

Local Wisdom Management through the Development of Cultural Learning Space

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Abstract: *This study investigates the effective management and transmission of Thai Yuan local wisdom to future generation through the development of expressly designed cultural learning space. The Thai Yuan community of Sao Hai, Thailand, known for its rich weaving traditions and intricate textile patterns, faces the challenge of preserving its unique cultural identity amidst rapid societal change. This research explores the multifaceted nature of Thai Yuan local wisdom, encompassing traditional medicine, agricultural techniques, and social customs. It examines knowledge management strategies, such as documenting traditional practices and creating platforms for intergenerational knowledge exchange. The significance of preserving Thai Yuan intellectual identity is stressed as intricately linked to their local wisdom, language, and historical experience, cultural learning spaces are also analyzed as dynamic hubs for preserving, transmitting, and celebrating local wisdom. They range from traditional community centers to modern digital platforms to promote, accessibility, inclusivity, and community ownership. Effective strategies are explored for transmitting Thai Yuan local wisdom to younger generations, integrating traditional storytelling and mentorship with modern technology and digital platforms to formulate engaging, relevant learning experiences. Holistically combining traditional and modern methods, boosts community engagement in diverse cultural learning spaces, allowing the Thai Yuan community to safeguard and transmit rich cultural heritage for future generation.*

Keywords: Thai Yuan local wisdom, Knowledge management, Cultural learning spaces

Introduction

Local wisdom is a multifaceted construct encompassing knowledge, values, skills, social mechanisms, and natural resources unique to a community. Rooted in specific geographical and cultural contexts, it offers invaluable insights into adult education and community development by providing a foundation for sustainable growth and the preservation of traditional practices (Kongprasertamorn, 2007, p. 1). This emphasis on indigenous resources aligns with broader theories of wisdom, such as the balance theory, which posits that wisdom involves balancing diverse and sometimes conflicting elements. Within adult education, local wisdom serves as a powerful tool for character development and a source of inspiration for scientific learning.

The cultural heritage of the Thai Yuan people in Saraburi's Sao Hai District indicates that they originally settled in northern Thailand, particularly around Chiang Saen, before migrating to the Pa Sak River area over 200 years ago. Archaeological findings in the region, which include ancient vessels, weapons, and tools, also feature traditional woven fabrics over a century old, such as muk yok dok, khid-patterned cloth, and jok



fabric. The Thai Yuan community maintains a distinctive local dialect, the Yuan or Lanna language, and its members self-identify as “Khon Yuan.” The prosperity of their culture is evident in the preservation of traditional customs inherited from their original homeland (Thai Yuan Folk Cultural Museum, 2022). These customs include merit-making ceremonies like the Salak Phat festival, the offering of beeswax castles, traditional music and dance performances, and the khan kao ritual (offering food bowls) dedicated to deceased relatives, as well as the crafting of bai sri (ceremonial arrangements). However, this local wisdom is currently facing a critical decline. Only a few communities continue to transmit this craft, with the practice being predominantly maintained by the elderly. The local wisdom is considered a form of tacit knowledge—embedded in the skills and expertise accumulated through years of experience—that is often conveyed through demonstration and observation rather than explicit verbal explanation (Prathomlek, 2004, pp. 111-117). A significant challenge is the declining interest among younger generations in pursuing weaving as a profession, which threatens the continuity of this cultural heritage and risks its eventual disappearance.

Research objective

This study aims to investigate the effective management and transfer of Thai Yuan local wisdom to future generations through the development of a purpose-built cultural learning space. The developed model is intended to be adaptable for use by other communities, enabling them to create sustainable cultural learning environments tailored to their specific contexts.

Conceptual framework



Figure 1 Conceptual frameworks

Literature review

This study’s approach to the management of local wisdom through the development of a cultural learning space is grounded in a synthesis of several key academic frameworks. This literature review synthesizes concepts related to local wisdom, knowledge



management, community and cultural capital, and local education, providing a theoretical foundation for the proposed intervention.

