

Exploratory Factor Analysis of the Image of Cultural Tourist Attractions: Mor Lam Performance in Thailand

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Abstract: This study explores the factors shaping the image of Mor Lam performances as cultural tourist attractions in Thailand. Employing Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA), data were collected from 300 tourists in Maha Sarakham Province, selected via purposive sampling. The research instrument demonstrated high validity (CVI = 0.94) and reliability (Cronbach's alpha = 0.946). The analysis identified four key components influencing the image of Mor Lam: Cultural Components, Musical and Performance Elements, Tourism Infrastructure, and Community and Social Impact. The findings indicate that these factors significantly enhance tourist perceptions and satisfaction, supporting the development of sustainable cultural tourism. Statistical measures, including the Kaiser-Meyer-Olkin (KMO) test (0.886) and Bartlett's test of sphericity ($p < 0.001$), confirmed the suitability of the dataset for factor analysis. The validated model aligns well with empirical data ($\chi^2/df = 1.17$, CFI = 0.989, RMSEA = 0.024), highlighting the importance of preserving Mor Lam's cultural heritage while meeting modern tourism demands. This study contributes to the academic understanding of cultural tourism by offering a validated framework for developing Mor Lam as a sustainable attraction. It emphasizes the integration of traditional cultural elements, enhanced infrastructure, and community participation to improve the appeal and sustainability of cultural heritage tourism. Recommendations include leveraging local innovation and fostering stakeholder cooperation to ensure the long-term viability of Mor Lam in Thailand's cultural tourism landscape.

Keywords: Cultural Tourist Attractions; Mor Lam Performance; Traditional Performing Arts

1. INTRODUCTION

Throughout the evolution of China's five Mor lam is a folk song of the Isan region which is considered to be an extremely important cultural heritage. It is one of many types of folk songs of the Isan region that are widely popular and play a role in the Isan people. Throughout the ages, the role and importance of the Mor lam has generally been enjoyable for the audience and listeners from watching and listening to the melody and the abilities of the performers, both worldly and religious, making it have knowledge about morality, ethics, lifestyle, customs and traditions as well as various stories in history, geography, Buddhism, legends or Jataka stories, as well as other stories, especially Mor lam Klon, who has experience and success. High will show wit and intelligence in words. Live poetry is a proverb or a proverb. which is a poem of the Isaan people used to teach and remind oneself until Mor lam , which has experienced a problem of beliefs and values that have greatly decreased due to society changing rapidly Various media have increasingly taken on the role of Mor lam , such as movies, television dramas, and internet media that have gained rapid access to both knowledge and entertainment. Therefore, Mor lam has adapted its role. Adapting to the changes in society by taking into account the audience as well as the economics and management within the group. If there is no improvement and lack of good management principles, then it will not be able to stand firm as it will. It is seen that at present there are many Mor lam groups that have had to stop playing Mor lam and close their circles because there is no one to hire them or there is no audience that likes them (Suraphon, 2007) extends this understanding by examining the contemporary relevance of Mor lam. The study discusses how the genre has undergone significant changes to adapt to modern societal shifts while striving to preserve its traditional roots. Suraphon's research emphasizes the tension between maintaining cultural integrity and embracing transformation in response to evolving social and media landscapes. Khamsing (Khamsing, 2011) provides a detailed analysis of the interplay between tradition and modernity in Mor lam. Through a case study in Isan, Khamsing explores how Mor lam performers negotiate the pressures of modernization while preserving traditional practices. This study reveals how Mor lam has adapted to new technological and social contexts, demonstrating its resilience and flexibility in a changing world. Jiraporn (Jiraporn, 2014) investigates the intersection of Mor lam with cultural tourism, analyzing how tourist perceptions shape and are shaped by their experiences of Mor lam performances. The study provides insights into

how cultural tourism can both support and challenge the preservation of Mor lam traditions, underscoring the role of tourism in the broader context of cultural heritage management. Sakda (Sakda, 2018) explores the evolution of Mor lam from traditional performances to digital media platforms. This transition highlights how Mor lam has embraced new media to reach broader audiences while facing challenges related to authenticity and commercialism. Sakda's analysis sheds light on the dynamic nature of cultural heritage in the digital age and its implications for future preservation efforts. The economic impact of Mor lam festivals on local communities is examined by Rungsee (Rungsee, 2020). This study highlights how these festivals contribute to local economies, creating opportunities for cultural and economic development. Rungsee's research underscores the importance of Mor lam in generating economic benefits for Isan communities and suggests ways to enhance these benefits through strategic planning and management. Tewan (Tewan, 2021) addresses strategies for revitalizing Mor lam to ensure its sustainability and relevance in the modern era. The study proposes various approaches for balancing cultural preservation with economic development, emphasizing the need for innovative practices to maintain the genre's vitality. Tewan's recommendations provide a framework for integrating traditional practices with contemporary needs, ensuring that Mor lam continues to thrive. The most important factors in promoting Mor lam are education and inheritance. Inheritance, passed down from ancestors to future generations, and education serve as crucial connecting links. Assessment and evaluation play pivotal roles in education, as they guide its developmental direction. However, within current Mor lam inheritance education, there exists controversy regarding its reliability and effectiveness. Many Mor lam experts argue that the image of Mor lam as a cultural tourist attraction is influenced by several factors that encompass cultural, musical, performance, tourism infrastructure and community aspects. These factors are essential in shaping how Mor lam is perceived by tourists and in enhancing its appeal as a cultural heritage. There is no international standard for reference, and a relatively standardized Mor lam Study the components is absent. This deficiency highlights the need for more explore insight. It is evident that from past research studies the factors contributing to the image of Mor lam as a cultural tourist attraction. Hypothesized Factors Affecting the Image of Mor lam have 4 components thus Cultural Components, Musical and Performance Elements, Tourism Infrastructure, and Community and Social Impact but also poses a common challenge across singing education as a whole, bearing extensive

