

Local Wisdom for Bamboo Wicker Products through a Community-Based Approach in Thailand

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Abstract

The objectives were to study the state of community involvement in applying local wisdom to learning management, and how to involve local wisdom, such as bamboo wicker products, to manage learning in educational settings. A select group of 85 in Kut Wa Subdistrict, Kuchinarai District, Kalasin Province, Thailand, research contributors consisted of those with bamboo wicker skills 10 persons, teachers 20 administrators, 10 school board members, 30 community leaders, and 15 arts and crafts conservation group representatives used qualitative research through group discussions and in-depth interviews. The tools used in the research are structured interviews and content-based data analytics. The results showed that community involvement in applying local wisdom and making bamboo wicker products

helped people learn. The community asks for participation in providing information about local wisdom, by planning and implementing every step, coordinating every step, jointly evaluating it, seeking stakeholder benefits from local wisdom in their communities, and developing guidelines for applying local wisdom to bamboo wicker products in learning management. It discovered that all community organizations must help promote the management of local wisdom learning. The knowledge transferor must be a person who is skilled in making bamboo wicker in the community and who is considered a teacher of local wisdom. Teachers in the school must be the liaison between the community, and the school in bringing local wisdom matters into the school premises, which must be documented in a handbook for making bamboo wicker products, with which learners can apply the advice to their learning through hands-on learning.

Keywords: Local wisdom, Community-based approach, Bamboo wicker

1. Introduction

The country of Thailand's development strategy should accelerate development in many aspects while paying attention to human development and the development of Thai society to keep up with the changes (Kerdchouay, 2018). Global developments today make it possible for the environment and the global economy to assess the situation for the planet's benefit, increasing interest in plant fibers and natural materials including wood such as bamboo which is much more quickly regenerated than conventional woods. Businesses place a higher wager on using natural fibers to be "green," which expands their philosophical perspectives on "eco-systems" and (Chele, Ricardo, Ana, & Teresa, 2012). Bamboo is a valuable resource that can provide nature-based solutions to several pressing global challenges, including poverty reduction, the development of green industries and trade, climate change adaptation and mitigation, and environmental preservation (Zhao et al., 2022). Bamboo has many benefits. It can be harvested in a few years and provides raw materials for sustainable companies. Furthermore, it has a wide range of uses which have become local wisdom for those around it. It also has a significant impact on the environment. The presence of bamboo provides a source of oxygen and resists erosion (Nindiani, Suparno, & Anggraeni, 2022). Most of the bamboo craft industries in Indonesia are micro, small, and medium enterprises (MSMEs). They process bamboo as the raw materials into various products marketed domestically and abroad. The bamboo craft industry is categorized as the creative industry, providing value to intellectual property sourced from creativity based on cultural heritage, science, and technology. The challenge faced by the bamboo craft industry is to be resilient to survive and even grow amid unexpected disruptions by being adaptive in meeting business cycle dynamics (Danerek, 2022). The basketry is made of lontar leaves by women, is still in wide use, but makers of more intricate works tend to be elderly, shows that Palu'e basketry is a close affine to this tradition but with locally distinctive features. Bamboo wicker products in in the Kut Wa subdistrict, Kalasin Province in Thailand are made by community members skilled at using bamboo to create everyday household items and decorative home accessories made as gifts. There is a public forest where bamboo is widely present. Most of the local youth in the Kut Wa subdistrict do not place much importance on producing bamboo wicker products. However, some artisans who specialize in doing so are confident that they are the

only ones who can create such items. These artisans are “wisdom local” who are 55 years of age or older. Consequently, youth organizations are unable to produce such goods. Since the wisdom of building bamboo wicker items has yet to be incorporated into learning management systems in educational institutions, the community is concerned that it may be lost over time. Rachmadyanti (2022) discusses efforts to preserve the local wisdom of East Java through extracurricular activities in primary schools, the strategies that teachers use in extracurricular activities will be directly practical. And tell students the meaning and history of local wisdom. And it is expected to be a social agent in preserving local wisdom in the community through artistic performances to promote the local wisdom. Dini (2022), assessing literacy skills, making it easier for people to share human resources, and judging people’s abilities are all essential for improving literacy in educational settings by strengthening community culture. Additionally, Amaliyah, Rahman, and Maryam (2022) by incorporating local wisdom into literacy cultures. Children’s understanding of local culture is strengthened, especially in rural regions, by adopting a literacy culture based on local wisdom in early infancy. According to this study, to engage students in their learning, teachers must be original and creative in handling lessons about local cultures. Local knowledge-based literacy can increase community trust in a rapidly globalizing world economy (Jacobson & Rugeley, 2007). One way to meet these challenges is through a social justice-oriented approach to practice that recognizes the dynamic interplay of group work, research, and community change (Conceptualizes Community-based Participatory Research-CBPR). Community-based work is a method for teaching management strategy where curriculum-based material is connected to community involvement, and everyone wins by making a difference in society (Andrews, Stevens, & Wise, 2002). Under community engagement, learners act in real-world situations in the community, and everyone benefits. Although bringing about positive social change and sustainable community strengthening. Therefore, it is important to collect preliminary data on local wisdom regarding making bamboo wicker products in the Kut Wa subdistrict in Thailand. The objective of this study is to study the need for community participation in applying local wisdom to learning management, and how to involve local wisdom in making bamboo wicker products to manage learning in educational institutions using the community as a base for learning local wisdom. This research will help with extending workforce development by encouraging the preservation and passing down of local wisdom culture to younger generations, and by managing local wisdom learning in schools to improve the quality of wisdom teachers. The process of managing knowledge ensures that information is shared, improved, and kept for future use; it is crucial to the existence of wickerwork wisdom.

