



Research Articles

Exploring Intangible Cultural Heritage in Phutthamonthon District, Nakhon Pathom Province

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Abstract

This qualitative research aims to (1) explore the intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province, and (2) develop guidelines for the conservation and promotion of such intangible cultural heritage. A snowball sampling approach involved 29 participants, including public servants, farmers, community volunteers, and village philosophers. The semi-structured interview was employed for data collection.

According to the findings, there were thirty-three intangible cultural heritage artifacts: riceberry rice and young coconut ice cream, rice crackers, salted eggs, *RD43* rice, *Mu Hong*, crispy rice, processed products from Gac fruit, *Kaeng Bon*, *Khao tom Mat*, *Sai Krok Mu Som Khun Yai Noi*, *Pla Duk Fu* chili paste, Thai coconut rice pancake, *Phat Thai* with papaya strips, Thai-style fried banana, aromatic pounded unripe rice, *Mok Pla Chon*, basketry hats and woven arches, *Bai Si Phak Cham*, *Phan Lang Nam Sang*, fishnet weaving, carpentry, shipwright, Uncle Jam's Lotus Field, local herbs, Thai massage, local practitioners, *Tham Khwan Nak*, traditional water almsgiving, funeral rites, wedding ceremonies, rain retreat rituals, rice cultivation, and ordination ceremony rites. The development of guidelines included the integration of intangible cultural heritage curricula within educational institutions, the preservation of knowledge supported by information technology, the establishment of a dynamic repository for cultural heritage education, along with the soliciting support from educational entities, private sectors, and governmental bodies to effectively promote and incorporate intangible cultural heritage into both pedagogy and research.

Keywords: Intangible cultural heritage, Folk wisdom, Phutthamonthon District



Introduction

Intangible cultural heritage refers to knowledge, beliefs, values, skills, and practices having been created and passed down through generations. It is essential to preserve, transmit, and safeguard these heritages to ensure that future generations could study and learn from them. According to the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2003), intangible cultural heritage (ICH) encompasses knowledge, beliefs, values, skills, and practices inherited across generations, which represent the identity and cultural continuity of communities. Such heritage contributes to cultural diversity and supports sustainable societal and national development. Thailand is abundant in cultural diversity and regional intellectual heritage, such as *Nora Khuan*, *Phi Ta Khon*, shadow puppetry, *Likay* (traditional Thai theater), *Muay Thai*, and *Songkran*, many of which have gained international recognition (Department of Cultural Promotion, 2023).

Thailand boasts a tremendous and diverse intangible cultural heritage, comprising a wide range of practices, cultural knowledge, and skills. This intangible cultural heritage is expressed through people, tools, or objects, which have been accepted and shared by individuals, groups, or communities and inherited from one generation to the next. There are distinct characteristics that vary according to contexts, community areas, and environments (Wisudthiluck, 2017a; Nathalang, 2003). In addition, the intangible cultural heritage is a unique aspect of the country's cultural identity, with diversity, mutual acceptance, and respect embedded in the identities of the groups and societies as humanity (Wisudthiluck, 2017b). The Thai government has established policies to conserve, restore, and disseminate Thai cultural heritage, enabling all Thais to learn and understand the national history. This focuses on instilling Thai values among the next generations in a bid to foster a strong cultural society and enhance Thailand's recognition worldwide. As a consequence, all Thais are encouraged to recognize the value of Thai wisdom and obligated to protect, preserve, and cherish this intangible cultural heritage to ensure its continuation within the Thai nation (Thaichantarak, 2021).

Rapid changes and developments of the world's economy, society, and technology have increasingly led to the risk of damage to national cultural heritage in terms of physical integrity and values. As a result, many intangible cultural heritage sites have been physically deteriorated or significantly devalued. In Thailand, the conservation of intangible cultural heritage requires more diverse and effective approaches of management to encourage the participation of all relevant sectors, particularly public sectors. (Satsanguan, 2000).

