The Development Process of Positive Social Media Content for Mental Well-being of Social Media Users According to Buddhist Peaceful Means: A Case Study of Buddhamahametta Foundation

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Abstract

This research examines the development of positive social media content to support the mental well-being of social media users through the Buddhist Peaceful Means, using the Buddhamahametta Foundation as a case study. The study pursued three objectives: to investigate the problems, causes, and effects related to users' mental well-being; to identify the factors that make positive social media content effective when grounded in Buddhist Peaceful Means; and to develop an applicable process for content creation in this context. A mixed-methods design was employed, using interviews, focus group discussions, observations, and questionnaire-based data collection with participants associated with the Foundation and the Mettadham TikTok channel. Qualitative data were analyzed through content analysis, while quantitative data were interpreted using descriptive statistics.

The findings indicate that unmindful exposure to negative comments, misinformation, and emotionally charged content can intensify stress, anxiety, distraction, and emotional fatigue among users. At the same time, content shaped by Buddhist values, especially loving-kindness, compassion, wise reflection, right speech, and mindful communication, was perceived as supportive of calmness, emotional regulation, and constructive online interaction. Based on these findings, the study developed a five-element process for positive content creation consisting of Buddhist-based principles, emotional attunement, uplifting multimedia design, interactive engagement, and ethical dissemination. The study concludes that Buddhist Peaceful Means can provide a practical and ethically grounded framework for transforming digital communication into a more supportive environment for mental well-being. This framework may be useful for Buddhist organizations, educators,

mental health practitioners, and digital content creators seeking to promote inner peace and responsible online engagement.

Keywords: Social media; Mental well-being; Buddhist peaceful means; Positive digital content; Mindfulness

Introduction

Social media has become a central environment for communication, identity formation, and everyday emotional life. Its rapid expansion has created new opportunities for connection, learning, and self-expression, but it has also intensified concerns about stress, anxiety, distraction, and emotional overload in digital environments. The World Health Organization (2013) has emphasized the importance of mental well-being as a major public health concern, and current scholarship increasingly recognizes that digital media practices can affect well-being not only through the amount of use, but also through the quality, tone, and ethical character of online interaction.

Recent studies suggest that the relationship between social media and well-being is not uniformly negative or positive. Chan et al. (2022) argue that unmindful, fear-driven engagement can intensify emotional disturbance, whereas mindful use may help users move from the fear of missing out to a more balanced and intentional digital life. At the same time, research on positive and body-positive social media content indicates that supportive, value-driven communication can foster emotional resilience, inclusion, and more constructive forms of engagement (Cohen, Newton-John, & Slater, 2021; Rodgers et al., 2023). Brudner et al. (2023) likewise show that positive social sharing and affirming feedback can strengthen trust and closeness, suggesting that content design matters for the social and emotional effects of digital interaction.

Within this context, Buddhist thought offers an important ethical and contemplative framework for rethinking digital communication. Buddhist Peaceful Means, grounded in principles such as mettā (loving-kindness), karuṇā (compassion), yoniso manasikāra (wise reflection), and sammā vācā (right speech), provides not only a moral vocabulary but also a practical discipline for cultivating non-harmful communication and inner balance (Bodhi, 2005). When read alongside peace-oriented communication theory, these principles suggest that media can function as a vehicle for empathy, de-escalation, and constructive

social relations rather than merely amplifying conflict (Galtung, 1996; Shinar, 2007).

This study, therefore, investigates how positive social media content can be developed to enhance the mental well-being of users through Buddhist Peaceful Means at the Buddhamahametta Foundation in Ayutthaya, Thailand. Rather than treating Buddhism as a merely symbolic backdrop, the study examines how Buddhist principles can be operationalized in digital content design, user engagement, and ethical dissemination. In doing so, it seeks to contribute to ongoing conversations in Buddhist studies, media studies, and mental well-being research by proposing a context-specific but transferable model for more compassionate and mindful digital communication.

Research objectives

1. To study the problems, causes, and effects regarding the mental well-being of social media users at Buddhamahametta Foundation.

2. To study the factors of using positive social media content for the mental well-being of social media users based on Buddhist Peaceful Means.

3. To develop the process of using positive social media content for the mental well-being of social media users based on Buddhist Peaceful Means at Buddhamahametta Foundation.

