DRIVING A THREE-AGE LEARNING CURRICULUM FROM LOCAL WISDOM UNDER THE "YANGKHINOK MODEL" IN THAILAND

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ABSTRACT

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This study had the objective of developing a three-age learning curriculum from local wisdom under the YANGKHINOK Model which focuses on time, resources, knowledge, skills, and sincerity to enhance competency and leverage social networks in Khueang Nai District, Ubon Ratchathani Province, Thailand. Due to the dynamics of global society influencing Thai education, integrating local wisdom in curriculum development is essential for preserving cultural heritage and community sustainability. A mixed method of qualitative case studies and quantitative evaluation was employed to assess the efficacy of the local wisdom project. Key findings spotlighted the importance of community participation, educational coordination, and the appropriate development of a curriculum for all age groups by the YANGKHINOK Model (**Y**outh, **A**dult, **N**arration, **G**athering, **K**nowledge, **H**earkening, **I**mpetus, **N**etwork, **O**lder Persons, **K**eeping). This inclusive approach emphasizes the critical role of collaboration among local communities and educational institutions to ensure that the curriculum remains relevant and adaptable across different generations. The approach also aims to create a contemporary democratic society by promoting continuous learning and sustainable professional development that fosters long-term community resilience. It was concluded that a sustainable community curriculum must include these components to meet the actual needs of the community, as well as being adaptable to social and economic changes. Effective use of limited local resources, strategic planning, and broad participation for practical results lead to lasting sustainability, providing a framework for continuous community improvement.

Keywords: Three-age learning curriculum; local wisdom; YANGKHINOK Model; sustainable development; Thailand

1. INTRODUCTION

Local knowledge is caused by cultural transfer, which is a valuable inheritance from ancestors. This transfer represents the expectation to maintain various cultural practices. However, digital disruption reflects

upon the new generation trying to follow mainstreams of development based on Western ideas, leading to cultural decline.

Cultivation through the learning process in the past and the present to maintain the intellectual skills of the local philosophers is a serious challenge, of which local members need to recognize its value. Looking at the broader dimensions of the history of developed countries, cultural heritage objects are preserved or restored with care. Community spirit is the source of efforts to reduce conflict in society as it creates difficulties for innovations (Goussous, 2022). It must be removed to utilize local knowledge to create a proper learning for the modern era. This is something worth studying, researching, and disseminating to create a practice combined with socialization at every age to achieve concrete results.

Due to the current situation, the local distribution of knowledge usually occurs from strong organizations combining activities with educational institutions or related agencies. Yang Khi Nok Subdistrict Administrative Organization (SAO), Khueang Nai District, Ubon Ratchathani is a small and strong local administrative organization, supervising 10 villages with an area of 48.5 square kilometers and a population of over 4,000 people, who are mostly engaged in agriculture. The topography is upland and lowland with an irrigation canal passing through. The important local wisdom included weaving for use in the household and others. Regarding education, data revealed that the population aged 6–14 years received 9 years of compulsory education and continued Mathayomsuksa 4 or equivalent. The population aged 15–60 years could read and write Thai and calculate simple math. There are 5 primary schools under the Office of the Basic Education Commission (OBEC) and 5 child development centers. The Yang Khi Nok SAO scheduled activities with educational institutions with continuous support for supplementary milk, lunch, and others.

In 2020, Yang Khi Nok SAO issued a policy to develop early childhood education for proper youth development to adapt in time to changes in global society while they can maintain the charm of local culture and wisdom through cooperation from 4 main organizations in the area, including local agencies, localities, government agencies, and the people who participate in the development of early childhood education. They jointly designed and organized integrated learning activities from local philosophers, career groups, and older persons in the community. This is a continuation, conservation, and extension of local wisdom and culture. Later in 2023, Yang Khi Nok SAO considered key problems in the local area, namely social change, economic depression, and technological advancements. As a result, the way of life has changed. In addition, local wisdom is at risk of being forgotten and disappearing as the new generation of youth did not want to have jobs and careers in their hometowns due to quite limited life resource (Matzhanova et al., 2021). Accordingly, Yang Khi Nok SAO realized the importance and expanded education and conservation of local wisdom through the process of promoting learning according to the three-age learning curriculum: 1) youth, 2) adults, and 3) older persons, covering all target groups in responsible areas.

Research under the context of the "YANGKHINOK Model" in Thailand is considered a challenging issue in education, influenced by shifts in global social trends. An emphasis has been placed on local wisdom that is valuable to the way of life of people in the community, but it is often neglected due to a lack of understanding of its actual benefits. Therefore, this study aims to develop an integrated three-age learning curriculum based on knowledge passed down from local wisdom, evidenced by evaluating the project according to criteria to ensure the success of the activity. In addition, the data was utilized to create a prototype learning curriculum as a guideline for passing on knowledge to the community and the new generation. The community's sustainability would be achieved through awareness of the surroundings by people in each age group. Importantly, the participatory process comes from drives from all directions as a source of power that leads to the strength of people in the community and is passed on through the context of Thai society.

Therefore, the research team is interested in studying the development of a three-age learning curriculum from the local wisdom of Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani to obtain the guideline for curriculum development from integrating local wisdom under the concept of curriculum development (Saylor et al., 1981) which can be used in studies, comparisons, and learning in developing curriculum for each age group. This is an educational innovation from the efforts of the Yang Khi Nok SAO which recognizes the importance of inheriting, preserving, and expanding knowledge from local wisdom to prevent it from disappearing.

2. RESEARCH OBJECTIVES

2.1 To study the process of the development of a three-age learning curriculum from the local wisdom of Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani.

2.2 To assess the local wisdom project to enhance learning towards career development of Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani.

2.3 To develop a model for applying the three-age learning curriculum from local wisdom as a guideline for transferring valuable knowledge to the new generation in Thailand.

