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### THE KNOWLEDGE MANAGEMENT GUIDELINES OF THE LOCAL CULTURAL HERITAGE OF SIM IN UPPER NORTHEAST OF THAILAND

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#### **ABSTRACT**

This research article aimed to explore the current condition of the Sim in the upper Isan region, investigate its tourism potential, and study the related cultural heritage knowledge management. The research is mix-method. Both qualitative and quantitative research approaches are employed by gathering the information from documents and field interviews with local wisdom, practitioners, and related people. The data was descriptively analyzed using the relevant theoretical framework. The results were as follows:

The study of the tourism potential of the Sim in the upper Isan region indicated that the respondents had overall moderate opinions ( $\bar{x}=3.07$ ) about the tourism potential of the Sim in the upper Isan region.  $\bar{x}$  When considering each aspect, every aspect was at a moderate level. The descending scores of each aspect were as follows: Reputation ( $\bar{x}= 3.39$ ), environment ( $\bar{x}= 3.27$ ), limitations of tourist capacity ( $\bar{x}= 3.26$ ), facilities ( $\bar{x}= 2.97$ ), ease of access ( $\bar{x}= 2.90$ ), and value of the tourist attractions ( $\bar{x}= 2.60$ ).

In the management of knowledge about the cultural heritage of the Sim in the Upper Isan region, the findings were as follows: 1. For public relations, there was publicity through online media, which were the temple's Facebook Fanpage and other tourist attraction websites. 2. The database has only been established by government sections which were The Fine Arts Department and higher education institutes provided, but the temple has not had its own database yet. 3. The villagers and the temple have preserved the ancient temple site, and The Fine Arts Department has been responsible for the restoration and improvement. 4. The cultural landscape improvement has been made according to the original temple environment, and every part of the temple was harmonious. 5. In terms of management of cultural learning resources, tourists or those who were interested in studying the temple can go in and learn at

any time by themselves since there has not yet been systematic management of knowledge in the Sim in the upper Isan region.

## INTRODUCTION

Isan region nowadays consists of twenty provinces. These provinces can be divided into three sub-regions: Upper Isan, Central Isan, and Lower Isan. The area of the region is one-third of the country. There are multi-ethnic groups in the region because the majority area of the region is adjacent to neighboring countries (Wongted, 2000). The diversity of the aforementioned Isan community cultural groups results in the diversity of languages, occupations, beliefs, religions, and traditions. These diversities have created a cultural heritage of historical sites such as architecture, sculptures, paintings, natural archaeological sites, etc. (Tatyanantakul, 2014). Today, important historical archaeological and religious sites of each era in Thailand are gaining popularity and becoming valuable historical tourist attractions in many provinces. For example, Sukhothai Historical Park is a legacy that shows the prosperity of Sukhothai, which was once the capital of Thailand. It prospered as a center of government, religion, and economy. Another example is Wat Nakhon Kosa Archaeological site, a religious place that was built on overlapping other places in time, such as from the Dvaravati period to the Ayutthaya period, etc. (Moryadee, 2018). Similarly, historical sites in the Isan region consist of many important archaeological sites and religious places, such as local Isan Sim, a local Isan-Laos culture that has been passed down to the present.

The word "Sim" means "Ubosot" or "chapel." Sims are unique to Isan and different from the Central region architecture. Sims are mostly found in the Upper Isan region and were built for Buddhist rituals. Sim can be categorized as land Sim and water Sim. Yodim (2002) studied entitled *The Sim in the top area of the Northeastern part* and did interviews with local experts in the community about Isan Sims in seven provinces revealed that there were 40 Sims in total. In this number, there were three Sims in Loei province, three in Nongbua Lamphu province, 4 in Udonthani, 6 in Nong Khai, 7 in Sakhon Nakhon, 9 in Nakhon Phanom, and 8 in Mukdahan. These Sims are around 348-50 years old, which was worth preserving and disseminating for the public to travel and study before these vernacular Sims decay over time. Besides the positive effects of tourism, there were also negative social and cultural impacts between tourists and the local people as follows. 1) Local people might mimic the tourists' behavior and become extravagant. 2) Entertaining places mushroomed, resulted in latent prostitution. 3) Malicious people or criminals disguised themselves in the tourist attractions, causing the villagers to be paranoid. 4) Vernacular culture was brought to deceive tourists into believing that it was authentic when in fact, it was made up. Therefore, the researcher believes that local people should be encouraged to have good cultural knowledge management. It should be noted that good knowledge management will enable them to maintain the authentic identity of their local community without a need to make up culture to impress tourists. This knowledge management will develop the culture to suit the current world and maintain the value and uniqueness of the vernacular community.

