

Creation of Ethical Values in Thailand's Isaan Literature for Sustainable Social Development

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Abstract: Values are those that are assimilated by the various healing processes that a person receives, which are instilled in the mind, which influence a person's behavior. Therefore, this study of the creation of ethical values in Isan literature for sustainable social development. It has three objectives were (1) to study ethical concepts in Isan literature, (2) to explore patterns of ethical value-building in Isan literature through Isan sermons and Mor Lam performances; and 3. To analyze the value of transmission of values through Isan sermons and the practice of Mor Lam to sustainable social development. The result of study found that. The concept of creating social values based on ethics in Isan literature from several sermons or Mor Lam performances caused by the desire to cultivate the values of the people in the Isan society, reflecting Isan society from the characteristics of the Isan people, creating applied literature and entertainment, inserting morality and doctrine, instilling in the knowledge of sin, merit, goodness and punishment, knowing the duties of a person. It is a concept that wants to create human values based on goodness with themes focusing on the role of the actors, communicating through characters. There is a summary of human actions and there are criteria for judging what is good? what is evil? what are the Dos and Don'ts? It is a model that emphasizes the creation of entertainment along with the socialization of behavior.

The development of values-building model through many sermons or Mor Lam demonstrations towards sustainable social development. From analyzing the data from both documents and going into the area to store insights. It shows to see the strengths, weaknesses and points that need to be developed of creating ethical values in Isan literature for sustainable social development under the conclusion of sustainable development that "Do not get lost in the old things, not drunken new things, until getting the tool called "CCDE Model" which is a component of the model to create values through the sermons or the display of Mor Lam to sustainable social development, including conservation, continuation, development and extension.

Keywords: Creating Values; Isan literature; Sustainable Development

1. Introduction

Values have a great influence and significance on human behavior, creating the right values is essential to the development and creation of society, since values are the ideas of a group or society about proper behavior or Sanctioned, right and wrong, popular, offensive (Division of Justice and Politics, 2014). It is inherent to each individual and influences what we think and do, values that define the development of new things, every person or group has their own set of values. The difference in values determines differences and can be divided into two categories: Morality refers to the values that are moral and moral, and Convention values refer to the values that the people of the nation have agreed and determined by themselves, whether directly or indirectly according to the modern era, such as custom, ideology, discipline, law, etc. (Kriengkrai Ruennoi, 2011). Social values are social learning in which there are many social institutions that influence learning (Chadaporn Phatcharatsathien, 2011) The creation of social values requires a tool that must be used as a measure of value, that is, ethical principles. Ethics is a branch of philosophy, the method of study of ethics is therefore a philosophical method is a critical way of thinking to define a clear definition of a life of good, good, or the criterion of right or wrong judgment (Kirti Bunchua, 1985). Ethics focuses on education, therefore, is about the value of everyday life or in the study of things, we are always involved in two things: fact and value (Chaiwat Attaphat, 2000). The facts are things/stories/events/situations or phenomena that really exist in the world through which we can examine or judge the existence by our senses. Thus, the question of fact is what is or how? As for value, it is something that is desirable or desirable, characterized by abstraction such as goodness, beauty, decency. Hence, the question of value is how it should be, why it should be. In simple terms, facts are things that exist or are, and value is what should be, for example, according to facts, life is suffering, but the life that should be or the good life is life without suffering, etc.

When an ethical study is a matter of evaluating, formulating, or determining what it should be. Ethics studies must therefore rely on a philosophical approach, that is, critical thinking, therefore, the tool of an ethicist is the reasoning that is concise and the ethicist must have knowledge of logical reasoning as well as another (Sansern Intharat, 2009). Ethics education is not aimed at teaching us morality as teaching religion, but rather on analyzing the fundamental problems of living the good life, the life that is worth, ideal or the ultimate purpose of life, action, conduct that is of right / immoral value, it may analyze these fundamental problems from ethical theories themselves or from the teachings of religion, as well as social values or cultures (Wasin Inthasra, 2001). The method of ethical studies is therefore a systematic understanding of the meaning or value of life in which the holistic study of the issue is what the nature of life is, what the ideal or the ultimate purpose of life is, how does a practice or lifestyle exist to achieve that end, with a systematic analysis of supporting reasons, and arguments to reveal the scope, limitations, advantages, disadvantages of the theories?