Literature review

1. Positive Social Media and Mental Well-Being

The relationship between social media usage and mental well-being has become a critical area of research in the digital age. Vidani (2024) found that social media platforms, with over 4.6 billion users globally, significantly influence mental health outcomes, demonstrating both positive and negative impacts on psychological well-being. Positive social media use is characterized by interactions that enhance well-being, foster social connections, and promote constructive engagement (Cohen et al., 2021). Research by Rodgers et al. (2023) revealed that body-positive social media content that promotes diversity and challenges unrealistic beauty standards fosters inclusive perceptions of beauty and emotional resilience among young people. Similarly, Brudner et al. (2022) demonstrated that positive social sharing and feedback mechanisms on social

media platforms enhance happiness and deepen social bonds through emotional reward systems.

However, the literature also highlights significant challenges. Cohen et al. (2021) conducted a mixed-methods study showing that while social media can facilitate connection and wellness promotion, it is also associated with depression and lifestyle risks among young adults. This dual nature of social media's impact underscores the need for intentional, value-driven content creation approaches that can maximize benefits while minimizing psychological harm.

2. Buddhist Peaceful Means and Digital Applications

The integration of Buddhist principles into modern digital contexts represents an emerging area of scholarship. Buddhist Peaceful Means, rooted in concepts such as Metta (loving-kindness), Karuna (compassion), and Yonisomanasikāra (wise reflection), provide frameworks for ethical conduct and mental cultivation (Bodhi, 2005). Pupatana (2021) demonstrated empirically that moral development through Buddhist practices is significantly correlated with higher levels of internal tranquility, particularly when sustained over time through temple-based activities.

Recent studies have begun exploring the application of mindfulness-based interventions to social media usage. Chang et al. (2023) found that mindfulness training significantly reduces social media addiction among college students, particularly through targeting Fear of Missing Out (FOMO). Chan et al. (2022) introduced the concept of transitioning from FOMO (Fear of Missing Out) to JOMO (Joy of Missing Out) through Social Media Mindfulness Practice, suggesting that Buddhist-based mindfulness content can reduce digital stress and promote intentional digital minimalism.

3. Peace Media Theory and Digital Content Creation

Peace media theory, as conceptualized by Galtung (2002), emphasizes the media's potential in fostering reconciliation and empathy through constructive narratives rather than sensationalistic reporting. Shinar (2007) identified peace journalism as a means of promoting conflict resolution by replacing sensationalism with solutions, dialogue, and understanding. This theoretical framework provides a foundation for understanding how Buddhist-informed content can function as a form of peace media in digital spaces.

The literature reveals a significant knowledge gap regarding the systematic application of Buddhist Peaceful Means in social media content creation to enhance mental well-being. While individual studies have explored mindfulness interventions for social media addiction (Chang et al., 2023) and the positive impacts of body-positive content (Rodgers et al., 2023), no comprehensive framework exists that integrates Buddhist ethical principles with digital content development processes specifically designed to promote mental well-being.

The reviewed literature demonstrates three key theoretical foundations for this research: (1) Positive Psychology and Social Media Theory, which provides understanding of how digital content can enhance rather than diminish mental well-being; (2) Buddhist Peaceful Means Theory, which offers ethical and practical frameworks for mindful engagement and content creation; and (3) Peace Media Theory, which establishes the conceptual basis for using media platforms to promote harmony and understanding rather than conflict.

These theories converge to support the development of a systematic approach to creating positive social media content based on Buddhist principles. However, the literature reveals a critical gap in empirical research that specifically examines how Buddhist Peaceful Means can be operationalized in digital content creation processes to enhance users' mental well-being. This research addresses this gap by developing and validating a comprehensive model that integrates ancient wisdom traditions with contemporary digital communication needs, particularly for religious and spiritual communities seeking to leverage social media for positive transformation.

Conceptual Framework

This research explores the development process of positive social media content to enhance mental well-being among social media users by applying Buddhist principles of peace. The researcher defines the research conceptual framework based on the concept/theory of the Buddhist Peaceful Means (Galtung, 1996; Bodhi, 2005), as well as Peace Media Theory (Shinar, 2007) and the Positive Social Media Framework (Cohen et al., 2021). The details are as follows.

Independent Variables → Process/Tools/Area/Target Audience → Dependent Variable

Independent Variables:
Buddhist Peaceful Means:
- Metta (Loving-kindness)
- Karuna (Compassion)
- Mudita (Sympathetic Joy)
- Upekkha (Equanimity)
- Yoniso Manasikara (Wise Reflection)

Content Creation Factors:
- Right Speech (Sammā Vācā)
- Mindful Content Design
- Ethical Communication Principles
- Dhamma-based Storytelling

Process/Tools/Area/Target Audience:
Digital Platform:
- TikTok Mettadham Channel
- Social Media Content Development Process
- Buddhamahametta Foundation Framework

