

A Study of the Cultural Identity of the Thai Bueng Community in Thailand

Sangkharat Kanittha¹, Makpa Piyawadee^{2*}, Chamnongsan Surasak³

¹ Doctoral Student, Art Education Faculty of Fine Arts of Srinakharinwirot University, Bangkok 10110, Thailand. E-mail: Kanittha.sangkharat@g.swu.ac.th, <https://orcid.org/0009-0001-4686-8361>

² Assistant Professor, Faculty of Fine Arts of Srinakharinwirot University, Bangkok 10110, Thailand. E-mail: Asst.prof.piya@gmail.com, <https://orcid.org/0000-0002-6972-856>

³ Assistant Professor, Faculty of Fine Arts of Srinakharinwirot University, Bangkok 10110, Thailand. E-mail: surasakja@g.swu.ac.th, <https://orcid.org/0000-0002-1050-8639>

*Corresponding Author: Asst.prof.piya@gmail.com

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ABSTRACT

The Thai Bueng people are a distinct cultural group with roots in Vientiane, Laos. They reside near the Pa Sak River in five provinces in Thailand: Lop Buri, Phetchabun, Buriram, Chaiyaphum, and Nakhon Ratchasima. The findings revealed that key aspects such as traditional dances, language, customs, beliefs, clothing, food, folk games, and songs were documented. Despite variations across localities, the Thai Bueng identity is maintained through their language, which differs from Lao and Central Thai. This identity is further characterized by unique traditions, beliefs, food, and clothing, such as the traditional clothing items jongkrabin and phaokaoma inherited from their ancestors.

Keywords: Identity, Cultural, Thai Bueng, Thailand, Ethnic Group

INTRODUCTION

The Thai Bueng people represent a distinctive cultural group in Vientiane, Laos. They are settled near the Pa Sak River across five provinces in Thailand: Lop Buri, Phetchabun, Buriram, Chaiyaphum, and Nakhon Ratchasima. This qualitative research endeavors to investigate their unique cultural practices and identity. Data were collected through observational methods, semi-structured and in-depth interviews, and discussions with leaders, cultural experts, villagers, and scholars from various villages.

The study's findings indicate that while there are similarities between Thai Bueng and Thai Deng cultures, there are also discernible differences influenced by immigration and the assimilation of neighboring cultural elements. Key cultural facets such as traditional dances, language, customs, beliefs, clothing, food, folk games, and songs were meticulously documented. Despite regional variations, the distinct Thai Bueng identity is upheld through their language, which is distinguishable from Lao and Central Thai. Furthermore, this identity is characterized by unique traditions, beliefs, food, and clothing, including the traditional garments jongkrabin and phaokaoma, passed down from their ancestors.

The perpetuation of these cultural components ensures the longevity of Thai Bueng culture within the Community and the broader Thai multicultural milieu, thereby bequeathing a rich heritage to future generations.

From the problems and need to develop the cultural identity mentioned above in Thailand. The researcher has studied and researched. In the years 1998-2017, it was found that in the past, there had been research that identified problems in inheriting cultural identities in various aspects in many ethnic areas that faced similar problems, such as a small number of transmitters, lack of workforce for conservation and inheritance, lack of

space for children and youth, do not give importance to the local language tradition deviated from the original. The problem of the youth group is not a lack of interest in local culture and wisdom. However, there must be more cultural space for youth groups to participate. It can be seen that many cultural groups in Thailand face the problem of inheriting their cultural identities; preserving and inheriting cultural identity is to create pride and the dignity of Thai people to be equal even though there are differences in culture and identity, but they also live on Thai soil.

From the research conducted on the Thai Baeng cultural group in Thailand, it was discovered that the Thai Baeng community in Khok Salung Subdistrict, Phatthana Nikhom District, Lopburi Province, embodies a distinct and unique cultural identity and way of life. The Community is still actively engaged, with strong leaders and a wealth of knowledge about the Thai Baeng culture, including local scholars who serve as valuable educational resources and are dedicated to preserving the cultural heritage for future generations. However, there is a need to establish a transparent process for passing down this cultural identity, as emphasized in an interview with K. S. [Tape recording], a resident of the Khok Salung Subdistrict in Lopburi Province. The Thai Baeng people represent a unique cultural group that spans various areas in Thailand, including Buriram, Nakhon Ratchasima, parts of Saraburi, Chaiyaphum, Phetchabun, and five districts in Lopburi. Khok Salung village is one of the four communities in Phatthana Nikhom District inhabited by the Thai Baeng people. This Community is the largest preserver of traditional wisdom, passing it on to the younger generation.