The government realized the importance of the culture and the possible impact caused by such cultural tourism; therefore, the government has put local wisdom into the national plan and policy. This has made more people interested in studying local wisdom. Most of them focused on the study of the implementation, application, and development. At the same time, only a few people were interested in studying "Cultural heritage knowledge management," which can be a guideline in managing the community's knowledge and local wisdom. Knowledge management allows knowledge or proficiency hidden in people to be discovered and find a way to share, exchange, and improve that knowledge to be easier to apply as well as updated and appropriate to a particular organizational culture (Wasi, 2005). Knowledge management is, therefore useful in terms of restoring existing local knowledge and wisdom. The knowledge can be extracted from individuals and groups. Then, the appropriate technology from outside can be used to obtain new knowledge from the personal or communal experience. Moreover, the knowledge can be stored systematically to prevent knowledge loss, increase efficiency in decision making, and develop the proficiency of the people in the organization. (Valaisathien , 2006).

For this reason, the researcher is interested in studying Sim in the Upper Isan region, Nakhon Phanom province. Only the following 3 Sims with mural paintings were selected: 1. Hua Wiang Rangsi Temple, 2. Phutha Sima Temple, and 3. Pho Kham Temple. The researcher only choose Sims with mural paints because the interview with local wisdom about vernacular Sims in the upper Isan region pointed out that the importance or interesting point of vernacular Sims in the upper Isan region lies in the mural painting since they tell stories about lifestyles, literature, fairy tales, etc. Moreover, the researcher studies Sims in Nakhon Phanom province because there are many famous archaeological sites in the province, such as Phra That Phanom, an important tourist attraction of the Isan region and the whole country. If the cultural heritage knowledge is completely managed, it will help archaeological sites in Nakhon Phanom province become more famous and get more attention.

The reason the researcher chose to study the three sims, 1. Wat Hua Wiang Rangsee 2. Wat Phutthasima 3. Wat Pho Kham, which contains the mural paintings was because they have limitations in supporting tourists. Those limitations included space restrictions, restrictions on utility services, maintaining the safety of tourists, being known as tourist attractions, and the number of tourists in the tourist attractions. From the researcher's initial fieldwork, there was no knowledge and potential management of the tourist site, either in the form of research or projects that resulted in a lack of clear knowledge managers, especially on the sims in the northeastern Isan region that lack the systematic knowledge management and inability to easily and concretely use that knowledge. The lack of management may have a long-term effect on people in Isan in losing the sense of cherishing their identity and finally forgetting whom they are while being lost on their way along with the changes of globalization.

To conclude, the researcher is interested in studying the Sim in the upper Isan region: Cultural heritage knowledge management. The study aims to investigate

the current condition of the Sim in the upper Isan region, its tourism potential, and the cultural heritage knowledge management related to Sim in the upper Isan region. When the cultural heritage in Isan has been managed, it will preserve the knowledge of the ancestors. Therefore, the knowledge will not die off with people. The knowledge will become the local people's treasure to be passed down. Without proper knowledge management, the great treasure of knowledge may no longer be of any value.

### **OBJECTIVES OF THE STUDY**

2.1 To study the current conditions that are having an impact on Wat Hua Wiang Rangsee, Wat Phutthasima, and Wat Pho Kham.

