

Network Development Of Buddhist Communication Innovative Space For Media Literacy Of Thai Youths

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Abstract

The purposes of this research were 1) to analyze the network creation of Buddhist communication innovative space, 2) to develop a model for network creation of Buddhist communication innovative space for media literacy of Thai Youths, and 3) to assess the result of network creation of Buddhist communication innovative space for media literacy of Thai Youths. This research was designed by using Action Research according to the PAOR process. The research process was divided into 4 steps, comprising a planning step by analyzing the creation network of Buddhist communication innovative space, acting step by developing a model for network creation of Buddhist communication innovative space for media literacy of Thai youths, observing step by observe the results arising from the follow-up of the results of the implementation process, and reflecting step by reflected the results by evaluating the network creation of Buddhist communication innovative space for media literacy of Thai Youths. Results can be summarized as follows: 1) The results of a study on the network creation of Buddhist communication innovative space, it can be summarized as a guideline for creating a network of Buddhist communication innovative space for media literacy among Thai youths consisted innovative space networks are linked between educational institutions, coordinated, area for creating creative learning activities, for designing innovation, focuses on Buddhist communication for media literacy, for Buddhist communication that promotes learning, create a learning kit for Buddhist communication, designed activities for youth to be media literate and up-to-date, be a collaboration between

educational institutions and local organization, and be a medium for building a learning community. It is worth noting that the outstanding method for network creation that are linked between educational institutions, serve as a medium for building a learning community, and have continued collaboration and joint activities. 2) Results of the development of a model for network creation of Buddhist communication innovative space for media literacy of Thai youths can be summarized as follows: The four main components are 1) communication for Buddhist teaching, 2) Communication in Buddhist society, 3) Communication for Buddhist lifestyle, and 4) Media literacy of Thai youths. The integration of 5 Buddhist principles of communication innovation for media literacy of Thai youths, consisted of 1) media literacy according to the Tri-sikkhā, principles, 2) Dawn of education, 3) media literacy, 4) Paṭisaṃbhidā as important principles for the information age, and 5) Vuḍḍhidhamma IV as the growth of wisdom. In the follow-up and evaluation, three assessment frameworks were established: 1) the knowledge gained, 2) the application in daily life, and 3) the transfer of knowledge. 3) Assessment results of network creation of Buddhist communication innovative space for media literacy of Thai youths. It was concluded that the results of the second order confirmatory factor analysis of measurement model Buddhist communication for media literacy of Thai youths (BCTY) found that the model fit with the empirical data. Determined by the chi-square value ($\chi^2=65.12$, $df=49$, $p=.061$), which is not significantly different from zero, Goodness of Fit Index (GFI) was .979, Adjusted Goodness of Fit Index (AGFI) was .948, and Standardized residual mean square root index (RMR) was .020 indicated that the model fit with the empirical data. From the assessment results, the model of Buddhist communication innovative space for media literacy of Thai Youths was analyzed and the model fit with the empirical data. It means that it is consistent with the reality of youth in learning Buddhist communication in order to be aware of the media by being able to learn, understand, apply and transfer to others. From the findings of this research, it will be a guideline to promote the drive of Buddhist communication innovative space for media literacy of Thai youths.

Keywords: Network Development, Buddhist Communication, Innovative Space, Media Literacy, Thai Youths.

1. INTRODUCTION

The transition from the traditional economy to the knowledge-based socio-economic era has made human capital an important resource that creates a competitive advantage for businesses. In other words, the future society and economy will depend more on knowledge by jobs and organizations must rely on the knowledge of people rather than machines. There is a development that requires more brain. Reduced use of labor Hospitality jobs will grow even more. Necessary industries rely on human capabilities. The rapid development of computers and the creation of communication networks help make information available being shared and communicated to all over the world [1] due to the stepping into the information age wireless communication. It is a prophecy that has been widely anticipated by academic circles and the media. From now on, it is not uncommon that we can make receiving various information. It is easier and more comfortable with wireless communication technology. Nowadays, Thai society has applied the internet network to communicate in many forms such as electronic mail (e-mail), conversation (chat), reading or commenting on forums, news tracking online learning (e-learning). However, as the internet plays a role in Thai society, it will have an impact on society. Positive effects, such as being able to gain more knowledge and information are able to communicate easily and quickly. Negative effects such as social dangers from being communicated through the internet network are receiving inappropriate information or images for minors.