The erosion of cultural identity can be partly attributed to the assimilation of modern culture, and if not preserved, it will fade away with the older generation. It is crucial to instill a sense of cultural identity in the youth, as cultural absorption is influenced by nature, surroundings, Community, and the potential impact of urban societal changes. A multidimensional approach is necessary to address this issue, involving problem-solving integration and preservation efforts. In addition to passing down cultural traditions from generation to generation, the involvement of educators or a dedicated group is essential. As a result, the researcher has delved into the cultural identity of Thai Bueng in various regions of Thailand to analyze the inheritance process and further develop methods of cultural transmission, potentially utilizing performing arts activities to impart cultural values to the youth through immersive learning experiences.

Research Objectives

1. To study the existence of the Thai Bueng cultural group.
2. To study the identity of Thai Bueng culture. In terms of dancing, language, traditions, beliefs, clothing and dress, food, games, and Folk music In the areas of Lopburi Province, Phetchabun Province, Buriram Province, Chaiyaphum Province, Nakhon Ratchasima Province.

RESEARCH METHODOLOGY

This qualitative research collects data from primary and secondary data, field data on Thai Bueng's cultural identity in terms of dancing, language, traditions and beliefs, clothing and dress, food, games, and folk music in Lopburi Province Phetchabun Province Buriram Province Chaiyaphum Province, and Nakhon Ratchasima Province in 2022 leading to the process of creating a model for the transmission of cultural identity in the future.

Primary data collects field data about the current social, cultural, and cultural identity conditions of the Thai Bueng community in Chaiyaphum Province, Nakhon Ratchasima Province, Buriram Province, Phetchabun Province, Lopburi Province using an interview form to collect information on cultural identity from the Thai Bueng cultural group including 1) Thai Bueng community leaders 2) village philosophers 3) village representatives. The researchers collect field data on cultural identity issues, survey the problem situation, and explore the need to develop a form of cultural identity transmission in the future through a focus group.

Secondary data is collected from documents, research, and books about the Thai Bueng cultural group.

RESEARCH FINDINGS

The existence of the Thai Bueng cultural group

The research focused on the cultural identity of the Thai Bueng group, collecting data on various aspects such as language, rituals, dress, food, games, folk songs, and dance. The study found evidence of the Thai Bueng cultural group's existence in Thailand, particularly in Lopburi, Phetchabun, Buriram, Chaiyaphum, and Nakhon Ratchasima provinces. Despite modern influences, the cultural traditions in these areas have been preserved, with local experts providing valuable insights.

Table 1: The existence of the Thai Beng cultural group.

	Dance	Language	traditions and beliefs	Cloth and dress	food	play	folk songs
Lopburi Province	✓	✓	✓	✓	✓	✓	✓
Phetchabun Province	✓	✓	✓	✓	✓	✓	✓
Buriram Province	✓	✓	✓	✓	✓	✓	✓
Chaiyaphum Province	✓	✓	✓	✓	✓	✓	-
Nakhon Ratchasima Province	✓	✓	✓	✓	✓	✓	✓

Figure 1 The existence of the Thai Bueng cultural group

The Origin of the Thai Bueng Cultural Group

Thai Bueng is a community of people who migrated from Vientiane, Laos, during the reign of King Rama IV of Rattanakosin and settled in the Pa Sak River basin in provinces such as Lopburi, Saraburi, Phetchabun, Buriram, Chaiyaphum, and Nakhon Ratchasima. Research indicates that the Community migrated to this area around 1961, coinciding with Field Marshal P. Pibulsongkram's initiative to relocate people from Bangkok to the industrial estate. This estate spans from Phra Phutthabat District, Saraburi, to Mueang District and Phatthana Nikhom, where the new Community of Khok Samrong was established.