1. Local wisdom in Thai Yuan community.

Local wisdom is defined as the knowledge and intelligence of villagers, which has been inherited from their ancestors and applied alongside their own experiences to improve their quality of life (The Executive Committee of the Celebration of His Majesty the King's Birthday, 2001, p. 26). This valuable cultural knowledge, which has been passed down through generations, serves as a fundamental pillar of society. It reflects the way of life, art, culture, traditions, and beliefs of a community. Since Thai wisdom varies significantly by region, managing this knowledge involves more than simply collecting all existing content. As Na Thalang (2003, pp. 1-5) points out, it is a complex process due to the diverse and constantly evolving nature of information. Effective management can be achieved by providing broad information about different content groups, their practitioners, and locations. This community-based approach is founded on the belief that villagers have the potential for self-development. Management is guided by the concepts of local culture and wisdom, with the goal of encouraging community members to study and understand their history, local scholars, and arts. The aim is to foster new creations while preserving original traditions, thereby promoting understanding and awareness of their present reality. This process utilizes cultural dimensions and local wisdom as tools for people-centric development. Through participatory decision-making, it nurtures self-pride, preserves cultural identity, and creates learning opportunities both within and outside the community. The study of social and cultural capital reveals that this value, inherent to the local area, can take various forms. It includes: (1) spirit capital, which consists of a community's value system, local consciousness, and pride in their hometown; (2) intellectual capital, which comprises local knowledge and heritage; (3) human capital, referring to the potential of individuals and thought leaders; (4) natural resource capital, involving the use of local resources to create an economic and survival base; and (5) public fund management, which pertains to the management of economic capital and fundraising. The concept of local education emphasizes people, knowledge, ethical values, and the unique ways of life of local populations (Chitwatana, 2003, p. 15). It provides a foundation for sustainable development by promoting the utilization of local resources and the preservation of traditional practices (Kongprasertamorn, 2007, p. 1). Furthermore, integrating local wisdom into educational curricula fosters a deeper understanding of cultural heritage (Putri, 2019, p. 022095), and often contains valuable insights into natural phenomena and traditional resource management (Vandebroek, 2011, p. 7).

2. Knowledge Management.

Knowledge, acquired through experience or study, exists on both an individual and a collective level. In a business context, knowledge encompasses the skills, insights, and information crucial for effective decision-making and strategic insight. According to Sharma, knowledge can be categorized into three types: explicit (formal, structured, and easily communicated), tacit (personal and difficult to formalize), and cultural (shared assumptions and beliefs that shape understanding and action). Knowledge management (KM) is a multidisciplinary field that aims to capture and leverage tacit knowledge for specific applications, thereby enhancing organizational performance through the production and application of information and the fostering of organizational learning. This field draws



on insights from various disciplines and plays a vital role in decisions related to human resource management, IT, and strategic planning across diverse sectors. Since its emergence in the 1990s, KM has become integral to decision-making in numerous fields (Dervin, 1998, p. 36).

Local wisdom is characterized as an interconnected body of knowledge related to the careers, economy, culture, and social conditions of a specific community (Wasi, 1987, p. 6). It refers to the knowledge derived from people's life experiences, which has been studied, analyzed, and refined into a crystallized form of wisdom composed of various fields of study. Local wisdom is a common form of knowledge within society, communities, and among knowledgeable individuals. If sought out and applied, it can be acknowledged, accepted, and passed on and developed for new generations in alignment with the era. The management of this valuable form of cultural knowledge involves preserving and transmitting ancient traditions, beliefs, and practices (Zulfadrim, 2018, p. 12008). Furthermore, teaching materials based on local wisdom can enhance educational programs and connect students to their cultural heritage (Abidah, 2021, p. 57).

3. Cultural learning spaces.

Cultural, training, and educational spaces first examine the relationship with knowledge that is generated by the links between the school system and other cultural, training, and educational spaces, taking a historical, pedagogical, and philosophical perspective. Easy access to learning materials in these spaces creates different relationships with knowledge compared to those observed within traditional schools. The text then explores pedagogical practices in various cultural and educational settings, such as libraries, media libraries, museums, historical sites, heritage locations, social networks, and other multimedia formats (Balmon, 2025). These approaches recognize the diversity of learners' backgrounds, experiences, and learning needs, and aim to create environments that are inclusive, engaging, and supportive of diverse ways of knowing and learning (McLoughlin, 2000, p. 229).

A prominent example of such a space is the Thai Yuan Folk Culture Hall in Saraburi province, which houses a rare collection of traditional Thai houses and serves as a vital center for cultural exchange, particularly for the Thai Yuan ethnic group. The hall hosts various activities, including meetings, seminars, traditional Lanna-style events, and youth training programs focused on Thai Yuan folk arts and wisdom, such as traditional dance, paper cutting, cooking, and crafting with banana leaves. The founder, Ajarn Songchai Wannakul, began collecting local artifacts in 1969, including the house of a former Saraburi governor and a house of a notorious bandit from Suphan Buri. His collection also includes hundreds of antique woven fabrics and over 20 boats from the Pa Sak River basin and central Thailand, which are displayed in the Pa Sak River Basin Boat Museum (Wanunyaruk, 2023, p. 134).