3. LITERATURE REVIEW

The phenomena in current Thai society reflects a cultural movement that tries to block existing knowledge at the local level and a lack of promotion to spread awareness of the value hidden in local wisdom, which is the basis of experiential knowledge that is passed on to the next generation. It can be applied to honest living and careers in the local area (Omolewa, 2007). However, the lack of continuity in the continuance of wisdom often appears due to the lack of guidelines for exploration and practice that are tidy until it can be applied to stimulate and raise awareness among local people to realize the importance of maintaining the local wisdom as an inheritance.

The development of a three-age learning curriculum from the local wisdom of the Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani, is a success based on a participatory model to mainly create a collaborative learning curriculum in the local community. The curriculum is a plan of action or a document written with a strategy to achieve a desired goal, or it may be considered as specific curriculum content to assist students in gaining experience in a particular field according to the goals of the developer (Albilehi et al., 2013; Kotbantao, 2010). This requires careful planning and appropriate content criteria. The knowledge must be examined based on facts along with a classification of principles, and a search for data relations, to obtain the reasons for solving problems. In addition, the content must have a wide, deep, and diverse scope, with learning phases differently arranged for each age group. It requires integration from all stakeholders (Taba, 1962). This is a planning process before the development of a learning curriculum.

For the concept by Saylor et al. (1981) importance is given to management theory in developing the curriculum. The curriculum is viewed as a general model used in different parts of the educational institution in group and individual models. Analysis and planning about the curriculum in terms of the relationship between ends and means are necessary with attention to relevant facts and information and the flow of activities from beginning to end. The curriculum planning figure of Saylor et al. (1981) can be applied to develop a research concept as shown below.
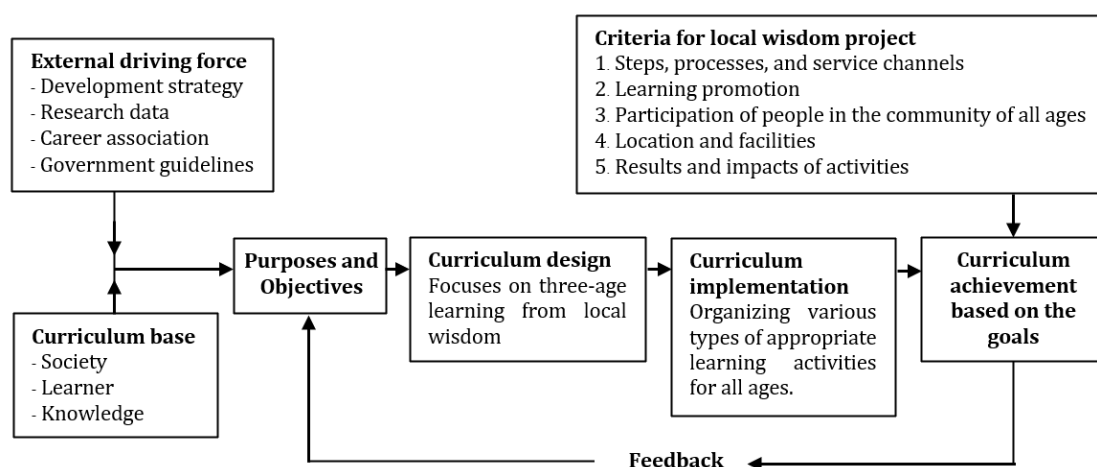

Figure 1: Conceptual framework

Figure 1 explains that the development of a three-age learning curriculum based on local wisdom focused on showing the connection between the processes before, during, and after the curriculum implementation. This was the result of the efforts of various actors in the area to foster change based on common wisdom points. Details on each process can be explained as follows:

The first process to set the goals and objectives of the curriculum: This is to gain an understanding of the causes and effects of curriculum development, forecast trends, and create implementation guidelines based on the intentions of all stakeholders, divided into 2 issues: 1) external driving forces, including development strategies, research data, career associations, government guidelines, and 2) the curriculum bases, namely society, learners, and knowledge. The importance of setting goals and objectives of the curriculum should clearly explain the results. The learning goals of students and teachers must be consistent (Mattiev, 2022) to reflect the goal of the curriculum.

The second process on curriculum design: Perspectives on proper learning to development trends under conditions in each local context are based on 5 components:

1) Design that emphasizes content or field with the use of knowledge and various activities to solve problems;

2) design that emphasizes ability by considering the learning objectives, workload analysis, and measurable final results;

3) design that emphasizes human characteristics and a process that understands the feelings, emotions, values of the learners, and aesthetics of learning;

4) design that emphasizes functions and social activities based on the needs of society as primary and the needs of learners as secondary; and

5) design that emphasizes individual needs and activities related to learner motivation and a learning experience toward the development of maximum potential. Moreover, curriculum design requires cooperation from multiple relevant sectors for the curriculum to be as consistent as possible for the implementation.

The third process of curriculum implementation: Teaching activities are part of the exchange of knowledge. The curriculum implementation process includes teaching methods, equipment, knowledge sources applied in conjunction with teaching, teaching units, and lesson plans as a compass for teaching. During the teaching process, observation may be employed to understand the learners' behaviors (Maulana & Helms-Lorenz, 2016). This also includes supervision and planning for teaching development, joint meetings between teachers and educational supervisors, and participation in teacher and administrator development projects to enhance the process of driving the curriculum in various dimensions.

The fourth process of curriculum evaluation: The evaluation is to check learners' achievement and the final curriculum plan. The data obtained from the evaluation is an important part of decision-making and planning among stakeholders. This is a crucial step in curriculum development. This includes feedback to enhance standards and reduce bias from the changing external environment (Nyabero, 2016). The continuous evaluation produces empirical results and provides key lessons for direction of future curriculum development.