Thai Baeng Cultural Identity

Dancing

Lopburi Province, Ram-tone, a folk game of the central region, is commonly played in local areas in some provinces. "Ram-Tone" is assumed to be named from imitating a sound. The main musical instrument accompanying the rhythm is "Tone," which plays the sound "Pa, Tone, Pa, Tone, Tone." The style of Dance-Tone is a pair dance between a man and a woman to match the rhythm, tone, and content of the song, which is a folk-style dance. The lyrics have many styles, including worship, praise, flirtation, teasing, and goodbyes. Ram-tone is played for fun in free time to keep the young doing activities together, talking, and meeting each other to create an environment. Currently, the method is to turn on music on the stereo system, which is different from the past when used to play together for fun; whoever can sing will sing, and those who cannot sing will dance. In the past, there were both young people and older adults because, in the past, young people would not be allowed to live together alone. Therefore, when doing activities, an older adult must be present. Therefore, young people will be allowed to come and do activities together. In the present Thai Bueng, Khok Salung has tried to create an atmosphere where children can learn. That is, learn and watch until they can sing. When older adults dance, they do not practice because they remember it from old times. However, young children use the method of observing and following along. There is no form of teaching or training.

Phetchabun Province: When there is a game of Nang Sum Nang Kwai, there must be dancing to raise ghosts who will pay homage to the Godfather by dancing. The dance is done in one position, "Hands facing," to convey the message of asking for blessings from sacred things or asking for blessings from the Godfather. Dancers raise their hands and shake them towards themselves, then shake it like asking for a flirt, then shake it off like asking for a pose. The position is different from what is usually done in general dances. This sacrificial dance is done whether they can dance or not. If a ghost enters, they will be able to dance and will dance in the same pose with two hands. This dance is called the Chao Pho Sri Thep worship dance. Now, the dance posture of Si Thep District is this posture. The dance song is a folk song. This folk dancing is called rum-wong.

Buriram Province: Nangrong District still has Thai dance performances. The dance moves of the Nang Rong people are probably the same as those of other villagers. The villagers would dance according to their instincts. When performed, it is devised according to the design of the person doing the poses, so it is still based on Thai dance moves. When it comes to "Ram-Tone," the singing is a simple folk language song, such as the Yuan Ya Le song, which is a cheerful and funny song. It is played during a fun festival. Musical instruments include tones, cymbals, and cymbals. Sometimes, long drums are mixed in.

Chaiyaphum Province: In the past, it was popular to play and is a popular form of entertainment for the people of Chaiyaphum Province, namely Korat and Likay (Musical play) songs, which are now starting to disappear.

However, it is also popular to watch as entertainment when there is a fun event or the annual tradition still has games, but it is in the form of being hired to perform. It is not like the villagers singing and playing among themselves like in the past.

Nakhon Ratchasima Province: Rum-Tone has two styles, but they all have their origins in the same place. Ram-Tone is a traditional folk style. At present, there is little left. This is due to the traditional Thai dance dancing taking on a more significant role. Nowadays, dance moves have been created to dance in honor of the Ya Mo monument. Every year, which is considered an added tradition. It is operated by the province and is run by the Nakhon Ratchasima College of Dramatic Arts and lecturers from Korat Rajabhat University. They work together to create dance moves, with representatives from every district joining in the dance.

Language Aspect

Lopburi Province

Spoken language ends with "beang," such as "to wrap beang" (to wrap), and ends with "dok," such as "I don't want to go dok" (I don't want to go). The spoken accent is higher than usual. Personal pronouns are different words such as "Kha" is I, "Kae" is you, "e-noi" is the youngest or young daughter, "tid" is a man who passes the monk ordination (Local Philosopher 2, personal communication, 6 October 2022). "Who wants to eat beang?" "Give me beang". If It is a negative sentence, "dok" is used at the end of a sentence, such as "Don't go dok" or "Don't want dok" (Local Philosopher3, personal communication, 6 October 2020).

Petchabun Province

The spoken accent is high, such as "do not want to go dok," which means I don't want to go. Sometimes the sentences end with "de" or "di". This accent and ending words are still spoken until the present. (Local Philosopher1, personal communication, November 2020)

Buriram Province

Interviewing local philosophers from Nang Rong district, they said that Nang Rong district is close to Nakhon Rachasima or Korat, so they speak with a Korat accent, which is a high accent. So, spoken language has its uniqueness depending on their original background because, in the past, there were various migrations and trading. Sometimes, they were Chinese, Laotian, or Cambodian. These people settled there, so the spoken languages varied by village.

Chaiyaphum Province

The spoken language is spoken by the Korat people who do not speak a Lao accent, such as "Deng, "Da," "Pai Deng," "Pai Da," and "What do you want to eat?" Does not speak the common language. There will be a slight difference from Korat people.