exploratory significance. Thus, this the research focuses on confirming the factors that contribute to the image of Mor lam as a cultural tourist attraction in Thailand. While Mor Lam performances are gaining recognition as cultural attractions, limited studies have explored tourist perceptions and the multifaceted factors influencing their satisfaction and engagement. The existing literature lacks a structured understanding of the dimensions that shape tourists' experiences, particularly in relation to cultural elements, infrastructure, and community impacts. This study employs Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) to systematically identify and validate these factors. Addressing this gap provides essential insights for stakeholders to develop effective strategies for enhancing cultural tourism experiences and promoting traditional art forms like Mor Lam, ensuring both their preservation and appeal to modern tourists.

1.1 Research Questions

1. What are the key components identified through Exploratory Factor Analysis (EFA) and validated by Confirmatory Factor Analysis (CFA) that influence the cultural tourism image of Mor lam performances in Thailand?
2. How do community participation and tourism infrastructure, as validated through CFA, impact the sustainability and attractiveness of Mor lam as a cultural tourism destination?

1.2 Research Objectives

1. To systematically identify and validate the key components shaping the cultural tourism image of Mor lam performances in Thailand through EFA and CFA.
2. To evaluate the validated roles of community participation and tourism infrastructure in enhancing the sustainability and appeal of Mor lam as a cultural tourism destination.

1.3 Hypotheses

H1: Key components identified and validated through EFA and CFA cultural elements, performance characteristics, infrastructure, and community participation significantly influence the cultural tourism image of Mor lam.

H2: Community participation and improved tourism infrastructure, as validated through CFA, positively affect the sustainability and attractiveness of Mor lam as a cultural tourism destination.

2. OVERVIEW OF MOR LAM HISTORY

Mor lam, a traditional form of Lao and Isan music and performance art, has deep roots in the cultural heritage of northeastern Thailand and Laos. Originate from the early Lao communities in the Mekong River basin. This literature review aims to trace the historical evolution of Mor lam from its origins to the present day, examining how it has adapted and transformed in response to social, political, and cultural changes.

Origins and Early History Ancient Roots: Mor lam can trace its origins back to the early Lao communities in the Mekong River Basin, where it served as a medium for storytelling, social commentary, and entertainment. It was closely associated with rural life and agricultural cycles. Religious and Ritualistic Functions: Initially, Mor lam performances were often linked to religious and ritualistic events, including Buddhist ceremonies and village festivals. Performers, or "Mor lam," were considered highly respected individuals who possessed not only musical skills but also knowledge of folklore, history and religious texts. The historical evolution of Mor lam has been influenced by various factors. These include animism, Buddhism, storytelling, ritual courtship, and male-female competitive folksongs. These elements are exemplified in different genres of lam such as lam phi fa, a nangsue, lam phuen, and lam gon. Among these, lam phi fa and lam phuen are considered the oldest forms, while lam gon significantly influenced the development of contemporary Mor lam (LiquiSearch) (Sakon Nakhon Guide).

Influence and Adaptation Mor lam 's spread beyond its traditional boundaries was significantly impacted by historical events. For instance, during the 18th and 19th centuries, Siam extended its influence over Laos, leading to the forced migration of Lao people into the Isan region of Thailand. This migration facilitated the spread of Mor lam within Thailand. Additionally, the genre gained more prominence in the 20th century with major performances, such as the one in Bangkok in 1946, helping Mor lam reach a wider audience (LiquiSearch). In the 1950s and 1960s, Mor lam was also utilized for political purposes. Both the USIS in Thailand and the factions involved in the Laotian Civil War used Mor lam performers to disseminate propaganda. While these attempts had varying degrees of success, they highlighted Mor lam 's role in influencing public opinion and its potential as a tool for political communication (Wikipedia) (WHAT A TUNE). Since the 1970s, Mor lam has continued to evolve, especially as Isan people migrated to urban areas in search of work. The integration of Mor lam into popular media, such as television, further enhanced its visibility and popularity. Modern Mor lam performances often incorporate

elements of luk thung (Thai country music) and pop, making the genre more accessible and appealing to younger audiences. Despite these changes, traditional forms of Mor lam are still preserved and performed, particularly in rural areas and during cultural festivals (Sakon Nakhon Guide) (WHAT A TUNE). The evolution of Mor lam from its origins in ancient Lao communities to its contemporary forms reflects its adaptability and enduring cultural significance. Influenced by social, political, and cultural changes, Mor lam has managed to retain its core elements while also embracing modernization, ensuring its relevance in today's cultural landscape.