However, the curriculum development by Saylor et al. (1981) would be used as a comparable framework to develop a three-age learning curriculum from the local wisdom of the Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani. Components in each process hidden in the depths of the organizational culture with indicators of success through government evaluation mechanisms must be analyzed. Therefore, explaining the changing phenomena through the organization caused by social capital is a valuable lesson that needs to be carefully studied to find the generative origin of a curriculum development that is integrated with various sectors.

4. RESEARCH METHODOLOGY

A mixed method was employed by giving importance to meet the research objectives as follows:

4.1 Participants

Participants were divided into two main groups. The first group began with qualitative research using a holistic single case study as a valuable method linked through case studies applied for explanation in different contexts (Baxter & Jack, 2008) by focusing on 30 stakeholders in the process of developing a three-age learning curriculum, consisting of 1) 5 local administrators; 2) 5 relevant government officials or sub-district officials; and 3) 20 stakeholders, including 10 village leaders; 5 elders; and 5 local philosophers and professional group members. The second group for the quantitative research consists of 367 people who participated in the activities according to the scope of this research study.

4.2 Instrument

The research instruments consisted of 1) a semi-structured interview form to collect detailed data from local administrators and relevant civil servants or subdistrict employees; 2) a focus group discussion form as a guideline for interviews and to set up a forum for stakeholders in sharing broad opinions on various issues; and 3) questionnaires distributed to participants to collect quantitative data. The instruments were reviewed for content through expert analysis and reliability using triangulation to improve the reliability and accuracy of research according to the reality of society (Bans-Akutey & Tiimub, 2021; Bekhet & Zauszniewski, 2012; Konecki, 2008).

4.3 Data Collection

Data collection was carried out in several steps. Qualitative data was mainly collected through interviews and focus groups with key stakeholders to gain insights into the process of developing a three-age learning curriculum, followed by the distribution of questionnaires to sample groups involved in the local

wisdom project. The collection process emphasized gaining diverse perspectives and ensuring the representation of all relevant groups. Observation and activity notes were also completed to support and analyze the findings from interviews and questionnaires.

4.4 Data analysis

The data analysis process involved both qualitative and quantitative methods. Qualitative data from interviews and focus groups was analyzed in depth to identify key issues and patterns related to the curriculum development process. This concerns understanding the contexts in the area. For quantitative data from the questionnaire, statistics were employed to assess the satisfaction and impact of the local wisdom project. Data was summarized using descriptive statistics, including means, standard deviations, and percentages, while inferential statistics were used to determine the significance of the findings. Additionally, the integrated analysis provided a comprehensive understanding of the research objectives.

5. RESULTS

5.1 The process of development of a three-age learning curriculum from local wisdom

The Yang Khi Nok SAO considered that the important thing that allows people in the community to escape from the social trap according to the management policy is to make "Khuean Nai a city of happiness" through the cooperation of all sectors with a common goal in creating meaningful space through joint thinking, planning, decision-making, evaluation, and a reinforcing communication process to create happiness and reduce suffering in physical, intellectual and social dimensions. Emphasis is placed on developing the quality of life of people in the community.

When people in the community perceive the value of local wisdom, extracting knowledge for the development of a curriculum is a process of extracting lessons under the knowledge management in the community to create innovations for managing problems covering all age groups. Therefore, a three-age learning curriculum was developed from local wisdom that has been considered to address the most urgent problem which is the value of going out to pursue a career in the capital or other provinces. The curriculum would encourage people in the area to have income to support their families so they do not have to leave their hometowns. In addition, it is also about conserving and cultivating the value of knowledge in the community. Therefore, this study places importance on studying the process of the development of a three-age learning curriculum from the local wisdom of Yang Khi Nok SAO, Khueang Nai District, Ubon Ratchathani based on Saylor et al.'s (1981) concept which can be explained in each issue as follows:

5.1.1 Curriculum purposes and objectives

The three-age learning curriculum from local wisdom aims to preserve and perpetuate local wisdom and valuable culture so that they will not be forgotten through the learning process and instilling conservation ideas in the youth of the importance of the transferring of local philosophers, adults and older persons to create sustainable learning resources in the community. The guidelines for setting purposes and objectives of the curriculum can be explained as follows:

5.1.1.1 External driving force

The three-age learning curriculum began from an understanding of the process of social transformation in line with the United Nations Sustainable Development Goals that have set long-term guidelines for operations as a tool for planning and following up on building a society to serve citizens (United Nations, 2018). The main focus of the curriculum is to ensure quality of life and good health for people of all ages in the community to receive education equally and create the potential to earn income to cope with sustainable changes.

The results in the studied area reflected the urgent need to develop the potential of people of all ages using a participatory process to transfer knowledge to create sustainable income (Kokanuch, 2019). This is an important goal that brings together 11 career associations, consisting of 1) Agriculture, including the new theory agriculture group and cattle raising group; 2) Thai traditional medicine, including herbal processing enterprise; 3) Industry and handicrafts, including red vine weaving group Kuai, Kui weaving group, a banana leaf-flower tray; 4) resource and environmental management, including the community forest group; 5) community funds and businesses, including the Pracharat rice mill; 6) welfare, including the Pracharat fund and diaper fund; 7) arts, including the culture of the Kabbua dance and Isaan music; 8) organizational management, including development of routes for learning resources and local wisdom registry; 9) language and literature, including the art of singing Mor Lam Isan (Northeastern singing), Mor Lam Klon (old-style Northeastern singing), Phaya Isan (Northeastern poet singing); 10) religion and traditions, including Dok Phueng Nguay (flower craft), Prasat Phueng (wax castle), Mor Sut Khwan (a ritual for encouraging); and 11)

education, including local wisdom course, and child development centers. All of these career associations play a significant role in driving the development of a learning curriculum.