2.2 To study the tourism potential of Wat Hua Wiang Rangsee, Wat Phutthasima, and Wat Pho Kham.

2.3 To study sim cultural heritage knowledge management Wat Hua Wiang Rangsee, Wat Phutthasima, and Wat Pho Kham.

### **RESEARCH METHODOLOGY**

The study on The Knowledge Management Guidelines of the Local Cultural heritage of Sim in Upper Northeast of Thailand is mixed-method research, qualitative and quantitative, with consist of the following procedures:

#### ***Population and sampling***

**The population** of this research consist of 1,500 villagers involved with Isan sim in 3 villages: 500 participants from Hua Wiang Rangsi Temple, Ban That Phanom; 500 participants from Bhuddha Sima Temple, Ban Fang Daeng; and 500 participants from Wat Pho Kham, Ban Nam Kam. The total population was 1,500 people.

**Sample group** and the sample size were 306 people related to the local Isan sims based on Krejcie & Morgan's method. The samples were purposively selected (purposive sampling method) (Srisa-ard, 2002). The total of 306 samples included 100 villagers from Wat Hua Wiang Rangsi, Ban That Phanom; 100 people from Bhudda Sima Temple, Ban Fang Daeng; and 106 people from Wat Pho Kham, Ban Nam Kham.

#### **LITERATURE REVIEW:**

Results from previous related studies were used as citations. The studies were related to Isan society and culture, knowledge management, tourism potential, upper Isan sim cultural heritage, and other related theories.

**Study and collect the data** from related documents using quantitative and qualitative methods.

**Quantitative data** was acquired through a questionnaire on the tourism potential of the sims in the upper Isan region.

### *Qualitative data*

**Non-participating observation** was used to observe the environmental conditions regarding the upper Isan sim knowledge management were observed by voice, and picture recording as well as field note.

**Structured interviews** were interviews on the sim cultural heritage knowledge management in the upper Isan region. This tool was applied to the practitioners and relevant people.

**Unstructured interviews** were used for the in-depth interviews with open-ended questions.

**Group interviews** were used for participants to exchange their opinions and examine the field data. The interview gave the researcher more in-depth information about upper Isan sim and cultural heritage management.

4. Data analysis and interpretation: The data were obtained from interviews and record transcriptions. Then, the data were interpreted using a three-dimensional verification technique. Finally, the analyzed data were presented descriptively.

### *Study Results*

The study on Sim in the Upper Isan Region: Cultural Heritage Knowledge Management revealed the following results:

#### *Current conditions of the Sim in the upper Isan region*

Current conditions of three following upper Isan vernacular Sims in Nakhon Phanom Province were studied: 1. Hua Wiang Rangsi Temple, address no. 886 Ban That Phanom, Phanom Phanarak Road, Moo 2, That Phanom Sub-district, That Phanom District, Nakhon Phanom Province; 2. Wat Buddha Sima Temple, address no. 137 Ban Fang Daeng, Rueng Sri Road, Moo 2, Fang Daeng Sub-district, That Phanom District, Nakhon Phanom Province; and 3. Wat Pho temple, Ban Nam Kham, Nam Kham Sub-district, That Phanom District, Nakhon Phanom Province was found that these THREE temples shared the same history. The researcher studied seven aspects of these three villages from related documents as follows:

In terms of the village history, all three villages are located in That Phanom District. However, they all have a different history. Ban That Phanom was founded due to the change of government in 1914. Ban Fang Dang was founded when people were escaping from smallpox. Finally, Ban Nam Kham came from the legend of Pa Dang - Nang Ai. In terms of migration, it was found that the villagers had immigrated from Laos and formed communities in the area where the waterways flowed. The people tended to settle down in highlands adjacent to the Mekong and Nam Kham rivers in terms of settlement. In terms of population, most villagers were farmers. The villages were about 6 kilometers from That Phanom district. The villagers in all three villages put their importance on religion, so a temple was built for religious rituals. Similarly,

chapels or Sim was important to Buddhism because it was a place where the monks do the rituals. Mural paints that told the stories of Buddha, hell, tenet, and Sinsai were the mediums for the sustainable preservation of religion. Sim was the place the monks practice religious rituals. Now, Sim has become a source of historical information on Buddhist and Thai literature. Sim is a sacred place and is a land Sim with solid architecture.

