has successfully moulded and shaped people's minds. Additionally, Buddhist teachings can be applied to popular education, communal activities, culture, and social life (Payutto, 2007). People can be guided to behave effectively in daily life by learning more about Buddhist ideals, which is one aspect of humanity's sustainable development (Tanakittikasame, 2019).

Suggestions

Recommendation for implication

The researcher needs to conduct additional research and receive more Dhamma teachings to analyze every character's actions. The researcher may find it intriguing to study and evaluate the outcomes of their findings across different motion pictures in addition to animation.



Suggestion for further research

Since this study only applies Payutto's (2007) theory as the main framework of *Seven Sappurisa*

Dhamma in *Encanto*, there could be a further study that applies more Buddhist teaching in all genres of movies.

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