Phutthamonthon District, Nakhon Pathom Province, possesses abundant and diverse social and cultural capital, including local potential and historical development across different periods which powered by people participation (Lorterapong, 2022a). Studying community history through stories can be an essential part of building community empowerment. The



studying narratives are oral history methods, which involve interviews, observation of one's way of life, and emotional engagement of local people (Thammawat, 2016). Therefore, the community-based cultural heritage plays an important part in creating a sense of community pride. It can also be further developed to enhance distinctive cultural tourism, generate income through cultural products and services, and promote sustainable practices in the community.

Following the researcher's study and preliminary field survey conducted in Phutthamonthon District, Nakhon Pathom Province, it was found that the knowledge of intangible cultural heritage has been collected by individuals and communities and scattered across various areas. No agency has systematically collected and compiled the knowledge of intangible cultural heritage. Given the significance of these issues and problems, this researcher aims to study the intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province, through the process of exploring the community's identity and utilizing the community network approach to guide the research process. In addition, the research outcomes are expected to generate tangible benefits for the community, namely a database for cultural tourism and a resource for the development of local curricula among schools in Phutthamonthon District, Nakhon Pathom Province.

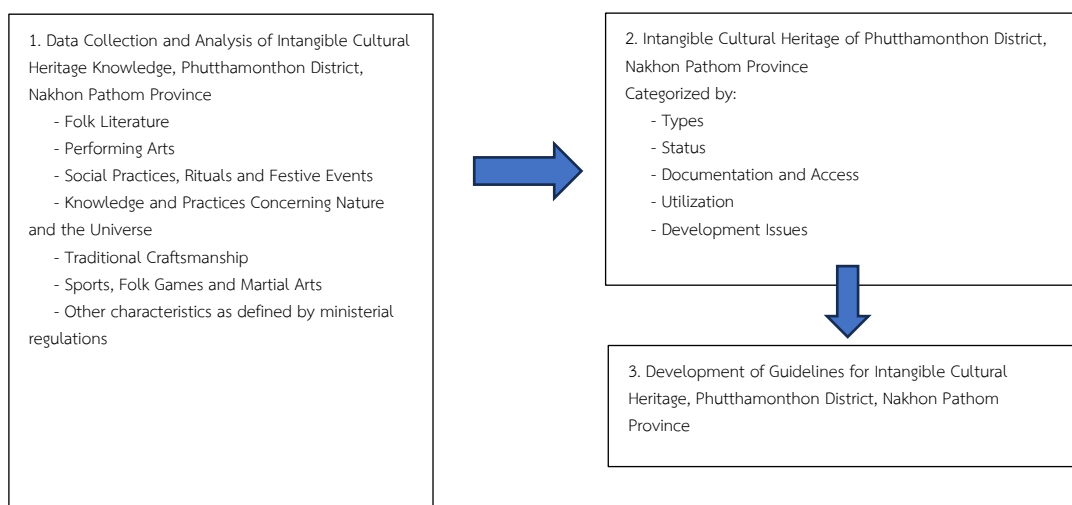
Purpose of study

1. To explore the intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province
2. To develop guidelines for the conservation and promotion of intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province

This research study aims to collect and analyze data on the intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province. Data analysis includes the classification and status of intangible cultural heritage, the methods of documentation and accessibility, the applications, utilizations, and challenges in development of guidelines, as well as the conservation strategies. The study conceptual framework is illustrated in Figure 1.



Figure 1 *A Conceptual Framework of Intangible Cultural Heritage: The Case Study of Phutthamonthon District, Nakhon Pathom Province*



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Research Methodology

The qualitative methods were applied to obtain accurate and comprehensive data in accordance with the study objectives.

Objective 1: Exploring the intangible cultural heritage

Primary data were collected through in-depth interviews with people knowledgeable about the intangible cultural heritage in Phutthamonthon District, Nakhon Pathom Province. Additionally, the secondary data from books, academic documents, and textbooks were reviewed as follows:

1.1 Time scope: June 1 – September 30, 2023

1.2 Participants: Key informants consisted of government officials, farmers, community volunteers, and local people. The initial interview was conducted with Ms. Wanna Kamkom, a local wisdom from Maha Sawat Subdistrict, Phutthamonthon District, Nakhon Pathom Province, who met the criteria for knowledge of intangible cultural heritage. The subsequent interviews were performed with other 29 informants.