Driven by a desire to preserve the language and material culture, Ajarn Songchai established the Saraburi Thai Yuan Cultural Hall in 1993, collaborating with the community through a house-temple-school partnership. This initiative focused on three key areas: tracing the history and migration of the Thai Yuan people from Chiang Saen, preserving, restoring, and promoting the ethnic group's cultural heritage, and fostering connections between cultural groups to expand outreach and encourage youth involvement (Thubthun, 2024, p. 543). The Cultural Hall actively works to revive and sustain cultural



activities, such as the Boon Salak Bhat merit-making ceremony, using it as a platform to promote the Thai Yuan language and culture. This is often complemented by evening events featuring Khantoke dinners and cultural performances (Wanunyaruk, 2023, p. 134).

Research methodology

This study adopted a qualitative research approach to explore the management of local wisdom through the development of cultural learning spaces. Data was collected using a combination of methods, including focus group discussions, in-depth interviews, non-participatory observation, and a comprehensive analysis of relevant documents. The primary objective of this research was to investigate the local wisdom of the Tai Yuan community, with a focus on gathering knowledge of their intangible cultural heritage with community participation, and to facilitate the development of these cultural learning spaces. The study's scope focused specifically on the community participation process in the knowledge management of the intangible cultural heritage of a weaving group located in Sao Hai District, Saraburi Province.

1. **Key Informants and Study Area.** The study area was the Tai Yuan community in Sao Hai District, Saraburi Province. A focus group discussion was conducted with six key informants, who were selected using a criterion-based selection method. These informants included individuals who played a pivotal role in the establishment and management of the Thai Yuan Folk Cultural Center, as well as elders with a minimum of 10 years of experience in local wisdom and direct experience in weaving. An additional in-depth interview was conducted with one key informant representing an organization involved in the development of the Tai Yuan Sao Hai community.

2. **Research Instruments and Data Collection.** In this qualitative study, the primary research instrument was the researcher. Supplementary tools were also prepared to facilitate data collection, including a semi-structured interview guide for the focus group discussions, open-ended questions for the in-depth interviews, a notebook, an audio recorder, and a camera. The researcher initially collected preliminary information from books, research papers, and academic articles. This foundational knowledge was then used to develop the interview guides, which were designed to encourage participants to express their opinions freely. Subsequently, the researcher conducted a field study to interview the key informants.

3. **Data Analysis.** Following the semi-structured interviews, the collected data were transcribed, interpreted, and categorized according to the research framework. The analyzed content was then cross-referenced with data obtained from non-participatory observation and relevant documents and research. Finally, the research findings were presented in a descriptive format, summarizing the analysis and directly addressing the research objectives.

Research Results and Discussion

This study explored the local wisdom of the Thai Yuan community in Sao Hai District, Saraburi Province. The research findings, categorized by the key themes of the investigation, are presented below.



1. The Local Wisdom of the Thai Yuan Community of Sao Hai

The local wisdom of the Thai Yuan community is a multifaceted and integral component of their cultural practices. This wisdom is demonstrated through their mastery of traditional crafts and instruments, which include the creation of intricate tools, utensils, and weapons. Their weaving tradition, which has been passed down for over a century, is particularly notable for its unique and complex patterns, such as *Muk Yok Dok*, *Lai Khid*, and *Chok*. These textiles serve both a practical function and a powerful symbolic role, expressing the community's identity. The preservation of their distinctive "Thai Yuan" or "Lanna" language is also a fundamental aspect of their identity as "Kon Yuan," as it serves as the primary vehicle for intergenerational knowledge transmission. The community's cultural richness is further displayed through various social customs and rituals, including the *Boon Salak Bhat* and the *Prasat Phueng* procession, which reflect a strong connection to their spiritual beliefs. Additionally, their musical and performance heritage, encompassing traditional folk songs, dances, and forms adopted from neighboring communities, highlights a dynamic process of cultural exchange.

2. Knowledge Management Strategies.

The Thai Yuan community employs a proactive and multifaceted approach to knowledge management. Their strategies are primarily focused on the collection and preservation of knowledge, with the Thai Yuan Folk Culture Hall serving as a central repository for their cultural heritage. This repository houses a comprehensive collection of artifacts, including ancient houses, textiles, and traditional boats. The community's approach extends beyond mere storage, emphasizing the continuous utilization and dissemination of knowledge through the regular organization of cultural events, such as the *Thod Kathin* water procession. Furthermore, they demonstrate an adaptive methodology through the application of technology, leveraging online platforms like the Cultural Hall's Facebook page to promote their activities and engage a broader audience, including younger generations and tourists.