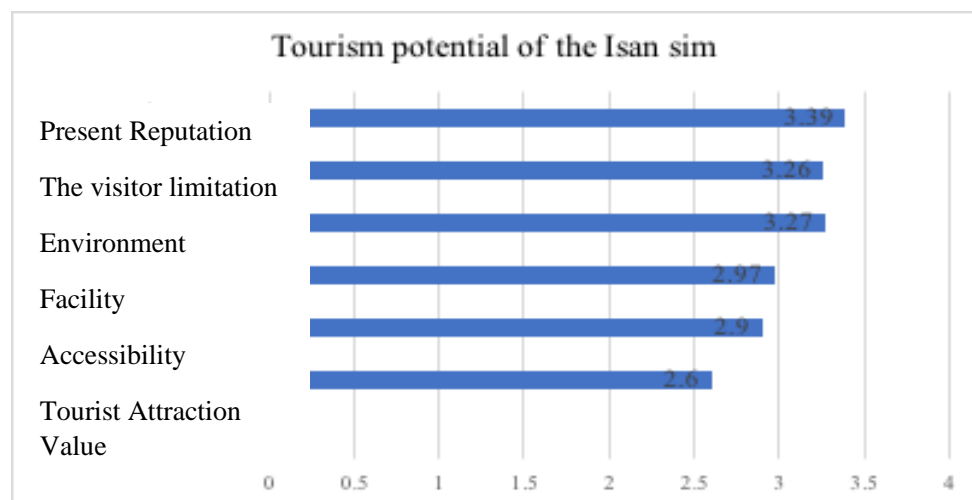


**Figure 1:** Wat Hua Wiang Rangsi    **Figure 2:** Wat Phutta Sima    **Figure 3:** Wat Pho Kham

***Tourism potential of the Sim in the upper Isan region***

The survey about opinions on the tourism potential of the Sim in the upper Isan region was responded to by 306 respondents. Most of them were females (63.7%) aged 41-60 years old (76.3%) who had elementary education level (79.7%) and worked as farmers/ in a farming organization (82.0%).

The overall opinions about the tourism potential of the upper Isan region were analyzed from the following six aspects: 1) Value of the tourist attractions, 2) Ease of access, 3) Facilities, 4) Environment, 5) Tourist capacity limitations, and 6) Current reputations. Overall, it was found that the respondents had moderate opinions about the tourism potential of the upper Isan region. When considering aspect by aspect, their overall opinions were moderate in every aspect. The highest level of opinion was current reputations, followed by environment, tourist capacity limitations, facilities, ease of access, and value of the tourist attractions, respectively. The analysis results are as shown in Figure 4:



**Figure 4** Tourism potential of the Sim in upper Isan region analysis results

When considering the opinions on the tourism potential of the Sim in the upper Isan region in 6 aspects, the results can be elaborated as follows:

**The value of the tourist attractions:** It was found that the respondents had the overall opinions on the tourism potential of the Sim in the upper Isan region was at the moderate level. However, when considering each item individually, the opinions were at moderate and low levels. The items with the highest level of opinion was Isan Sims valuable and beautiful, followed by Isan Sims emotionally valuable to the villagers and tourists, Isan Sims historically valuable in the community, the environment and atmosphere around Isan sims shady, and Isan Sim has outstanding characteristics that are different from other tourist attractions respectively.

**Accessibility:** found that the respondents had the overall opinion on the tourism potential of the Isan sim was at a moderate level. When considering each item individually, the opinions of every item were at a moderate level. The item that gained the most scores was there are many public routes to Isan vernacular Sim, followed by there are buses to Isan sim all the time, getting to and around Isan sim is convenient, and the location of the Isan sim is close to the city.

**Facilities:** found that the respondents had the overall opinions on the tourism potential of the Isan sim was at a moderate level. When considering each item, all items were also at a moderate level. The item with the highest scores was there are staff to service the tourists all the time, followed by the electrical system and waterworks in the Isan sim area are good, there is security at the Isan vernacular Sim, and there is accommodation for tourists who are visiting Isan vernacular Sim.

**Environment:** found that the respondents had the overall opinions on the tourism potential of the Isan sim at a moderate level. When considering each item individually, every item was at a moderate level. The item with the highest scores was the area around Isan sim is clean and livable, followed by the Isan sim area has fertile forests, Isan sim is in a suitable area, and the air around Isan sim is fresh and no pollution.