Nakhon Ratchasima Province

The Thai language has a unique accent. It has an accent that is similar but not Lao. The Thai language has about 2,000 words that are not directly related to Laos Isan or the central region. They are the language of the Korat people in particular. Korat language or Thai language It is a way of speaking, extending a verb, expanding a noun within itself, for example, in everyday language, saying black. However, Korat is not just black. It will be "black pue" and "black ko mok," which will expand to show what kind of black it is. What is black dam? It is called an extension of a noun or an extension of a verb, such as white. In everyday language, it will just be white, but in Korat, it will be "pure white," "white because," and "white oak look," indicating what kind of white it is. This is the nature of the Thai language. Sometimes, it is called "Thai Deng" or "Wherever you go, go Deng." Pai Deng means "to go with" or "to go."

Traditions and Beliefs

Lopburi Province: Most beliefs are about the way of life. There are many different levels when it comes to believing in ghosts. There will be levels of belief, starting from family ghosts. Ghosts in each house are like a shrine, similar to a Buddha shelf. When the day of the ghost feast arrives, the villagers strike a tone, and someone comes to dance. By truly practicing their beliefs daily, villagers give alms to monks, depending on which household is similar to other places. However, what is unique is that "merit" is a belief in healing matters of the mind.

Phetchabun Province: Most people here are religious. One year, it is customary to pay homage to Godfather Sri Thep, to dance and offer a feast for about three months around the end of January. At the beginning of February, the third month of the second waxing moon, the Godfather is the Godfather of U Thong, who is

separated from the gods at the shrine. This is an indispensable tradition that must be held every year. When it is finished, it will be there in the third month. In the third month, after paying homage to Godfather Si Thep, Father U Thong, they must come and feed the Rong ghost. Phi Rong is the family ghost. Whoever's family is respected has names of children and grandchildren, and great-grandchildren must join together. Even though it must have been a year ago, we made an appointment. How much will this family raise? However, people in ancient times would call them ghosts. This family ghost must be raised and held in a ceremony to raise spirits.

Buriram Province

Ancestor ghosts are raised by raising grandparents' ghosts. When it comes to the ceremony, there will be a medium. There are various silk clothes. Come and choose. There is traditional liquor and cigarettes wrapped in banana leaves for him to drink and eat pipet Prakan, and sacrifices to provide blessings to children and grandchildren are a belief. Almost every house has a Grandfather Shrine. One year, they have to do it. Most of the time, it is in April when everyone gathers together. Moreover, there was a game called Nang Sum, Nang Derng.

Chaiyaphum Province

Belief aspect: Parents raise Tapu in the house. He calls him "Old Father Long Kong," who raises Tapu. Six villagers will come and bring a party to the shrine in the middle of the house when the month arrives. This is a pond called "Old Man Long Kong" because the monk at the temple made the image. According to the people's beliefs in the village, Old Man Longkong will protect the people of the village in the swamp. According to the belief, they will go and have a party when the sixth month arrives. There will be pig heads, chickens, fruit, cooked rice, a traditional medicine man, and drumming and dancing. The medium will be the person who receives the medium. Whoever wants something will go up there. Some want the parents to live long. When people got what they asked for, they came to make a vow. In terms of tradition, it would be at the end of Buddhist Lent in the past. An activity that the villagers have to do is pack rice porridge to make merit at the temple, and there will be "Tak Bat Thevo" rice and dry food. During Buddhist Lent,

Nakhon Ratchasima Province

Folklore culture is a matter of beliefs passed down from generation to generation. There is the worship of ancestors. Depending on the locality, there is a court in each village, a grandfather's court, or a mother-grandmother's-father's court. There will be worship of the village's sacred objects during Songkran. According to local beliefs, it comes from the worship of ghosts, which starts with the village, city, and the ghost. Ancestors In addition, Korat people have a mixture of three different ethnic cultures, worshiping spirits, honoring ancestor spirits, and Mon spirits, many of which are in localities

Cloth and Dress

Lopburi Province

Dressing in traditional Thai, women wear Yi Hi, kratom, and E Pae shirts; e-hew shirts have small straps, while tented shirts have large straps that hug the chest. E-pae shirts are similar to strapless but have large straps and pockets, and when worn, they have a white cloth in a diagonal sash. The sabai uses cloth that is woven by itself, loincloth. The loincloth is called "white cloth," and the loincloth is called purple cloth. In the past, it was silk, red, and green, but purple was trendy. They are wearing a loincloth with a silver belt. Then, take a loincloth and tie it in a diagonal sash.