3. The Intellectual Identity of the Thai Yuan People.

The intellectual identity of the Thai Yuan people is inextricably linked to their local wisdom, which is manifested through their cultural practices, language, and shared historical experiences. Their sustained emphasis on preserving their local dialect and creating unique textile patterns is not merely an act of preservation but an active endeavor to maintain the core of their identity that defines their way of life. This aligns with the scholarly understanding that historical narratives are instrumental in shaping an ethnic group's worldview and sense of self.

4. Managing Thai Yuan Local Wisdom as a Cultural Learning Space.

The Thai Yuan Folk Culture Hall provides a compelling case study of a cultural learning space. It functions not only as a repository for cultural narratives but also as a center for non-formal education that fosters self-directed learning. The management of local wisdom through this space is a practical application of the principle that effective learning environments should reflect and engage with the local social and cultural context. This is evident in the integration of learning with community life and traditions, as exemplified by the hosting of rituals and activities central to their heritage. The community's collaboration with local organizations further ensures that their initiatives are aligned with broader community development goals.



5. Transmitting Thai Yuan Local Wisdom to the New Generation.

This research indicates that the transmission of the Thai Yuan community's local wisdom to the new generation relies on a hybrid approach that integrates traditional methods with modern mechanisms, with the Thai Yuan Folk Culture Hall serving as the central hub of this process. The Cultural Hall functions as a tangible "cultural learning space" that provides informal access for the new generation to learn about their cultural heritage. The Hall is not limited to displaying artifacts; it also continuously organizes cultural events and rituals, such as the *Prasat Phueng* procession and the *Thod Kathin* water procession. This approach integrates learning with the community's real-life experiences, enabling youth and other interested individuals to participate in traditions in a lively and engaging manner. In addition, the organization of youth training programs focused on folk arts and wisdom, such as weaving and cooking, ensures that tangible knowledge is systematically passed down. The community has also adapted by leveraging modern technology to expand the reach and transmission of their wisdom. They use social media platforms, such as the Cultural Hall's Facebook page, to publicize events and serve as a resource for interested parties. This demonstrates the community's adaptability in bridging traditional wisdom with the behaviors of the new generation, who are accustomed to learning and seeking information through online channels. This process of knowledge transmission is further supported by a collaborative house-temple-school partnership, which creates a robust network for promoting and instilling pride in cultural identity among the youth. The participation of multiple sectors ensures that the preservation and transmission of local wisdom are not limited to a few groups but are a shared responsibility of the entire community.

This research confirms that the local wisdom of the Thai Yuan community in Sao Hai District is deeply and intricately intertwined with their intellectual and cultural identity. The key findings and discussion are presented as follows.

1. The Holistic Nature of Thai Yuan Local Wisdom.

The research findings indicate that the local wisdom of the Thai Yuan community is a multifaceted body of knowledge intricately interconnected with every dimension of their life. This aligns with Wasi's (1987, p. 6) concept that local wisdom is a holistic body of knowledge encompassing professional, economic, cultural, and social aspects of a community. The community's continuous preservation of unique weaving patterns—such as Muk Yok Dok, Lai Khid, and Chok—along with their distinct dialect and various customs, demonstrates that this knowledge is not merely a collection of stored information. Instead, it is an integral part of their daily life, actively reflecting their core values and beliefs. Managing wisdom in this manner effectively preserves a valuable cultural knowledge that serves as a fundamental foundation of their society, passed down through generations (The Executive Committee of the Celebration of His Majesty the King's Birthday, 2001, p. 26). This form of knowledge management is a deliberate act of building "community capital," which is rooted in the belief that community members have the inherent potential for self-development (Na Thalang, 2003, pp. 1-5). The ability of the Thai Yuan community to maintain their cultural heritage, despite societal changes, signifies their capacity to leverage their "intellectual capital," a valuable, intangible asset embedded within the individuals themselves. This wisdom, therefore, is not a relic of the past but a dynamic force that sustains the community and fosters a sense of pride in their cultural



identity. Furthermore, the research highlights that the community's commitment to their dialect and customs resonates with the broader academic understanding that local wisdom can contain valuable insights into natural resource management (Vandebroek, 2011, p. 7) and that its integration into educational curricula can foster a deeper understanding of cultural heritage (Putri, 2019, p. 022095). The systematic transmission of the Thai Yuan's wisdom thus serves as a crucial foundation for sustainable development, as it promotes the use of local resources and the continuation of traditional practices (Kongprasertamorn, 2007, p. 1). This establishes a clear link between the management of cultural wisdom and the sustainable social and economic development of the community.