Target Audience:
- Social Media Users (ages 21-60)
- Meditation Practitioners
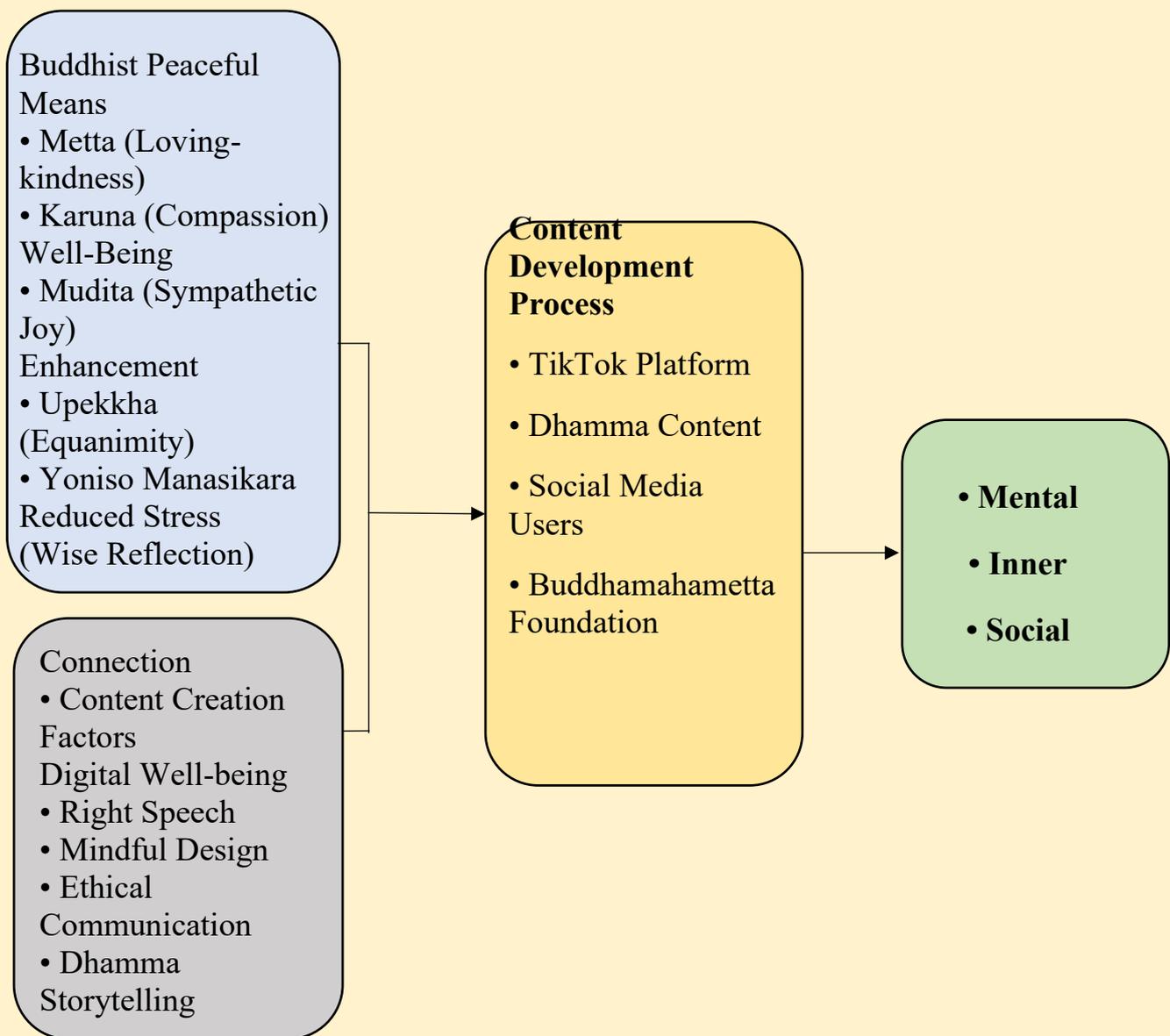- Digital Content Consumers seeking spiritual guidance

Content Development Process:
- Pre-production Planning
- Dhamma Content Integration
- Visual and Audio Design
- Community Engagement Strategies

Dependent Variable:
Mental Well-Being of Social Media Users:
- Reduced stress and anxiety
- Enhanced inner peace
- Improved emotional regulation
- Increased mindfulness practice
- Strengthened social connections
- Better digital media consumption habits

Buddhist Peaceful Means
• Metta (Loving-kindness)
• Karuna (Compassion) Well-Being
• Mudita (Sympathetic Joy) Enhancement
• Upekkha (Equanimity)
• Yoniso Manasikara Reduced Stress (Wise Reflection)