The internet is a communication innovation that is growing and gaining popularity very quickly nowadays. Due to the ability to disseminate information in a mixed media manner, that is, it can convey meaning in the form of text, still images, animations and sound, go at the same time enables users to receive information conveniently and quickly through various services of the internet. One of the services that is considered to have a prominent and prominent role on the Internet is social networking. Social Network is a web-based service that allows individuals to systematically create a network, either small or large in society. A list of contacts has been created through which to exchange ideas or similar interests through networking by continuing to get to know each other like a network of spider webs that can be linked back and forth. Another important thing for social network is that we can talk, present, tell personal stories, and learning stories, we care about or even making our own and our group's reports. Therefore, we should make good use of the internet and social networking sites, instead of

presenting personal pictures or stories that are not learning, turned together to create a co-learning society via online social websites that are available in many free services on the internet, service users and for reasons that cannot control the events occurring on the Internet system, thus causing a risk to the user. This is due to the users who use too many services or from social influences that have to be part of online communities. There is an expression of identity, including personal information, there may be a violation of privacy. Data or image theft disclosure of information without moderation which may harm the things or persons referred to or associated with.

When online media plays an important role in daily life, it creates a problem in today's family institution that has western values that influence parents, causing them to lack responsibility for their children. There is no transmission of feeling of being a parent and child. The disadvantage falls on the child [2] because parents can't raise their children and love their children. Most parents raise their children to be consumerists, lack of knowledge and ability to develop children to be students and creators. In addition, the role of parents has been reduced because news technology, especially television, has played a more important role than parents, has an impact on the development of a person's personality, such as children who used to rely on their parents as a model in terms of values, emotions, behaviors that help children have a good personality but when the family unit is destroyed, children sometimes do not know who to turn to which may disappoint him. There are things that are heartbreaking, become a child delinquent, such as sexual misconduct, drug addiction and homelessness, adjustment of children after divorce. Children often stay with their mothers which has an impact on the child's personality. Because both parents will be the ones who raise the children and children learn roles from father and mother which is original for adult life. However, if only the mother and the mother must act as both father and mother, sometimes the mother is unable to instill fatherly behavior in her child, causes children to have sexual problems, for example, boys will have a habit of being a woman. Girls will have a male character. On the other hand, children who are raised by their fathers will imitate their father's behavior. However, both male and female children tend to have a closer relationship with their mother than their father. The mother therefore has more influence to influence the child's psyche, and in case the family is unhappy. Daughters and sons tend to favor their mothers over fathers, but instead mimic the behavior depicted on social media.

From the aforementioned problems, the researcher and team are therefore interested in conducting research on the creation of a Buddhist communication innovation space network for media literacy among Thai youth to study the approaches to create a network of Buddhist communication innovation areas that develops activities and knowledge of Buddhist-based communication innovations for media literacy of Thai youth linking to the creation of a network of innovative Buddhist communication areas for Thai youth to be media literate and used to drive the Buddhist communication innovation area for media literacy of Thai youth to create Buddhist communication for media literacy among Thai youths and to open up creative space for creative communication in order to learn how to use social media wisely and can apply it for the benefit of their lives in the future.

2. RESEARCH OBJECTIVES

The purposes of this research were 1) to analyze the network creation of Buddhist communication innovative space, 2) to develop a model for network creation of Buddhist communication innovative space for media literacy of Thai youths, and 3) to assess the result of network creation of Buddhist communication innovative space for media literacy of Thai youths.

3. RESEARCH METHOD

This research conducted “Network development of Buddhist communication innovative space for media literacy of Thai youths” is documentary research with the following research methods: This research was designed by using Action Research according to the PAOR process. The research process was divided into 4 steps, comprising a planning step by analyzing the creation network of Buddhist communication innovative space, Acting step by developing a model for network creation of Buddhist communication innovative space for media literacy of Thai Youths, Observing step by observe the results arising from the follow-up of the results of the implementation process, and reflecting step by reflected the results by evaluating the network creation of Buddhist communication innovative space for media literacy of Thai Youths.