Another key driving force is the government's approach to promoting the networks to achieve mutual missions between the basics. In this curriculum development, cooperation and assistance were gained from 23 local administrative organizations outside the area, such as the Mueang Bua SAO, Surin; Nam Kham SAO, Yasothon; Bueng Samrong Subdistrict Municipality, Nakhon Ratchasima, etc. and 14 network agencies including government offices, universities, schools, and spatial development education centers.

5.1.1.2 Curriculum base

To develop a curriculum, it is necessary to plan and consider many factors to ensure that the product will truly respond to the needs of the target group. The first is society or the fulfillment of social needs by evaluating the problem gaps in the area to determine careful and appropriate development guidelines (Steverink et al., 2020). For the demands of the people in the area, the survey found that the Yang Khi Nok SAO was asked to promote careers. In addition, learners have not yet been instilled with a unique local identity. Socialization plays a large part in the cultural impact of the new generation (Chartofili & Fokides, 2019). The importance of the change of valuable knowledge in the community has been realized. However, there is a lack of continuance to preserve the practice using deep understanding to transfer it.

The knowledge that is crystallized in local philosophers or groups of people who own local wisdom that can be applied in their daily lives is the most important, it is a skill that cannot be replaced by modern technology or knowledge but they have acceptance and appreciation of the value of the connection between the past and the present so tightly that it becomes a valuable body of knowledge.

5.1.2 Curriculum design

Despite the efforts of all sectors in setting the goals of the curriculum, the curriculum was developed using limited resources to maximize the benefits to the public needs in the area (McMillan et al., 2019). This is a way to build confidence among stakeholders to consider all aspects of the body. The details of the curriculum design can be explained according to the diagram as shown below:
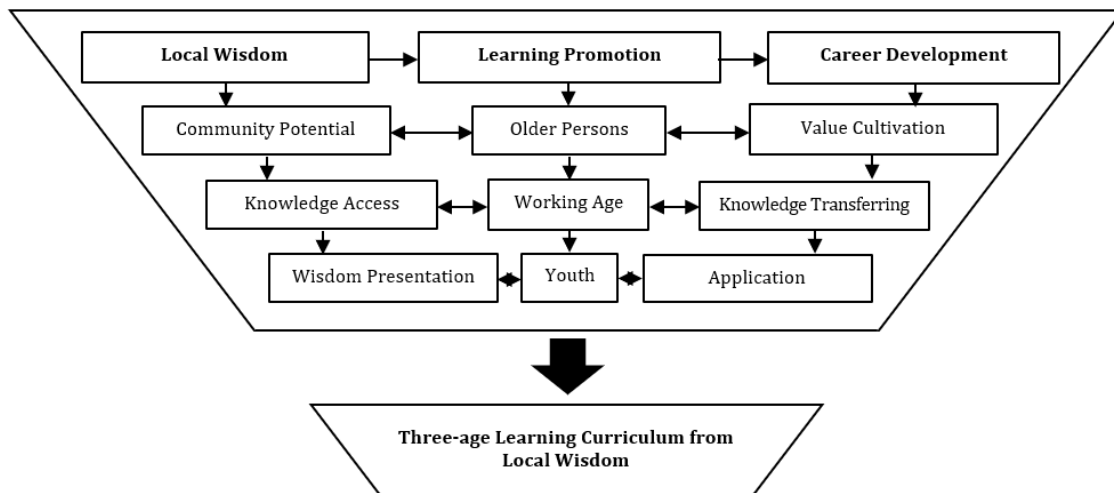

Figure 2: Process for designing a three-age learning curriculum from local wisdom

From Figure 2, the curriculum development begins from local wisdom with its value for use in enhancing learning that leads to career development. Connections in each process are as follows:

The first process: Searching for local wisdom is to utilize the potential of people in the community as a coordination mechanism to create a strong network. The importance was given to building confidence in every social dimension, especially searching for wisdom knowledge and reference sources to create a common practice guideline. Moreover, the information system was developed with the Thailand Community Network Appraisal Program (TCNAP) and Rapid Ethnographic Community Assessment (RECAP) to encourage the public to participate in presenting wisdom equally.

The second process: Learning promotion is to reflect opinions through target groups in all 3 age groups, including youth, adults, and older persons using the knowledge from local philosophers as the basis for holding activities in line with the direction of development that addresses the problem based on the elevation of work and activities as learning resources.

The third process: Career development was accomplished by using wisdom data sources together with opinions from all ages to design a curriculum based on the need to reduce risk, create health promotion, and deal with situations that affect local communities. The emphasis is placed on the value cultivation of preserving local wisdom, knowledge transfer, and application to benefit individuals and society.

However, the curriculum design process is a reflection of operational guidelines based on the spatial context of Yang Khi Nok SAO. Knowledge was used as a base to stimulate potential in the community through people of all ages by the local authority and led to the social phenomenon of ongoing participation (Smith, 2011), indicating the direction of knowledge transformation towards the development of sustainably valuable curriculum.

5.1.3 Curriculum implementation

The development arises from the sharing of local wisdom knowledge as the starting point in developing the three-age learning curriculum with 4 main organizations: 1) Local agencies, consisting of the presidents and members of Local Administrations (LAOs); 2) Localities, consisting of the sub-district headman, village headman, the assistant village headman, and village committees; 3) government agencies, consisting of schools, Subdistrict Health Promotion Hospital (SHPHs), and temples; and 4) the people sector, consisting of village scholars, Village Health Volunteers (VHVs), farmers, and others, who perform important roles. The benefits of joining the curriculum at each age group can be explained below:

1. Youth participated in the local wisdom curriculum, wisdom registration curriculum, and local learning resources to reinforce the importance of the values in the community.