2. Knowledge Management and Preservation Strategies.

The knowledge management strategies of the Thai Yuan community align with the core principles of effective community-level knowledge management. They have successfully implemented a system that not only collects and preserves cultural knowledge but also ensures its dynamic use and dissemination. The Thai Yuan Folk Culture Hall in Sao Hai District serves as the central hub of this strategy. It acts as a comprehensive repository for a wide range of cultural information, encompassing both explicit knowledge (formal, documented information) and tacit knowledge (skills and wisdom held by key informants in the community) (Dervin, 1998, p. 36). The foundation of this repository is a vast collection of artifacts, including ancient Thai houses, antique textiles, and over 20 boats, which began to be assembled as early as 1969 by the founder, Ajarn Songchai Wannakul (Wanunyaruk, 2023, p. 134). This long-term commitment to collection and preservation ensures that the material heritage of the community is secured. However, the strategy transcends mere storage. It focuses on dynamic use and active dissemination of knowledge. This is achieved through the continuous organization of significant cultural events and rituals, such as the Thod Kathin water procession and the Phra Prasat Phueng procession. This approach is consistent with the ideas of Zheng (2009, p. 213) and Beazley (2003, p. 65), who emphasize that effective knowledge management must make information accessible and actively utilized to prevent knowledge loss. These events not only keep the traditions alive but also serve as platforms for direct, real-world knowledge transfer. Furthermore, the community employs a hybrid approach that combines traditional methods with modern mechanisms. While the cultural hall functions as a physical learning space, the community leverages online platforms, particularly the Cultural Hall's Facebook page, for promotion and communication. This demonstrates an adaptive strategy to reach a broader audience, including tourists and the younger generation, who are accustomed to online information. The entire initiative is built upon a collaborative house-temple-school partnership, which provides a robust network for preserving and promoting ethnic cultural heritage and fostering youth involvement (Thubthun, 2024, p. 543).

3. The Intellectual Identity of the Thai Yuan People.

The research confirms that the intellectual identity of the Thai Yuan people is complexly and inextricably linked to their local wisdom (Thubthun, 2017, p. 247). This identity is not a static concept, but a dynamic construct actively shaped by their unique historical experiences and the preservation of their cultural heritage, a finding that corresponds with the academic understanding that language and history are pivotal in shaping an ethnic group's worldview and sense of self (Jory, 2007, p. 255). The community's continued focus on preserving their distinctive dialect and creating intricate



woven textiles is not just about protecting artifacts but about sustaining the very essence of their identity that defines their way of life and worldview. This effort is a deliberate act of building “community capital,” a concept rooted in the belief that community members possess the potential for self-development (Na Thalang, 2003, pp. 1-5). The ability of the Thai Yuan community to maintain their cultural heritage, despite societal changes, signifies their capacity to leverage their “intellectual capital,” a valuable, intangible asset embedded within the individuals themselves. As one informant noted, the mission to preserve this heritage is a shared responsibility, reflecting a collective commitment to “inherit according to the intentions of the teacher” who founded the cultural hall. This dedication is exemplified by the founder, Ajarn Songchai Wannakul, who was “driven by a desire to preserve language and material culture” when he established the Thai Yuan Cultural Hall (Thubthun, 2024, p. 543). The preservation of this intellectual capital is further demonstrated by the community’s proactive efforts to revive and sustain cultural activities. The Cultural Hall, for instance, is used as a platform to promote the Thai Yuan language and culture through events like the Boon Salak Bhat ceremony (Wanunyaruk, 2023, p. 134). These actions are not merely a display of tradition; they are a living manifestation of their identity, ensuring that their worldview and sense of self continue to thrive and are passed down to future generations.