4. RESEARCH RESULTS

Results of the study entitled on “Network Development of Buddhist Communication Innovative Space for Media Literacy of Thai Youths” were shown as follows:

1) The results of a study on the network creation of Buddhist communication innovative space, it can be summarized as a guideline for creating a network of Buddhist communication innovative space for media literacy among Thai youths. There are 10 aspects consisted of 1) innovative space networks are linked between educational institutions, 2) innovative space networks are coordinated, 3) innovative space networks are area for creating creative learning activities for Thai youths, 4) innovative space networks are areas for designing innovation, 5) innovative space networks are areas that focuses on Buddhist communication for media literacy, 6) innovative space networks are areas used for Buddhist communication that promotes learning for Thai youths, 7) innovative space networks create a learning kit for Buddhist communication, 8) innovative space networks designed activities for youth to be media literate and up-to-date, 9) innovative space networks will be a collaboration between educational institutions and local organization, and 10) innovative space networks will be a medium for building a learning community. It is worth noting that the outstanding method for network creation of Buddhist communication innovative space for media literacy of Thai youths are linked between educational institutions, serve as a medium for building a learning community, and have continued collaboration and joint activities.

2) The results of the development of a model for network creation of Buddhist communication innovative space for media literacy of Thai Youths can be summarized as follows: The four main components are 1) communication for Buddhist teaching, 2) communication in Buddhist society, 3) communication for Buddhist lifestyle, and 4) media literacy of Thai youths. There are guidelines for creating a network of innovative Buddhist communication spaces to keep up with the media of Thai youths, including working to connect between educational institutions by cooperating and doing activities together continuously. It is a space for creating creative learning activities, design of Buddhist communication innovations, emphasis on Buddhist communication for media literacy, create a learning kit and design modern activities, emphasis on cooperation between educational institutions and local organization, and is a medium for building a learning community in Buddhist communication to keep up with the media literacy of youths. The integration of 5 Buddhist principles of communication innovation for media

literacy of Thai youths, consisted of 1) media literacy according to the Trisikkha principles, 2) Dawn of education, 3) media literacy, 4) Patisampitha as important principles for the information age, and 5) Vutthidham IV as the growth of wisdom. In the follow-up and evaluation, three assessment frameworks were established: 1) the knowledge gained, 2) the application in daily life, and 3) the transfer of knowledge.

3) Assessment results of network creation of Buddhist communication innovative space for media literacy of Thai Youths. It was concluded that the results of the second order confirmatory factor analysis of measurement model Buddhist communication for media literacy of Thai youths (BCTY) found that the model fit with the empirical data. Determined by the chi-square value ($\chi^2=65.12$, $df=49$, $p=.061$), which is not significantly different from zero, Goodness of Fit Index (GFI) was .979, Adjusted Goodness of Fit Index (AGFI) was .948, and Standardized residual mean square root index (RMR) was .020 indicated that the model fit with the empirical data. From the assessment results, the model of Buddhist communication innovative space for media literacy of Thai Youths was analyzed and the model fit with the empirical data. It means that it is consistent with the reality of youth in learning Buddhist communication in order to be aware of the media by being able to learn, understand, apply and transfer to others. From the findings of this research, it will be a guideline to promote the drive of Buddhist communication innovative space for media literacy of Thai youths. Second Order Confirmatory Factor Analysis for Measurement Model of Buddhist communication innovative space for media literacy of Thai Youths was shown as the following figure.

