



## Communication Identity of Muay Chaiya as Cultural Capital: The Fighting Spirit of the Tapee River Basin

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### Abstract

This research aimed to (1) analyze Muay Chaiya's position and role, (2) examine how people perceive the Muay Chaiya identity and (3) propose the guidelines to communicate Muay Chaiya as a cultural capital identity. A variety of research methods were used in this study. Methods of qualitative research conducted documentary analysis and field visits for in-depth interviews using structured interview form, including non-participant observations, and questionnaires were used in quantitative research methodologies to acquire data from residents of Surat Thani and tourists visiting Surat Thani. The results showed that Muay Chaiya identity was frequently perceived by the sample group through new media, followed by frequent perceptions of Muay Chaiya identity through activity media and mass media. Muay Chaiya identity is recognized at a modest degree through folk media, personal media, and print media, while Muay Chaiya identity is perceived infrequently through broadcast media in the community, respectively. In terms of content and form of expression, Muay Chaiya identity was perceived at a moderate level. The hypothesis testing results demonstrated that participants with various personal factors had differing levels of exposure to Muay Chaiya media, and exposure to Muay Chaiya media was found to have a moderately positive relationship with perceptions of Muay Chaiya identity. Furthermore, the researcher suggested an approach for communicating the identity of the Muay Chaiya cultural capital from the study outlined by the S-M-C-R communication component, namely, strengthen the Muay Chaiya network, building a community knowledge set, the use of new media communication improves the experience, and the concept of creative communicators as promoters.

### Introduction

Muay Thai is part of the Thai people's cultural heritage. It's a science as well as an art. It also serves as a means of communicating Thai cultural identity to both

Thais and foreigners. In each locality's, Muay Thai may have certain similarities or differences in terms of its martial arts. The martial art of Muay Thai is a cultural heritage that clearly expresses Thai identity or nationality.

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The ancient art of boxing, which has its origins in local wisdom, is separated into local lines, with the following main lines: Muay Korat (Northeastern), Muay Lopburi and Muay Pra Nakorn (Central) and Muay Chaiya (Southern), with a phrase of “Heavy Punch Korat, Smart Lopburi, Good Chaiya Posture, Faster Than Tha Sao”.

The art of Muay Chaiya Hand Ropes is a martial and self-defense art of Southern Thailand. Por Tan Ma was the first teacher. According to history, Por Tan Ma was a warlord from the capital. However according to other folklore, Por Tan Ma was a monk who arrived in Ban Phum Rieng, Mueang Chaiya, and taught the villagers Muay Chaiya fighting skills with Phraya Wacheesatayarak (Kham Sriyaphai), the governor of Chaiya, who was a key pusher in the early Rattanakosin era. Since then, Muay Chaiya has become well-known as the beginning of Muay Chaiya or Southern Muay Thai. Muay Chaiya was later recognized as a booming era under the reigns of King Chulalongkorn (King Rama 5) when the title was bestowed on the Chaiya boxer. The boxing arena in the temple was dismantled during the time of King Bhumibol Adulyadej (the reign of King Rama 9), at the time the abbot of Wat Chaiya passed away. Muay Chaiya was thus passed down and kept by those who had studied Muay Chaiya (Department of Physical Education, 2019).

Moreover, the way of life and wisdom of the people in the Tapee River Basin, Surat Thani Province, are affected by the culture dynamics, culture, and politics of the past. Muay Chaiya as a martial art existed on the battlefield and it was said that when a sword is dropped from your hand, it turns to be boxer. The past greatness of the art of Muay Hand Ropes of Chaiya city, which was once known as a boxing city and the boxer received the royal title of “Muen Muay Mee Chue”. As a result, Muay Chaiya resembles the Tapee River Basin people's fighting spirit, which has been passed down from generation to generation.

In addition, Muay Chaiya is currently being preserved and passed down through boxing teachers in Chaiya District, boxing camps found in other provincial areas, and branches in other countries. Local arts and culture, such as Muay Chaiya, have been used to produce cultural products in the past decade, as depicted by characters in the television series “Chat Phayak” and films, namely “Chaiya”. In addition the identity of Muay Chaiya is broadcast through various media regularly, which can raise knowledge of the identity among Muay Chaiya fans and public news listeners. The Ministry of

Tourism and Sports (2018) indicated that the wisdom of Muay Chaiya martial arts should be promoted to tourism-related products and services in a variety of ways, whether it is the dimensions of self-defense fighting, the dimensions of exercise, and the dimension of conservation. Muay Chaiya must clearly produce a standard format or curriculum in order to be a source of learning, as an activity for tourism and to add value to other products by allowing the community to participate in management.