2.1 Development during the Pre-Modern Era

Spread and Diversification: As the Lao population spread across northeastern Thailand (Isan), Mor lam diversified into various regional styles, each with its unique characteristics. Key styles include Mor lam Klon, Mor lam Sing, and Mor lam Reung. **Themes and Narratives:** Traditional Mor lam narratives often revolved around themes of love, morality, and Buddhist teachings. These stories were typically conveyed in a poetic form, with a strong emphasis on lyrical content and vocal performance. Mor lam, a traditional form of music and performance art, originates from the early Lao communities in the Mekong River basin. It served as a medium for storytelling, social commentary, and entertainment, closely associated with rural life and agricultural cycles. Originally, Mor lam performances were often linked to religious and ritualistic events, including Buddhist ceremonies and village festivals. The performers, known as "Mor lam," were highly respected for their musical skills and extensive knowledge of folklore, history, and religious texts. As the Lao population spread across northeastern Thailand (Isan), Mor lam diversified into various regional styles, each with unique characteristics. Key styles include Mor lam Klon, Mor lam Sing, and Mor lam Reung. **Focuses on narrative tales.** Performances often involved poetic dialogues with competitive "battles" between singers. Traditional themes included morality, politics, and historical narratives. Known for its fast-paced, modernized style with influences from Western music. Features electric instruments like guitars and keyboards alongside traditional ones like the khaen. Themes often involve love, life hardships, and social issues, presented with a lively, dance-oriented performance style. Involves storytelling using Thai folktales and Buddhist literature. Performed in a more traditional setting with a focus on lyrical content and vocal performance. Traditional Mor lam narratives typically revolved around love, morality, and Buddhist teachings. These

stories were conveyed in poetic forms, emphasizing lyrical and vocal artistry. Mor lam has evolved significantly, incorporating various modern elements while preserving its traditional roots. It remains a vital part of the cultural heritage in northeastern Thailand and Laos, continuously adapting to social, political, and cultural changes. Mor lam performances today reflect a blend of ancient traditions and contemporary influences, making it a dynamic and enduring aspect of the cultural landscape in Isan and beyond. Its ability to evolve while maintaining core elements of storytelling and community engagement speaks to its resilience and ongoing relevance.

2.2 Modernization and Popularization (20th Century)

Influence of Mass Media: The advent of radio and television in the mid-20th century played a significant role in popularizing Mor lam beyond its traditional rural base. Performers adapted their styles to suit the tastes of urban audiences, leading to the creation of more upbeat and accessible forms such as Mor lam Sing. The introduction of radio broadcasts in the mid-20th century enabled Mor lam performances to be transmitted to a wider audience. This allowed people from different regions to access Mor lam, thereby increasing its popularity and helping to preserve the art form. Television further amplified this effect by providing a visual element to the performances, making them more engaging for viewers. This medium also allowed for the portrayal of more elaborate and dynamic performances, which helped attract a broader audience, including younger generations. To appeal to urban audiences, Mor lam performers began to adapt their styles. This adaptation often involved incorporating more modern and upbeat elements into their performances. For example, Mor lam Sing, a more lively and energetic form of Mor lam, emerged during this time. It combined traditional melodies with faster rhythms and contemporary themes, making it more accessible and appealing to city dwellers. The commercialization of Mor lam brought about significant changes in performance style and content. Traditional themes were often replaced or supplemented by contemporary issues, including social justice, politics, and modern love stories. With the growing demand for entertainment in urban areas, performers started to include contemporary themes such as social justice, politics, and modern love stories. This shift not only helped Mor lam remain relevant but also made it a medium for addressing contemporary issues. Overall, the influence of mass media was pivotal in transforming Mor lam from a rural, traditional performance art into a popular cultural phenomenon that resonated with both rural and urban audiences across Thailand.

2.3 Digital Transformation

Influence of social media and Streaming Services: In the digital age, Mor lam performers have increasingly turned to social media platforms and streaming services to expand their reach and engage with a global audience. The digital age has seen Mor lam performers utilizing social media platforms and streaming services to reach a global audience. This has not only preserved the art form but also introduced it to new fans worldwide.

Revival and Preservation Efforts: Cultural preservation initiatives by both government and non-government organizations have been crucial in maintaining traditional Mor lam. Festivals, competitions, and educational programs are regularly organized to promote and preserve this cultural heritage. This shift has allowed artists to preserve the traditional art form while introducing it to new fans worldwide. Platforms such as YouTube, Facebook, and various music streaming services have become vital in promoting Mor lam, providing a space for both live performances and recorded content. This digital presence has facilitated the discovery of Mor lam by audiences far beyond the borders of Thailand and Laos, ensuring that the tradition continues to thrive in the modern era (IBM - United States) (Whatfix). Efforts to preserve and revive Mor lam have been crucial in maintaining its cultural significance. Both government and non-government organizations have initiated cultural preservation programs, which include organizing festivals, competitions, and educational programs. These initiatives aim to promote Mor lam among younger generations and ensure that this cultural heritage is not lost amid rapid modernization and globalization. Festivals and competitions serve as platforms for showcasing traditional Mor lam performances, thereby fostering appreciation and participation in the art form (IBM - United States) (Whatfix). In conclusion, the digital transformation and contemporary evolution of Mor lam highlight the dynamic nature of this traditional art form. By leveraging modern technology and blending with other genres, Mor lam has successfully navigated the challenges of modernization, ensuring its continued relevance and cultural significance.