**Tourist capacity limitations:** found that the respondents had the overall opinions on the tourism potential of the Isan sim was at a moderate level. When considering each item individually, all of them were at a moderate level. The item with the highest scores was there is enough space for tourists in Isan sim area, followed by the fact that Isan sim has security guards to ensure safety for tourists who come to visit, there are enough accommodations for tourists, and there are enough foods and drinks for tourists.

**Current reputations:** found that the respondents had overall opinions about the tourism potential of the Isan sim at a moderate level. When considering each item individually, the opinions were at the moderate and highest level. The item with the highest scores was Isan Sim had visitors come by every year, followed by Isan sim is recognized as a source of knowledge for the people in general, and Isan sim is a famous Sim.

### *3. Sim cultural heritage knowledge management in the upper Isan region*

The analysis of the management of cultural heritage knowledge about Isan sim in 3 places, namely Wat Hua Wiang Rangsi Temple, Buddha Sima Temple, and Wat Pho Kham, revealed the following results:

**Public relations:** There was publicity about the Isan sim area at the schools, Fine Arts Department, and other tourism websites such as the temple's YouTube channel and Facebook page as well as in festivals such as Boon Kathin. The researcher believes that the temple's data should be compiled and published in addition to promoting the temple through online media.

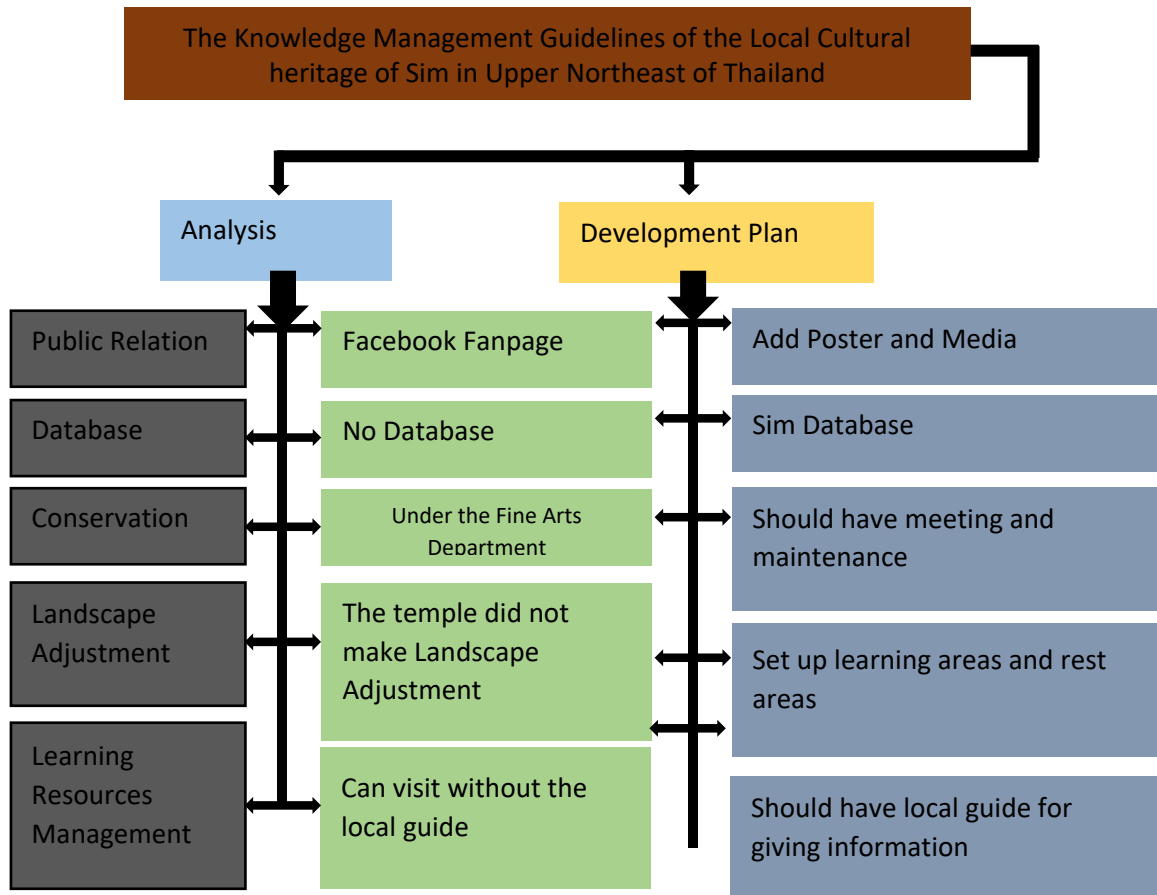
**Database:** The temple did not have a database of the temple, but the temple was using the database educational institutions created and published as well as the database of the Fine Arts Department. The researcher believes that the temple did not create a database might be because the temple had no interest in gathering important knowledge of the temple on online media. Moreover, there was no one who had sufficient knowledge about the production of the database. In addition, if the database might cost the temple for purchasing the database storage, causing difficulties for the temple. Therefore, in order for the temple to be famous, the temple should have its own database with the help of The Fine Arts Department.