2. Method

This research is qualitative, using field data studies and small group discussions. In-depth interviews were conducted as follows:

2.1 Informant Groups

A select group of 85 in Kut Wa Subdistrict, Kuchinarai District, Kalasin Province, Thailand. Research contributors consisted of those with bamboo wicker skills 10 persons, teachers 20

administrators, 10 school board members, 30 community leaders, and 15 arts and crafts conservation group representatives

2.2 Data Collection

Data collection tools include: Interview forms are available, with the questions listed in Appendix I for use in interviews, and Tools used to record data included voice recorders, cameras, and field operations notebooks.

The development of tools used to collect the data was as follows:

Studied and documented concepts about using the community as a base for learning management. The research's goals, objectives, and variables are then created inside a conceptual framework. Outline the question lines used in group discussions. And Quality inspection of the tool by three experts considered checking the content fidelity and difficulty by considering the IOC (Index of Item Objective Congruence), which defines the average threshold of the question consistency index from the assessment of the three experts, with a consistency value between 0.67-1.00. Organize group meetings to use questions based on the tools created. Use the information obtained from the questions in the group meeting to analyze the summary data.

Field data collection by interviewing people those with bamboo wicker skills In-depth individual interviews were conducted at Kudwa Subdistrict, Kuchinarai District, Kalasin Province, Thailand with the following field data collection procedures: Make an appointment, time and place to conduct the interview based on the questions submitted in advance, Clarify the goals, objectives, etc. Benefits to all parties and inform interview guidelines, Conduct interviews along the lines of the questions set forth.

Data collection in small group meetings uses conversations and interviews with informants, the process for collecting information was as follows: Preparation meetings including documents and materials used in group conversations, such as conversation operators, people who take notes during group conversations, and audiovisual recording tools. Explaining to the group discussion participants the goals and objectives, benefits for all parties in group discussions, and informing them of group conversations and conducting group discussions along the lines of questions that had already been prepared and some additional interviews for issues that were not covered. The methodological triangulation method was used to collect data from interviews, observing group discussions and related documents in tandem.

2.3 Data Analysis

Qualitative data obtained from interviews and group conversations were analyzed using the content analysis method to summarize the results of the analysis into categories. *Data triangulation* is a data process that verifies data from time, place, and person. If the information conflicted, the researcher would repeat the group interview, and interview additional contributors, changing the times and locations for different people to confirm whether they get the same information.

3. Results

This research meets the goal of studying how the community is involved in using local knowledge to manage to learn and how to use local knowledge such as how to make things out of bamboo wicker and managing learning in educational settings. The results of the data analysis were divided into 3 topics as follows:

3.1 A Summary of the results of the study of the state of community involvement in applying local wisdom, making bamboo wicker products, to manage learning in educational settings. It was found that there were five areas of information in the most repetitive conversations and interviews: a) the community requested to participate in providing information about local wisdom, b) planning to carry out all stages, c) participated in every phase of the co-operation, d), participated in the evaluation of all phases e) requested to participate in stakeholder benefits regarding the subject of local wisdom in making bamboo wicker products in their own communities.

3.2 Summary of the study of guidelines for applying local wisdom to making bamboo wicker products: This is used to manage the learning in schools where the information appeared as the following guidelines for promoting support in the management of local wisdom learning in educational institutions drawn from the most frequent topics in conversations and interviews. It was found that the community agencies that must be involved in promoting support for the introduction of local wisdom into the management of learning in educational institutions, consisting of a) the conservation group for arts and crafts making wicker products with bamboo, the Kut Wa Subdistrict, which has wisdom as supporting units to become knowledge transfer teachers. b) Educational institutions must have a policy to encourage support in the management of local wisdom learning to be used in school learning management. c) Administrators or community leaders must have a supportive approach to managing local wisdom learning by providing material support. Equipment, buildings, and community learning centers are set up to be used to organize learning outside of school hours or weekends.

3.3 Guidelines for inheritance/transfer of knowledge and wisdom in making bamboo wicker products that appears in conversations and interviews comprise 3 approaches: a) There must be a skilled local wisdom teacher who transfers knowledge by encouraging learners to learn from real-world experience. b) A school teacher must be a coordinator to invite local wisdom teachers to organize learning in the school setting and plan to operate during official and outside office hours, providing materials and equipment for making bamboo wicker products, while measuring and evaluating the skills of learners, and selling products made by learners, making; and c) Learners must be genuinely interested in learning to make bamboo wicker products. Students can choose to study according to their free time. To avoid interfering with the time spent studying in other subjects in order to inherit the local wisdom of the community.