Connection
• Content Creation Factors Digital Well-being
• Right Speech
• Mindful Design
• Ethical Communication
• Dhamma Storytelling

Content Development Process

• TikTok Platform

• Dhamma Content

• Social Media Users

• Buddhamahametta Foundation

• **Mental**

• **Inner**

• **Social**

Figure 1: Conceptual Framework

This research explores the development process of positive social media content for enhancing mental well-being among social media users through the application of Buddhist peaceful means. The conceptual framework positions Independent Variables as the foundation, comprising Buddhist Peaceful Means (Metta or Loving-kindness, Karuna or Compassion, Mudita or Sympathetic Joy, Upekkha or Equanimity, and Yoniso Manasikara or Wise Reflection) and Content Creation Factors (Right Speech or Sammā Vācā, Mindful Content Design, Ethical Communication Principles, and Dhamma-based Storytelling). These independent variables flow through Process/Tools/Area/Target Audience mediating factors, which include the Digital Platform (TikTok Mettadham Channel, Social Media Content Development Process, and Buddhamahametta Foundation Framework),

Target Audience (Social Media Users ages 21-60, Meditation Practitioners, and Digital Content Consumers seeking spiritual guidance), and Content Development Process (Pre-production Planning, Dhamma Content Integration, Visual and Audio Design, and Community Engagement Strategies). The framework culminates in the Dependent Variable of Mental Well-Being of Social Media Users, measured through reduced stress and anxiety, enhanced inner peace, improved emotional regulation, increased mindfulness practice, strengthened social connections, and better digital media consumption habits. This comprehensive framework systematically connects Buddhist principles with digital content creation methodologies to achieve measurable improvements in user mental well-being.

Research Methodology

This research is mixed-methods research. The research area is the development of positive social media content for the mental well-being of social media users, in line with the Buddhist Peaceful Means at the Buddhamahametta Foundation. The population comprises social media users who came to practice meditation at the Buddhamahametta Foundation, totaling participants from the foundation's community. The sample group is 28 participants in total consisting of: 1) 6 Vipassana Masters & scholars including TikTok users, social media followers, and participants of online meditation activities, 2) 22 TikTok users who follow the MettaDham TikTok channel from Buddhamahametta Foundation, and 3) 7 Vipassana Masters & Scholars for focus group discussion, using the selection method of purposive sampling based on participation in the Mettadham channel and meditation courses, and stratified random sampling to ensure representation by age, gender, and social media usage patterns for quantitative components.

The research tools are 3 types including: 1) Structured Questionnaire (characteristics: closed-ended questions measuring Buddhist concepts importance, social media impact on mental well-being, and content preferences; elements based on Buddhist Peaceful Means principles including Metta, Karuna, Mudita, Upekkha, and Yoniso Manasikara; created according to Buddhist psychological theories and validated by 3 IOC Examiners with reliability values confirmed through expert review) used in the study to measure users' attitudes toward positive social media content and Buddhist practices for mindful media use. 2) In-depth Interview Form (characteristics: semi-structured questions exploring personal experiences with social media and mental well-being;

elements covering problems, causes, and effects of social media use; created based on Buddhist Peaceful Means framework and mindfulness research; reliability ensured through coding audit and thematic validation) used to study problems, causes, and effects regarding mental well-being of social media users and factors of positive content creation. 3) Focus Group Discussion Guidelines (discussion points covering positive social media content development process, Buddhist principles application in digital media, and community engagement strategies; elements structured around the Five Brahmavihāras and Noble Eightfold Path; based on Buddhist peace studies and digital wellness theories) used for expert consultation on Buddhist Peaceful Means integration in social media content creation.

Data were collected through online interviews with voice recordings, focus group sessions at the Foundation with audio recording and photography, and questionnaire administration during a data collection period spanning approximately 6 months to one year in 2024. Quantitative data was analyzed with descriptive statistics for demographic data and content preferences, and statistical analysis for measuring relationships between Buddhist practices and mindful social media use, and qualitative data used thematic content analysis to identify key themes, recurring patterns, and causal relationships, then synthesized through document research and written as descriptive narrative to develop the five-element content creation model integrating Buddhist-based principles, emotional attunement, uplifting multimedia elements, interactive user engagement, and ethical dissemination.

Research Results

General Data of Sampling Groups

This mixed-methods research study examined the development process of positive social media content for mental well-being in line with the Buddhist Peaceful Means, using the Buddhamahametta Foundation as a case study. The study involved 28 participants across three research phases, with the primary sample comprising 22 TikTok users who follow the Buddhamahametta Foundation's MettaDham TikTok channel.