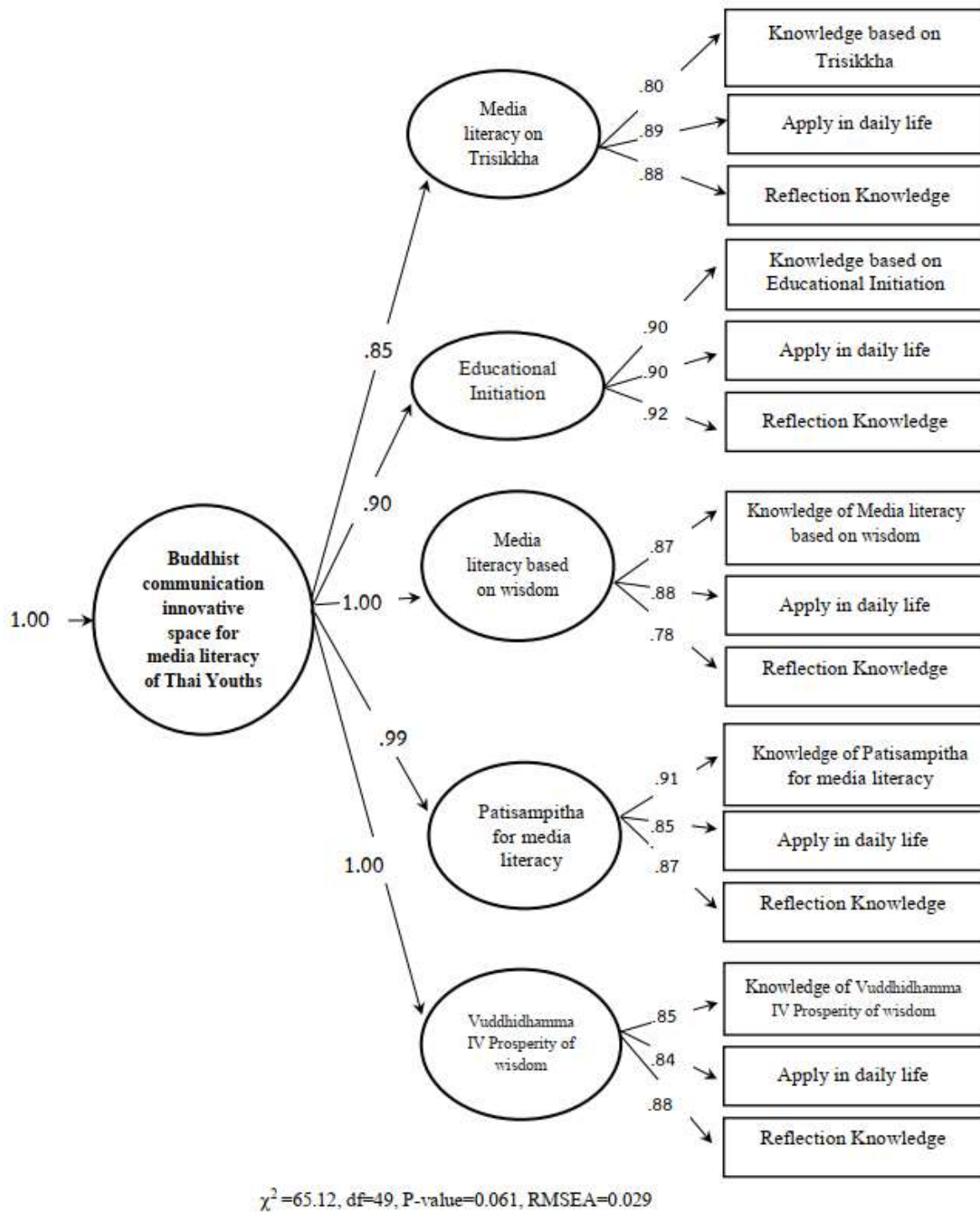


Figure 1 Second Order Confirmatory Factor Analysis for measurement model of Buddhist communication innovative space for media literacy of Thai youths

5. DISCUSSIONS

In discussing the results for this research, the issues for discussion were divided into 4 issues as follows:

The first point of discussion is that from the study of creating a Buddhist communication innovation space network, it was found that the approach to creating a Buddhist communication innovation space network for media literacy of Thai youth is outstanding, namely the area network. Innovation is linked between educational institutes. The innovation space network will be a medium to build a learning community in Buddhist communication for Thai youth to be media literate. In addition, the innovation area network has been cooperating and doing activities together continuously, consistent with the research of Natthalida Raha (1999) [3] has studied the process of developing a network of teachers for children for communities in Songkhla province. The goal is to provide education to link between the school and the community. There is an operational approach using the principle of coordination and self-reliance. There are supporting factors have personnel leaders and community organizations to support. The overall state of the network management network uses social networks to carry out activities. Performed activities are creating a continuous learning process for children and communities. It is also in line with the research of Nattha Khumbang (2003) [4] studying the operations of the teacher's club, the Learning Reform Network under the Office of Primary Education, Pathum Thani province. There is a way to build a network of teachers' clubs, a Network of Learning Reforms under the Office of Primary Education, Pathum Thani province caused by the gathering of teachers organized into groups. There are prototype teachers who expand their results in the form of network teachers, resulting in more and more members. The network structure of the Learning Reform Network Club consists of club supporters, club committee. Club members have a common role in planning learning activities, exchange ideas with each other.