Creating value in society, it is important to be a tool that can be used to effectively convey the creation of values in the context of society and the times. The transmission of ethical values through Isan literature is a media or channel that is consistent with the current popularity of Isan society and Thai society. Isan literature is a cultural heritage inherited from an ancestor which has a unique and interesting identity and is considered a valuable cultural heritage of Isan society because Isan literature has been through a systematic creative process, scrutinized from the wisdom of the local scholars of the past made up which reflects the living conditions of the people of the Isan society at that time in terms of politics and governance, lifestyle philosophy, beliefs, values, social ideologies, as well as culture and customs. It is truly folk literature because the villager's own rights are users, educators, readers, and the creator, whose temple is the center of the preservation and dissemination, as well as the conservation area. In addition, there were also some villagers who kept them in their homes from the past to the present. Isaan literature has been transmitted to Isan society through two main channels: (1) through the sermons of the monks and (2) Through entertainment, especially the Mor Lam performance that takes place in various merit-based festivals, both auspicious and inauspicious events, such as the tradition of merit-making on various occasions, Funeral traditions (Ngan heūxn dī), Bun Kgawpradabdin, Bun Khao Sak (Ślākphat r), Buddhist Lent, etc. Each topic of Isaan literature has morals, teachings, the principles of behavior of people in society are hidden, enabling them to motivate or create values for the people in the Isan society as a guideline or way of living as well.

Sustainable development is a change for the better or a change to progress, at the same time, sustainable development means not only increasing the number of goods or income of the people but also increasing the satisfaction and enhancing the happiness of the people (Wachirawachr Ngamlamom, 2016). Therefore, it must be developed to meet the needs of human beings both today and in the future, including in harmony with nature along with the quality of life of people (Pisak Kalyanamitra. 2017). Therefore, sustainable development means development that requires the management of both natural and human resources, including financial and material resources, in a direction that contributes to wealth and well-being that does not destroy natural resources. In order to achieve a balance of economic, social, and environmental development, people must develop knowledge, competence, and potential for development management (Chaiyos Imsuwan. 2000).

Northeastern Thailand, also known as Isan, is a large area with a large population of people, it accounts for about one-third of the total population of the country and can be regarded as a clear source of inheriting local art and culture. The area consisted of a group of folk philosophers, Mor Lam Band (Traditional Northeastern music performance), and Isan Preacher, many of which were bound by Isaan literature as a poem, sermon, or chanting with the principles, ethical ideas or principles, which can be transmitted to people in society, covering all groups of adolescents, middle people and the elderly leading to the creation of values for the society at large. Transmitted through monks' sermons and performances of the Mor Lam, although there were ideas or principles tied into stories, but still emphasized the nature of entertainment and the aesthetic value. In order to create social values to create values that are possible for sustainable social development, if there is a standardized model, the creation of social values will be more effective. From the great strengths of the transmission of Isaan literature through the performance of Mor Lam and Isaan sermons (Dharma shows by singing Isaan melodies) which is considered a contemporary performance that is very popular both in the Isaan area itself and other areas all over the country accept and love this performance art, this makes it possible to apply the principles of ethics in Isan literature to create values in order to lead to sustainable social development widely and benefit Thai society as a whole.

From this importance, the research team is interested in studying Isan literature on the issue of creating ethical values in Isan literature for sustainable social development, which takes the existing and is the hallmark of Isan society. Whether it is a literary or a broadcasting channel that is outstanding, modern, and popular in Isan society, that is, Mo Lam performances and Isaan sermons come to study to achieve a sustainable social development model by creating ethical values. In Isaan literature to carry on to the society.