According to the researcher, to secure Muay Chaiya cultural capital's long-term sustainability and the survival of the local Muay Chaiya culture, Muay Chaiya identity should be communicated through a process based on the requirements of the local people who recognize the importance of their community's cultural capital. As a result, it will strengthen local people's ability to drive Muay Chaiya's progress and upgrade it to a local cultural product with potential for expansion at both the national and global levels.

Therefore, this research studied the Muay Chaiya cultural capital as a method to analyze Muay Chaiya's current position and its role in the shifting circumstances of the times. As well as to examine how the people of Surat Thani Province and visitors to Surat Thani Province perceive the Muay Chaiya identity, and to propose guidelines to communicate the Muay Chaiya cultural capital's identity. It is noted the importance of community members to realize the value of cultural capital in the community and jointly conserve and inherit cultural capital in a tangible way. Furthermore, the guidelines for communicating the identity of the Muay Chaiya as cultural capital can influence the local community and aid in developing local products that creates sustainable income for the community and the nation.

## Objectives

1. To analyze Muay Chaiya's position and role.
2. To examine how people perceive the Muay Chaiya identity.
3. To propose guidelines to communicate Muay Chaiya as cultural capital identity.

## Conceptual framework

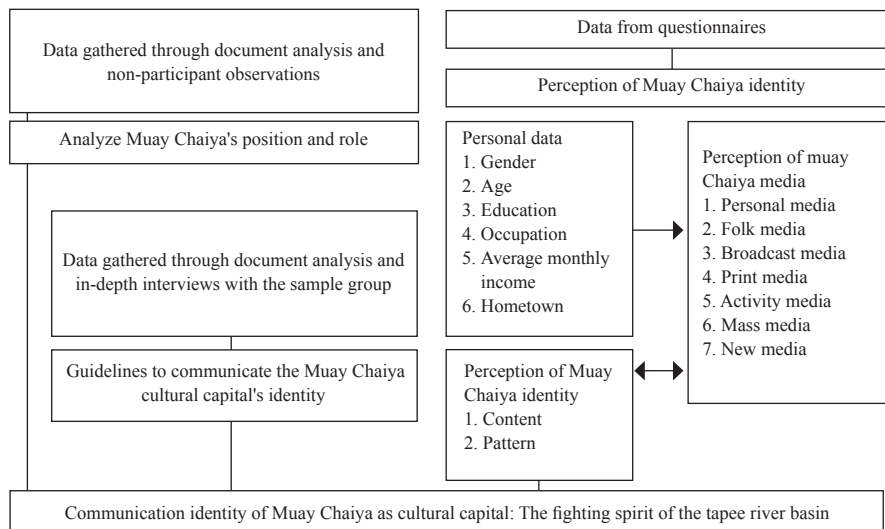


Figure 1 Conceptual framework

## Research methodology

The research methods for this study was qualitative and quantitative research methods. In addition the concept, theoretical frameworks, and related research were implemented to provide a context for analyzing and debating the study's findings.

### 1. Population and samples

As qualitative research methods, the first section, the researcher gathered data from primary sources by conducting an in-depth interview with people who are related to Muay Chaiya, such as a boxing instructor in Chaiya District (Kru Muay Chaiya) and a boxing instructor who created a boxing camp to teach Muay Chaiya, which has spread to other provinces and branches internationally, as well as non-participant observation of various activities related to Muay Chaiya. The secondary section, the researcher examined relevant documents from various of sources, such as Print Media, Broadcast Media, and New Media.

In terms of quantitative research method, the trial size was calculated using the Yamane technique (Yamane, 1973) with a 95 percent confidence level for residents of Surat Thani and visitors of Surat Thani. The sample size was calculated to be 400 persons.

### 2. Research instrument

Objective 1: To analyze the position and role of Muay Chaiya. The researcher conducted the study with a qualitative research method by reviewing the

relevant documents and doing non-participant observation.

Objective 2: To examine how people perceive the Muay Chaiya identity. The researcher conducted the study using a quantitative research method. The questionnaire was used to study the perception of Muay Chaiya identity of the people.

Objective 3: To propose the guidelines to communicate Muay Chaiya as cultural capital identity. The researchers conducted the study with a qualitative research method by using a structured interview form to conduct in-depth interviews and reviewing the related documents.