2.4 Social and Cultural Impact

Mor lam is deeply intertwined with the cultural identity of the Lao and Isan people in northeastern Thailand. As a traditional form of music and performance art, it serves as a key expression of their cultural heritage. The performance art of Mor lam often encompasses themes that reflect the everyday life, struggles, and aspirations of the Isan people, thus reinforcing their unique cultural identity and preserving their historical narratives (Thailand Foundation) (Facts and Details). Traditionally, Mor lam

performances were central to village life, often held during religious festivals and community gatherings. This made Mor lam not only a form of entertainment but also a crucial part of social bonding and cultural continuity within the community. Performers were regarded with high respect, as they were seen as custodians of folklore, history, and moral teachings (Thailand Foundation). In contemporary times, Mor lam continues to be a source of pride among the Lao and Isan people. Efforts to preserve and promote Mor lam through festivals, educational programs, and digital platforms have been instrumental in maintaining its relevance. These initiatives help foster a sense of pride in their cultural heritage and ensure that the younger generations remain connected to their roots (Thailand Foundation) (Facts and Details). Mor lam has also played a role in the political landscape of Thailand. For example, during the political unrest in the early 21st century, Mor lam was used as a medium for political expression. The Red Shirt movement, which consisted largely of people from the northeastern region, utilized Mor lam to voice their political views and rally support. Performers adapted traditional songs to include political messages, thereby linking cultural pride with political activism (Facts and Details). The economic transformations in the Isan region, such as improvements in infrastructure and government policies aimed at alleviating poverty, have also influenced the evolution of Mor lam. The commercialization of Mor lam and its adaptation to urban and international audiences have provided economic opportunities for performers, contributing to the local economy and enhancing the visibility of Isan culture on a broader scale (Facts and Details). Overall, Mor lam remains a vital cultural artifact that not only entertains but also reinforces cultural identity, social cohesion, and political expression among the Lao and Isan people. As a significant cultural attraction, Mor lam contributes to the local economy through tourism and entertainment industries. Performers often become cultural ambassadors, promoting their heritage on both national and international stages.

2.5 Challenges and Future Directions

The evolution of Mor lam, a traditional form of Lao and Isan music and performance art, showcases a rich history and a dynamic adaptation to contemporary times. The challenges and future directions of Mor lam highlight the delicate balance between tradition and modernity, the sustainability of the art form, and ongoing innovation. Mor lam faces the challenge of preserving its traditional elements while integrating modern influences. This balancing act is crucial to avoid cultural dilution while adapting to changing audience preferences. The commercialization and

globalization of Mor lam necessitate innovative approaches to maintain its authenticity. Strategies include creative collaborations with other genres and incorporating modern technologies thoughtfully to enhance, rather than overshadow, the traditional art form (RMJM Architecture) (Brilliantio). Ensuring the sustainability of Mor lam involves continuous innovation while respecting its roots. This can be achieved through various means, such as creative reinterpretations of traditional narratives, modern adaptations, and leveraging modern technologies like digital platforms and social media to reach wider audiences. These efforts help in keeping the tradition alive and relevant for future generations (RMJM Architecture) (Moroccan Diaspora). The evolution of Mor lam from its ancient roots to its present form reflects its dynamic nature and adaptability. As it continues to evolve, ongoing efforts to balance tradition with modernity and to innovate while respecting its cultural heritage will be crucial. These efforts not only preserve Mor lam as a cultural treasure but also ensure its vibrant future as a living tradition. This overview highlights the significance of Mor lam as a cultural heritage and its potential to thrive amidst modern influences through careful balancing and innovative practices.

2.6 Related Research: Reviews and Previous Research on Mor lam

"Mor lam " typically refers to a traditional Lao music genre that often involves rapid rhythms, engaging melodies, and poetic lyrics. While there might not be a vast amount of academic research specifically dedicated to Mor lam, there are reviews and studies that touch upon it within the context of Lao music, culture, or ethnomusicology. Here is a general outline of where you might find related research,

Ethnomusicology Journals: Look for articles in ethnomusicology journals that focus on Southeast Asian music or specifically on Lao music traditions. Journals like *Ethnomusicology*, *Asian Music*, or *Yearbook for Traditional Music* might have relevant studies. Some anthropological studies might touch upon Mor lam as a cultural practice within Laos or within Lao diaspora communities. These studies could provide insights into the social and cultural significance of Mor lam.

Musicology Books on Southeast Asian music or Lao culture that might include sections on Mor lam. While these might not be solely focused on Mor lam, they could provide valuable context and analysis.

Online Databases to Utilize academic databases like JSTOR, Google Scholar, or academic library databases to search for articles, papers, and theses on Mor lam or Lao music. While Mor lam may not be as extensively researched as some other music genres, you can likely find valuable insights and analyses by exploring

these avenues.

2.7 Musical and Cultural Theory: Theories Used in Analyzing Music and Performance.

Here's a selection of books and articles that discuss musical and cultural theory, including theories used in analyzing music and performance:

"Music, Language, and the Brain" by Aniruddh D. Patel: This book explores the relationship between music and language from a cognitive neuroscience perspective, offering insights into how music is processed in the brain.