2. Research objectives

This research aimed (1) to study the concept of ethics in Isan literature, (2) to explore patterns of ethical value-building in Isan literature through Isaan sermons and Mor Lam performances, and (3) to analyze the value of values transfer through Isaan sermons and Mor Lam performances to sustainable social development.

3. Research method

This research is a qualitative research from document analysis and in-depth interviews as follows.

Research resources: The main contributors in this research were monks, preachers of Isaan, Mor Lam Band, and people in the central northeastern provinces consisting of Roi Et Province, Khon Kaen Province, Maha Sarakham Province, and Kalasin Province: (1) 8 Isan preacher monks, 8 Mor Lam actors, 16 Lam and sermons audience, totaled 32 persons.

Research tools, data collection, and data analysis: The researchers identified the tools to be used in this research as Structured Interviews which was used for targeted demographic interviews to find answers to the ethical values-building concept in Isan literature for sustainable social development, and data collection was carried out by interviews with key informants using note-taking, picture-taking, and audio-recording methods. After that, the data obtained from the papers and interviews were analyzed according to the theoretical framework related to the research and were compiled into various descriptive chapters according to the aims and content of the research.

4. Research results

In this study of ethical value creation in Isaan literature for sustainable social development, the researchers summarized the results of the research, discussed the results and recommendations as follows:

1. Concept of ethics in Isan literature: It was found that the ethical principles in Isan literature, especially in the content of the Isan literature, included all aspects of the ethical concept, including the principles of ethics, morality, social conditions, behavior, including the standard of good and evil, right and wrong, and the highest good. The ethical character that appears in Isaan literature that is characterized as a local literary with an ethical identity by the behavior, the living, what is good, what is bad or what is right, what is wrong affects the way the villagers perform their duties to maintain the patterns and behaviors of the villagers. For Isaan literature that has been composed, it would have the purpose of composing Isan literature for use in the teaching or examples of behavior, daily life practices, and as a guide to living a good life, refraining from doing bad things. Applying the principles to consider the ideas derived from the literature that has been transmitted through the sermon, the stories, or to show the Mor Lam Band stories of Isaan. This can bring the benefits of knowledge or essence from the essence gained by conveying various aspects and apply them to daily life effectively and apply ideas to solving problems in daily life to be able to be successful in life, in the study, and in work, able to serve themselves for the benefit of society as a whole.

2. A model for creating ethical values in Isan literature through Isaan sermons and Mor Lam performances: A model for creating ethical values in Isan literature through Isaan sermons and Mor Lam performances. Isaan literature, fable literature, religious literature, especially the allegory Buddhist literature, doctrinal literature, and It is a Phaya (Isan Philosophy) that contains insights or doctrines that can instill social values. The concept of creating social values based on the ethical principles in Isan literature from the many sermons or performances of Mor Lam arose from the desire to instill values for the people of the Isan society, which reflects the Isan society from the characteristics of the Isan people, creating applied entertainment literature, inserting the doctrine of the Isan people, instilling in the knowledge of sin, merit, and punishment, to know the duties of the person. It is a concept that wants to put a man on the basis of goodness, preserve cultural traditions, Heat twelve kong fourteen (Hītībīxngkxngībī: 12 traditions, and 14 methods of governing) which focuses on character communication that provides both entertainment and Buddhist thinking, especially the Mor Lam performance, which is a contemporary style, so it can reach a wide group of people and is highly popular.

3. The value of the transfer of values through Isaan sermons and the practice of Mor Lam for sustainable social development: Northeastern sermons and Mor Lam performances have some effect on changing social values: they can make the audience feel more involved in their roles, and show the effect of adopting ethical principles that can make Listeners are appreciative, distinguish right and wrong, which is a social value, to perceive the consequences of doing good or what it will have, it is cultivated ethical and people share the recognition of doing good, doing evil is a criterion of good moral judgment, creating value for promoting society into good society, it is a pattern for living together in society through awareness through the performance of artists to stimulate the mind to deepen gratitude, kindness, to recognize sinfulness, punishment, valuable in decision making, Being conscious in the act of doing things, Born to be ashamed of doing evil and pursuing good deeds that benefit the public, as well as creating value from extension by applying or developing more to fit the context of society. In order to achieve

sustainable development in society, it must adhere to the development of social value creation under identity and Isan culture on the foundations of Isan society.