The second issue was a discussion about the model for creating a network of innovative Buddhist communication areas for media literacy among Thai youth developed. The results of the study resulted in the findings of 4 important components: 1) Buddhist-based communication for teaching and learning, 2) Buddhist-based communication in society, 3) Buddhist-based communication for living, and 4) Youth media literacy. Thai and integrates 5 principles of Buddhist communication innovation for Thai youths to be media literate, consisting of: 1) media literacy according to the

threefold principle, 2) the dawn of education, 3) media literacy like a wise person, 4) an important principle for the information age, and 5) Wisdom IV: Growth of wisdom. It can be seen that this developed innovation area network being a network that integrates. Buddhist principles as a mechanism to drive the activities of Buddhist communication networks in an online format that is consistent with the research of Phra Thapthong Thirathammo et al. (2020) entitled "Buddha: A method for using social media of students at Chaturaphak Phiman Ratchadaphisek School" [5] emphasizing the analysis of social media according to Yonisomanasikāra principles by thinking of finding the cause that happened first investigate the root cause then separate the parts until you can understand the good or bad parts. And it also corresponds with Samran Sompong et al. (2021) [6] online communication process via Facebook to promote the peace of monks through Buddhist peaceful means by using the analysis of self-assessment and the audience using the Yonisomanasikāra principle observe the facts, feelings, and the need to compose substances that have real content, beautiful, suitable for the time, coordinating benefits, Mahachulalongkornrajavidyalaya University Chiang Mai Campus [7] where the results of the study show a clear picture on the issue of the application of Buddhadharma. middle path in using social media technology for Mahachulalongkornrajavidyalaya University students Chiang Mai Campus including the research of Parinan Pangthipampai (2020) on the way of making friends of Thai children and youth in social media with an integrated Buddhist approach, [8] guidelines for making friends of Thai children and youth in online Buddhist integrated social media. It is in accordance with the process of the LOVE Model that is divided into two parts: external components (Paratoghosa) that begin with the learning of children and youth; from different people in a society that interacts with Those persons must perform their duties completely in accordance with the principles of relations in the six directions and internal elements (Yonisomanasikāra) which is a thorough and comprehensive analysis of children and young people from information learned from other people that are external factors combined with the empirical experience that occurred. Then use the method of intellectual consideration according to the principle of Yonisomanasikāra. It can be seen that the practice of dating guidelines being a process of intellectual development that relies on both elements in strengthening immunity for children and youth

including reducing problems and risks arising from the current online threat situation.

The third issue of the discussion is linked to the results of the evaluation of the creation of a Buddhist communication innovation space network for media literacy of Thai youth that made an interesting discovery that Buddhist communication measurement model for media literacy of Thai youth developed consistent with empirical data. This means that it is in line with the actual conditions of youth in learning Buddhist communication for media literacy so that they can learn, understand, apply and transmit to others. Incidentally, nowadays, the changes in social media are happening rapidly to make youths media literate and able to communicate in a timely manner requires supervision and working in a collaborative network to gain access to media awareness and to be able to choose media wisely. And most importantly, if there are Buddhist principles to direct as well, it would be even better. As shown in the research of Parinan Pangthipumpai (2020), the way of making friends of Thai children and youth in social media with an integrated Buddhist approach [9], which presents the process of the LOVE Model divided into two parts is the external element (*paratoghosa*) that begins with the learning of children and youth from different people in a society that interacts with. Those persons must perform their duties completely in accordance with the principles of relations in the six directions and internal elements (*Yonisomanasikāra*) which is a thorough and comprehensive analysis of children and young people or in Buddhist research Phan Somboon et al. (2018). The results of the development of the process of creating values and model behavior of network use online society according to the Buddhist psychology of novices [10] who have presented the guidelines for supervision according to the 4 meditation frameworks found that (1) physically, novices use media for self-development rather than for entertainment, self-control in the use of media and take into account their own benefits creatively. (2) In terms of morality, use polite words in communication use the media to deliver useful news, be careful when using it at the right time and use it to build relationships. (3) Mindfulness: Practice mindfulness and concentration in order to have emotional stability. There were 3 aspects of self-control in the use of media, self-control from the influence of peers, parents, and self-awareness along with the creation of a new organizational culture in schools, there was also an empirical change in group leadership, network member creation and participation in sustainable activities. A final point about the value and limitations of research for research on "Creating a network of