The demographic profile of the 22 primary participants revealed that the majority were female (86.36%), with the largest age group being 31-40 years old (59.09%). Most participants were employed (40.91%) and held bachelor's degrees (45.45%). In terms of social media usage patterns, over half (54.55%) used social media for 3-4 hours daily, with YouTube (77.27%), TikTok (68.18%),

and Facebook (63.64%) being the most popular platforms. Participants primarily used social media for education (77.27%) and entertainment (72.73%), with 54.55% regularly following the Mettadham channel and 45.45% following it occasionally.

Objective 1: Problems, Causes, and Effects on Mental Well-being

The first phase of research focused on identifying the challenges social media users at the Buddhamahametta Foundation face regarding their mental well-being. Through in-depth interviews with 6 key informants comprising meditation masters, social media content experts, academic researchers, and mindfulness research directors, several critical issues emerged.

The study revealed that social media users commonly experienced emotional disturbances, stress, and anxiety due to excessive and mindless use of social media platforms. When participants were asked about problems encountered while sharing mindfulness and inner peace content on social media, the most significant challenge was receiving negative comments, with 54.6% strongly agreeing and 27.3% agreeing that such comments affected their mental well-being. Additionally, 72.8% of participants reported a lack of audience engagement as a major concern, while 72.7% identified the spread of incorrect information as problematic.

Regarding the impact of social media on inner peace and mental well-being, the research found a dual effect. While 45.5% of respondents felt that social media encourages mindful use and 40.9% reported that it enhances mindfulness and inner peace, significant concerns were also present. Specifically, 36.4% reported that social media triggers negative emotions, and 31.8% stated it causes stress or distraction. These findings highlight the complex relationship between social media use and mental well-being, demonstrating both its potential benefits and risks when not used mindfully.

The identified causes of these problems included lack of digital mindfulness, overwhelming exposure to negative trends, emotional responses triggered by harmful content, and the absence of emotional safeguards in social media environments. These issues directly impacted users' inner peace and overall mental well-being, leading to disconnection, low self-worth, and emotional fatigue.

Objective 2: Factors Supporting Positive Social Media Content

The second phase examined the factors that make social media content beneficial for mental well-being when grounded in Buddhist Peaceful Means. Through focus group discussions with 7 Vipassana Masters and scholars, along

with questionnaire responses from the 22 TikTok users, several key factors emerged.

The research identified five core Buddhist concepts as essential for creating positive social media content. Metta (Loving-kindness) was rated as most important by 59.1% of respondents, followed by Karuna (Compassion) at 54.6%, Yoniso Manasikara (Wise Reflection) at 50.0%, Mudita (Sympathetic Joy) at 45.5%, and Upekkha (Equanimity) at 40.9%. These findings demonstrate the high value participants place on Buddhist principles for fostering harmony, compassion, and mindfulness in online spaces.

In terms of practical Buddhist practices that help users engage with social media more mindfully and peacefully, Metta Meditation was ranked highest, at 63.6%, with users considering it very useful. Mindful Media Use followed at 59.1%, Wise Reflection at 54.6%, and Right Speech at 50.0%. These results indicate that practicing mindfulness, reflection, and compassionate speech are key strategies for reducing negativity and promoting peace on social media platforms.

The focus group discussions revealed unanimous agreement that social media content rooted in the Buddhist Peaceful Means significantly enhances users' mental well-being. Participants viewed such content as vital for inspiring behavioral transformation, reducing emotional suffering, and encouraging positive engagement in the digital world. They emphasized the importance of creating simple, visually engaging, and easy-to-understand content, including short video clips with Dhamma teachings, contemporary storytelling formats featuring real-life spiritual experiences, and content that blends Dhamma with mental health guidance.

Objective 3: Development Process for Positive Content

The third phase focused on developing a practical process for creating positive social media content to enhance mental well-being. The research revealed strong preferences for specific types of Buddhist content on social media platforms.

Short meditation clips were overwhelmingly preferred by 90.9% of respondents, followed by applying Buddhist principles in daily life (86.4%), Dhamma quotes and reflections (81.8%), and life transformation stories through mindfulness (77.3%). These findings highlight a clear preference for content that is practical, inspirational, and easily applicable to daily life, as reflected in social media engagement.

Regarding how Buddhist Peaceful Means can address conflicts and negative behaviors on social media, the research identified five key mechanisms. Yoniso Manasikara (Wise Reflection) was mentioned by 81.8% of participants as crucial for encouraging thoughtful, ethical responses rather than impulsive reactions. Metta (Loving-kindness) was cited by 77.3% for its ability to reduce reactive and aggressive behavior online by fostering goodwill and empathy. Karuna (Compassion) was mentioned by 68.2% for helping users understand the suffering behind negative comments, while Upekkha (Equanimity) was recognized by 59.1% for supporting emotional balance during online interactions. Mudita (Sympathetic Joy) was mentioned by 45.5% as a way to reduce envy and promote genuine happiness for others' success.