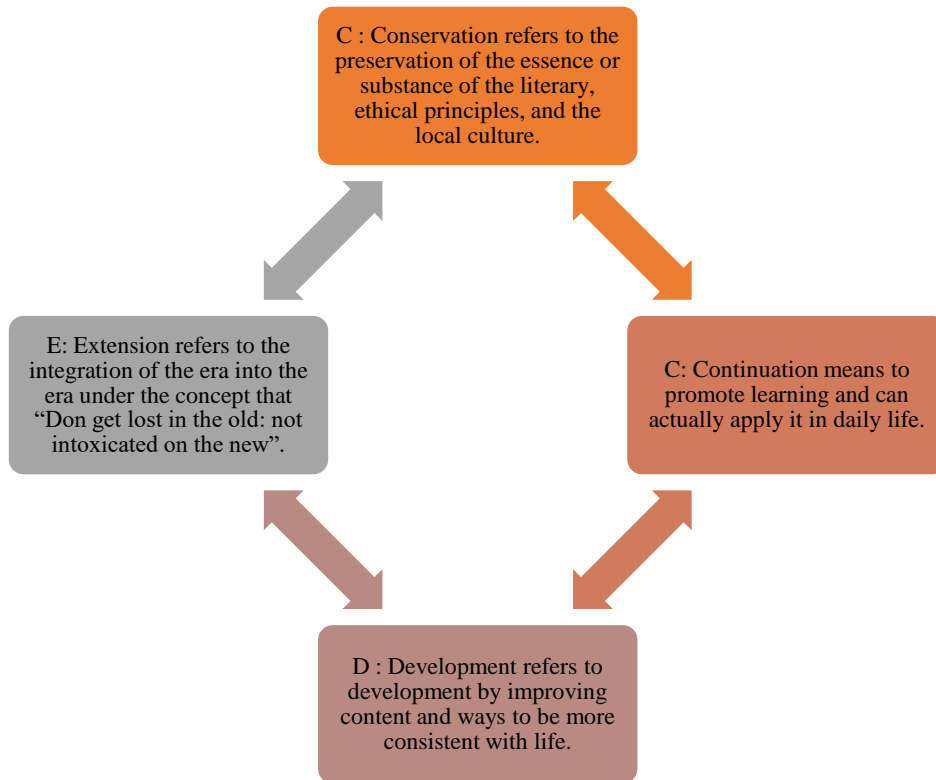
4. Development of a value-building model through many preaching or Mor Lam demonstrations towards sustainable social development: Creating ethical values in Isaan literature for sustainable social development under the conclusion of sustainable development that “Don’t get lost in the old: not intoxicated on the new”, resulting in a tool called “CCDE Model”, which is a component of a value-building model through many sermons or a demonstration of moron towards sustainable social development.

C Conservation refers to the preservation of the essence or substance of the literary, ethical principles, and the local culture.

C Continuation means to promote learning and can actually apply it in daily life.

D Development refers to development by improving content and ways to be more consistent with life.

E Extension refers to the integration of the era into the era under the concept that “Don’t get lost in the old: not intoxicated on the new”.



5. Discussion

From the results of this study, the following points could be discussed.

1. Creation of ethical values in Isan literature for sustainable social development is the ethical aspect of Isan literature through various forms, with the ethical characteristics present in the Isan literature and as an indication of identity, Isan people tell about the nature of the Isan people bring together humility based on the teachings of the ancestors who have inherited the story according to the concept Office of the National Culture Commission (1983) explain that the creation of values is a person or society's view of things, ideas, and events related to the desires, values, and validity of society, and to cultivate morality, strengthen ethics in society in order to be used in the daily life of the Isan people by the literary characteristics that appear to be the doctrine, virtue, correctness that emphasizes the true importance of which Consistent with the research of Phrakhrusāgornsuddhidham (Dilok Kīṭṭilako) (2019). The Buddhist method of promoting values in Thai society found that the concept of values in Thai society comes from a culture which is a way of life or the legacy of a society that man has changed, improved, or created for the prosperity and human spirit expressed in the form of such as the lifestyle, language, etc., and the beliefs that the person adheres to help decide how to do things that are content in Isan literature, interpolating ethical concepts related to social issues. Morality and ethics are essential elements to direct and indirect beliefs and influence in all aspects of the way of life and being of the local Isan people of Sombat