The men's dress code is to wear a loincloth. Wear a round-neck shirt. Men will use the loincloth method. However, it is not slanted across the shoulder. There is a way to fold and carry the bag, but sometimes it is not carried when singing or playing because in the bag there will be betel nuts and cloth, so when older adults come to perform, there will be a big bag. It has a unique identity. It is not like other provinces. It has a unique pattern that can tell that this is Thai Bueng Lopburi. The bag is unlike other places because it has a specific pattern that is different from other bags. The pattern is unique to Thai Bueng. Lopburi Province, such as the "Talai" pattern, "Ta Pae pattern," "Ta Sang Song Ron pattern," "Single eye pattern," "White-eye pattern, black eye pattern." The bag is also unique, having small Sae pattern lines called the "Eel" pattern and "Pak Yam pattern" or "Kratue side pattern." The unique thing about people here is that they must carry a bag wherever they go. Whether they go to the forest, farming, or school, children use a bag instead of a book bag. As Khok Salung people say, there is a clear Thai identity. For example, the motto of the subdistrict is clear: "Beautiful loincloths, beautiful bags, surrounded by a water barrier, a source of Thai culture."

Phetchabun Province

In the past, women used to wear loomed shirts, similar to a basket-neck shirt. However, here, it is called a loom shirt. That is, wear it with a loincloth, hoodies and loin-sleeved shirts. If the elderly are at home, He will wear a shirt. When performing a play or performance, he wears long sleeves. The traditional dress is worn as an ancient singlet. Older adults like to wear loincloths with loincloths. In the past, there was weaving. However, now it has begun to disappear and is no longer there. Currently, this is a sewing village. They are OTOP products such as duvets and blankets sent to hotel factories.

Buriram Province

The dress code consists of cotton and silk. Most of them wear loincloths. Woven fabric is a new fabric that has emerged recently. However, there is a diversity of culture here. There was also mulberry farming and cotton weaving in the past, but now there is not much. In the past, there was a sericulture village in Nong Kong, near Nang Rong District. The distinctive fabric here is the red foot cloth.

Moreover, the new fabric that was born was cloth. Orapim Ruby Garnet is a fabric born from a new design and is considered the cloth of Nang Rong District. However, if we talk about red-footed fabric, it will be cotton or red-footed silk. It is available in every district of Buriram because it has been accepted and praised as a symbol of Buriram Province.

In the past, the generation of elders some people wear sarongs, jongs, mostly cotton and silk, and white shirts, but in the modern era, people nowadays like to wear t-shirts. Therefore, those pictures are rarely seen except for the elderly.

Chaiyaphum Province

Old people used to wear loincloths, which were paired with a scoop-neck shirt. Another way is to Wear a loincloth and then a one-sleeved shirt. But now, when the grandparents' generation has passed away, no one will wear it. In the past, villagers would weave their own clothing, such as loincloths, but nowadays, they are no longer woven.

Nakhon Ratchasima Province

Thai people in Korat Province rarely wear skirts. Most of them wear loincloths. That is unique. Even various activities related to religion and culture will involve wearing a thong. If talking about a culture passed down in the past, it is Isaan culture. Korat is also related to races and ethnicities: Lao, Khmer, Suea, Mon, and Chinese. If talking about fabric, it is linked to the squirrel tail cloth, which is nowhere else. There will be only one place in Korat. Stripes characterize the fabric, which has a three-color iridescence.

Normally, it is popular to wear a four-quarter-sleeve shirt, while a crew-neck shirt is worn inside the temple. A white quarter-sleeved shirt with a scoop neck is called a bra. The Mon people influenced it in Korat Province.

Lopburi Province

People eat according to the season, such as bamboo shoots. After harvesting rice, dig up rice crabs. When there is new rain, they eat bullfrogs. EatingEating is seasonal, and the raw materials are from farms or around the house; mostly, local vegetables and mushrooms are grown naturally. Around the end of November, December, and January, crabs will be used to make simmered crabs, lettuce, vegetables, chili, and salt. The EatingEating is unique, with chili, salt, mint, and kaffir lime with garlic. Herbs grow in the forest here, and Mushroom curry and Kaeng Liang include fermented fish. For example, sour curry will not be sour.

