

Phaya: The Role and Communication on Social Media Area

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Abstracts: This research article was part of the Phaya research study on the roles and communication in social media space, with the aims of studying the role and communication of the Phaya on social media by focusing on 1) Facebook, 2) YouTube, and 3) Instagram. Methods of documentary and field data collection were utilized. Surveys, observational forms, interviews, and focus groups were the instruments used in this study. The 30 participants were from knowledge groups, practitioner groups, and corresponding groups. Photographs were used to provide descriptive data for the analysis. The results showed that the Phaya's role and communication on the social media space were carried out in four processes: 1) continuing processes and outcomes of transmitting both direct and implicit meanings of the Phaya on the social space. As a questioner, the researchers discovered a method of asking philosophical questions and questions about social events, 2) the continuing process and outcomes of direct and meaningful contact, and the implications of the Phaya that appears on the social space as a claimant. Consequently, the process of advocating for justice, love, unity, and becoming the Isaan (Thai's northern dialect) began. Social capital was developed as a powerful "media" of the Isaanism as a result of communication, and 3) the ongoing process and the result of communication, both in direct and indirect meaning. As a guide, there was a process of moral guidance, socialization, and local cultural education. As a result of communication, there was identity creation, awareness, and life value creation, along with maintaining the norms of the Isaan society, and 4) continuous processes and communication outcomes, both directly and indirectly, as well as the Phaya implications that surface on the sympathetic space of being speak and explain. Thus, the process of presenting the social and cultural aspects of the northeastern area, in which the content was related to both past and contemporary settings, appears straightforward, modern, and appropriate. The monologue resulted in the comprehension of the essence and awareness of the issue. And there was a learning experience in your spare time, in which the knowledge gained may be utilized to conserve, distribute, and further produce acceptable the Phaya literature for the future maturity.

Keywords: Intercultural Communication, Future Maturity, Phaya Role, Social Media.

1. INTRODUCTION

The *Phaya*, a folk poem that reveals brilliant, beautiful, simple, and with a touch of rural culture, demonstrates that the *Isaan* people have richness in idiomatic words similar to the great millionaires. The ability to play the *Phaya* attention is being able to speak the *Phaya* well, and fluency, it requires polymath, knowing a lot, listening a lot, and remembering well, together with wit and ingenuity (Rueangsuwan, 1977). The *Phaya* has a relationship with the way of life of people in Northeast Thailand from the past to the present.

Representing show the speaker's sharp intelligence which corresponds to the Central Thai language as wisdom (in *Pali*) or philosophy (in *Sanskrit*) Ratanakhunsan (1991) said that "*Phaya*" is the word of the ancient *Isaan* sages transmitted from the words "*Panya*" and "philosophy" that come with the teachings of the sages of Buddhism (Pongsiri & Yenphech). The ancient *Isaan* then changed from wisdom to the *Phaya* to make it more convenient and suitable for the local dialect same or close to each other.

The researchers discovered, via a study of the preliminary state of *Phaya*, that the region of *Phaya*'s presence in the past would manifest in numerous literary works and in the personalities of the community. Adults use it to instruct younger people, young people use it to flirt with one another, and Thai folk song employ it in a variety of forms.

For the reasons stated above, as well as its significance. As a result, researchers anticipate that *Phaya* will play a function and be a vital medium in the way of life. From the past to the present, the inhabitants of the northeastern region's lives. *Phaya* can still do her job despite changes in society and technology and social media as a basic medium. As a result, people of diverse ages, vocations, and social levels utilize and communicate in the social media arena. Furthermore, how do these occurrences effect people and society? How do individuals interact in the

social media environment, and what are the consequences of communication? It is this drive that prompted the investigation of roles and communications in the field of social media by tracing the evolution of *Phaya Isaan* from the past to the present. Along with researching *Phaya's* position and communication in the social media arena. This will increase knowledge and awareness of *Phaya's* evolution, role, and communication on social media, which is an essential social issue in the future world.

1.1. Research Objective

1. To study the role and communication of the *Phaya* in the social media area

1.2. Definition of Key Terms

1. **Phaya** refers to linguistic idioms or poetry with obsessive rhymes. There are five sorts of optional touches: 1) teaching type (the *Phaya* doctrine or proverb), 2) courtship type (the *Phaya* courting or *Phaya Krua*), 3) blessing type (benediction or blessing), 4) hidden meaning type (thriller and philosophy), and 5) miscellaneous kind.