**Conservation of ancient Isan vernacular Sim:** All three Sims were in the care, conservation, and rehabilitation of the Fine Arts Department, along with the monks and villagers in the community who jointly care and maintain the Sims. The researcher believes that conservation of Sim requires villagers to take part in organizing activities that present wisdom about Sims to the visitors. Once the villagers understand and become a part of the various activities related to the Sim, the villagers will pay more attention to and take care of Sims seriously.

**Cultural landscape adjustment:** This depends on the overall readiness of the temple for the adjustment in different points within the temple. The temple did not only focus on the area around Isan sim. The researcher thinks that there should be small landscaping around the Sim to make the area beautiful and create some seats beside the Sim for tourists to sit and watch the Sim comfortably.

**Cultural Learning Resources Management:** to visit Isan sim, visitors can study on their own at their convenience. There was no systematic visitation management system. The researcher thinks that the learning resources should be managed by making picture books, posters, books, or perhaps a mural paint page using technology will also add value to cultural learning center.





**Figure 5** The Knowledge Management Guidelines of the Local Cultural heritage of Sim in Upper Northeast of Thailand

**RESEARCH RESULT CONCLUSION**

From the study of The Knowledge Management Guidelines of the Local Cultural heritage of Sim in Upper Northeast of Thailand, the result can be concluded as follows:

From the study of the history of the three communities, Wat Hua Wiang Rangsi Temple, Buddha Sima Temple, and Wat Pho Kham in That Phanom district, all three communities have a different history. However, the similarity was that the villagers from the communities have been given a lot of importance to religion and had built temples to practice the religious ceremonies, along with the sims, or chapel. Sims are important in Buddhism because they are where monks practice their religious activities. There are mural paintings, the life story of Buddha, stories concerning hell, Ten Lives of Buddha, and Sin Sai, as a means in helping to preserve Buddhism. After the study on the tourism potentials of the sims in the Northeastern Isan region, it was found that the respondents had overall moderate opinions ( $\bar{x}=3.07$ ) about the tourism potential of the Sim in the upper Isan region.  $\bar{x}$  When considering each aspect, every aspect was at a moderate level. The descending scores of each aspect were as follows: Reputation ( $\bar{x}= 3.39$ ), environment ( $\bar{x}= 3.27$ ), limitations of tourist capacity ( $\bar{x}= 3.26$ ), facilities ( $\bar{x}= 2.97$ ), ease of access ( $\bar{x}= 2.90$ ), and value of the tourist attractions ( $\bar{x}= 2.60$ ).

In the management of knowledge about the cultural heritage of the Sim in the Upper Isan region, the findings were as follows: 1. For public relations, there was publicity through online media, which were the temple's Facebook Fanpage and other tourist attraction websites. 2. The database has only been established by government sections that The Fine Arts Department and higher education institutes provided, but the temple has not yet had its own database. 3. The villagers and the temple have preserved the ancient temple site, and The Fine Arts Department has been responsible for the restoration and improvement. 4. The cultural landscape improvement has been made according to the original temple environment, and every part of the temple was harmonious. 5. In terms of management of cultural learning resources, tourists or those interested in studying the temple can go in and learn at any time by themselves since there has not yet been systematic management of knowledge in the Sim in the upper Isan region.