2. Adults participated in the process of learning into practice by becoming members of career groups, women's groups, and various groups from local philosophers, including searching for new local learning resources.

3. Older persons participated in a curriculum on exchanging knowledge and developing wisdom with local philosophers to dig into history to create new lessons for teaching.

The condition for implementing the curriculum is readiness in terms of knowledge and implementation. The implementation is divided into 3 phases as follows:

The first phase: Preparation: Preparation about 1) areas in organizing activities consider the goals of promoting learning, such as exhibitions and facilities; 2) a team of mentors who help with training should understand principles, processes, and roles in supporting activities; and 3) documents and data sources must be consistent with the learning skills of participants of all ages.

The second phase: Training: The learning process from representatives of each network to create a common understanding of the activities depends on the role and potential in the local area, including topics that are of primary importance to the target group. It starts with lecturing and learning from documents, and manuals, and comparing the experiences of the participants to create teamwork, and participation, and lead to change. After that, various data and techniques were collected and exchanged during the activity, including carefully observing behaviors to analyze and evaluate preliminary results.

The third phase: Situation assessment: The analysis is based on activity indicators, such as early childhood care in the area, surveillance of family violence, improving the quality of life of older persons, the development of a community economy, and others, reflecting the guideline of the development at all ages. It has been prepared as a summary diagram for communication at the group, organizational, community, and social levels.

5.1.4 Achievement of the curriculum based on goals

Understanding curriculum achievement requires attention to the connection between the goals and motivation of learners or target groups at different ages. This needs to be extensively investigated to determine the relationship between actors in activities (Moeller et al., 2012). However, it can be examined through the outcomes and impacts of each activity across age groups. Overall, the result showed that local wisdom and a good culture remained, not lost or swallowed up by modern technology through the conservation and continuation of the learning process of youth from generation to generation, linking to career promotion and self-generating income and being self-reliant based on wisdom and good culture from learning resources in the community.

The impacts of the curriculum in carrying out activities showed that 1) youth acquired the promotion of developing, inheriting, and expanding wisdom from cultivating good citizens to be used in careers, such as weaving. 2) The adults had an opportunity to access knowledge to develop careers. 3) Older persons, local philosophers, and teachers related to local wisdom could transfer and give knowledge and they were proud, happy, and valuable to have the opportunity to help society. 4) Career groups created networks and developed skills and new knowledge from being both a learner and a teacher to generate income. 5) The agencies promoted and developed the potential of people in the community as well as being a refuge for the

community under participation in local development, and 6) the community developed a learning resource path for local wisdom fostering a strong community.

However, the people of the Yang Khi Nok were proud of driving the three-age learning curriculum based on the local wisdom due to awards from government agencies, such as the Early Childhood Teaching Innovation Award, Award for Innovation in Management and Public Service, Local Wisdom Curriculum Innovation Award, and Best Training Center Award as a guarantee of the sincere determination of the cooperation network leading to the success of implementing the curriculum to convey valuable benefits to society.

5.2 Results of the evaluation of the local wisdom project to enhance learning for career development

Confidence building in the three-age learning curriculum based on local wisdom can be achieved from the evaluation of the overall satisfaction of the groups participating in the activity. This reflects the benefits and response to basic needs in each age group. In addition, there is coordination of co-missions between the network of government organizations and the people sector in achieving the project's goals. The project evaluation criteria focus on 5 results: Satisfaction of more than 95 percent at the highest level; 80–95 percent at a high level; 66–79 percent at a moderate level; and less than 65 percent at a low level.

Table 1: Results of the evaluation of the local wisdom project based on criteria

(n = 367)

Evaluation criteria	Satisfaction percentage of participants					SD
	Highest	High	Moderate	Low	Lowest	
1. Steps, processes and service channels						
1.1 Steps	19.6	74.4	3.8	1.6	0.6	
1.2 Processes	20.4	74.1	3.7	1.2	0.6	
1.3 Channels	20.1	74.1	3.8	1.4	0.6	0.781
1.4 Interesting activity models	18.5	74.4	3.5	2.1	0.6	
Total	93.8 (at a high level)					
2. Learning Promotion						
2.1 Physical development	19.6	75.9	2.9	1.5	0.1	
2.2 Social skills	22.0	75.6	1.2	1.1	0.1	
2.3 Emotion control	20.7	75.9	1.8	1.5	0.1	0.415
2.4 Intellectual training	21.7	75.4	1.5	1.3	0.1	
Total	96.7 (at the highest level)					
3. Participation of People in the Community of All Ages						
3.1 Parents' participation	19.3	76.7	2.7	1.1	0.2	
3.2 Older persons taking part in teaching	19.3	76.5	2.8	1.2	0.2	
3.3 Local leaders and community leaders' participation	18.9	76.1	3.1	1.7	0.2	0.691
3.4 Network organizations' participation	18.2	76.6	3.3	1.7	0.2	
Total	95.4 (at the highest level)					
4. Location and Facilities						
4.1 Convenient access	19.6	75.8	3.4	1.1	0.1	
4.2 Cleanliness	20.0	74.5	3.9	1.5	0.1	
4.3 Suitability	20.0	75.6	3.1	1.2	0.1	0.872
4.4 Resting area during activities	20.1	74.8	3.7	1.3	0.1	
Total	95.1 (at the highest level)					
5. Results and Impacts of Activities						
5.1 Local wisdom preservation	19.8	74.6	3.5	1.8	0.3	
5.2 Conservation idea cultivation	19.6	74.7	4.3	1.1	0.3	
5.3 Sustainable career promotion	18.7	74.9	4.5	1.6	0.3	0.911
5.4 Links to the transfer of knowledge from generation to generation	17.3	74.4	6.5	1.5	0.3	
Total	93.5 (at a high level)					
The mean level of satisfaction in all 5 areas was 94.9 at a high level.						