2. **The role** refers to the ongoing process and its effect on the area. The sympathizer of the *Phaya* in questioning, calling, leading, telling, and explaining.

3. **Communication** refers to the process of giving meaning through various implications. The *Phaya* contains direct meaning and implied meaning.

4. **Social media** refers to social networks that communicate through the internet. Information creation, sharing, and exchange appear through 1) Facebook, 2) YouTube, and 3) Instagram.

2. METHODOLOGY

2.1. Target Group

In this study, the authors focused primarily on individuals involved in fanleaf-palm, books, and social media. The informant will be selected from a group of people with knowledge and expertise in *Isaan* literature and the *Phaya*. Individuals, groups, or organizations on social media who appear *Phaya*, fanleaf-palm, and literary publications that appear *Phaya* were: 1.1) Key informants who were considered and acknowledged as experts in society. Ten persons with expertise in *Phaya* or folk literature in the northeastern area, 1.2) Casual informants included ten social media publishers, while 1.3) General informants included readers, commentators, and ten social media contributors.

2.2. Research Tools

The questionnaires and observation form were separated into two categories using the observation form: 1) Structured Interview for casual and general informants, and 2) Unstructured Interview for non-participant observation. An in-depth interview with limitless responses was conducted to provide a wide range of information. Many of these methods were used in conjunction with key informants and focus group conversations to ensure that the analyzed data were correct and thorough.

2.3. Data Collection

This research consisted of two parts: 1) document data collection, which was a study of documents recorded in linked content concerns, and 2) field data collection using research methods.

2.4. Data Analysis

The researchers used questionnaires, interviews, and data analysis using Structural Functional Theory (Claude Levi-Strauss, 1963). Presenting the data using a descriptive and analytical method consistent with the objectives. Including presentations with tables and physical or angled photos wide, not specific to the person. This made the information more accurate and reliable.

3. RESULTS

Phaya's role in social media communication continued. Meaningful communication has resulted in *Phaya's* direct and implicit meaning appearing on social media. The four processes were asking, demanding, leading, and telling and explaining. The results of the research were as follows:

The continuing process and the outcomes transmitted both directly and indirectly, as well as the implication of *Phaya* as a questioner in the social arena. As a questioner, *Phaya* can clearly observe that *Phaya* attempted to question the evolving societal phenomena. *Phaya*, as a literary piece, does not stagnate or wander. *Phaya*, on the other hand, has an intriguing dynamic that corresponds to the era's socioeconomic situations. Understanding and contemplation have resulted in a shift that has resulted in lifestyle modifications. These elements were critical when depending on literary materials for persuasion. Seeing the situation and examining it as if to question or criticize it. As a result, *Phaya* was the "doers" who were empowered by themselves. The adjective powerful in this context means that the text's power does not have to be done in terms of physical reaction, but rather has the power to raise questions. *Phaya* is a poetry, not a persona, and it can represent pictures and occurrences of societal concerns. Characters cannot communicate shock, but it may be questioned to prompt thinking. People on social media have this mindset. The suffering of society as a result of the interplay of multiple components might cause concerns. Furthermore, *Phaya*, as a questioner, questioned the problem. The primary ones include environmental problems that have altered as a result of climate change, which have been connected and tied to so-called social problems such as environmental difficulties, economic problems, family food security concerns, and so on (Jantanukul, 2023). *Phaya's* involvement in asking this question not only reflects the situation, but it has also launched specialization in an area that cannot be imagined. A few years ago, the family was reliant on remittances sent home by migrant workers, including income from labor outside the farm at the new factory and service jobs in the nearby city center. Farmers in *Isaan* have quickly accepted contemporary agricultural methods like as new varieties, chemical fertilizers, and agricultural gear. This caused a notable shift in the *Isaan* community.