Phetchabun Province

"Khao Pong Black" and "Kaeng E-Yiao" are unique foods. The word E-hiaw comes from fresh bamboo shoots that are dried in the sun through various processes. When finished, store. It is like we preserve food—it arrived when no bamboo shoots were made into curry. Some wonder why it is called "Wei" because the bamboo shoots are withered.

Moreover, there will be another curry that they call famous. "Kaeng Nod Ueang" is called Nod because it is like galangal. It will be a shoot. He will bring it into a banana curry and add black beans and pork rinds. People in the past did not eat coconut milk curry because there were few coconut trees. In the past, a house with plenty of coconut trees was rich if it was in the Phetchabun. When there is a flood, fish are curried with bamboo shoots. Desserts that used to be Khanom Nang Led, Khanom Nang Wao, and Khanom Khao Pong are the Thai people's eating culture here.

Buriram Province

Local food such as stir-fried noodles and papaya salad. If it is traditional, such as papaya salad with noodles, banana curry, or coconut milk curry, but if anything does not have coconut milk, it is called Lao curry, such as Cassia curry. Most of what is eaten here uses coconut milk so that it can be separated overall. People here still consider themselves similar to people in the central region.

Chaiyaphum Province

Local food includes local curry, Cassia curry, Bon curry, chili paste, fermented fish, fried Korat noodles, and desserts, including Nang Led and shower dessert.

Nakhon Ratchasima Province

Local food is the Thai Bueng people's food, Thai Deng or Thai Korat. Emphasis will be placed on seasonal vegetables. Bring raw materials such as bamboo shoots and local vegetables to cook. Do not like cooking food that uses coconut milk, such as curry paste, an ancient local food. which has a specific method of making and using quite a variety of raw materials

Play

Lopburi Province

From collecting field data by interviewing local scholars in 2022, it was revealed that the Ram Tone song was a song that was popularly played during the Songkran New Year as well in the past. In the past, there were no song lyrics. However, the terracotta tone used to beat Hit it to make a sound and play like this. Put together dance moves for fun. The young people danced together. But during World War 2, There will be a company of soldiers. It became a military village. At night, they would play a dance, and the soldiers would use the lyrics here. Come here, and young villagers will play. It is like trying to do activities related to the Community. Bring a tone to play, bring a song to sing, now the girls join in playing too, so it becomes a dance song. So, there have been lyrics since that time.

Phetchabun Province

The main games are Nang Sum Nang Kwai, Ram Wong, Naga Parade Song, and Garland Song. From interviews, it was found that the games were recently revived. It is a dance performed by gathering people in the Community in Si Thep District. Nang Random game Playing the buffalo lady, elephant lady, horse lady, Pa Mong dance, Thon Na Takrud dance. Because right now, no one is playing. There is a successor, Grandma Prung or Mrs. Prung Sri Klinthet, who is like a mother's teacher. He is now 85 years old. There will be dance practice, a folk dance from ancient times; the place that wants to be preserved but could be more challenging is the tone.

Buriram Province

Playing of Thai people In Buriram Province, from field data collection by interviewing villagers, it was found that This is a place where villagers of many nationalities gather. In addition to Thai Bueng, there are also Mon and Khmer. Pastime games include Nang Sum, Nang Derng, Nang Sum, elephant luring games, and horse luring, meaning people run to lure elephants. It is a game because many horses were raised in the past. Whoever raises a horse means that the house is quite wealthy. There are general folk games, such as Saba, due to the former Mon having a role to play.

Chaiyaphum Province

Playing of Thai people In Chaiyaphum Province, from collecting field data by interviewing villagers, it was found that games such as the Tee Chap game, The game of Mon hiding clothes Snake eating tail game, which is a game similar to the central region By the opportunity to play during the third lunar month festival or Loi Krathong Festival, Songkran, various traditions.

Nakhon Ratchasima Province

The playing of Thai people in Nakhon Ratchasima Province was found after collecting field data by interviewing villagers. The games will feature folk dances and Korat songs, which are the background of the Korat people. In the past, the games used to be played and sung to each other like the villagers.