## RESEARCH DISCUSSION

The Knowledge Management Guidelines of the Local Cultural heritage of Sim in Upper Northeast of Thailand were discussed as follows.

1. At present, the Sim in the upper Northeaster were found in the three communities: Ban That Phanom, Ban Fang Daeng, and Ban Nam Kam, which is located in That Phanom district. All of Sim had different backgrounds based on politics, governance, disease, and beliefs in each local. Because of some villagers have migrated from Lao and lived in areas for agricultural sites. The villagers in the three villages prioritized the great importance of religion and built an Ubosot or Sim as the place where the monks conducted the ritual ceremony. The Sim consisted of Taem images and Buddhism; beliefs whether hell, Thot Sachat, and Sinxai to maintain Buddhism. In the present, they are considered the source of historical information, Buddhist literature, Thai literature, etc. In addition, the settlement of the people in That Phanom district corresponded with the cultural accommodation theory by Ralph Linton, who believed that social and cultural changes were caused by cultural accommodation through communication between cultures and cultures. The most influential factors caused by outside more than internal invention (Ralph Linton as cited in Namphet Yoothoh). The settlement in That Phanom district resulted in the huge trend in tourist attractions such as historical sites with sims as an important learning resource.

2. The tourism potential of the Isan local Sim. The study results found that the tourism potential of the upper Northeastern Sim was at a moderate level ( $\bar{x}=3.07$ ) when considering each aspect the highest to the lowest aspects—Reputation ( $\bar{x}=3.39$ ), environment ( $\bar{x}=3.27$ ), the limitation in supporting tourists ( $\bar{x}=3.26$ ), Facilities ( $\bar{x}=2.97$ ), Accessibility ( $\bar{x}=2.90$ ), and the lowest potential was the Value as Tourist Sites ( $\bar{x}=2.60$ ), respectively. Weeraya Woraphan (2010), studied the development of tourism in Muang Boran in Non Muang, Ban Na Pho, Chum Phae sub-district, Chum Phae district, Khon Kaen province, which was in line with the research by Sonwa (2020) on the management of cultural tourism according to the way of life of the community members, found that the Muang Boran of Non Mueang were at a moderate level. This result can be discussed that the study might result from the changing

conditions of society in the technology age, which allow people to access tourist attractions faster and easier than in the past. When the place has a lot of interested people, it will be famous as well whereas if the attractions are not well managed, it can also result in environmental degradation and decrease the social value.

3. The Knowledge Management Guidelines of the Local Cultural heritage of Sim in Upper Northeast of Thailand were found in the three temples: Wat Hua Wiang Rangsi, Wat Phutta Sima, and Wat Pho Kham as follows.

***Public relations:***

The public relation was held to promote the Isan Sim through the school, the Fine Arts Department, other tourist site websites, such as YouTube, Facebook, and traditions festival: Boon Kathin and et cetera. In addition, to promote the temple through online media, based on the researcher's perspectives, the temples should compile the sim information into textbooks and dissemination. Wongteera Suwannin (2013) studied the cultural tourism potential of temples in Pathum Thani province, which was in line with the research by Thawornwisit (2021). on the Guidelines on Cultural Tourism Support of Nan Province, which noted that the temples had important an Ubosot and Buddh statue along with traditions by people in the community such as offering alms on important religious days and promoted to people to keep the precepts, sermons, and dharma on important religious days. These can be seen that public relation can be promoted through the annual Buddhist merit-making tradition.