The continuous process and the consequences, both directly and indirectly transmitted, as well as the implications of *Phaya* that occur in the sympathetic space of being claimed. *Phaya* as a claimant is the result of *Phaya's* role as a questioner. That is to say, *Phaya's* interrogation did not finish there. It all boils down to asking what is going on or inquiring about the current state of society and the events that are taking place. This definition traces the proper query or "questioned object" back to it. The term object in question does not refer only to physical objects. This means everything, both physical and abstract. For example, *Phaya* questioned the changing concept of virtue in society. Modern times make *Phaya* call for an old good that is tied to the framework Thai and *Isaan* culture. This was clearly shown through social media roles. Therefore goodness, which is an abstract thing, is a "questionable object." When goodness is a questioned object, it becomes a valid concept. Ask for the fact that goodness is the concept being asked for. It was, therefore, necessary to rely on *Phaya* as the person who called for the concept of goodness. *Phaya*, as a claimant, requires other dubious items blend between "media" and "message" or "information," in addition to the idea of good that *Phaya* demands. In particular, in addition to demanding conservative morals, *Phaya* also calls for a new morality based on modern democracy, new through social media. Therefore, when the world enters the era of the internet, websites and wireless communication make social media online a space that connects privacy to become more public. The existence of public spaces on the internet is often seen as space competition, in which corporate and state forces attempt various methods to control and dominate. This is because people tend to use social media as an alternative to create space. An independent and united public against other forces. *Phaya* was information on social media showing the claimant in this is clearly the case (Bo'do, Siahaan & Ida, 2019), and in line with what Loader, (2008) explains, in recent years, The advent of

the internet and digital interactive new media and state communication has focused attention on the relationship between the ability to changes in information and communication technology (ICT). With these emerging global social movements and protests aimed at social change, perhaps most notably, the internet offers a cheaper opportunity to communicate and mobilize faster increasingly universal. *Phaya* provides cultural information about language and literature in media. An online community that acts as a claimant very well.

It employs a memorable oral literary style, although there are now more books and social media available. As you can see from other study subjects, there is some research that is more involved in writing about *Phaya*. The 2nd Thai-Lao Lao-Thai Literature Academic Seminar was formed in 2014 with the theme "Reviving the Wisdom of Phaya Phamuan." In 2019, Khonkaen University hosted a local north-eastern music event named "Khene Dancing Musical Contest," which included an episode called *Phaya* sub-musical fair. The contemporary book by Phra Mahajai Khemajitto, who has an exceptional work cultural relationship with the language and literature department at Khonkaen University (composed of *Phaya* poetry). *Phaya* was one of the poetries that was revered and gained attention from the past to the present, even if it was not as popular in each century. *Phaya* was once offered in memorable speeches, but now it is more commonly written in letters because *Phaya* is poetry that happens in small communities where people coexist with their own culture. The originals of *Phaya* were stories about how people used to feel and think about their community and culture. It is important in an agricultural society's way of life.

Nevertheless, with the new *Phaya*, which is duplicated or employed in response to changing times, the roles have also altered. The new *Phaya* is telling about modern life, society, and culture, and the location to provide is now has changed from social life to social media, which can make people connect or interact with each other from a variety of locations, such as allowing them to meet, interact, converse, and share information. This also results in a stable social system. The development of large volumes of data and the display of specific information to broad users are the most prominent effects of this social structure (Kapoor et al., 2018). As a result, the function of the social media space is now having a greater influence on people's lives than ever before, since it may be a place of expression, a space of offering opinions, a space of speedy communication, and a space where people can connect with each other at any time. Since therefore, it is a social location that will be important in the future and is rising in popularity.

As a consequence of researchers researching *Phaya's* fundamental state. In the past, they discovered an intriguing fact: *Phaya* was created on palm leaves from diverse books and individuals. To be clear, seniors used to instruct small children, while teens flirted, entertained, and focused on their own performance, and were kept through memorable speaking approaches. However, *Phaya* are now more widely available in books and on social media.

There has been a study on *Phaya* that has shown more in literature. As evidenced by various study topics. The 2nd Thai-Lao Lao-Thai Literature Academic Seminar "Reviving the Wisdom of Phaya Phamuan" was founded in 2014. In 2019, Khonkaen University hosted a local north-eastern music event named "Khene Dancing Musical Contest" that was accompanied by an episode called *Phaya* sub musical fair episode. The *Phaya* contemporary book by Phra Mahajai Khemajitto, who has a strong cultural relationship with Khonkaen University's language and literature department (composed of *Phaya* poetry).

Phaya was one of the poetries that has been appreciated and received attention from the past to the present, even if it was not as popular in each century. *Phaya* was once offered in memorable speeches, but currently it is more commonly written in letters because *Phaya* is poetry that happens in small communities where people coexist with their own culture. *Phaya's* original story is about how people felt and thought about their society and culture in the past. It is important in an agricultural society's way of life.