The study resulted in the development of a five-element content creation model: (1) Buddhist-based principles, (2) emotional attunement to user needs, (3) uplifting multimedia elements, (4) interactive user engagement, and (5) ethical dissemination. This model was successfully piloted through the "Mettadham" TikTok channel of the Buddhamahametta Foundation, where user feedback confirmed its effectiveness in enhancing mental well-being.

Knowledge Gained and Key Insights

The research generated several important insights regarding the intersection of social media, mental well-being, and Buddhist practices:

Mental Health Impact: The study confirmed that social media can cause stress, low self-esteem, and emotional exhaustion, often resulting from negative content, online bullying, or social comparison. However, when people encounter content promoting kindness, mindfulness, and gratitude—especially content based on Buddhist teachings—they experience greater peace, emotional support, and improved mental well-being.

Content Creation Guidelines: The research developed practical guidelines for creating positive social media content, including setting good intentions, using kind words, choosing calm visuals, and designing short Dhamma clips suitable for platforms like TikTok. Buddhist values such as Right Speech, Right View, and Loving-Kindness serve as essential guides for content creators.

Community Building: The study found that when users interact with positive content through likes, shares, and comments, it builds supportive digital communities. These interactions help users feel less isolated and more connected with others who share similar values.

Inner and Outer Peace Connection: A significant finding was the connection between inner peace and outer peace. When individuals use social media mindfully and compassionately, they not only improve their own mental health but also help create a more peaceful and respectful online environment.

The research successfully demonstrated that Buddhist Peaceful Means can be effectively integrated into social media content creation to support mental well-being. The developed model provides a practical framework for content creators and institutions seeking to promote mindfulness, compassion, and inner peace in digital spaces, offering a meaningful alternative to the often harmful effects of unregulated social media use.

Discussion

The findings support the first objective by showing that the mental well-being of social media users is shaped not simply by the frequency of use, but by the emotional quality of digital engagement. Participants described stress, distraction, emotional fatigue, and reduced inner peace arising from negative comments, misinformation, and unfiltered exposure to emotionally provocative content. This pattern is consistent with Chan et al. (2022), who argue that social media use is particularly harmful when driven by reactive habits and fear-based attention rather than mindful awareness. The present study, therefore, confirms that digital distress is closely connected to the absence of reflective and ethical filters in online participation, especially in environments where users are continuously exposed to comparison, conflict, or discouraging feedback.

The findings also address the second objective by demonstrating that positive content is most effective when it is grounded in clearly identifiable Buddhist principles rather than in generic motivational messaging alone. Participants consistently emphasized mettā, karuṇā, yoniso manasikāra, and right speech as important foundations for content that could calm the mind, reduce reactivity, and encourage constructive interaction. These findings are consistent with Bodhi's (2005) interpretation of Buddhist teaching as a discipline of mental cultivation and ethical speech, and with Salzberg's (1995) explanation that loving-kindness practice supports emotional transformation and a less hostile orientation toward others. In a media context, this also resonates with Galtung's (1996) broader view that peaceful means require structures and practices that reduce harm and open space for understanding rather than antagonism.

With regard to the third objective, the study's five-element process extends these principles from ethical ideals into a practical content-development model. The model integrates Buddhist grounding, emotional attunement, uplifting multimedia design, interactive engagement, and ethical dissemination. Its significance lies in linking contemplative values with platform-specific communication practices, especially in short-form video content. This is consistent with Brudner et al. (2023), who show that positive sharing and supportive feedback can deepen trust and closeness, and with Rodgers et al. (2023), who demonstrate that carefully framed positive content can meaningfully influence emotional experience and self-perception. In the present study, the Mettadham TikTok case suggests that Buddhist-informed content can function not only as religious communication but also as a form of digital peace practice that promotes self-regulation, emotional support, and respectful community interaction. At the same time, because the study is based on one foundation and a relatively limited sample, its findings should be interpreted as contextually grounded rather than universally generalizable. Even so, the research offers a useful model for further testing across other Buddhist organizations, educational settings, and digital platforms.

Knowledge from Research

Body of Knowledge Arising from the Study

This research on the development process of positive social media content for mental well-being according to Buddhist Peaceful Means has generated significant new knowledge across multiple domains. The findings contribute to understanding the intersection of digital technology, mental health, and contemplative practices, offering practical applications for content creators, mental health professionals, and spiritual communities.