1.3 Research tools

Data were collected using a semi-structured interview form, which divided into three parts.

Part 1: General information of the interviewees, including gender, age, address, status, type of informant, educational background, and work experience

Part 2: Scope and content of the intangible cultural heritage, Phutthamonthon District, Nakhon Pathom Province, which covered the names of intangible cultural heritage items, the local names of intangible cultural heritage (if any), the characteristics and nature of



intangible cultural heritage, the details of each intangible cultural heritage item, the location of intangible cultural heritage (e.g. name of the village/community), address and name of key heritage bearers, the status of intangible cultural heritage, the methods of conservation and accessibility of intangible cultural heritage, and the approaches for application and utilization of intangible cultural heritage.

Part 3: Suggestions on the intangible cultural heritage of Phutthamonthon District, Nakhon Pathom Province, including opinions and concerns for conservation, development, and sustainable utilization of intangible cultural heritage.

1.4 Steps for development and validation of research tools

1.4.1 Review of relevant documents, textbooks, and research studies related to intangible cultural heritage

1.4.2 Submission of the developed semi-structured interview form to three experts for evaluation of content validity in terms of consistency with research objectives by using the Index of Item-Objective Congruence (IOC), accuracy, appropriateness, and language clarity. Revisions were made accordingly to the experts' recommendations. The IOC ratings ranged from 0.67 to 1.00, indicating that all interview items were properly aligned with research objectives. The validated tools were applied for field data collection.

1.5 Data collection

This research study obtained approval from the Human Research Ethics Committee, Bunditpatanasilpa Institute of Fine Arts, (Certificate No BIEC-003-2566). Data collection was conducted as follows:

1.5.1 Secondary data were collected through a review of relevant documents, textbooks, and research studies related to intangible cultural heritage.

1.5.2 A formal letter of introduction was prepared to request permission for data collection. The letter was issued by the Faculty of Fine Arts, Bunditpatanasilpa Institute of Fine Arts, and submitted to the District Chief of Phutthamonthon District, Nakhon Pathom Province, to explain the research objectives and seek permission for interview.

1.5.3 Field data were collected through interviews with research participants in Phutthamonthon District, Nakhon Pathom Province, using a snowball sampling technique. The process started with the selection of an initial key informant, who then recommended subsequent participants. Each participant introduced more informants until data saturation which was indicated by the absence of new or differing responses to interview questions.

1.6 Data analysis

Data analysis was conducted as follows:

1.6.1 Qualitative data analysis was applied. The findings were presented in a descriptive narrative format. Data obtained from the interviews were transcribed verbatim. All data were carefully reviewed.



1.6.2 Data from interviews, documents, textbooks, and related theoretical concepts were analyzed to examine the history background and knowledge associated with each type of intangible cultural heritage.

1.6.3 Meanings were identified and grouped by categorizing issues with similar characteristics or meanings, then interpreted and classified according to the characteristics and types of intangible cultural heritage.

1.6.4 Data were verified for accuracy using the triangulation techniques. Checking was conducted by returning interview transcriptions to the informants for confirmation of accuracy and completeness, taking into accounts differences in location and time among participants.

1.6.5 Data were then systematically summarized, organized, analyzed, and validated to ensure accuracy and reliability of research findings.

Objective 2: Developing guidelines for the dissemination of intangible cultural heritage

2.1 Participants

key informants comprised government officials, farmers, community volunteers, and local people who were part of the same group in the field data collection on intangible cultural heritage, totaling 29 participants.