innovative Buddhist communication spaces for media literacy of Thai youth” is an operation during the epidemic of the corona virus 2019, in the period of a new lifestyle-based lifestyle. The resulting network is therefore mainly used to communicate through online channels including procedures and methods for collecting data, most of them use a spaced operation. However, it also opens up various processes to develop geospatial networks based on social media channels being a new dimension of cooperation or designing network activities on an online platform that allows Thai youth to access network activities more conveniently, especially the Buddhist network that is not easy to find. This research is therefore a study that focuses on the integration of Dharma as an important element of network building. This is in line with the research of Parinan Pangthipampai (2020) on the way of making friends of Thai children and youth in social media in an integrative Buddhist way [11] which studied the internal elements (Yonisomanasikāra) which is a thorough and comprehensive analysis of children and young people from information learned from other people that are external factors combined with the empirical experience that occurred. Then use the method of intellectual consideration according to the principle of Yonisomanasikāra. It can be seen that the practice of dating guidelines being a process of intellectual development that relies on both elements in strengthening immunity for children and youth including reducing the problems and risks arising from the current online threat situation. However, in this research, there are limitations in expanding the network area by developing field areas to be abstract results. Therefore, there is a lack of image of cooperation in the area or lack of spatial activities. This is because in networking it is essential to drive collaboration and create ongoing activities. This is consistent with the results of Pan Kimpee (1997) [12] who studied the development of non-formal education learning networks for community self-reliance. He proposed that the learning network was developed from the awareness of the economic problems and needs of the community. with community leaders acting as change leaders’ social networks are used as the centers of operations within the community and has expanded links with network organizations in the public, private, community, business and academic organizations to stimulate the learning process and ongoing community involvement. The main goal is self-reliance of the community. 2) Educational activities outside the school found in the learning network. There are

activities in developing skills, learning and solving problems that are the basis of life, information development and developing skills and careers through a collaborative learning process, self-learning as well as organizing official knowledge transfer activities by relevant network organizations. The learning process consists of using knowledge from formal education supplemented by non-formal education and informal learning as a continuous process.

6. KNOWLEDGE FROM RESEARCH

Network development of Buddhist communication innovative space for media literacy of Thai youths were to analyze the network creation of Buddhist communication innovative space, to develop a model for network creation of Buddhist communication innovative space for media literacy of Thai Youths, and to assess the result of network creation of Buddhist communication innovative space for media literacy of Thai youths. Results of the research are related findings that are linked together as shown in the figure.

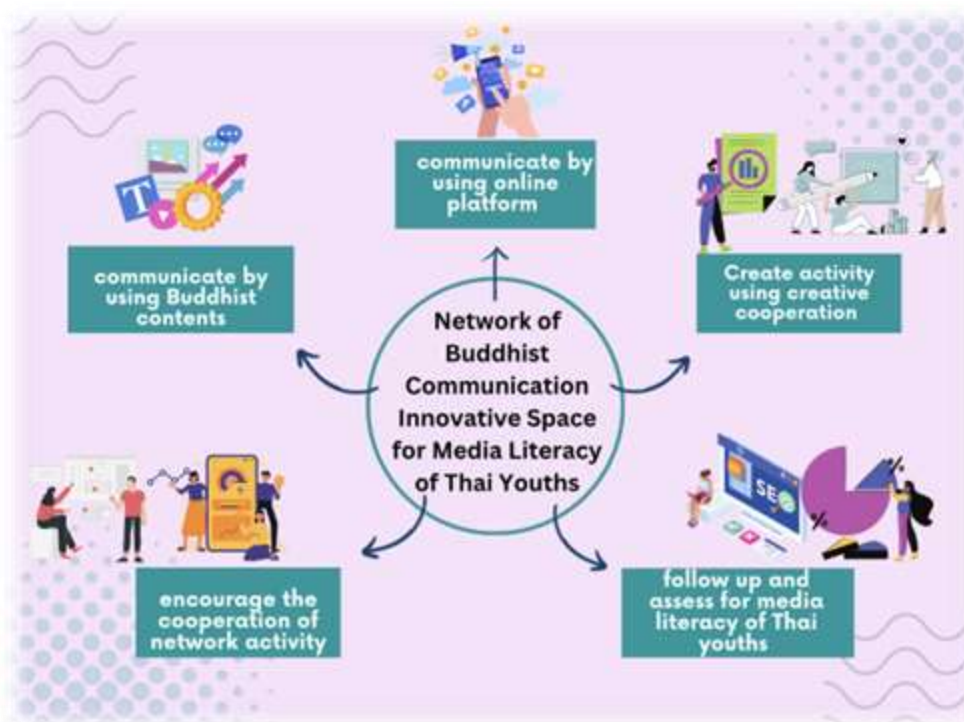


Figure 2 Knowledge from Research

Source: Lampong Klomkul (2022)