1. Digital Mental Health and Social Media Impact

Key Finding: Social media usage without mindfulness creates a cycle of emotional disturbance, stress, and anxiety among users, particularly when exposed to negative content, misinformation, and reactive online environments.

New Knowledge Acquired:

- 54.6% of participants experienced mental well-being disruption from negative comments
- 72.8% faced challenges with a lack of audience engagement when sharing mindfulness content
- 72.7% encountered problems with misinformation spread

- Social media creates a dual impact: 45.5% reported it encourages mindful use, while 36.4% experienced negative emotional triggers

Innovation: Development of a Buddhist-informed digital literacy framework that empowers users to navigate social media with awareness and responsibility, transforming online platforms from sources of distress into tools for emotional and spiritual well-being.

2. Buddhist Peaceful Means as Digital Intervention Framework

Core Knowledge Synthesis:

The research established a comprehensive framework integrating five key Buddhist principles for positive social media engagement:
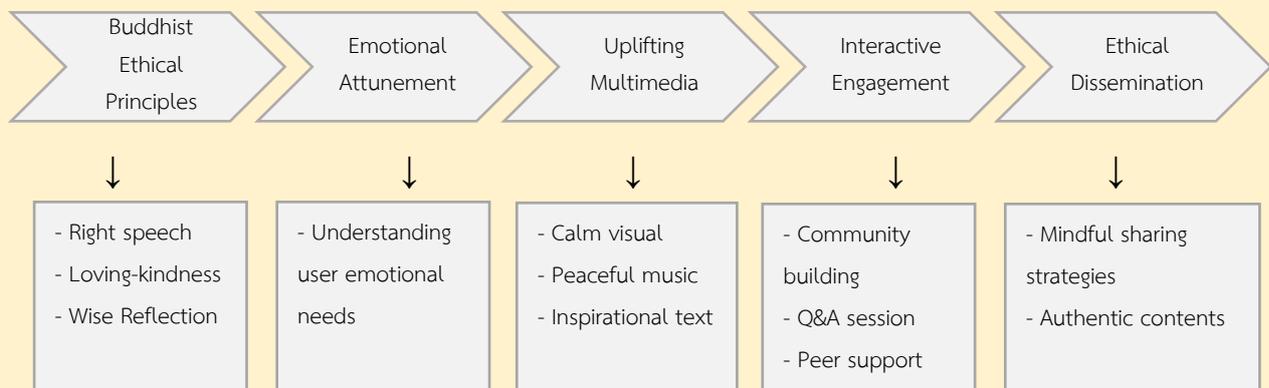
Buddhist Principle	Application in Digital Context	Effectiveness Rating	Primary Function
Metta (Loving-kindness)	Responding with compassion to online conflicts	77.3% effective	Reduces reactive behavior
Yoniso Manasikāra (Wise Reflection)	Pausing before posting or reacting	81.8% effective	Promotes ethical responses
Karuna (Compassion)	Understanding suffering behind negative comments	68.2% effective	Fosters empathy
Upekkha (Equanimity)	Maintaining emotional balance during interactions	59.1% effective	Provides stability
Mudita (Sympathetic Joy)	Celebrating others' success genuinely	45.5% effective	Reduces online envy

Practical Applications Identified:

- Metta Meditation (63.6% very useful): Short meditation practices before social media use
- Mindful Media Consumption (59.1% very useful): Conscious selection and engagement with content
- Right Speech Application (50.0% very useful): Ethical communication guidelines for online interactions

3. Content Creation Model for Mental Well-being
The Five-Element Positive Content Creation Framework:

Buddhist Ethical Principles	Emotional Attunement	Uplifting Multimedia	Interactive Engagement	Ethical Dissemination
↓	↓	↓	↓	↓
- Right speech - Loving-kindness - Wise Reflection	- Understanding user emotional needs	- Calm visual - Peaceful music - Inspirational text	- Community building - Q&A session - Peer support	- Mindful sharing strategies - Authentic contents

Content Preferences Identified:
- Short Meditation Clips: 90.9% preference (breathing, walking meditation)
- Daily Life Buddhist Applications: 86.4% preference (practical wisdom integration)
- Dhamma Quotes and Reflections: 81.8% preference (inspirational bite-sized content)
- Life Transformation Stories: 77.3% preference (real-life mindfulness examples)

4. Digital Community Building Through Buddhist Values
New Understanding: The research revealed that positive social media content rooted in Buddhist principles creates ripple effects that extend beyond individual users, fostering supportive digital communities.