2.2 Research Tools

Data were collected using a semi-structured interview form which divided into two parts as follows:

Part 1: General information of the interviewees, which consisted of fill-in-the-blank questions, including gender, age, address, status, type of informant, educational background, and occupation

Part 2: Guidelines for the development and dissemination of intangible cultural heritage in Phutthamonthon District, Nakhon Pathom Province, namely activities, supporting agencies, budget, equipment, locations, technology, and other relevant factors, such as curriculum development, learning resources, and personnel

3. Development and validation of research tools

3.1 Relevant documents, textbooks, and research studies related to intangible cultural heritage were reviewed.

3.2 The interview form was developed and submitted to three experts for evaluation of content validity in terms of consistency with research objectives using the Index of Item Objective Congruence (IOC), accuracy, and appropriateness. Revisions were made in accordance with the experts' suggestion. The IOC ratings ranged from 0.67 to 1.00, indicating



that all items were properly aligned with research objectives. The revised tools were then used for field data collection.

4. Data collection

4.1 Secondary data were collected from relevant documents, textbooks, and research studies related to intangible cultural heritage.

4.2 A formal letter of introduction was prepared to request permission for data collection. The letter was issued by the Faculty of Fine Arts, Bunditpatanasilpa Institute of Fine Arts, and submitted to the District Chief of Phutthamonthon District, Nakhon Pathom Province, to explain the study objectives and request permission to conduct interviews.

4.3 Field data were collected through semi-structured interviews with research participants.

4.4 The snowball sampling method was applied and started with an initial key informant who subsequently introduced more participants. Data collection continued until saturation indicated by the repetition of responses and absence of new data.

5. Data analysis

5.1 Qualitative data analysis was employed, with findings presented in a descriptive narrative format. Interview data were transcribed verbatim and thoroughly reviewed.

5.2 Opinions obtained from interviews were analyzed together with relevant documents, textbooks, and theoretical concepts, focusing on the development of guidelines for each type of intangible cultural heritage.

5.3 Data were categorized by issues with similar characteristics or meanings. These categories were then interpreted and classified, according to the nature and characteristics of intangible cultural heritage.

5.4 Data were verified using triangulation techniques, including cross-checking data from multiple sources.

5.5 Data were systematically summarized, organized, analyzed, and validated to ensure accuracy, consistency, and reliability of research findings.

Results

The results of this research study were presented in accordance with the research objectives.

Objective1: Exploring the intangible cultural heritage in Phutthamonthon District, Nakhon Pathom Province

Based on the data collection, a total of 33 items of intangible cultural heritage were identified. These can be categorized into 4 main types as follows:

1. Types of intangible cultural heritage

1.1 Knowledge and practices on nature and the universe



This type refers to knowledge, methods, skills, practices, and expressions arising from interactions between people and nature, which can be further divided into three sub-types.

1.1.1 Food and Nutrition

There were 15 items, including riceberry rice and young coconut ice cream, rice crackers, salted eggs, *Mu Hong* (braised pork with Chinese-style preserved bamboo shoots), crispy rice, processed products from Gac fruit, *Kaeng Bon* (spicy curry with fish and elephant ear stalks), *Khao tom Mat* (steamed sticky rice with coconut milk and banana wrapped in banana leaves), *Sai Krok Mu Som Khun Yai Noi* (fermented pork sausage), *Pla Duk Fu* chili paste (deep-fried catfish with chili, Thai coconut rice pancake, *Phat Thai* with papaya strips, Thai-style fried banana, aromatic pounded unripe rice, *Mok Pla Chon* (steamed fish with curry paste).

1.1.2 Traditional medicine

It concerns various practices related to treatment, prevention, and health promotion, based on knowledge passed down from ancestors and teachers. Three items, including Thai massage, local herbal medicine, and local practitioners, were identified.

1.1.3 Natural resource and environmental management

This refers to knowledge related to the conservation and utilization of natural resources. Three items, including low-glycemic-index rice, *Uncle Jam's Lotus Field*, and rice cultivation, were identified.

1.2 Folk literature and language

This type is related to narratives that reflect villagers' ways of life which passed through oral traditions, particularly folk songs in the traditional ordination ceremonies. One item was identified: *Tham Khwan Nak*.