Based on Table 1 above, overall, the satisfaction level of people who participated in the activities under the three-age learning curriculum from local wisdom was at a high level with a percentage of 94.9. The percentage of satisfaction can be explained from highest to lowest as follows:

Considering in each aspect, 1) learning promotion had the highest level of satisfaction (96.7) and a standard deviation (SD) of 0.415, meaning that participants agreed that the curriculum could develop social skills, intellectual training, emotional control and promote physical development. 2) The participation of people in the community of all ages had the highest level of satisfaction (95.4) and a standard deviation (SD) of

0.691, meaning that the participants saw that importance must be given to the participation of parents, youth and encouraging older persons to transfer and exchange knowledge through the induction of local leaders or community leaders to form a strong network of cooperation. 3) Location and facilities had the highest level of satisfaction (95.1) and a standard deviation (SD) of 0.872, meaning that participants noticed that the location was appropriate and convenient to use with a resting area during the activity, and the area was clean. 4) Steps, processes, and channels had a high level of satisfaction (93.8) and a standard deviation (SD) of 0.781, meaning that participants saw that the processes, channels, and steps were interesting and 5) the results and impacts of the activities had a high level of satisfaction (93.5) and a standard deviation of 0.911, meaning that the participants agreed that the learning curriculum was beneficial to preserve local wisdom and also encourage the youth to become interested in developing careers existing resources in the community.

In addition to this, to confirm the evaluation results of the three-age learning curriculum from local wisdom, a study visit group from representatives of career groups joined in the exchange of knowledge within the community. This is a key impact as community sustainability can only be achieved if intellectual knowledge is passed on from people of different ages. External organizations and network agencies aim to develop using knowledge as a basis for practice to develop careers and income for the community while changing society without reliance on intensely dynamic technology.

5.3 A model for the implementation of the three-age learning curriculum from local wisdom

The implementation of the curriculum requires the consideration of the potential and readiness of people in the community. Community leaders are unique in creating a framework for cooperation from different areas, mobilizing resources, and presenting perspectives that lead to efforts to devise and design simple community development pathways (Rocco & Priest, 2023) for the study in the Yang Khi Nok community area which is outstanding for its networks. However, another inevitably important thing is the gap between people of different ages to develop knowledge from local wisdom in the community.

The model process aims to reduce the concentration of knowledge and transfer it into practice in each area full of local wisdom in Thailand. The research team utilized the results of studies in all dimensions to design the "YANGKHINOK Model" by focusing on letter interpretation for easy understanding and application as shown below:

Table 2: Literal interpretation of the YANGKHINOK Model

Letter	Interpretation
Youth	Youth is the manpower as a bridge between working adults and older persons as they are characterized by awareness and require the cultivation of local wisdom conservation correctly. Therefore, it is necessary to monitor their growth the most.
Adult	Adults play a role in driving the body of intellectual knowledge or social guidance to create a change in thinking from true determination as they can be a good role model for society as a catalyst for change towards sustainability.
Narration	Wisdom is usually the inheritance of ideas in the past. Descriptive storytelling is a way of emphasizing the values in the community for each age group. Because if there is a lack of storytelling, it will eventually disappear.
Gathering	A strong community can be built from gathering, thinking, and working together as a process of cultivating knowledge from people of different ages through creative transfer with systematic methods by collecting and preserving local wisdom.
Knowledge	Local knowledge or wisdom is necessary for this model as knowledge in the community is a guide to bring about social change, relying on experiences passed down from generations to a way of life with a unique identity in each area.
Hearkening	Active listening is a key skill for communication, especially being open to listening to the local wisdom in the past and applying it to the current situation to predict future events as a guideline for building immunity for people of all ages.
Impetus	Setting both short and long-term goals would create teamwork and a positive force that gives courage to face unexpected problems and lead to evaluation based on the goals.
Network	The development of a working network leads to success by using stakeholders of different ages to drive basic practices. New networks are sought, including public sector, private sector, and civil society to develop sustainable learning resources in the community.
Older Persons	Older persons and local philosophers are the support force for a livable society as they play a key role as facilitators for activities under the learning curriculum through various experiences for conveying perspectives that are beneficial to society.
Keeping	Local wisdom is kept using the learning process and cultivating the concept of cherishing local culture to obtain a learning path that leads to endless income generation. Therefore, activity design in the curriculum must consider the diversity in each community.

Based on Table 2 above, the YANGKHINOK Model aims to be used as a guideline to drive the ideology of the use of valuable knowledge from local wisdom in various contexts, depending on literal interpretation for creating understanding. Since the Yang Khi Nok is a tangible model of success, it should be used in communication to create changes for society in other areas in the future. The groups used for explanation can be divided into 3 parts below:

1. Youth-Adult-Older Persons: The key foundation of the curriculum must consist of stakeholders in every organization in society who can link goals to implementation. Youth must act ~~do~~ according to the intent of the curriculum by opening their minds to new things with older persons or village philosophers as mentors. In addition, adults must bring the necessary current knowledge to create a participatory process for all ages.

2. Knowledge-Narrate-Hearken-Keep: Local wisdom has been proven to be useful for the conduct of each age group. This requires the use of a descriptive narrative to highlight the importance of knowledge. In addition, active listening leads to a mutual knowledge exchange process. When new knowledge is obtained from synthesis under different spatial contexts, it is necessary to organize the data systematically.

3. Impetus-Gather-Network: The curriculum implementation's concrete results require support and motivation from all stakeholders, especially people in the community who see the importance of preserving local wisdom with external networks to lead to application and adding value to local products and the use of creative innovation as a base of thinking that leads to career creation and the ability to generate sustainable income.