Maharos et al (1997) Explain that values are things that one society sees as valuable, admirable, worthy of action or right, and it is a way that people in society adhere to in order to behave and create value for society according to the ethics that appear in Isan literature appearing in Isan literature, it has social and religious values, adherence to the heat, tradition, respect for the natural environment and the supernatural to provide society with peace, and contributing to the greatest benefit to the holders of the framework set out for the purpose of composing each type of Isan literature. Isan literature that has been composed, agrees to have the purpose of composing Isan literature for use in teaching or examples in daily practice and as a guideline for good conduct, refrain from doing bad things, which corresponds to the concept of Thawat Punnōthok (2010) said that from studying the content structure of Isaan and Lan Xang literature, it was found that there was a common story structure in almost all matters, especially the literature influenced by folk tales and moral literature.

Therefore, understanding the purpose is important in composing literature as a binder of the way of life of the Isan people, for composing Isan literature, it is classified as reflecting the living, way of life and love, unity, including the use of literature. Karram is to make the listener's enjoyment is important and give insight, the ideology or teaching to the listeners is the purpose of the content to be used in media to recognize the importance of being able to develop people in the community, society, be aware of morals and ethics, and can be applied to the lifestyle that has been delivered Cultivate with the aim of social development.

2. A model for creating ethical values in Isan literature through Isaan sermons and Mo Lam performances, a type of Isan literature that is popular in the use of Isaan sermons and performing Mor Lam which are fairy tales, religious literature, especially the allegory Buddhist literature, teaching literature, and Kham Phaya literature. (Isaan Philosophy) all literature that is chosen must contain insights or doctrines that can instill social values or practice for the coexistence of society which conforms to the concept of Wichian Sanmee (2017) explain that the form of propagating Buddhist monks through many Isan sermons is therefore fair, entertaining and edifying their listeners well, because of the satisfying behavior of this sermon listeners, it was the reason for the preacher who was a knowledgeable and intelligent preacher who developed various methods of preaching to be right with the listeners' minds to be used to create values. Isan society from the past to the present, which corresponds to the concept of Saowapa Phaithayawat (1995) Explain that ideological values or ideas of traditions or customs, systems, or continuity of subspecies, and tools or objects that use values that will motivate workers to continue to rely on the essential characteristics of Isan life and culture as a tool. According to the concept of value creation through preaching, ethical principles are inherent in the literature, which depends on the methods that will be created to create values as the values that are instilled in the Isan community. The main part that we see is a large group of Mo Lam or Phaya that is mentioned . hæl] has begun to be moderately focused on literary form as a sermon, considered ethics, the study of ideas, descriptions, stories, poetry, in line with the research of Phrakhrupaladsuvattanamethakul (Chaiyan Surbkrapan) (2014) studied the integration of Buddhist ethics in the lives of Thai people in the present society found that A model of integrating Buddhist ethics in the lives of Thai people in today's society can integrate the principles of Buddhist ethics in their lives, resulting in good results. That is, the lifestyle of the general group and is one of the principles that arise from the integration of Buddhist ethics in accordance with the lifestyle of Thai people in the current society in every professional group, this is to take the real problem in today's Thai society to analyze the root cause of the problem. By creating values through ethical society in Isaan literature from Preaching with the melody of Isan songs or Mor Lam performance. This is due to the desire to cultivate the values of the people in the Isan society, reflecting the Isan society for a long time, from the characteristics of the Isan people who love to have fun, which corresponds to the concept of Thawat Punnōthok (1982) states that comparative studies of general literature, the prosody style, but comparative studies of local literature must focus on local language and local characters as well, including the creation of applied literature as a motto, the Isan people doctrine, therefore, it is regarded as the values of the people in the Isan society under the ethical concept, emphasizing the form of Mo Lam, or composing a poem. Through the form or method of creating social values through Preaching with the melody of Isan songs or performing Mor Lam to create social values through Preaching with the melody of Isan songs or performing Mor Lam. It mainly focuses on the role of the actor by communicating through the characters, whether it is the hero, the heroine, or the villain in the story, it will portray the role of the character, which is expressed through the secondary voice, Facial expressions, styles, and gestures contribute to the enjoyment of listening. Including telling stories that are engaging, easy to understand, persuade the audience to generate interest by using jokes and playing sounds while preaching with the melody of Isan songs, to create identity, form, or method of creating ethical social values from Isan literature through Preaching with the melody of Isan songs or performing Mor Lam at present.