1.3 Social practices, rituals, traditions, and festivals

These refer to shared behaviors and activities passed down through generations, reflecting the community identify and contributing to social cohesion. Five items were identified: traditional water almsgiving, funeral rites, wedding ceremonies, rain retreat rituals, and ordination ceremony rites.

1.4 Traditional handicrafts

These are creative works derived from local wisdom and craftsmanship, using specific materials, tools, and techniques which reflect cultural identity of three subtypes as follows:

1.4.1 Weaving

This refers to production methods such as weaving, knotting, and tying. Three items, including basketry hats, woven arches, and fishnet weaving, were identified.



1.4.2 Woodwork

It includes items created primarily from wood by using techniques such as cutting, sawing, carving, drilling, and polishing. Two items were identified: shipwright and carpentry.

1.4.3 Ornaments

This refers to handicrafts made from materials such as banana leaves, water hyacinth, and other local materials to carve, engrave, string, welding, and attach. Two items were identified: *Phan Lang Nam Sang* and *Bai Si Phak Cham*.

2. Status of intangible cultural heritage

It can be classified into two types as follows:

2.1 Widely practiced intangible cultural heritage

This wisdom heritage is commonly practiced across regions, with varying specific processes. Twenty-one items were identified: riceberry rice and young coconut ice cream, rice crackers, salted eggs, low glycemic index rice, crispy rice, processed products from Gac fruit, traditional water almsgiving, funeral rites, *Kaeng Bon*, *Khao tom Mat*, wedding ceremonies, rain retreat rituals, rice cultivation, *Sai Krok Mu Som Khun Yai Noi*, *Pla Duk Fu* chili paste, Thai coconut rice pancake, *Phat Thai* with papaya strips, ordination ceremony rites, Thai-style fried banana, *Mok Pla Chon*, and *Bai Si Phak Cham*.

2.2 Intangible cultural heritage at risk of disappearance

This required urgent promotion and conservation with support from governmental, private, and local organizations. Otherwise, it can be lost over time. Twelve items were identified: basketry hats and woven arches, *Uncle Jam's Lotus Field*, *Mu Hong*, local herbs, *Tham Khwan Nak*, traditional water almsgiving, fishnet weaving, carpentry, Thai massage, local practitioners, shipwright, and *Phan Lang Nam Sang*.

3. Documentation and accessibility to intangible cultural heritage data

3.1 Managed items

A total of 21 items have been managed as follows:

3.1.1 Document-based formats: Seven items can be conserved through documents, brochures, and photographs, namely rice crackers, salted eggs, basketry hats and woven arches, *Uncle Jam's Lotus Field*, ceremonial rites of gratitude, processed products from Gac fruit, and traditional water almsgiving.

3.1.2 Video format: Ten items can be conserved through video demonstrations on YouTube, such as riceberry rice and young coconut ice cream, rice crackers, salted eggs, low glycemic index rice, processed products from Gac fruit, Thai coconut rice pancakes, *Phat Thai* with papaya strips, Thai-style fried banana, rice cultivation, ceremonial rites of gratitude, ordination ceremony rites, and local practitioners.



3.1.3 QR Codes format: Three items, including riceberry rice and young coconut ice cream, rice cracker, and salted eggs, can be accessed via QR Codes.

3.1.4-3.15 Video recording and learning center: *Uncle Jam's Lotus Field* has been documented through video recordings of the farming process every two years and it is planned to be developed as a lotus farming learning center.

3.2 Unmanaged items

A total of 14 items have not yet been managed, including *Mu Hong*, crispy rice, *Kaeng Bon*, *Khao tom Mat*, *Sai Krok Mu Som Khun Yai Noi*, *Pla Duk Fu* chili paste, and local herbs, funeral rites, wedding ceremonies, rain retreat rituals, rice cultivation, Thai massage, fishnet weaving, and carpentry.

4. Utilization of intangible cultural heritage

There are seven forms of intangible cultural heritage utilization.