However, in the new *Phaya*, which is replicated or employed in accordance with the changing times, the roles have also altered. The new *Phaya* is informing about modern life, society, and culture, and the location to give is now social media rather than social life. As a result, the function of the social media space is now having a greater influence on people's lives than ever before, including the ability to be a space of expression, a place of offering

opinions, and a space of communication that is quick and people may contact each other at any time. As a result, it is a social location that will be important in the future and is rising in popularity. The continuing processes and communication outputs of *Phaya* on social media platforms, both in their direct and implicit meanings, serve as direction. *Phaya* function as purposeful agents in the role of guidance, which means they lead concerns of ethics and guide the way of life based on *Issan* identity. This direction comprises efforts to integrate *Issan* identity into new social contexts. This advice attempts to lead activities that are strongly ingrained in *Issan* society's identity (Surifai, Bangperng, & Meethaisong, 2023). The usage of Facebook for educational reasons is frequently dependent on the standing of the individual distributing. This phenomena corresponds to reports of Thai monks and their involvement in religious instruction. Individuals in charge of education in Thai and *Issan* civilizations frequently have linkages to moral and spiritual teachings as a result of their perceived power and influence. These perceptions have evolved as a result of the Thai government's efforts to use Buddhism as a tool for creating national unity, a practice known as "Nationalism." Thai monks have also been involved in supporting economic growth among rural Thai communities and the integration of diverse ethnic groups into Thai society, according to the Thai government. These pictures raise monks to the rank of moral and spiritual leaders within a leadership framework that gives them the authority to execute different tasks and issue instructions (Narindo et al, 2020). As consequently, many types of education and instruction frequently feature a prominent picture of monks. *Phaya* acts as a guide in the domains of society and culture in addition to moral direction. For example, in advising social and cultural components of cultural preservation and heritage, their method frequently resembles instructional assistance. In other words, it frequently includes information with accompanying pictures and allows readers to grasp *Phaya* by comparison and interpretation of their own concepts. Furthermore, it fosters true knowledge of the essence and wisdom (*Issan Heet*) of *Issan* culture that has been passed down since the past by providing an understanding of the cultural background, customs, and rituals of the *Issan* people in the past. It might be claimed that *Phaya* has been positioned as an information medium that creates guidance based on the way of life and culture of *Issan*, encouraging deeply entrenched cultural awareness. This framework of thought is based on two fundamental principles: nationalism and new localism (neolocalism), specifically the concept of creating a moral community that draws on the values of Buddhist religion and northeastern Thai cultural traditions to generate social capital for new alternative development patterns (Mungthane, 2013; Parnwell, 2007). Nationalism is presently seen in Thailand's expanding rural areas, particularly in the *Issan* region, particularly in the creation of public places that allow *Phaya* to express these ideals as a type of social capital. *Phaya*'s continual communication processes and consequences, both direct and implicit, are represented on social media platforms through narrators and explainers. *Phaya* is employed in *Issan* civilization for educating, training, storytelling, and producing a sense of delight and pleasure. However, the functions of *Phaya* continue to exist today, but there are also other major ones. As previously said, *Phaya*'s function as a storyteller include not only delivering words but also recounting tales, emotions, joy, pleasure, grief, and several other storylines. Moreover, *Phaya* is a valuable phrase that is not easily understood in normal English since the teachings of the *Issan* monks are not direct but are imparted through *Phaya*, *Issan* knowledge passed down through centuries. There are anecdotes written about the *Issan* people throughout the transition period, as well as narratives that reflect on their homes after a long time has gone. The author quickly describes *Phaya* imagery as a technique to emphasize that while we are away from home, we tend to reminisce about it, think about our parents, and reflect on the past. Sustainability refers to the narration and explanation of increasing agriculture, variety, specialization, technological developments, and traditional technology's continued significance in rural life. Changes in epidemiology, changes in health and illness risks, and changes in the social structure have all emerged. This involves interactions between environment and cities, population structure, household makeup, and livelihood systems. The community's social organization, beliefs, and cultural inspirations all clearly reflect changes in *Issan* culture. There are also descriptions and accounts of *Issan* society's shifts, such as the dense collecting of resources from fields, woods, and streams, migration of new revenue sources from the suburbs, and reliance during times of shortage. These evident changes in lifestyle lead to a greater variety of livelihoods. However, agricultural intensification, risk diversification, specialty crop production (such as rubber and high-value crops), and animal husbandry all have a role. Off-farm employment, income sources, growing dependence on non-local social networks, and government aid in community security network development are the primary causes of dependency (Rigg & Salamanca, 2009). The explanation and storytelling of changes in rural social systems, in particular, have been quick, with lower poverty rates, increasing economic disparities, higher education levels, and worse community cohesiveness (Barnaud et al., 2006).