"The Anthropology of Music" by Alan P. Merriam: Merriam's seminal work provides a comprehensive overview of ethnomusicology, including theories and methods for studying music within cultural contexts.

"Musical Meaning: Toward a Critical History" by Lawrence Kramer: Kramer examines the concept of musical meaning from various theoretical perspectives, including semiotics, hermeneutics, and psychoanalysis.

"The Social and Cultural Construction of Music and Dance" edited by John Blacking: This collection of essays explores how music and dance are shaped by social and cultural factors, drawing on theories from anthropology, sociology, and cultural studies.

"Performing Rites: On the Value of Popular Music" by Simon Frith: Frith discusses the cultural significance of popular music and the ways in which it is produced, consumed, and interpreted within society.

"Music, Sound, and Space: Transformations of Public and Private Experience" edited by Georgina Born and David Hesmondhalgh: This anthology examines the relationship between music, sound, and space, drawing on theories of spatiality, embodiment, and sonic geography.

"The Cultural Study of Music: A Critical Introduction" by Martin Clayton, Trevor Herbert, and Richard Middleton: This introductory text provides an overview of key concepts and theories in the cultural study of music, including issues of identity, globalization, and power.

"The Oxford Handbook of Critical Improvisation Studies" edited by George E. Lewis and Benjamin Piekut: This handbook offers a multidisciplinary approach to the study of improvisation, drawing on theories from musicology, cultural studies, philosophy, and performance studies (Lewis & Piekut, 2016).

"Rethinking Music" edited by Nicholas Cook and Mark Everist: This collection of essays reconsiders fundamental questions about music and its

study, including issues of aesthetics, interpretation, and cultural meaning (Cook & Everist, 1999).

"Listening to Artifacts: Music Culture in Ancient Israel/Palestine" by Theodore W. Burgh: Burgh explores the cultural and social significance of music in ancient Israel/Palestine, drawing on archaeological evidence and historical sources.

These resources cover a range of theoretical approaches to the analysis of music and performance, providing valuable insights for scholars and students interested in the intersection of music, culture, and society.

3. RESEARCH METHODOLOGY

The analysis of factors confirming the image of cultural tourism destinations: Mor lam Performance in Thailand involved seven quantitative research steps as follows:

Step 1: Study theoretical concept documents by reviewing theories and research related to the creation of the image of cultural tourism destinations: Mor lam in Thailand, including cultural elements, musical elements and performances, tourism infrastructure, and impacts on communities and society. Summarize the data obtained from the literature review to create a list of cultural tourism destination images: Mor lam Performance in Thailand.

Step 2: Conduct a field study by collecting data using a questionnaire with a sample group of tourists in Maha Sarakham Province. Analyze the data using Exploratory Factor Analysis (EFA), test the measurement properties using Confirmatory Factor Analysis (CFA), and examine the structural validity of the model.

Step 3: Determine the population and sample used in the study. The sample consisted of tourists, with the sample size estimated by observing the variables in a ratio of 1 to 10 according to Kline (Kline, 2023). The sample group was 240 people, but to ensure a good sample group, data was collected from 300 people using purposive sampling. The criteria for the sample group included those with experience related to tourism in Maha Sarakham Province.

Step 4: Develop the instruments and methods used in the study, namely, a 5-level evaluation scale questionnaire. The questionnaire development involved Content Validity Index (CVI) testing by 7 experts, resulting in an item-level CVI (I-CVI) between 0.834 and 1.00, with a total average CVI

(S-CVI/Ave) of 0.94. The CVI should not be lower than 0.78, and the total average must be greater than 0.80 (Polit & Beck, 2006). The reliability of the questionnaire was evaluated with a non-sample population of 30 people similar to the actual sample, yielding a Cronbach's alpha of 0.946.

Step 5: Data collection involved using the tested questionnaire to collect data both in the tourist area and online from tourists who had participated in local Mor lam tourism activities in Maha Sarakham Province. The data collection period was set at 30 days, and a total of 300 completed responses were received, which was 12.50 times more than the number of parameters used in the analysis.

Step 6: Data analysis involved analyzing the data using exploratory factor analysis, testing and confirming the measurement properties using confirmatory factor analysis, and examining the structural validity of the cultural tourism image model: Mor lam Performance in Thailand according to the criteria of Bentler and Bonett (Bentler & Bonett, 1980) and Schumacker and Lomax (Schumacker & Lomax, 2004).

Step 7: Summarize and present the research results.

4. RESULTS

The results of the analysis of the components confirming the image of cultural tourism: Mor lam in Thailand is divided into two parts as follows:

1. Results of the Exploratory Component Analysis: From the preliminary agreement before extracting the components, it was found that the results of the analysis of the relationship between the variables were at a moderate level ($r = 0.563 - 0.712$). The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy was 0.886, and Bartlett's Test of Sphericity was distributed as Chi-Square = 3420.010 ($p < 0.001$). The Extraction Communality values were between 0.492 - 0.659, which is more than the recommended threshold of 0.30. This indicates that the variables are highly related and appropriate for component analysis.