### 3. Collection of data

As qualitative research methods, the documents, research papers, academic texts, books, print media, broadcast media, and online media related to Muay Chaiya were analyzed in order to create an interview form that corresponds to the content. The interview form was given to a qualified or relevant expert to verify content validity and was edited according to expert advice before usage.

In terms of quantitative research method, the researcher tested the validity of the questionnaires using index of objective congruence (IOC) method. The researcher consulted with experts to verify the validity of content, variables and the appropriateness of the language used in research, and before the questionnaires was put into use, it was tested with sample population.

The study conducted 30 draft questionnaires to test the relevance of the content and feasibility which was based on the responses provided by the respondents as well as examining the difficulty of the language used and then using the questionnaire to determine reliability by applying Cronbach's Coefficient Alpha formula to the rating scale questionnaire, which gave each item a score of 1, 2, 3, 4, or 5 (Ketusing, 2000). As a result, the value of .800 and after data collection, the researcher used a software tool to process the data set and code it to collect statistical data and evaluate a particular hypothesis.

#### 4. Data analysis

In this study, the data from the questionnaire was analyzed using the statistical application SPSS for Windows. The following statistics were used in the data analysis:

4.1 Data on personal factors of respondents, namely gender, age, education, occupation, average monthly income, and hometown, were analyzed into 6 closed-ended questions. The data were analyzed using frequency and percentage statistics. This questionnaire in this part was a checklist format.

4.2 Data were analyzed on the level of Muay Chaiya media exposure of the respondents, namely personal media, folk media, print media, broadcast media, event media, mass media, and new media using mean and standard deviation.

4.3 Data were analyzed on the level of perception of Muay Chaiya identity of the respondents such as the perception of the Muay Chaiya identity in terms of content and the expression of Muay Chaiya identity using mean and standard deviation.

4.4 Comparative analysis of respondents' Muay Chaiya media exposure classified by personal factors. The T-test was performed to determine the difference between the mean of the two groups, while the F-test was used for One Way ANOVA analysis. In case of a statistically significant difference of 0.05, the mean difference of scores was tested individually by the Scheffé method.

4.5 The relationship between the exposure to Muay Chaiya media and the perception of Muay Chaiya identity of the respondents was analyzed using the Pearson Product Moment Correlation Coefficient method.

## Results

### 1. Positions and roles of Muay Chaiya

In each era, Muay Chaiya has had a different position and role.

1.1 The first era (In the reign of King Rama 3), Muay Chaiya was once regarded a weapon for individuals who have knowledge of boxing and people learn Muay Chaiya, or martial arts and self-defense, in order to battle and protect the country's independence.

1.2 The booming era (In the reign of King Rama 5), it is an honor for individuals who are skilled in boxing, especially when someone wins in the arena, it is viewed as a type of social status enhancement for that person. The presence of a boxing ring encourages people to pursue boxing as a career.

1.3 The era of change (In the reign of King Rama 7), Muay Chaiya was a prominent sport and displaying civilization by requiring all boxers to wear gloves and socks.

1.4 The age of conservation (In the reign of King Rama 9), Muay Chaiya is a cultural capital that can be developed into a commodity and utilized for performing media, activity media, and health media.

This can be summarized as follows in Table 1.

**Table 1** The positions and roles of existence in each era.

Era	Position	Role	Modification
The first era	Weaponry	Martial arts	Martial arts and self defense
The booming era	Honor	Boost of social position	Career building competition
The era of change	Sport	Civilized	Put on gloves and socks.
The age of conservation	Cultural capital	Cultural goods	Performing media, Activity media Health media

### 2. Perception of Muay Chaiya identity

The researcher studied the perception of Muay Chaiya identity, and the data analysis results are divided into 5 areas as follows:

2.1 The analysis of the personal factors of the respondents found that most of the respondents were male, the age range was between 36 and 45 years old, with a bachelor's degree. The main occupation of respondents were trading/personal business. The average monthly income ranged between 15,001 and 25,000 baht, and most of the respondents lived in Surat Thani.

2.2 The analysis of the level of Muay Chaiya media exposure of the respondents found that the overall level of Muay Chaiya media exposure was at a moderate level. If considering each type of media, it was found that new media was one type of media that was at a regular level. There were two types of media: activity media and mass media were at the frequent level. At the

moderate level, three types of media were folk media, personal media and printed media, and at the infrequently level, two types of media were print media and broadcast media, respectively.

2.3 The data analysis of the level of perception of Muay Chaiya identity of the respondents found that the overall and individual level of perception of Muay Chaiya identity was at a moderate level. The averages were listed as highest to lowest, namely the content and the expression, respectively.