7. RECOMMENDATIONS

A. Recommendations for Practices

1) From the research findings, it shows that the innovation space network must work to link between educational

institutions and will be a medium for creating a learning community in Buddhist communication for Thai youth to be media literate. Therefore, activities within the network should be designed with cooperation between educational institutions and related agencies in continually doing joint activities.

2) According to the findings of the research, it was found that there was an integration of 5 principles of Buddhist communication innovation for media literacy of Thai youth by developing into media clips and organizing workshop activities for youth to access learning channels use in daily life and transferring to others. Therefore, it should promote or organize workshops that allow young people to participate and access learning channels, network activities anywhere, anytime and on any communication device, open up a wide and continuous learning area.

3) From the results of the evaluation of creating a network of innovative Buddhist communication areas for media literacy of Thai youth, it shows that the model for measuring Buddhist communication for media literacy of Thai youth is consistent with the actual situation of youth in learning Buddhist communication for media literacy. They can learn, understand, and apply and can be transmitted to others. Therefore, this model should be presented as a model for expanding the Buddhist communication innovation area for media literacy among Thai youth to be more extensive.

B. Recommendations for Further Research

1) This research is an action research design with a PAOR process emphasizing on education and activity development innovative media creation An experiment and evaluation among youth who are grade 4-6 students for further research. The area of education should be expanded to cover Thai youths in non-formal education or those who choose to study at their leisure.

2) In this research, a Buddhist communication measurement model for media literacy of Thai youth was obtained, which is a model that demonstrates the quality of research tools that are innovative media under the creation of a network of innovation areas. Buddhist communication for media literacy among Thai youth for further research, a complete model should be studied and developed in order to assess the direct and indirect influences of the studied variable components, including the study of the transmission variables that may appear in the model.

3) In this research, the emphasis was placed on the integration of 5 Dhamma principles suitable for Buddhist communication for Thai youth to be media literate. In the next research, one can choose to study by integrating other principles in a set of learning activities in Buddhist communication for Thai youth to be media literate.

8. CONCLUSION

This research conducted on network development of Buddhist communication innovative space for media literacy of Thai youths. Research finding were the network creation of Buddhist communication innovative space, it can be summarized as a guideline for creating a network of Buddhist communication innovative space for media literacy among Thai youths. There are 10 aspects consisted of 1) innovative space networks are linked between educational institutions, 2) innovative space networks are coordinated, 3) innovative space networks are area for creating creative learning activities for Thai youths, 4) innovative space networks are areas for designing innovation, 5) innovative space networks are areas that focuses on Buddhist communication for media literacy, 6) innovative space networks are areas used for Buddhist communication that promotes learning for Thai youths, 7) innovative space networks create a learning kit for Buddhist communication, 8) innovative space networks designed activities for youth to be media literate and up-to-date, 9) innovative space networks will be a collaboration between educational institutions and local organization, and 10) innovative space networks will be a medium for building a learning community. The development of a model for network creation of Buddhist communication innovative space for media literacy of Thai youths can be summarized as follows: The four main components are 1) communication for Buddhist teaching, 2) communication in Buddhist society, 3) communication for Buddhist lifestyle, and 4) media literacy of Thai youths. There are guidelines for creating a network of innovative Buddhist communication spaces to keep up with the media of Thai youths. Assessment results of network creation of Buddhist communication innovative space for media literacy of Thai youths. It was concluded that the results of the second order confirmatory factor analysis of measurement model Buddhist communication for media literacy of Thai youths (BCTY) found that the model fit with the empirical data. From the assessment results, the model of Buddhist communication innovative space for media literacy of Thai youths was analyzed and the model fit with the empirical data. It means that it is consistent with the

reality of youth in learning Buddhist communication in order to be aware of the media by being able to learn, understand, apply and transfer to others.

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