4. Managing Thai Yuan Local Wisdom to Cultural Learning Space.

The Thai Yuan Folk Culture Hall in Sao Hai District serves as a compelling case study of a cultural learning space that goes beyond the conventional function of a museum. It operates as a dynamic center that actively promotes informal education and self-directed learning (Areekul, 2023, p. 108). The research findings confirm that the Hall is not merely a static repository for artifacts; as one informant stated, it is a “comprehensive center” where everything is “collected” and where the community has the “convenience of using this place”. This reflects a deliberate approach to transforming a physical space into a living educational environment. The organization of cultural activities at the Hall, such as the Phra Prasat Phueng procession and the Thod Kathin water procession, is a practical application of the principle that learning environments should directly reflect and engage with the local social and cultural context (Sukaroj, 2020, pp. 79–92). By hosting these events, the Hall integrates learning with the community’s real-life experiences, making the process of knowledge transfer more tangible and meaningful. This also aligns with the broader goal of making local wisdom accessible and continuously utilized, a key tenet of effective knowledge management (Zheng, 2009, p. 213; Beazley, 2003, p. 65). The Hall’s role as a venue for cultural narratives and a platform for community collaboration is therefore a crucial characteristic that contributes to its effectiveness as a learning space. Management of this cultural learning space is also a testament to the community’s sense of shared ownership and commitment. This is evident in the collaborations, such as the house-temple-school partnership, that provide a robust network for preserving and promoting cultural heritage (Thubthun, 2024, p. 543). An informant noted that the community manages the Hall and its events “ourselves,” driven by a desire to “inherit according to the intentions of the teacher” who founded the Hall. This collective effort demonstrates that despite facing significant challenges, such as the high cost of maintenance due to natural disasters, the community is resilient and committed to sustaining its cultural learning space for future generations.



5. The Intergenerational Transmission of Thai Yuan Local Wisdom.

The research indicates that the transmission of the Thai Yuan community's local wisdom to the new generation is not left to chance but relies on a deliberate hybrid approach that integrates traditional methods with modern mechanisms. At the heart of this process is the Thai Yuan Folk Culture Hall in Sao Hai District, which serves as a central hub for bridging generational gaps. The Cultural Hall acts as a living "cultural learning space" where tangible knowledge is systematically passed down. It accomplishes this by offering youth training programs in folk arts and wisdom, such as traditional dance, paper cutting, cooking, and crafting with banana leaves. These programs provide a structured and engaging way for young people to acquire skills that are integral to their heritage. This approach goes beyond passive observation, encouraging active participation in cultural practices. The Hall's role is further solidified by its continuous organization of cultural events and rituals like the Phra Prasat Phueng procession and the Thod Kathin water procession. As one informant noted, the Hall allows the community to "organize our own events" and "inherit according to the intentions of the teacher" who founded it. These events transform theoretical knowledge into lived experience, making the process of knowledge transfer more tangible and meaningful for the new generation. The community's efforts are also bolstered by a collaborative house-temple-school partnership (Thubthun, 2024, p. 543), which creates a robust network for preserving and promoting cultural heritage. Furthermore, the community has shown remarkable adaptability by leveraging modern technology to expand the reach of their wisdom. By using online platforms, specifically the Cultural Hall's Facebook page, for promotion and communication, they are bridging the gap between traditional wisdom and the digital natives of the new generation. This strategic use of social media demonstrates a forward-thinking approach to ensure that their cultural knowledge remains relevant and accessible to an audience accustomed to seeking information online. This multifaceted approach—combining structured training, collaborative partnerships, and modern technology—showcases a sustainable and effective model for preserving and transmitting cultural heritage to future generations.

Recommendations

1. Recommendations for the Application of Research.

The foundation for creating and sustaining cultural spaces is a genuine love for and commitment to preserving one's own cultural heritage. This process requires the active participation of not only community members but also governmental and private sectors that collaborate in the development of these spaces. Central to this effort is the effective management and dissemination of cultural knowledge, which is achieved through a range of organized activities aimed at promoting mutual learning. These cultural learning spaces serve as platforms for knowledge exchange between local wisdom holders—such as community elders or cultural experts—and learners, including students and interested tourists. Through such interactive engagements, knowledge is transmitted in a dynamic and participatory manner. The effective management of knowledge within these cultural learning spaces contributes to the establishment of a lifelong learning ecosystem. This model can serve as a replicable framework for other communities aiming to pursue sustainable development through the preservation and active transmission of their cultural heritage.

2. Recommendations for Future Research.

For this study, the researcher selected a qualitative approach, as it is well-suited for examining cross-cultural issues and understanding how diversity functions in different communities. However, the research suggests that future studies on cross-cultural learning spaces should adopt a mixed-methods approach. This is recommended to better address the diverse needs of learners and to explore innovative methods for transferring local wisdom to others, particularly through digital platforms.

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