2.4 Respondents' media exposure to Muay Chaiya was compared. Overall, personal factors in terms of gender, age, education, occupation, income, and hometown were found to have significant difference at 0.05. This can be In Table 2 below a summary of personal factors and media exposure is offered.

**Table 2** Comparison of respondents' Muay Chaiya media exposure classified by personal factors.

personal factors	Muay Chaiya media exposure							Total
	Personal media	Folk media	Broadcast media	Print media	Activity media	Mass media	New media	
1. Gender	-0.54	-2.12*	1.40*	-8.80*	1.98*	3.41*	3.09*	1.29*
2. Age	41.78*	22.60*	24.66*	25.11*	27.60*	53.26*	169.15*	31.89*
3. Education	31.08*	9.01*	19.37*	16.16*	18.51*	33.06*	110.82*	9.07*
4. Occupation	24.78*	21.13*	30.78*	20.71*	86.80*	22.25*	88.12*	14.78*
5. Average monthly income	32.57*	23.40*	22.68*	42.73*	116.67*	27.68*	18.21*	19.85*
6. Hometown	32.66*	22.35*	21.68*	9.36*	8.71*	-32.00*	-12.01*	13.89*

\*Sig. < 0.05

2.5 The analysis of the relationship between Muay Chaiya media exposure and respondents' perceptions of Muay Chaiya identity found that Muay Chaiya media exposure and respondents' perceptions of Muay Chaiya identity were moderately significant positive correlation at 0.01. This can be summarized as follows in Table 3.

**Table 3** The analysis of the relationship between Muay Chaiya media exposure and perception of Muay Chaiya identity of the respondents

Factor	Muay Chaiya media exposure		
	r	Sig.	Interpretation
Perception of Muay Chaiya identity	0.52**	0.00	Moderate positive correlation

\*\*Sig. < 0.01

### 3. Guidelines to communicate Muay Chaiya as a cultural capital identity

According to the findings, the communication component of S-M-C-R states that the Muay Chaiya cultural capital identity should be communicated through a sender (Sender: S), both public, private and people

sectors to strengthen a Muay Chaiya network. In terms of using participatory communication to encourage community members to work together, the news content of Muay Chaiya identity (Message:M) should be presented in content aspect, for instance, Muay Chaiya is a southern Thai identity that uses hands as a weapon to fight, originated in Chaiya, in the past it was known as a boxing city and the boxer received the royal title of "Muen Muay Mee Chue", has a long history, used to be the capital of the Srivijaya Empire, located in the Tapee River Basin, and so on. Besides, the news content of Muay Chaiya identity should be presented in terms of expression, such as, Muay Chaiya has "Yang Sam Khum posture" which can be used to attack, defend, or counterattack, besides that another important posture with a legend is "Sue Lak Hang posture", which is considered the best Muay Thai Chaiya techniques for self-defense such as defending, flicking, closing, opening, and so on. The message may also demonstrate Muay Chaiya's individuality, as Muay Chaiya is a boxing style that focuses strong defense from the toes to the hair, followed by the usage of the "Mae Mai Muay Chaiya" and "Luk Mai Muay Chaiya" to react forcefully and accurately, employing all parts of the body to fight. Furthermore, by linking Muay Chaiya's identity with the location or ancient places in the area, such as Thung Chab Chang Temple, Phum Rieng Sub-district, Phum Rieng District Surat Thani Province, and the packaging of unique provincial products such as Chaiya salted eggs. The contents can be presented through a communication channel (Channel: C) with a variety of media, primarily using new media, to be able to communicate the identity of Muay Chaiya widely without restrictions on space and time, as well as to communicate to the receiver (Receiver: R) in each group appropriately; both people in a community and people outside the community. In this regard, the focus should be on creating a new group of senders from the same group of receivers to inherit the Muay Chaiya identity and to allow the identity of Muay Chaiya to be transmitted from those who have touched and perceived the identity of Muay Chaiya. In addition marketing communication guidelines should be used to plan the communication to reach and meet the needs of the receiver more, including martial arts, performing media, event media, and health media.