4. Discussion

The researchers discussed the following topics in light of their findings:

4.1 Community involvement in applying local wisdom, making bamboo wicker products, to manage learning in educational settings. It studied the types of people who participated in the community of Kudwa Subdistrict, Kuchinarai District, Kalasin Province, Thailand consists of: Those who are skilled in making wicker products with bamboo, teachers and administrators, school board members, community leaders, and arts and crafts conservation group representatives. The target group used purposive Sampling, chose to collect the data because it was an influential group in driving local matters into practice and was a stakeholder in advocating for the introduction of local wisdom making bamboo wicker products into the management of learning in educational settings which is consistent with the recognition. (Cohen & Uphoff, 1977) It has classified local participants into 4 categories: Local citizens, local leaders, government employees, and foreign workers. These informants are asked to participate in all processes of bringing wisdom to educational management.

In this research, as part of their work to make their community a better group of conservationists. Therefore, people in the community can awaken bamboo in the public areas of the community or come up with a common idea to find a replacement for bamboo, such as banana cladding, bananas, there are many in the community who can come to make wicker products. However, they have yet to be genuinely involved in working with other agencies in the community, and this information may have been gathered in the past by the informant, local knowledge, and the community engagement process to manage learning in educational environments. According to Cohen and Uphoff (1977), participation based on the perspectives of rural developers must include public involvement and stakeholder participation from the beginning to the end of the project's closure. To foster a sense of collective awareness, investigators must be familiar with the community and take time to process. Involvement in decision-making over what to do and how to do it, Participation in project execution, including deciding on resource allocation, backing the project, and working together with particular organizations or activity groups, Participation in distributing the advantages the development initiative brings, and It is involved in the project's review.

The community's participation in applying local wisdom to manage learning in educational settings, teachers must be skilled in using bamboo to make wicker. If all sectors of the community are involved in learning management, it will preserve local wisdom.

4.2 The results of the study of guidelines for applying local wisdom to bamboo wicker products are used in the management of learning in educational institutions. It was found that there must be community agencies to support, such as the Arts and Crafts Conservation Group making bamboo wicker products in Kudwa District, Thailand which has wisdom as supporting units to become knowledge transfer teachers. School administrators must have a policy of approach to promoting, supporting, managing, learning, the mayor of the parish administration/kamnan/chief/community leader must have a way of supporting and promoting local wisdom learning by supporting materials. Pihilledara and Kumari (2022) studied stakeholder involvement in school improvement projects. The results show that such school development committees will function successfully, but they will need more instruction on board roles and school development program circulars. The results also showed that high levels of success inspired stakeholders. The absence of resources and

infrastructure facilities is a problem that stakeholders must deal with. With the assistance of stakeholders, the school has implemented several techniques employing school development projects. It was suggested that the agency create special projects to give schools more resources to help them overcome the difficulties they experience in establishing and implementing educational initiatives.

Based on their findings, we have received information from the community Guidelines for inheritance/transfer of knowledge and wisdom in making bamboo wicker products that appears in conversations and interviews comprise 3 approaches: a) There must be a skilled local wisdom who transfers knowledge by encouraging learners to learn from real-world experience; b) A schoolteacher must be a coordinator to invite local wisdom teachers to organize learning in the school setting and plan to operate during official and outside office hours, providing materials and equipment for making bamboo wicker products, while measuring and evaluating the skills of learners, and selling products made by learners, making; and c) Learners must be genuinely interested in learning to make bamboo wicker products. Students can choose to study according to their free time. To avoid interfering with the time spent studying in other subjects and inherit the local wisdom of the community which is consistent Febrian and Jumadi's (2022) identification of scientific principles and concepts from Pakujalur's indigenous knowledge to create science teaching resources. The purpose of that study was to derive scientific ideas and concepts from Paku Jalur's traditional knowledge to create science teaching resources for junior and senior high schools in Indonesia. The findings implied that Pakujalur's local knowledge has many qualities in addition to the value of studying the science components and that people are keen to inherit and maintain it as part of the study of local wisdom. It must continue to operate in a manner that guarantees the effectiveness and efficiency of community participation in the most tangible way possible, to make sure that local knowledge is managed sustainably on school grounds.

5. Conclusion

This research complements the development of the role of wisdom, who are skilled at making bamboo wicker products, and ensures that they can convey such a product, which is in the position of "local wisdom teacher." This research study introduces learning management practices and community involvement in applying local wisdom to bamboo wicker products. It is a collaborative work situation in which the community serves as the foundation for local wisdom in the community environment and the school serves as the core. This cooperative work scenario can be put together and turned into a "local course on making bamboo wicker products" in Kut Wa Subdistrict, Kuchinarai District, Kalasin Province, Thailand. As a result, local knowledge will be managed within the educational setting.

6. Limitation

The main issue in conducting this research was the limited time allotted for interviews and focus groups. Individual interviews occurred at various times, and the researchers must organize their fieldwork to collect all the necessary data. Support from education officials is a concern because it needs to encourage the severe incorporation of local knowledge into

academic discourse or the creation of local curricula that can facilitate the management of traditional local learning.

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