4.1 Cultural tourism: Eight items, including riceberry rice and young coconut ice cream, rice crackers. Salted eggs, *Uncle Jam's Lotus Field*, ceremonial rites of gratitude, processed products from Gac fruit, traditional water almsgiving, and shipwright

4.2 Souvenirs: Nine items, including rice crackers, salted eggs, low-glycemic-index rice, basketry hats and woven arches, lotus products from *Uncle Jam's Lotus Field*, crispy rice, processed products from Gac fruit, traditional water almsgiving, and shipwright

4.3 Income generation for local people: Twenty-two items as potential income sources for local communities, including rice crackers, salted eggs, low glycemic index rice, *Mu Hong*, crispy rice, *Kaeng Bon*, *Khao tom Mat*, *Sai Krok Mu Som Khun Yai Noi*, *Pla Duk Fu* chili paste, Thai coconut rice pancake, *Phat Thai* with papaya strips, Thai-style fried banana, aromatic pounded unripe rice, *Mok Pla Chon*, basketry hats and woven arches, *Uncle Jam's Lotus Field*, fishnet weaving, carpentry, rice cultivation, *Bai Si Phak Cham*, and *Phan Lang Nam Sang*

4.4 Traditional events and festivals: Nine items as applicable to community traditions and festivals, including basketry hats and woven arches, *Bai Si Phak Cham*, *Phan Lang Nam Sang*, funeral rites, wedding ceremonies, rain retreat rituals, rice cultivation, and ordination ceremony rites

4.5 Basic health care: Three items, including local herbs, Thai massage, and local practitioners

4.6 School curriculum integration: One item, including ceremonial rites of gratitude

4.7 Water transportation promotion: One item, including shipwright

5. Issues and Problems in intangible cultural heritage conservation

These can be summarized into six aspects as follows:



5.1 Raw materials, equipment, and technology: Eight items, including, riceberry rice and young coconut ice cream, low glycemic index rice, crispy rice, processed products from Gac fruit, carpentry, Thai massage, *Mok Pla Chon*, and shipwright

5.2 Networks: Two items, including rice crackers and salted eggs

5.3 Popularity: Six items, including basketry hats and woven arches, traditional water almsgiving, carpentry, shipwright, *Bai Si Phak Cham*, and *Phan Lang Nam Sang*

5.4 Methods and process: Five items, including basketry hats and woven arches, crispy rice, Thai massage, carpentry, and shipwright

5.5 Labor and wages: Two items, including *Uncle Jam's Lotus Field* and shipwright

5.6 Succession and knowledge transmission: Twenty-four items, including *Mu Hong*, processed products from Gac fruit, *Kaeng Bon*, *Khao tom Mat*, *Sai Krok Mu Som Khun Yai Noi*, *Pla Duk Fu* chili paste, Thai coconut rice pancake, *Phat Thai* with papaya strips, Thai-style fried banana, aromatic pounded unripe rice, *Mok Pla Chon*, local herbs, ceremonial rites of gratitude, funeral rites, wedding ceremonies, rain retreat rituals, rice cultivation, ordination ceremony rites, fishnet weaving, shipwright, *Bai Si Phak Cham*, *Phan Lang Nam Sang*, Thai massage, and local practitioners

Objective 2: Developing guidelines for intangible cultural heritage

The guidelines are as follows:

1. Intangible cultural heritage curriculum should be integrated into educational institutions so that students can recognize its importance and value the need for conservation, continuation, and development.

2. Intangible cultural heritage knowledge should be systematically collected, communicated, and exchanged through information technology, such as database systems, websites, demonstration videos, and case examples.

3. Living sources of knowledge on intangible cultural heritage information should be created as community-based learning resources to support lifelong learning. These resources should enable people to learn, explore, and exchange knowledge through various forms of presentation, such as pamphlets, video clips, local sages, and storytelling.