### Discussion

According to the conclusion of the study, Muay Chaiya has existed amid change in each era and now



is the era of conservation. Muay Chaiya is considered as the community's and nation's cultural capital that serves as a cultural product reflecting both local and Thai national identity, which both Thais and foreigners are interested in. However, in this age of technology, everything is moving at a breakneck pace that allows individuals to remember and learn Muay Chaiya through media exposure, particularly new media, which disseminates information about Muay Chaiya's content as well as the style of Muay Chaiya. Muay Chaiya is a distinct style of local identity, to the general public, which is an important component in the development of guidelines for communicating the cultural capital identity. From a study of Communication Identity of Muay Chaiya Cultural Capital, the results can be discussed as follows:

### **1. Positions and roles of Muay Chaiya**

Muay Chaiya has a different position and role of existence in each era, namely Muay Chaiya in the first era: Muay Chaiya is considered a weapon of martial arts and self-defense, Muay Chaiya in the booming era: Muay Chaiya is an honor to boost social position in career building competition, Muay Chaiya in the era of change: Muay Chaiya is considered a sport of civilized people when boxers must wear gloves and socks. Currently, Muay Chaiya is in the conservation era and as such Muay Chaiya is a cultural capital that has become a cultural goods and a form of media as both performing media, activity media, and health media. The study shows that Muay Chaiya is a traditional media of the community and has existed for a long time as well as the status and roles have been changed differently in each era, as (Kaewthep, 2001 as cited in Nedphokaew, 2018) has mentioned the important characteristics of culture is adaptation when eras change as the culture needs to be adapted to suit the new context. If the modification can be modified, culture will not be destroyed. In addition, the change of position and role of Muay Chaiya also reflects the community context and the social condition that are connected. Nitikasetsoontorn (2017) noted that cultural capital is a collective consciousness of the people in the community, which is context-bound through time and locality as well as dynamic characteristics that are always changing influenced by changes in the environment.

### **2. Perception of Muay Chaiya identity**

2.1 The analysis of the level of Muay Chaiya media exposure of the respondents found that the overall level of Muay Chaiya media exposure was at a moderate

level. If considering each type of media, it was found that new media was one type of media that was at a regular level. There were two types of media: activity media and mass media were at the frequent level. At the moderate level, three types of media were folk media, personal media and printed media, and at the infrequently level, two types of media were print media and broadcast media, respectively. The results of this study may be examined to show that the sample group was regularly exposed to media about Muay Chaiya from new media, while new media is easily accessible as well as it is a channel that can reach the target audience well in an era where communication technology is advancing rapidly. Meanwhile, activity media is a sort of media that aims to help the target audience understand Muay Chaiya's identity by participating in activities and allowing communication partners to communicate with one another at all times. In terms of mass media, which can communicate Muay Chaiya's identity in a wide area and reach a huge number of people, as well as folk media and other media in community. In this era with the growth of information systems, if the identity of the Muay Chaiya cultural capital is communicated by using all media as a communication channel simultaneously, it may reach the target audience thoroughly, according to Kotler, Kartajaya, & Setiawan, 2010 as cited in Kleechaya, 2018 stating that the trend in technology for disseminate news, resulting in communication channels, there are both visual and audio broadcasting channels through television and radio, known as "On Air", as well as channels for distributing information on the internet network, known as "Online", including channels to access news in the geographic area, commonly known as "On-ground". However, users of all ages will have different behaviors when using the internet, which is characterized by a combination of back-and-forth links between all media channels and, the important thing is that users create their own experiences based on accessibility, awareness, and experience gained from accessing all channels together. The data analysis of the level of perception of Muay Chaiya identity of the respondents found that the overall and individual level of perception of Muay Chaiya identity was at a moderate level. The averages were listed as highest to lowest, namely the content and the expression, respectively. The results of this study may be examined to show that the respondents were able to perceive Muay Chaiya identity more easily in terms of content than in terms of expression. In regards to the content, which is information

that can be perceived by exposure to the media or seeking the desired information, which can be divided into the Historical Dimension: such as Muay Chaiya is a southern Thai identity that uses hands as a weapon to fight, originated in Chaiya, in the past it was known as a boxing city and the boxer received the royal title of “Muen Muay Mee Chue”, Cultural Dimension: such as Muay Chaiya cultural capital exists in three forms, namely, Objectified Form, as the statue and the stupa containing the ashes of “Por Tan Ma”, Institutionlised Form, as “Wat Thung Chab Chang”, Phum Riang Sub-district, Chaiya District, Surat Thani Province and, Embodied Form, such as boxing teachers, village philosophers, old people, Social Dimension: Muay Chaiya may be defined as a martial and self-defense art, performing arts, sport, leisure and exercise, alternatively can be as a cultural product, and Political Dimension: the identity of Muay Chaiya has been adapted to reflect the changes of politics and governance in each era., Meanwhile, the identity of Muay Chaiya in terms of boxing poses may be more difficult to recognize, because there may be some characteristics that are similar to other boxing. According to Photipunya (2019), who studied the poses of “Tha Wai Kru” of Muay Chaiya, Muay Lop Buri, Muay Korat and Muay Tha Sao. The study found that “Tha Benjank Pradit” is the pose of “Tha Wai Kru” that every boxing will do. In terms of “Yang Sam Khum posture” of Muay Chaiya and Muay Korat, and “Sue Lak Hang posture” of Muay Chaiya and Muay Tha Sao, they have the same name and meaning of poses. However, they are not the same in practice. This may require expertise in order to identify and be able to clearly distinguish each boxing line from each other.