Folk Songs

Lopburi Province

From collecting field data by interviewing local philosophers in 2022, it was said that in the past at Thai Bueng, Khok Salung still had a group of older adults who still sang folk songs around 1999-2000, during which time no one knew about Thai Bueng. Community leaders, therefore, cooperated to develop folk songs. Taking the elderly to perform outside In order to get more people to know Thai Bueng. Therefore, there was a gathering led by the elderly, and they realized there were probably two folk songs here, namely "Patiphap songs and Korat songs." Patipap songs, such as the "Fragrant Dok Ma Phrai" song, are sung flirtatiously and improvised. Ban Rai Dance Song Song Slow Chao Hong and Song Noone, each song will be used in different activities. There are Korat songs, which are songs brought from Korat to be played, sung, and then composed lyrics.

Phetchabun Province

Naga parade, garland, and ruay ruay songs are similar to the garland song. However, Lamtad people rarely play together. The Naga parade song was a regular song for the villagers when they were ordained. This song disappeared during the parade 30 years ago. Garland songs are often played on Songkran Day. It is like they are divided into two sides. If someone has a garland made of flowers and branches and sings, the man will throw it to the lady, then receive the garland back and go to the lady and talk. Then they took turns singing, having a chorus. In the past, there was no sound equipment.

Moreover, this song has only been gone for 4-5 years but has yet to be played. The tone is unique to our Community. Music must have a leading tone. Various plays must have a tone, such as gongs as a component. This is the central heart.

Buriram Province

From collecting field data by interviewing villagers. Folk songs that are popularly sung include Chuang songs, with the lyrics being a response song between men and women. There is a homage to the teacher similar to the Lam Tad song. Choy songs of the central region In the past, there used to be singing and playing here and teaching each other, But lately, there has been a need for continuation. There was a continuation of Chuang Wat's song, Nang Rong dialect, singing. Nowadays, few people like to sing and play.

Chaiyaphum Province

Today's folk songs are rarely found being played or sung by villagers. Rarely seen or heard in the past, older generations who have passed away are still found playing Korat songs and Likay songs. Currently, they still need to be passed on to the next generation. So, it disappeared with the older generation. In the past, villagers also sang and played Korat songs. However, it disappeared about 50 years ago. There used to be a long drum in the past, but now it has somewhat disappeared.

Nakhon Ratchasima Province

Korat songs originate from the Korat language. That is unique to the wisdom of the ancient Korat people; words, language, and accents were inserted into the Korat song of Mr. Kampan Ban Thaen, a national artist in folk songs. 2021 is a Korat music doctor directly on this side. He is the creator, preserves, and inherits Korat music. He is also the creator of Korat music in various activities. He may have been the first person to make the change that made the Korat song still exist, that is, changing it from the original to Korat and applying it to country music. The melody was more straightforward, making the younger generation, teenagers, more accessible to Korat music because of Korat music. There is no music; it uses clapping, which modern children are not interested in. There were only grandparents chewing betel nuts and sitting and watching. However, when the Korat song appeared, it made the younger generation more accessible to Korat music. Singing along with a fun rhythm would be favored during the Songkran festival.

DISCUSSION OF RESEARCH RESULTS

From objective number 1. To study the identity of the Thai Bueng cultural group. It was found that the existence of the Thai Bueng cultural group in Thailand From the study of documents, it was found that there are Thai Bueng cultural groups in 5 provinces in Thailand, namely Lopburi Province, Phetchabun Province, Buriram Province, Chaiyaphum Province, Nakhon Ratchasima Province.

From the words of the villagers of the Thai Bueng group, Khok Salung Subdistrict, Lopburi Province Referring to the origins of the Thai Bueng cultural group, it is said that they have been settled for a long time. However, there needs to be clear evidence of when they were born and whether they resulted from migration or were already

established. In the past, Khok Salung depended on the Chai Badan route. Chai Badan depends on Korat Province. Therefore, travel more along this route. Khok Salung was like living in 4 provinces. It depended on the Chai Badan and Phetchabun provinces in the second era. Before living in Lopburi Province, they went up to Saraburi Province. This is consistent with (Phuthon Phumathon).