From the results of the exploratory component extraction using the orthogonal rotation method with varimax rotation, it was found that the components must have eigenvalues greater than 1, and the weight of each component indicator must not be less than 0.4 (Hair et al., 2010). This study shows that the image of cultural tourism attractions: Mor lam in Thailand consists of 4 components and 23 indicators, which can explain 50.60 percent of the variance in the image of cultural tourism attractions: Mor lam in Thailand, as shown in Table 1.

Table 1: Results of the Analysis of the Survey Components of the Image of Cultural Tourism Attractions: Mor lam in Thailand

Components/Indicators	Mean	Factor Loading	Variance %	Cronbach's A
Factor 1			15.10	0.910
Item1	4.547	0.614		0.910
Item2	4.270	0.681		0.911
Item3	4.320	0.702		0.909
Item4	4.303	0.783		0.909
Item5	4.243	0.578		0.909
Factor 2			12.80	0.911
Item6	4.400	0.580		0.909
Item7	4.113	0.833		0.909
Item8	4.157	0.812		0.909
Item9	4.240	0.443		0.908
Item10	4.050	0.399		0.909
Item11	4.240	0.400		0.909
Factor 3			11.50	0.910
Item12	4.350	0.518		0.910
Item13	4.427	0.614		0.909
Item14	4.443	0.600		0.908
Item15	4.467	0.783		0.909
Item16	4.430	0.735		0.908
Item17	4.560	0.702		0.909
Factor 4			11.30	0.912
Item18	3.600	0.435		0.911
Item19	3.500	0.608		0.913
Item20	3.907	0.703		0.910
Item21	3.663	0.724		0.914
Item22	4.037	0.599		0.909
Item23	3.873	0.522		0.913

2. Results of the Confirmatory Factor Analysis: The confirmatory factor analysis reveals that the image of cultural tourism, specifically Mor lam in Thailand, consists of 4 components and 23 indicators, which align well with the empirical data. The consistency indices of the components are as follows: $\chi^2 = 232.735$, $df = 198$, $P\text{-value} = 0.046$, $\chi^2/df = 1.17$, $CFI = 0.989$, $GFI = 0.995$, $SRMR = 0.059$, $RMSEA = 0.024$, and $NFI = 0.934$. When considering the cultural tourism image indicators for Mor lam Performance in Thailand from the 23-indicator model, the standardized component weights range between 0.313 and 0.684. The covariance values of the observed variables (t-value of factor loading) show that all indicators are statistically significant ($p < 0.01$). The construct reliability values are between 0.614 and 0.699, which is greater than 0.6 (Hair et al., 2010). The average variance extracted (AVE), which explains the variance of the observed variables of the indicators in all 4 dimensions, ranges from 0.479 to 0.489, which is higher than 0.4, as shown in Table 2. When analyzing the differences in the correlation coefficients of the paired components, which

show the discriminant validity of the components, it is found that the correlation coefficients of all components are between 0.385 and 0.649, not exceeding 0.85 (Hung and Petrick, 2010), as shown in Table 2.

Table 2: Confirmatory Factor Analysis Results for the Image of Cultural Tourism: Mor lam Performance in Thailand

Components/ Indicators	Mean	Factor Loading	T-Value of Factor Loading	Construct Validity	Average Variance Extraction
Factor 1			7.141	0.488	0.479
Item1	4.547	0.420	13.911		
Item2	4.270	0.450	11.605		
Item3	4.320	0.439	11.374		
Item4	4.303	0.478	13.191		
Item5	4.243	0.529	12.690		
Factor 2			7.946	0.673	0.455
Item6	4.113	0.313	7.835		
Item7	4.157	0.371	9.292		
Item8	4.240	0.377	10.163		
Item9	4.050	0.569	16.220		
Item10	4.240	0.493	16.160		
Item11	4.323	0.506	16.494		
Factor 3			5.054	0.694	0.483
Item12	4.350	0.351	8.577		
Item13	4.247	0.409	11.818		
Item14	4.443	0.458	12.551		
Item15	4.467	0.440	13.277		
Item16	4.430	0.506	15.910		
Item17	4.560	0.443	13.877		
Factor 4			6.601	0.614	0.377
Item18	3.600	0.549	9.642		
Item19	3.500	0.684	11.963		
Item20	3.907	0.591	14.070		
Item21	3.663	0.615	11.233		
Item22	4.037	0.449	9.511		
Item23	3.873	0.332	6.615		

Table 3: Results of Analysis of Differences in Correlation Coefficients of Pairwise Components

Components	Indicators			
	1	2	3	4
1. Cultural Components	0.699			
2. Musical and Performance Elements	0.592	0.673		
3. Tourism Infrastructure	0.612	0.649	0.694	
4. Community and Social Impact	0.273	0.484	0.385	0.614

Note 1) The Diagonal Components are the Squared Roots of AVE And 2) The Off-Diagonal Components are the Significant Relationships Between Constructs at $P < 0.01$.

When considering the weight of the components of the image of cultural tourism attractions: Mor lam Performance in Thailand and the ability to predict the image of cultural tourism attractions: Mor lam in Thailand for each component, as shown in Table 4, it was found that Factor 1 had a component weight of 0.784 and could predict 59.30 percent; Factor 2 had a component weight of 0.747 and could predict 53.10 percent; Factor 3 had a component weight of 0.777 and could predict 77.40 percent; and Factor 4 had a component weight of 0.743 and could predict 25.60 percent. All component weights were statistically significant at the 0.01 level for all values, indicating that the developed image of cultural tourism attractions: Mor lam Performance in Thailand, consisting of 4 components, could be effectively measured.