2.2 Respondents' media exposure to Muay Chaiya was compared. Overall, personal factors in terms of gender, age, education, occupation, income, and hometown were found to have significant difference at 0.05. The results of this study may be examined to show that the individual receivers' demographic characteristics influence communication, as (Worakitpokathorn, 2003 as cited in Kongnon, 2015) noted that the age of the receiver influences communication, which presents itself as belief, interest, or behavior in receiving information, while there are differences in attitudes and behaviors between men and women. Education is a critical factor in effective communication, because if the receivers have different educational backgrounds, their communication skills, knowledge, attitudes, and behaviors will change, as well as socio-economic status and hometown, which

consist of geographical, economic, political, educational, and cultural that may cause people living in different areas to have different qualifications. In addition, the study of the perception of Muay Chaiya identity, it is necessary to analyze the demographic data of the respondents as a method to design media and information, and to suggest guidelines for communicating for Muay Chaiya identity in the future, as Nitikasetsoontorn (2017) found the demographic dimension of the receiver is a basic feature that can be identified through inquiry. The analytical studies for community media production tend to focus on age, gender, educational level, occupation, income, place of residence and hometown. Hence, the study of demographic characteristics of the receiver can lead to media production planning.

2.3 The analysis of the relationship between Muay Chaiya media exposure and respondents' perceptions of Muay Chaiya identity found that Muay Chaiya media exposure and respondents' perceptions of Muay Chaiya identity had a moderately significant positive correlation at 0.05. The results of this study may be examined to show that if a person is more receptive to Muay Chaiya media, they may also have a greater chance of recognizing Muay Chaiya identity. Nevertheless, how it is perceived will be influenced by the skill and exposure to the media. Klapper (1960, referenced in Kongnon, 2015) found that people are exposed to different types of media which are based on interests and needs, including their own skills, for example, people with reading skills will choose exposure to print media more than other types of media. Furthermore, even though a person is unable to pay attention to their surroundings, the results suggest that just a few were chosen to be recognized. Nitikasetsoontorn (2017) analyzed and described the characteristics of community communication receiver as a specific target receiver group in each period and each type of media. These groups of receivers have demographic characteristics, psychological characteristics, tastes in cultures, and interests that are totally different, including the impact of each type of community media on each receiver group, which may also be different.

### **3. Guidelines to communicate the Muay Chaiya cultural capital's identity**

On the issue of the Sender (S), Muay Chaiya should be passed down through a sender, both in the public and private sectors to strengthen a Muay Chaiya network and implement participatory communication to encourage community members to work together. Duangkhanphet & Khantidharo (2021) suggested that a

creative cultural heritage management model with participation of the Mekong communities should be driven by local government organizations, the government, including temples and villagers. Wijit (2016) suggested that the government and private sectors use Buriram's identity to promote tourism, such as Khmer Identity, such as Buriram as a Sport City and promote "TeenDang", Thai silk created with volcanic soil to dye cloth, known as "Pha Phu Akkhani", and Buriram United football shirt. Buriram was able to increase the number of tourists by communicating their unique identity. Buriram people are also proud of their identity, consume more products, including choosing to use certain identities for commercial purposes. In addition, a network should be established to foster collaboration and develop Muay Chaiya's potential in the context of wider tourism. Yomdit (2018) proposed that tourism can be expanded by using boxing in the ASEAN region which can develop mechanisms to connect important networks, such as amateur boxing networks, professional boxing networks, interpersonal networks, boxing business networks, and cultural networks.