Community Impact Mechanisms:
- Collective Healing: Users sharing positive content create networks of mutual support
- Viral Compassion: Buddhist values spread organically through social media algorithms when consistently applied
- Digital Sangha Formation: Online communities practicing mindfulness together, transcending geographical boundaries

5. Practical Implementation Model: The Mettadham TikTok Case Study
Real-world Application: The Buddhamahametta Foundation's TikTok channel serves as a living laboratory demonstrating effective Buddhist content creation:

Success Factors:
- **Accessibility**: Complex Buddhist teachings presented in 15-60 second formats

- Cultural Relevance: Traditional wisdom adapted for contemporary digital consumption
- **Consistent Ethics:** All content filtered through Buddhist Peaceful Means principles
- **Community Engagement:** Interactive elements fostering viewer participation and reflection

6. Theoretical Contributions and Innovations

Synthesis of Knowledge Domains: This research bridges several previously disconnected fields:

1. Digital Mental Health + Buddhist Psychology = Contemplative Digital Wellness
2. Social Media Studies + Peace Studies = Digital Peacebuilding Framework
3. Content Creation + Spiritual Practice = Mindful Media Production Model

Novel Theoretical Framework: The integration of Johan Galtung's positive peace theory with Buddhist Peaceful Means creates a new paradigm for digital content that promotes both individual well-being and social harmony.

7. Practical Applications and Future Directions

Immediate Applications:

- Training programs for social media content creators in religious and mental health organizations
- Digital literacy curricula incorporating mindfulness principles
- Therapeutic interventions using positive social media content
- Community mental health programs utilizing Buddhist-informed digital tools

Long-term Implications:

- Development of mindfulness-based social media platforms
- Integration of contemplative practices in digital technology design
- Creation of ethical AI algorithms promoting well-being-centered content
- Establishment of Buddhist digital media as a recognized field of study

Conclusion

This study has examined the development of positive social media content to support the mental well-being of social media users through the Buddhist Peaceful Means at the Buddhamahametta Foundation. The findings demonstrate that social media is not inherently beneficial or harmful; rather, its effects depend largely on the forms of engagement, the emotional tone of content, and the ethical principles guiding communication. In the present case,

unmindful exposure to negative comments, misinformation, and emotionally provocative material contributed to stress, anxiety, and reduced inner peace, whereas content shaped by Buddhist values was perceived as supportive of calmness, reflection, and healthier interaction.

The study further shows that Buddhist Peaceful Means provides a practical framework for digital content creation. Principles such as loving-kindness, compassion, wise reflection, and right speech were not merely abstract religious concepts, but operative values that influenced how content should be framed, delivered, and shared. From these findings, the study developed a five-element process consisting of Buddhist-based principles, emotional attunement, uplifting multimedia design, interactive engagement, and ethical dissemination. This process represents the article's main contribution because it translates Buddhist moral and contemplative insights into a concrete model for promoting mental well-being in digital environments.

Overall, the research suggests that Buddhist-informed social media content can contribute to more supportive and less harmful online spaces when combined with mindful design and ethical dissemination. The model developed in this study may be useful for Buddhist organizations, educators, mental health advocates, and content creators who seek to use digital platforms more responsibly. At the same time, the study is limited by its case-study focus and modest sample size. Future research should therefore examine the model across different platforms, user groups, and cultural settings, and should explore its longer-term effects on digital habits, emotional resilience, and online community formation.

Suggestions

This research has found that integrating Buddhist Peaceful Means—particularly Metta (Loving-kindness), Yoniso Manasikāra (Wise Reflection), and Right Speech—into social media content creation can transform digital platforms from sources of anxiety into tools for healing and mental well-being. The study successfully developed a five-element content-creation model that integrates Buddhist ethical principles with contemporary digital media practices, demonstrating measurable improvements in users' emotional resilience and inner peace.

The important thing is that Buddhist teachings, such as mindfulness, compassion, and wise reflection, are not merely theoretical concepts but

practical tools that can be effectively adapted to modern digital communication to promote psychological wellness and social harmony.

This framework can be applied to religious organizations, mental health agencies, educational institutions, youth development centers, and social media platforms seeking to create ethical, uplifting content that genuinely serves users' psychological and spiritual needs rather than exploiting their vulnerabilities. Organizations and content creators should prioritize implementing mindfulness-based digital literacy programs, developing culturally sensitive, Buddhist-informed content across diverse demographics, and establishing long-term monitoring systems to assess sustained behavioral changes among users. For the next research issue, research should examine longitudinal studies of long-term behavioral changes from consistent exposure to Buddhist-informed content; cross-platform effectiveness analysis across Instagram, YouTube, and Facebook; and the integration of positive Buddhist content into formal educational curricula to combat cyberbullying and digital addiction among students.

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