Table 4: Parameter Values of Component Coefficients for Cultural Tourism Attractions: Mor lam in Thailand

Components	B	S.E.	R ²
1. Cultural Components	0.784	0.169	0.593
2. Musical and Performance Elements	0.747	0.134	0.531
3. Tourism Infrastructure	0.777	0.366	0.774
4. Community and Social Impact	0.743	0.089	0.256

Note: All Component Weights are Statistically Significant at the 0.01 Level.

4.1 New Knowledge

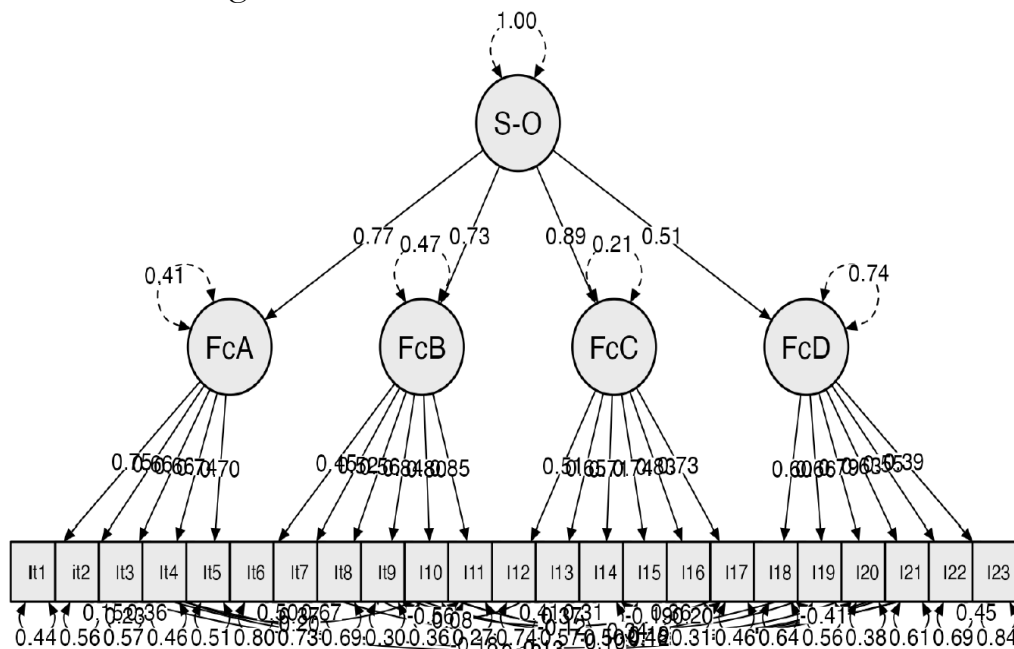


Figure 1: Elements of Cultural Tourism Image: Mor Lam Performance in Thailand
(Note: FcA : Cultural Components, FcB : Musical and Performance Elements, FcC : Tourism Infrastructure, FcD : Community and Social Impact, and Numbers Represent Scale Item Number)

Considering the theory and concept of (Jiraporn, 2014; Rungsee, 2020; Sakda, 2018; Suraphon, 2007; Tewan, 2021) that mentioned the basic components of the image of cultural tourism: Mor lam in Thailand that consists of 4 aspects: Cultural Components, Musical and Performance Elements, Tourism Infrastructure, and Community and Social Impact, it can be found that this research is an expansion of theoretical knowledge and concepts about the image of cultural tourism: Mor lam in Thailand to be more consistent with the specific needs of tourists who conserve Mor lam culture and lifestyle in Thailand. It was found that Mor lam components in Thailand consist of 4 components and 23 indicators (Figure 1), which are suitable for use as a guideline for developing the image of cultural tourism: Mor lam in Thailand to be consistent with the behavioral changes of tourists who give importance to promoting and developing Mor lam in Thailand, including creating cooperation and local innovation by using cultural heritage for sustainable local development.

5. DISCUSSION

The results from the confirmatory factor analysis of the cultural tourism image model for Mor lam Performance in Thailand reveal that all four components are statistically significant. The model for measuring the cultural tourism image of Mor lam Performance in Thailand aligns well with the empirical data, meeting the criteria for goodness of fit. Furthermore, the model demonstrates convergent validity, as indicated by the average variances extracted (AVE) of the observed variables, which range between 0.749 and 0.489, all exceeding the 0.4 threshold, as shown in Table 2. Additionally, when analyzing the pairwise correlation coefficients of the components, which reflect the discriminant validity of the constructs, it was found that the coefficients range from 0.385 to 0.649, all below the 0.85 threshold. This suggests that the model has adequate discriminant validity. The four components identified from the confirmatory factor analysis, ranked by importance for the development of the cultural tourism image of Mor lam in Thailand, are as follows:

- 1) The cultural components of Mor lam encompass its rich history, customs, traditions, and the way of life of the people associated with it. This includes the origins of Mor lam, the beliefs held by its practitioners and audience, and how it reflects the everyday lives of rural communities. Highlighting the cultural value of Mor lam is crucial for fostering

understanding and pride among locals and tourists alike. By displaying its cultural depth, Mor lam can attract tourists who have a keen interest in Thai culture, thereby enhancing its recognition and appreciation on a broader scale (Blacking, 1995; Burgh, 2006; Merriam & Merriam, 1964).