On the issue of the Message (M), regarding Muay Chaiya, should be communicated by the identity of Muay Chaiya in terms of content. For example, Muay Chaiya is a southern Thai identity that uses hands as a weapon to fight, originated in Chaiya, in the past it was known as a boxing city and the boxer received the royal title of "Muen Muay Mee Chue", has a long history, used to be the capital of the Srivijaya Empire, located in the Tapee River Basin. In addition, the identity of Muay Chaiya in terms of poses should be presented, such as, Muay Chaiya has "Yang Sam Khum posture" which can be used to attack, defend, or counterattack, another important posture with a legend is "Sue Lak Hang posture", known as the best Muay Thai Chaiya techniques for self-defense such as defending, flicking, closing, opening. The message may also demonstrate Muay Chaiya's individuality, as Muay Chaiya is a boxing style that focuses on strong defense from the toes to the hair, followed by the usage of the "Mae Mai Muay Chaiya" and "Luk Mai Muay Chaiya" to react forcefully and accurately, employing all parts of the body to fight. Furthermore, by linking Muay Chaiya's identity with the location or ancient places in the area, such as Thung Chab Chang Temple, Phum Riang Sub-district, Phum Riang District, Surat Thani Province, and the packaging of unique provincial products of Chaiya such as salted eggs. In order to develop concurrently and be consistent with

the community context, this is in line with Saenthawee, Teerasawad, & Akasriworn Nagaoka (2019) findings that the innovative management approach for creative tourism marketing communication using the community as a base should communicate the history and background of the community, because it is an important issue in creating content to communicate with tourists. Furthermore, the news content of Muay Chaiya, as an important ancient boxing of Thailand, should be communicated to foreigners or other cultural groups, it may help to highlight the national identity while also revealing the potential of other areas of Muay Chaiya, such as a tool of cultural diplomacy. This is in agreement with Jones (2021) findings that Muay Thai is a well-known cultural capital in other parts of the world. Muay Thai has been admired and recognized as a Thai martial art as well as Muay Thai is a cultural capital that is used to create awareness of the Thai national identity through cultural diplomacy.

On the issue of the Channel (C), the content of Muay Chaiya can be presented through a communication channel with a variety of media, primarily using new media, to be able to communicate the identity of Muay Chaiya widely without restrictions on space and time. Nedphokaew (2018) stated that new media is characterized by two-way communication with a network that breaks restrictions on space and time as well as with digital technology, a variety of media can be converged to increase work efficiency and communication, including being very helpful to support learning in the new era. Likewise, Chuchai (2020) reported that communication is one of the marketing mix factors affecting the decision to learn Muay Thai in Bangkok, which consists of public relations through the media, communication in Thai and foreign languages as well as having a variety of communication channels.

On the issue of the Receiver (R) Muay Chaiya should be communicated to the receiver in each group appropriately. In this regard, the focus should be on creating a new group of senders from the same group of receivers to inherit the Muay Chaiya identity and to allow the identity of Muay Chaiya to be transmitted from those who have touched and perceived the identity of Muay Chaiya. The analysis of this study shows that Muay Chaiya is a type of Muay Thai that symbolizes Thainess and it is passed down through the generations. In terms of students and teachers, there is a process of nurturing students to become teachers. The learning of Muay Chaiya for both Thais and foreigners, could influence



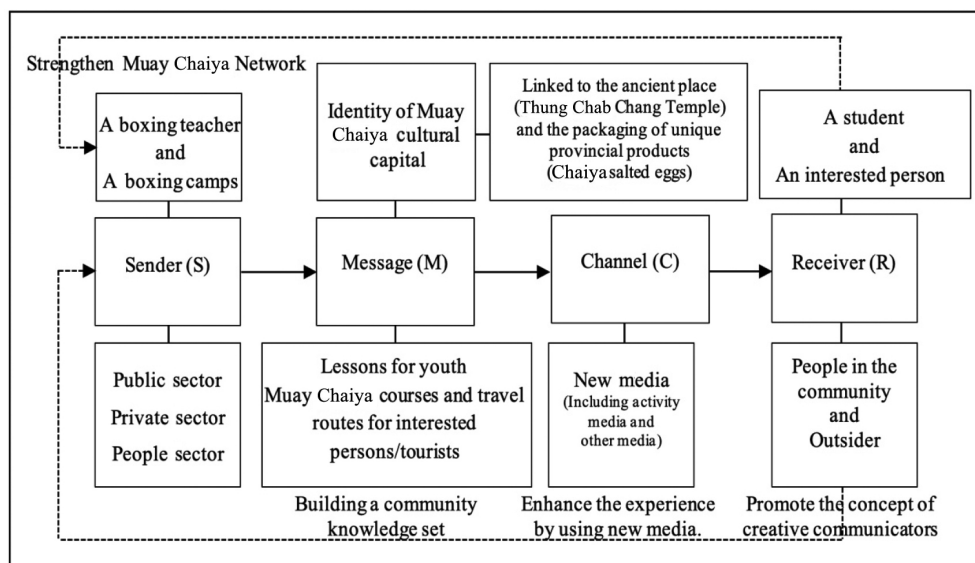
Muay Chaiya to be delivered through a sender to the receiver in society. This is consistent with (Kaewthep, 2001 as cited in Nedphokaew, 2018) noting that culture is the anchor of people's coexistence in society, which appears as a cultural product and the products become the heritage of that society, which are passed down from generation to generation. The marketing communication method should be applied to communicate the Muay Chaiya identity in order to plan the communication to reach and meet the needs of the target receiver as much as possible, consisting of martial arts, performance media, activity media, and health media.