Ultimately, the model of a three-age learning curriculum based on local wisdom reflected the possibilities as empirical facts can be discovered and knowledge can be linked between people of different ages using the method of digging to discover stories that are valuable and necessary to nourish Thai people so that they do not forget the invention of ideas. Therefore, the direction of change that leads to success must be considered based on the spatial context. This can be achieved by a solid foundation from the individual, organizational, and social levels that play a part in hierarchically driving goals. It is also something that sustains society under the trend of dynamic technological change.

6. DISCUSSION

As the dynamic trends of society reflects the value of local wisdom, discovering the problems and needs of the community is invaluable. Lessons learned by using the funds and potential in the community to benefit from the participatory process is a method of managing community health, leading to the success of the drive under the spirit of the people. However, one inevitable problem is the coordination mechanism for an educational curriculum that needs reinforcement to create a sustainable community ecosystem. This is consistent with the study of Winston (2021) who studied sustainable community development from the perspective of human behavior that reflects the sufficiency of utilizing local resources with gratitude. Community members who are conscious of the value of local resources often take responsibility for actions within the area. Similarly, the careful use of local wisdom leads to significantly increased community resilience and sustainable career development. If the direction of curriculum design that focuses on three-age learning, it is consistent with the OECD (2018) which sees the future in 2030 as fulfilling the potential of humans at all ages and helping to shape a mutual future based on the uncertainty of a society that is different in every dimension. However, a curriculum designed to integrate local wisdom and the participation of different age groups not only enhances individual capabilities but also builds a strong community and prepares it for lifelong learning amidst social changes.

The perspective of setting curriculum goals considering the needs of the people in the area is a major intention to create connections to society through a joint design with all sectors' participation in the operation. This resulted in efficient and effective guidelines for implementation based on community culture. This is in line with the perspective of Mpuangnan and Ntombela (2024) who studied community opinions in curriculum development, showing trends in community participation and needs assessment from various opinions based on priorities in each area. It is crucial to consider the unique cultural, social, and economic contexts of each community while also promoting a sense of ownership and commitment among stakeholders. In addition, the implementation of the three-age curriculum discovered the truth that society needed self-development but lacked assistance. This is in line with the study of Swaminathan (2007) who studied the provision of knowledge in the real-world affecting community service and discovered that strong participation facilitated decision-making, governance, and creating justice in the community for the distribution of knowledge to all groups of people in the community.

Regarding the results of the survey and evaluation of the local wisdom project to enhance learning towards career development of the Yang Khi Nok SAO, overall, people were satisfied at a high level with the mission and activities. However, in each aspect, the results or impacts in promoting the learning process

toward career development were at a lower level than in other areas. This indicates that gaps in curriculum development do not yet indicate empirical success. This is consistent with the study of Vinish et al. (2022) who studied the gaps in the curriculum and discovered that the roles of stakeholders in the framework may not be appropriate for all local contexts. This requires stressing the weaknesses and when examining the project evaluation results again, the issue with the least success was sustainable career promotion. This is consistent with Stuer et al. (2019) studying career perspectives that are sustainable but uncertain as future careers were related to society's perceptions mediated by age, resources or local wisdom in the community. It is essential to consider the varying opportunities for resource access across age groups, as well as the dynamic and uncertain labor market influenced by the country's economic and social development mechanisms.

The YANGKHINOK Model with guidelines and goals specified by literal interpretation is consistent with the concept of Gwilliam (2021) who studied the learning environment to lead to sustainability through the equation of time, resources, knowledge, skills, and sincerity to the target group, especially potential enhancement that increases the chances of success in carrying out activities under limited resources. Moreover, a driving force was gained from social networks that make people in the community aware and participate by motivation that influenced all age groups to focus on achieving goals towards success (Ucar & Goksel, 2020; Hortigüela-Alcalá et al., 2019; Hartnett, 2012). Indeed, social networks serve as essential channels for sharing experiences and best practices, effectively connecting individuals across different age groups and bridging gaps among community members. They also play a crucial role in fostering solidarity during crises, where collaborative and peaceful problem-solving methods are necessary.

However, transferring knowledge using local wisdom as a base for creating connections in all dimensions of society is a guideline for creating a contemporary democracy, especially understanding the context of participation in expressing and designing a curriculum that is appropriate for people of all ages in the community. Therefore, the continuing learning culture confirmed by academics had the same direction with creating a sustainable society. New components from the discussion of results can be synthesized according to the diagram in Figure 3.
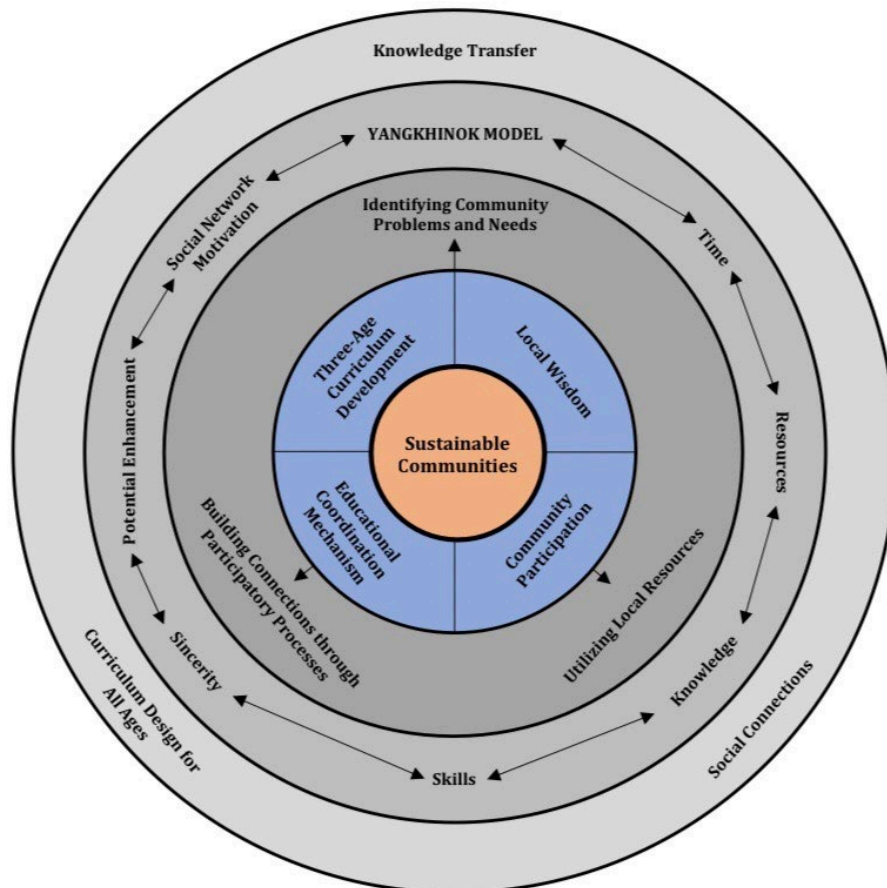