At present, the creation of social values has a creative method based on the ethical principles of the concept of happiness, goodness, rightness, behavior, self-righteousness, and the best things that human beings should live in. Considering the form or method of creating ethical social values from Isan literature through Preaching with the melody of Isan songs or showing Mor Lam at present, it can be seen that at present, technology has been applied by Preaching with the melody of Isan songs via YouTube channel Which is consistent with the research

of Thitinan B. Common (2013) found that modern digital media play a role in creating both negative and constructive values for youth, in addition, modern digital media has also come into play as a tool and space for young people to discover, explore, experiment and test their identity, it also plays an indirect role in youth socialization. Preaching with the melody of Isan songs, in addition, the Mor Lam performance is stylized as a poem, sermon, or communicative that provides both entertainment and Buddhist thinking, especially the Mor Lam performance, which is a contemporary style. Therefore, it can reach a wide group of people and gain high popularity, the form of the performance is interesting, causing fun, enjoyment, able to reach all groups of people because nowadays, music is something that Without borders, accessible to people of all ages, nations, and religions, it can be an easy way to use music therapy and bring value to society. Selecting a story to be presented will always be a subject with a motto hidden in it, able to draw people who have never had knowledge or have never been exposed to the topic of the dharma or literature that is hidden with the principle to come to study I know and come and touch, causing a feeling of appreciation to play the role.

For the disadvantage of creating values through Preaching with the melody of Isan songs, Isan is not able to reach the young people who are not interested in Isan lifestyle or not being conveyed as expected. In addition, some listening language words that are unheard will be difficult to understand and take a long time to listen to. Importantly, listening to Isaan sermons, which is focused on creating a sense of listening, will cause the value or content of the story to be displayed.

3. The value of the transmission of values through Preaching with the melody of Isan songs and performing Mor Lam for sustainable social development. The values are important and are one of the things that shape the behavior of people in society, hence, the creation of values, which is a way of reinforcing or changing a person's attitudes normally, it is easier to change attitudes in the same direction than to change the opposite direction. If any society has people in a society with good values, it will lead to action and behavior that are conducive to coexistence and peace in all societies from the past to the present, which are consistent with the concept of Chaiyos Imsuwan (2000) Explain that development that requires managing both natural and human resources, including financial and material resources, is in a direction that contributes to wealth and well-being without damaging natural resources. In order to achieve a balance of economic, social, and environmental development, people must develop knowledge and competence, have the potential to manage development, and to some extent influence the change in social values. That is, it can make the audience feel involved or are involved in the role, the pleasure when the person who does good gets rewarded and feels the responsibility of the thief or the bad guy gets the karma, it shows the values of the people who watched the show, has the depth of the acting role, the role played. This shows the effect of bringing ethical principles that can make listeners appreciate and distinguish right and wrong from each other.