There is no clear ethnic historical information. From academic studies, we only know that early studies explained "Thai Korat," which means all Thais in Korat or Nakhon Ratchasima Province. This group speaks Thai with a strange and strange accent. Later, "Thai Berng" or "Thai Derng" were mixed, probably because The Korat Thai Cultural Group has settlements in areas other than Nakhon Ratchasima Province. This includes certain districts of Lopburi Province. In academics, there has been mention of the settlement of Thai Berng, Thai Derng, or Thai Korat in Lopburi Province for over a decade (page 18)—settlement in the Pa Sak River Basin. There is archaeological evidence showing the settlement as a community. At least since the prehistoric era, approximately 3,000 - 4,000 years ago. As for historical evidence that indicates communities in the Pa Sak River basin. This may have been a group of Thai Beung people since the Ayutthaya period; for example, in 1692, during the reign of King Petchracha, the Bun Kwang rebellion used the route to raise troops from Nakhon Ratchasima after sweeping up a large number of people, they raised the army and passed through Lopburi. In addition, in the testimony of the old capital, Specify the names of the eastern cities of Ayutthaya, namely Mueang Bua Chum and Mueang Chai Badan.

5.2 From objective number 2. To study the identity of Thai Baeng culture. In terms of dancing, language, traditions and beliefs, clothing and dress, food, games, and Folk music In the areas of Lopburi Province, Phetchabun Province, Buriram Province, Chaiyaphum Province, Nakhon Ratchasima Province By studying information on the identity of Thai Bueng culture in each province. It was found that the identity that indicates the Thai Bueng people and is a shared culture is 1—Thai Bueng language, which has a unique accent. The language and way of speaking are similar almost everywhere. It sounds like a common language but has a Thai accent, similar to Isaan's, but not 2. Dance The thing that Thai people in every province have the most similar culture is the Tone dance. In Phetchabun Province, some dances come from the Nang Sum, Nang Kwai games, and the hand-upturned dance, which is like the Kho pose, which is unique in other provinces besides Dancing in the tone of the villagers. It is a dance based on instinct. 3. Traditions and beliefs What defines a shared identity is the belief in worshipping ancestor spirits: Phi Rong, or family ghost. There is a shrine in the village, a shrine for the eyes, a shrine for the grandmother, and a tapu-raising ceremony or belief in sacred things that cannot be seen, camphor, divination, divine powers 4. Cloth and dress Thai people have a clear identity when dressing. Wearing a loincloth: Wear an E-hiw shirt or a tent shirt, depending on the name of each place. Thai people do not like to wear sarongs but mainly wear loincloths. There is a loincloth draped over his shoulder. Moreover, especially Lopburi province is called white cloth. It has a unique pattern and likes to carry a bag made from loincloth. 5. Food: Thai people eat almost everywhere according to the season, and the same thing is Bamboo shoot curry or E-hiaw curry. Their unique characteristic is that they do not eat curry with coconut milk. 6. Games prominent among Thai Bueng people include the game of Nang Sum, the game of buffalo, the game of Nang Derng, and the game of Ram Tone. Moreover, the game of luring elephants and luring horses. 7. As for folk songs, most of them are antipasto songs sung in response. The courtship between men and women includes the Naga parade song, the garland song, the Chuang song, and the Korat song. Lopburi province has brought different Patihap songs to accompany various activities, such as the No-Ne song used in pounding khanom jeen during the end of Buddhist Lent. Slow song Swan Ban Rai Dance Song Song: Fragrant Coconut Flower played during the Songkran holiday, Pisthanan song is popularly played on the day of the flower parade during the Songkran New Year.

However, from studying the identity of Thai Bueng culture in each province, Although there is the existence of cultural identity in each aspect mentioned above, such as language, games, dances, food, beliefs, dress, and folk songs, there are many factors that result in differences in each area. Living conditions, way of life, and geography all affect culture. This is in line with (Patiphan Phonson). 2014 said that Thai people are defined as a group of people. It is the same as the Thai people in Korat because some cultures and dialects of the language are similar. They are close in geography. The Thai Bueng group usually lives in the boundary between the central region. In the Northeast region, just across the Dong Phaya Yen Pass, is Nakhon Ratchasima Province. The proximity of these areas creates similarities in terms of ethnic identity. However, this identity is different. The same is true in all respects because the context of culture and different societies cause the identities of ethnic groups in each area to be different.

In the social and cultural context of today's era and globalization. Come to play a more significant role in world society; it Makes it possible to receive and transfer culture quickly. There are both advantages and disadvantages that make Society evolve and modernize quickly. At the same time, Society, Community, and local identity are also

lost. Therefore, the researcher sees the importance of transmitting cultural identity to continue to exist. Reduce inequality in Society and accept and see the value of diverse cultures. If this can be instilled in the new generation of youth, it will make their knowledge and cultural identity evident and ultimately sustainable.

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