Based on the above-mentioned data analysis and study findings on *Phaya's* function and communication in the social media setting. *Phaya* is important in creating value and roles in the following areas, according to researchers: knowledge publishing and teaching, entertainment, pleasure, preserving and passing down local culture and wisdom, educational tools, campaigns, public relations, advertising, and representing the way of life in an agricultural society. These are positions in areas other than social media, which is an essential current aspect of *Phaya's* life. There have been no studies on the roles of communication on social media platforms in terms of study. Furthermore, *Phaya* presents the text in a topic-oriented framework, emphasizing what it intends to express. However, this study extends beyond language analysis to assess the substance of *Phaya's* speech in real-world circumstances, which has not before been investigated in social media. As a result, by researching *Phaya's* roles and communication patterns in terms of social media through four separate processes, this research highlights differences and discovers new insights.

1) Ongoing processes and outcomes of transmitting both direct and implicit *Phaya* meanings in social space. Being a questioner showed a process of asking philosophical and social events inquiries. There is a powerful force in society as a result of communication, 2) Ongoing procedures and presenting outcomes both directly and indirectly, as well as the consequences of *Phaya* in the social arena as a claimant. The process of asserting one's right to justice, love, unity, and *Isaan*. As a result of communication, social capital is formed as a "media" with the capacity to spread across *Isaan*, 3) Ongoing processes and communication outcomes, both direct and meaningful, as well as the consequences of *Phaya* appearing in social spaces as a guide. In order to learn about the local culture, I discovered a method of moral counseling, socialization, and education. As a result, individuality, consciousness, and the worth of life are formed. Along with upholding northeastern society's standards, and 4) Ongoing procedures and sharing outcomes both directly and indirectly, as well as the appearance of *Phaya* in the social sphere. The technique of communicating social content and northeastern culture in which the text clearly ties to the context, modern, and in a timely way both in the past and in the present at your own pace was discovered by the narrator and explanation.

CONCLUSIONS

Researchers discovered roles and communications of *Phaya* on social media in four stages based on their investigation of *Phaya's* role and communication on social media: 1) continuous communication processes and outcomes, both in direct meaning and the implications of *Phaya* that surface in social space. As a questioner, in discovered a philosophical questioning process as well as queries regarding social occurrences, 2) the continual process and outcomes of direct and meaningful communication, as well as the implications of *Phaya* that manifest in the social sphere. There was a procedure of petitioners seeking justice, love, unity, and *Isaan* identity. As a result of this communication, capital was formed. *Isaanism's* powerful "media" is social, 3) the continual process and outcomes of direct and meaningful communication, as well as the implications of *Phaya* that manifest in the social sphere. Being a guide involves a process of moral advice, socialization, and education to understand about the local culture. Identity, awareness, and value creation are all outcomes of communication. Along with upholding *Isaan* society's standards, and 4) in the social realm, both direct and significant meanings of *Phaya* arise as continual processes and consequences of communication. It is up-to-date and timely both past and present as a person who narrates and explains the process of imparting the social and cultural contents of the Northeastern area in which the text clearly corresponds to the setting. Communication results in a comprehension of the essence, awareness of the situation, and leisure learning.

DISCUSSION

This study investigates the role of *Phaya's* social media communication. In the continuous process and the outcomes of communication, both direct meaning and the implications of *Phaya* that arise on social media space four the process consists of the procedure of questioning, the process of being claimants, the process of leading process, and the process of creating process communicate and explain it. According to the findings of the study:

Ongoing processes and results of communicating both direct and implicit meanings of *Phaya* that appear on social media. *Phaya*, as a questioner, clearly saw that *Phaya* tried to question the changing social phenomenon. Ferdinand de Saussure's structural functional theory (1857-1913), which explains that the language we use is both spoken and linguistic written as structured or systematic. The sentences we say and the written documents are all structured or the system in it is not something that happens out of nowhere. The study of language must look at the whole system, namely both language (language) and speech (parole), and is consistent with the concept of folk media/media tradition of Yenjabok, Kaewthep, Pookpakdi, & Intaratat, (2005), who said that criticizing society or opposing power is an important element of folk media and a charm of traditional media. A house that attracts viewers who have no other way to vent. Dissatisfaction with the current state of life, such as politicians' criticism. This finding also corresponds with Berlo's theory of communication (Berlo, 1960). One component of SMCR is the knowledge level. If the sender and the receiver have the same level of knowledge, then the communication is well done. However, if the level of knowledge of the sender and receiver is different. The sender must improve the information to be sent according to the difficulty of language and wording. Idioms are used for convenience and ease of understanding.