However, the value of creating ethical values in Isan literature on society, the value of creating ethical values in Isan literature on society can be said to be the value of promoting society to be a good society, it is a pattern for living together in society through the awareness of artists' performances to stimulate the mind to deepen gratitude, being considerate, knowing sinfulness, condemnation, value in decision making, being conscious in doing things, being ashamed of doing evil and looking to do good that will benefit the public, and create a peaceful society free from oppression and exploitation, enabling people to coexist in the society peacefully through sustainable social development in line with the concept Jaruwat Thammawatra (1985) said that the creation of values through the sermon or the performances of the Mor Lam that would create sustainable development in the Isan society, the creation of values through the mass sermons or the performance of the Mor Lam, must adhere to the development of social value creation under Isan identity and culture that the foundations of Isan society, many preaching and Mor Lam performances will not lead to sustainable development at all. If the old cultures were not preserved and developed in a manner of extension appropriate to the era to apply, the development of values-building models through many preaching or Mor Lam performances led to Develop a sustainable society, the value of the transfer of values through Isaan sermons and the expression of Mor Lam to sustainable social development, which is consistent with research Pisak Kalyanamitra (2017) study found that social capital development towards sustainable development according to the sufficiency economy philosophy found that the self-development approach is an essential condition of the existence of the sufficiency economy philosophy to establish an interdependent norm based on and the statute of equal relations, It also develops social coercion and socialization processes in the issue of impact on the change of social values from Isaan sermons and Mo-Lam performances, and northeastern sermons and Mor Lam performances. It affects a change in social values to some extent, it can make the audience feel emotionally combined with their acting roles, showing the effect of adopting ethical principles that can make the audience appreciate, distinguish right and wrong, which is the value of Isan society inherited from the results of the study of ethical value creation in Isan literature for sustainable social development based on document reviews and research, the researcher will be compared with the information in the documents and research carried out as a case study.

6. Suggestion

The study of ethical value creation in Isan literature for sustainable social development has the following suggestions:

1. Suggestions for applying study results: From the study, it was found that the creation of ethical values in Isan literature for sustainable social development:

1.1 Policy recommendations (1) The Fine Arts Department should restore Collecting knowledge about ethical value creation in Isaan literature for sustainable social development, to preserve the essence or substance of the literary, ethical principles and local culture. (2) Educational institutions should promote learning about the creation of ethical values in Isan literature for sustainable social development, to carry on and promote its application in daily life, including research and development should be further integrated into the era to be in line with the era under the concept that “Don't get lost in the old: not intoxicated on the new”.

1.2 Practical recommendations: Monks, preachers and Mor Lam Band can apply their knowledge to the creation of ethical values in Isan literature for sustainable social development as appropriate to the social context.

2. Suggestions for further study: Further research should be carried out to be specific to each area to improve understanding and ease of use in the following areas: (1) Study the creation of social values according to ethics in social media, (2) To study the desirable values of modern society, and (3) to study patterns of sustainable social development to reduce social conflicts according to Buddhism.

7. Conclusion

The concept of creating social values based on the ethical principles in Isan literature from the many sermons or performances of Mor Lam arose from the desire to instill values among the people in the Isan society, which reflected the Isan society from the characteristics of the Isan people, creating applied and entertaining literature, inserting doctrine motto, cultivating sin of merit, condemning the duty of a person, a concept that wants to build human values based on goodness. The theme focuses on the role of the actor communicating through the characters, has a summary of human actions and the criteria for determining what is good, what is evil, what are the do and don'ts, a style that focuses on creating entertainment, coupled with socialization, can make audiences more emotionally engaged or engaging in acting roles. It shows the effect of bringing ethical principles that can make people appreciate, distinguish right and wrong, which is a social value, to create a common sense and acceptance of doing good, doing evil is a good moral judgment, as well as being the value of promoting society to be a good society and a pattern for living together in society, however, through the analysis of both documented data and in-depth data repositories, the strengths, weaknesses, and development points of creating ethical values in Isaan literature for sustainable social development under the conclusion of sustainable development is that “Don't get lost in the old: not intoxicated on the new” This has resulted in a tool called the “CCDE Model”, which is an element of a value-building model through many preaching or displaying the Mor Lam to sustainable social development, including conservation, inheritance, development, and extension.

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