Figure 3: Synthesizing the components and process of the development of a sustainable community curriculum according to the YANGKHINOK Model

According to Figure 3 above, the development of a sustainable community curriculum involves four key components: 1) local wisdom, which is the use of knowledge and experiences from the local area to enhance learning and community development. This aligns with Pamenang (2021), who studied the role of local wisdom in learning to enhance cultural knowledge and found that well-designed learning opportunities can foster positive attitudes and understanding of valuable local cultures; 2) community participation, which is the creation of a process to participate in the community in every step of curriculum development. This contrasts with the study by Adhikari (2020), which found that most teachers in Nepal did not participate in all phases of curriculum development, leading to dissatisfaction due to lack of opportunities. The recommendation is to establish mechanisms for policy and practice-based participation in line with quality principles; 3) educational coordination, which is coordination between educational agencies and communities to ensure smooth and efficient work. This can be achieved through collaborative planning, where educational institutions provide technical expertise, curriculum development support, and teacher training, while the community offers cultural insights and participatory integrated learning; and 4) the development of a three-age curriculum, which is the development of a curriculum that is appropriate for all ages in the community to create sustainable learning (Saepudin & Mulyono, 2019). Moreover, the process that leads to curriculum development must begin with surveying, identifying, and analyzing problems based on actual community needs by using the limited resources in the community to achieve maximum benefit. Additionally, links must be created through active participation between communities and relevant agencies.

The results of the evaluation of the local wisdom project reflected a high level of satisfaction with the mission and various activities, although some gaps in curriculum development were obstacles to implementation. However, it showed that the curriculum could promote careers that lead to the sustainability of people in the community (Retnowati et al., 2020). In addition, when applying the YANGKHINOK Model, it is necessary to consider the time, effective use of resources, a knowledge base for the development, skills to promote value, sincerity of stakeholders, directions for enriching potential in the community, and motivation building from social networks. The sustainable community curriculum is related to making communities democratic in contemporary times. This requires the transfer of knowledge through connecting social networks for community change based on designing a curriculum that is suitable for all ages (Brennan & Widdop, 2020). This is considered a transfer of knowledge to the community in all directions and is a community transformation process that results in genuine sustainability.

However, the development of a sustainable community curriculum can be successful when all four key components are employed together along with the survey process and community participation effectively. The genuine satisfaction and needs of the community must be considered, including the use of available resources for maximum benefit. The YANGKHINOK Model should be applied to strengthen capacity and motivation in the community as well as design a curriculum suitable for all ages to create sustainability and contemporary democracy in the community.

7. CONCLUSION AND RECOMMENDATION

The knowledge that is not passed on is useless in the future based on the perspective of the YANGKHINOK Model and this is the same for Thailand. Discovering that local wisdom is worth preserving is the intention of everyone in society. The method of cultivating things close to youth was utilized to foster confidence linked to the knowledge in the past. Taking success from past experiences and extracting them into a three-age learning curriculum from local wisdom is a lesson for Thai society that supports and prevents local wisdom from disappearing. This research contributes to existing knowledge by demonstrating how the integration of local wisdom into a three-age learning curriculum can effectively preserve cultural heritage and enhance community resilience. It highlights the importance of community participation and the role of educational coordination in creating sustainable educational programs. The findings provide a framework for other communities to adopt similar approaches, thereby enriching the body of knowledge on curriculum development and community-based education.

To further this research, future studies should explore the use of modern technology in enhancing the dissemination and preservation of local wisdom. Investigating the long-term impacts of the three-age learning curriculum on community development and individual career growth will provide deeper insights into its effectiveness. Additionally, there should be a focus on developing strategies for continuous community engagement and adapting the curriculum to address evolving societal needs. The guidelines for learning curriculum implementation as a basis for creating social transformation emphasize the root causes hidden in every society. Setting the goals of the District Health Board (DHB), which plays a key role in controlling, promoting, and caring for people in each age group, can help set clear career goals and focus on solving problems at all levels: individual, family, organization, community, society, and policy. This serves as a trigger

for local administrative organizations throughout the country to be aware of the path of knowledge dissemination into the community, creating a trend of change guided by effective knowledge management, ultimately leading to lifelong learning for all ages in Thai society.

Accordingly, for a wider perspective, the dynamics of the economy, society, and politics in driving the curriculum to success require the consideration of building a strong community, especially the determination of indicators under the framework of this research in terms of external forces, conceptual bases for curriculum design, targeting, and the implementation of the curriculum to create an impact on society. This is a reminder for all stakeholders to pay attention and respond to this urgent need before local wisdom in Thai society eventually deteriorates.

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