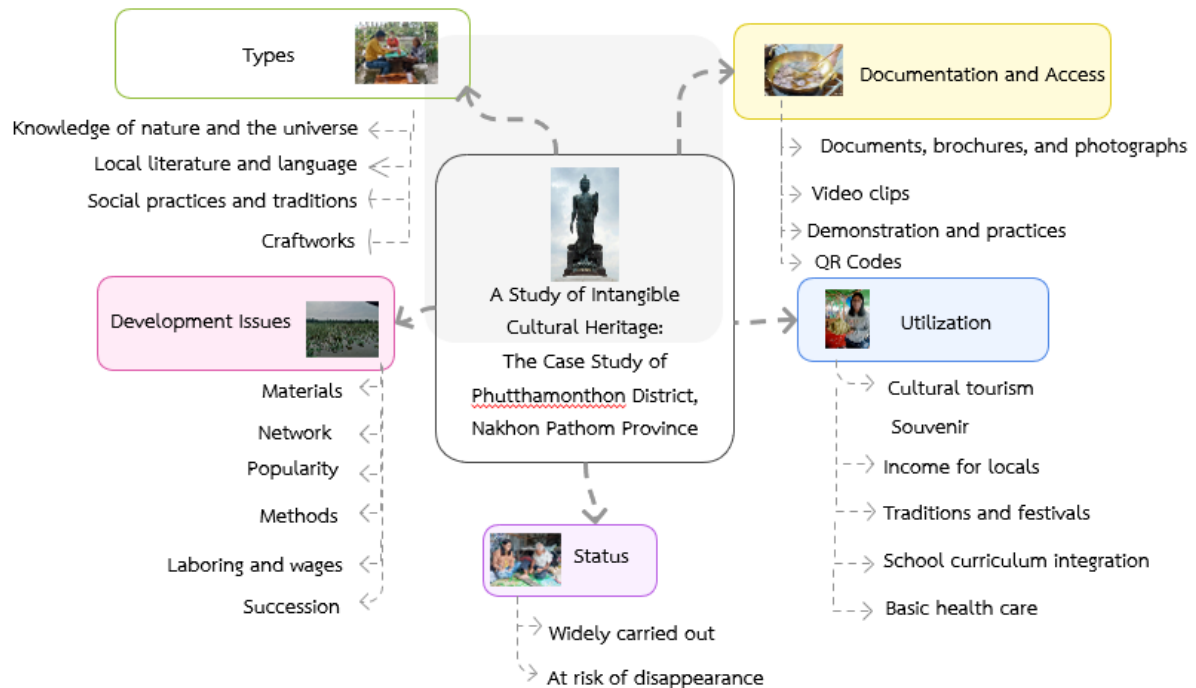
4. Government agencies, private sectors, and educational institutions should provide concrete supports to all sectors as follows:

4.1 Government agencies and the private sectors should support educational institutions or relevant organizations in conducting studies on intangible cultural heritage in a bid to record it as evidence and promote sustainable conservation.

4.2 Educational institutions should support and promote the integration of intangible cultural heritage into teaching and learning by encouraging teachers to design learning activities such as 1) assigning students to engage with local communities, 2) inviting local scholars to teach at educational institutions, and 3) organizing field visits to key areas or,

for certain topics, inviting local scholars to share their knowledge and experiences directly with students as illustrated in Figure 2.

Figure 2 *Intangible cultural heritage, Phutthamonthon District, Nakhon Pathom Province*



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Discussion and Conclusions

The research findings can be discussed according to study objectives as follows:

1. Exploring the intangible cultural heritage

Data collection could identify 33 items of intangible cultural heritage in Phutthamonthon District, Nakhon Pathom Province, with a wide variety of arts and cultures, such as young coconut riceberry rice ice cream, *Khao43* (RD43), and *Uncle Jam's Lotus Field*. These represent cultural capital and distinctive characteristics of Phutthamonthon District that are worthy of further study and conservation for future generations. People can apply the knowledge of cultural capital to develop a creative economy that generates income in the local community. The findings are consistent with the study of (Pleamsamai et al., 2016), which explored the enhancement of knowledge on cultural diversity in Phutthamonthon District among children and youth. Their study showed that Phutthamonthon District is an area with cultural diversity, both the original cultural traditions and new cultures forms influenced by technological advancement and urbanization from the expansion of the central city.