***Database:***

the study indicated that the temples had no public relation section, but it was considered as the educational database and the Fine Arts Department database. One of the reasons might be that the temple had no ideas in gathering important knowledge to be online, and there may be a cost to purchase database facilities, which can cause complications. In order to promote the temples, the Fine Arts Department may be a part of helping support villagers to create a database. As Kantaphon Kaewsanga (2015) conducted research on Creative tourism knowledge management in cultural tourism sites in Phimai district, Nakhon Ratchasima province, notes that the applied knowledge management process can be used in Creative tourism knowledge management in cultural attraction including archaeological sites, antiques, art, culture, and traditions with knowledge categorization to develop a database and website for comprehensive content and promote the creative travel planning. When the databased had conducted, the important information about the temple might be more accessible.

***Archaeological site preservation:***

The study found the three Isan archaeological sites are under supervision, conservation, and restoration of the Fine Arts Department along with the monks and villagers in the community to maintain, this can be implied that the conservation requires the villagers to cooperate with the visitors, and then when

they understood and was a part of the activities, they will pay more attention to maintain. Paisan Sansornwisut et al. (2014) studied the knowledge management on local cultural heritage in Uthai Thani province, stated that the local cultures require strong promotion and conservation. Similarly, Ployphattra Trakulthongcharoen (2014) studied the awareness of cultural heritage conservation through a participatory process: case study: Sala Daeng Nua village, Chiang Rak Noi, states that the awareness of cultural heritage conservation resulted from the old generation and new generation who may value their cultural heritage differently, but also involved in designing the best conservation in their communities.

The related studies indicated that the archeological sites were both problems and suggestions for solutions. The conservation turned to be the most important factor in the villagers. Therefore, the conservation of the three upper northeast archaeological sites requires cooperation from the villagers in knowledge management to develop the potential of tourism attractions.

### ***Cultural Learning Resources Management:***

The visitors can study at their own convenience, and the temples do not have a systematic management system. The researcher believes that learning resources should be managed by creating picture books, posters, texts, or Facebook pages with high technology to add value to cultural learning centers. As Phra Kru Wapi Chanthakhun (2017) studied a model of knowledge management of Buddhist archeological sites in Roi Et province, notes that the publicity of archaeological sites in Roi Et province was still at a low level because of the archaeological sites and is not classified as a cultural tourist attraction and each archeology lacks information and had no landscape adjustment resulted in lacks of the beauty and tourism attractions. Similar to Nisa Phimpisare (2011), who studied research on the guidelines for archaeological management in Uttaradit province, notes that there are five issued problems of archaeological management in the study area: a) Educational and academic support, b) Development and resources accessibility, 3) Infrastructure development, 4) Deterioration of infrastructure from nature, and 5) Deterioration from human beings. For the government and the public sector, the management of archaeological sites should set up a data collection center and contains content about archaeological sites in the curriculum and support the local research funds.

The study of knowledge management and cultural heritage of the upper northeast of Thailand is similar to the knowledge management notion of Preeda Poonsin (2011) as the process to systematically collect and store knowledge within the community to be used or conveyed and led to the inheritance of traditions and culture in the community. When the data are stored in a system, it can be used to maximize the benefit for both the successor and the community. Similarly, Thanakorn Taraka (2007) notes that cultural heritage has a universal basis for assessing the level of value and importance, such as cultural values which focus on the cultural heritage uniqueness of the nation in different areas and educational value as an activity or inheriting a cultural heritage, such as joining the ancient traditions.

Therefore, to manage the knowledge and cultural heritage of the upper Northeastern part consisted of different factors based on the context, area, value, community people, and agencies involved in the learning resources. In which all parties must cooperate in strength and unity and have a systematic cultural tourism knowledge management plan to be able to increase the potential of the tourist attractions in Isan local.

## RESEARCH SUGGESTIONS

### *Research Suggestions for the study results*

Interested researcher in this study can apply the value of the tourist attractions, accessibility, facilities, environment, limitations, and current reputation to explore the potential of other tourist sites by selecting certain points in an in-depth study with the greatest benefit for developments.

Interested researcher in this study can apply the results of the public relations, database, conservation, and the adjusting of the cultural landscape, and cultural learning resources management to other places and use this study as a reference in the preparation of local curricula as a guide for teaching in educational institutions.

### *Research Suggestions for further study*

The next study should conduct on the management of knowledge and cultural heritage of the next in the northeast.

The next study should conduct on tourism potential in the northeast.

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