2) This component focuses on the distinctive characteristics of Mor lam music and performance, including its musical features, performance styles, and the integration of technology to enhance the quality and appeal of the shows. By continuously developing and refining Mor lam performances to ensure they are of high quality and captivating, the tourist experience is significantly enhanced. This not only makes the performances more engaging but also highlights and preserves the unique aspects of Mor lam, contributing to its cultural significance and attractiveness (Frith, 1998; Kramer, 2001; Patel, 2010).

3) This aspect covers essential amenities that support tourism, including accommodations, restaurants, transportation, and other local attractions. Enhancing tourism infrastructure is vital for ensuring that tourists experience comfort and safety during their visit. By improving these facilities, the attractiveness of the area as a destination for Mor lam performances is significantly increased, making it easier to attract and accommodate visitors (Born, 2013; Clayton, 2013).

4) This component examines how tourism affects local communities, including the involvement of residents in tourism development and the management of associated challenges. Active community participation is essential for fostering sustainable tourism. By engaging local residents in the development process and addressing potential issues, tourism can be managed in a way that benefits the community economically and socially, while preserving and enhancing cultural heritage.

The research reviewed demonstrates that Mor lam is a vital component of Thai cultural heritage, reflecting both historical significance and contemporary challenges. By examining the roles, transformations, and impacts of Mor lam, these studies provide a comprehensive understanding of the genre's importance in Thai society. The insights gained from these works are crucial for developing strategies to preserve and promote Mor lam while navigating the complexities of modern cultural and economic landscapes.

6. CONCLUSION

Based on the exploratory factor analysis, four components were

extracted, which match the number of components and indicators found in the confirmatory factor analysis model. The components for the cultural tourism destination model: Mor lam performance in Thailand is 1) Cultural Components 2) Musical and Performance Elements 3) Tourism Infrastructure and 4) Community and Social Impact. All components have statistical significance at the 0.01 level, demonstrating that the developed measurement model for the cultural tourism destination: Mor lam in Thailand effectively captures these four components.

7. SUGGESTIONS

1) Integration with Tourist Needs: This research extends existing theories by aligning them with the specific needs of tourists who are interested in preserving and experiencing Mor lam culture. It is recommended that future studies continue to focus on these needs to ensure that the cultural tourism model remains relevant and engaging for visitors.

2) Development of Components and Indicators: The identification of four components and 23 indicators (Figure 1) is a significant advancement. These components and indicators should be utilized as guidelines for developing the image of cultural tourism for Mor lam Performance in Thailand. Emphasizing these elements will help tailor tourism development strategies to better meet the evolving preferences of tourists.

3) Promotion and Development: Given the importance of promoting and developing Mor lam, efforts should be directed towards enhancing the visibility and appeal of Mor lam performances. This includes investing in high-quality performances and showcasing the cultural richness of Mor lam to attract a wider audience.

4) Local Cooperation and Innovation: Encouraging cooperation among local stakeholders and fostering innovation in utilizing cultural heritage can drive sustainable local development. It is suggested that future initiatives incorporate local perspectives and creative approaches to enhance the impact of cultural tourism.

5) Sustainable Development: Emphasize the integration of cultural heritage in sustainable local development practices. This approach not only supports the preservation of Mor lam but also contributes to the economic and social well-being of local communities.

By addressing these recommendations, future research and practical applications can further enhance the cultural tourism experience related to

Mor lam in Thailand, ensuring that it aligns with both tourist interests and local development goals.

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Appendix A

S1 Supporting Information

Cultural Components

1. How do the history and heritage of Mor Lam influence its image
 2. How does the storytelling aspect of Mor Lam add cultural value
 3. What makes the blend of Lao, Thai, and Khmer influences unique in Mor Lam
 4. How do costumes, instruments, and dance contribute to Mor Lam's identity
 5. How do festivals and media enhance Mor Lam's visibility
-

Musical and Performance Elements

6. How do traditional instruments like the khaen and phin shape the Mor Lam experience
 7. How do rhythm and melodies impact Mor Lam's appeal
 8. How do the skill and charisma of performers influence audience perceptions
 9. What role do live performances play in attracting tourists
 10. How does audience interaction enhance the Mor Lam experience
 11. How do performance settings contribute to cultural immersion
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Tourism Infrastructure

12. How do amenities (e.g., seating, food) affect tourist satisfaction
 13. How do guided tours and brochures help tourists appreciate Mor Lam
 14. How effective are marketing strategies (social media, blogs) in attracting tourists
 15. How do travel agency collaborations boost visibility
 16. What tourist expectations are essential for cultural experiences
 17. How does visitor feedback help enhance Mor Lam's reputation
-

Community and Social Impact

18. How does local community participation add pride and authenticity
 19. How do community-driven events create intimate tourist experiences
 20. What is the economic impact of Mor Lam on local communities
 21. How do social benefits like cultural pride ensure sustainability
 22. How do sustainable practices ensure Mor Lam's long-term viability
 23. How do innovation and modern performances keep Mor Lam appealing
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