Yomdit (2016) found visitors' reasons for coming to watch Muay Thai, include Muay Thai as a martial art, an excellent activity for keeping your body fit and healthy as a fun sport to watch, and seeking abilities to battle in other countries. Gonen (2019); Veit & Browning (2021) reported that foreign tourists' attitudes on Muay Thai are: Muay Thai is a martial art, a tool for mind-calming, and also provides an opportunity for those interested in learning to know and understand the changes that occur in their own lives, which is the understanding of the needs of the target receiver. This understanding creates the communication to be more successful.

In this regard, the researcher designed a model for communication of the identity of the Muay Chaiya as a cultural capital as shown in Figure 2.

From the above model, the Muay Chaiya cultural capital identity communication model with SMCR communication components, consisting of the sender (S), the content of the message (M), the communication channel (C) and the receiver (R). The model presents Muay Chaiya as cultural capital and should communicate identity by senders, namely the public sector, the private sector and the people sector to strengthen Muay Chaiya network. The message content should be communicated by building community knowledge, both in the form of lessons for youth Muay Chaiya courses and travel routes for Thai and foreign tourists as well as being linked to ancient places in community areas such as Wat Thung Chab Chang and connect with the distinctive product packaging of the province, such as Chaiya salted egg. The use of new media to enhance experiences, such as virtual reality (AR) media combined with activity media to provide a direct experience for the target receiver through communication channels as well as promoting the concept of a creative communicator so that both people in the community and outsider can become communicators who can freely communicate their Muay Chaiya identity through media.

In each period, Muay Chaiya has a different position and role. There is a form of adaptive (Adaptive) in accordance with the various context that occurs, where Muay Chaiya is both a martial art and a self-defense, a career, a sport, and a cultural capital that has been



**Figure 2** A model for communication of the identity of the Muay Chaiya as a cultural capital

developed into a product and media, both performance media, activity media, and health media. All these cultural processes allow Muay Chaiya to be passed down through the generations. Furthermore, the way of communication of the identity of the Muay Chaiya cultural capital from the study outlined by the S-M-C-R communication component are the strengthen the Muay Chaiya network, building a community knowledge set, the use of new media communication improves the experience, and the concept of creative communicators is being promoted. Therefore, the guideline of using the communication as a tool is to enable Muay Chaiya to maintain its standing as the community's cultural capital and as the Tapi Basin's fighting spirit, representing the potential of the southern Thai people in accordance with the community environment during the midst of the dynamism of modern technology and media breakthroughs.

### Suggestion

1. The guidelines for communication of Muay Chaiya's cultural capital identity, are recommendations for taking the findings of this research into practice. There is a concept that focuses on Muay Chaiya cultural capital succession which all starts with a community that recognizes the importance of cultural capital in their own community and strengthen collaboration in order to make Muay Chaiya's identity unique and capable of surviving with pride. Furthermore, the policy engagement indicates the support from government bodies, as well as the usage of marketing strategies for Muay Thai businesses as an important factor for communicating the Muay Chaiya identity in order to raise media awareness and increase the cultural capital of Muay Chaiya's long-term sustainability. Thus, the guidelines for communicating Muay Chaiya as a cultural capital identity could be applied as a conceptual framework for organizing various types of cultural capital communication, as adapting to the community's environment and the cultural capital identity.

2. The guidelines for communication of Muay Chaiya's cultural capital identity should be examined in order to create a prototype media for communicating Muay Chaiya identity, as a suggestion for further research, including to test and evaluate media in order to create a more appropriate and comprehensive media design. In addition, the study of Muay Thai communication guidelines may be conducted to suggest solutions to adapt in community cultural capital in

varied situations during the coronavirus (COVID-19) pandemic.

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