2. Developing guidelines for the intangible cultural heritage

The guidelines can be summarized as follows:

2.1 Integrating cultural heritage in educational institutions will help preserve and sustain Thai arts and culture through research and academic services, in line with the vision of Bunditpatanasilpa Institute of Fine Arts (2024), which emphasizes the creation of research, creative works, and innovations that contribute valuable knowledge on arts and culture to the society and the provision of academic services related to arts and culture for educational institutions, communities, and the local areas.

2.2 Collecting and managing knowledge of intangible cultural heritage through information technology can facilitate more convenient and rapid access for those interested in studying such heritage. This approach is consistent with the Department of Cultural Promotion (2018), which highlights that the establishment of digital database of *Khon* in Thailand can enhance the promotion and preservation of cultural heritage through efficient retrieval and research.

2.3 Developing living learning resources related to intangible cultural heritage can support lifelong learning by providing spaces where everyone can learn, explore, and exchange knowledge. These learning resources can be presented in various formats, such as video clips, local experts, and storytelling, in a bid to increase more engagement and interest. This is consistent with Koanantakool (2012) stating that museums should function as "social spaces" for community learning, even though they cannot entirely replace learning or education processes within each community's social and cultural context.

2.4 Support from government agencies, private sectors, and educational institutions is essential and can be implemented as follows:

2.4.1 Government agencies and private sectors should provide sufficient budgets for intangible cultural heritage conservation. For instance, funding can be allocated to educational institutions or relevant organizations to conduct studies on intangible cultural heritage in Phutthamonthon District, Nakhon Pathom Province. Such heritage can be further developed to generate income for local communities. This approach is consistent with the National Research Council of Thailand (2023), stating that research and innovation development sub-plan can emphasize the development of foundational social and human knowledge through research, innovation, and application in the social sciences and humanities. Also, it aligns with Chanhom et al. (2012), which studied the development of woven fabric products based on the art and wisdom of the *Thai Song Dam* people in Nakhon Pathom Province. Their study showed that local wisdom related to woven fabric art of the *Thai Song Dam* community in Nakhon Pathom Province has been inherited from ancestors. In the meantime, government agencies have subsequently played a role in shaping product designs and patterns.



2.4.2 Educational institutions should support and promote the integration of intangible cultural heritage into teaching and learning by encouraging teachers to design suitable learning activities for the 21st century teaching management. This is consistent with Vanichwatanavorachai and Homfung (2018), which studied creative integration and identified three approaches to integrate local wisdom into education: 1) bringing students to local wisdom sources, 2) integrating local wisdom into schools, and 3) combining both approaches. Local wisdom can serve as an effective medium for teaching and learning, while developing essential skills for living in the 21st century.

Suggestions

This study can further contribute the protection, inheritance, and development of intangible cultural heritage, with the following suggestions.

1. Suggestions from research

1.1 The institute should systematically collect and manage information on intangible cultural heritage, such as developing a website and a digital database. These resources can be used by students for writing reports and theses, as well as creating performances, and studying, the history of local intangible cultural heritage.

1.2 Teachers should assign tasks which encourage students to independently practice researching, as well as writing reports and theses by using various sources of information, such as experts, national artists, and local scholars.

1.3 The institute should encourage students to engage in community based learning by visiting local communities to study and research intangible cultural heritage. This will help students gain a deeper understanding of community arts and culture, while fostering creativity and developing knowledge that can be applied to income generation for both students and the local community.

1.4 Since intangible cultural heritage information is related to intellectual property rights, the institute should provide training for lecturers, students, and related persons to prevent copyright infringement and plagiarism of others' works.

2. Suggestions for future research

2.1 Future studies should focus on the development of cultural historical routes. This is because many intangible cultural heritage sites and practices are located in nearby communities, allowing for study visits along nearby routes.

2.2 In-depth research on intangible cultural heritage should be conducted to obtain more detailed information on cultural and social capital.

2.3 Further research should be conducted on the development of intangible cultural heritage through data collection across all sectors, such as government agencies, private



sectors, and local communities, to establish guidelines for the sustainable development of local wisdom and intangible cultural heritage.

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