The remaining process and the outcomes transmitted both directly and indirectly, as well as the societal ramifications of *Phaya*. It was discovered that *Phaya* had become a claimant. It is the result of *Phaya* acting as a questioner, which caused *Phaya* to call for the old good that was tied to the frame Thai culture and *Isaan* culture, which corresponds to Claude Levi-Strauss' (1908-1990) structural functional theory, and proposed the idea that society consists of subsystems that are linked together. Each system is unique, but they all interact with one another. This also corresponds to the communication theory of Windahl, Signitzer, & Olsen (1992), cited in (Kaewthep, 2001), which states that the function of community communication should consist of expressive functions, namely that both individuals and groups can express themselves in order to create their own identity. Social function is involvement in communication to create a sense of community and is consistent with what Loader (2008) described in recent years. With the introduction of the internet, digital interactive new media, and state communication, attention has been drawn to the link between the ability to modify information technology and communications (ICT). These are new worldwide social movements and demonstrations aiming at bringing about social change. Perhaps most importantly, the internet makes communication and political mobilization more affordable, quicker, and more widespread.

The ongoing process and its outcomes were transmitted both directly and indirectly, as were the *Phaya* implications that appeared in the sympathetic space. The deliberate assertion is that *Phaya*'s counsel will serve as a moral guide, directing behavior based on *Isaan* identity. This involves attempts to integrate *Isaan* identity into a new social setting, which correlates to Ferdinand de Saussure's (1857-1913) structural functional theory, which described disparities in language education independent of historical period and language study. First, we investigated how things changed through time. This is known as a concurrent study or studying at the same time (synchrony). Humans may grasp language without focusing on the past or the present, which is consistent with Thawornseth (2003) folkloristics thesis, which claims that folklore has a responsibility and job to teach and sustain a pattern of a person's behavior. Folklore is significant in many aspects of people's education. It is the way it is today, especially in an illiterate community and in the past when there was no education. Folkloristics, like Kanjana's (2010). Communication theory, provides informal education in a variety of methods (Kaewthep, 2001), gathered numerous philosophers' perspectives and proposed community communication characteristics as the purpose of community communication. There are numerous techniques to setting communication goals for a community that lead to large-scale social change and culture. Targeting based on the direction of the news flow.

The extending process and the outcomes are transmitted both directly and indirectly, and the implications of *Phaya* that occur in the sympathetic space of being talking and explaining are not words told. It describes and explains tales, sentiments, joys, and sorrows, among other things. According to Phonwiset (2002)'s study, *Phaya* is also a valuable and deeply significant term. An ethical interpretation applicable to current Thai culture was investigated by Phonwiset (2002). According to research, *Phaya* is true, beneficial, true, and significant. This portrays the ethical picture of individuals in society as a result of their training and transmission from their forefathers. According to structural functional theory, Claude Levi-Strauss (1908-1990) claimed that learning about

culture might be learnt through language. Because culture and language are so similar, humans must grasp the context of culture, and the context of language may not understand the meaning of culture while living alone, as Phromwong (1998) stated in a human-animal society. There will be a procedure in place to assist members of society in living together by understanding one another and being aware of one another's needs and desires. That has been communication between groups occurs either directly or indirectly via the use of various types of media.

Suggestions

1) The educational recommendations are as follows:

(1.1) the development of *Phaya* should be studied in the context of Lao Lan Chang culture, which will be complete.

(1.2) in the development of research tools, quantitative research methodologies should be studied in conjunction with qualitative research methods. This will provide statistical data on many aspects of current usage and communication in the social media space to ensure credibility.

2) Research recommendations are as follows:

(2.1) there should be a research study analyzing the relationship between *Phaya* content and *Phaya* users on social media. In order to gain in-depth and detailed information that will be useful for inheritance in the future.

(2.2) there should be research on learning in the social media field using a qualitative research method that combines participatory and action research to acquire new knowledge in learning and inheriting the present and future eras.

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