

REVIVING CULTURAL ROOTS THROUGH KNOWLEDGE MANAGEMENT AND MODERN MEDIA IN SOUTHERN THAILAND

¹Meena Raden Ahmad, ²Ganyarat Pinichchan,
³Paweena Jeharrong

^{1,2,3}Faculty of Management Science, Yala Rajabhat University, Thailand

¹meena.r@yru.ac.th, ²ganyarat.p@yru.ac.th, ³paweena.j@yru.ac.th

Abstract: *This article aims to elucidate the application of knowledge management in revitalizing cultural roots through modern media in Thailand's three southernmost border provinces. Specifically, it examines how knowledge management can facilitate the collection, transmission, and dissemination of cultural knowledge. The study employs a mixed-methods research design, incorporating focus group discussions, in-depth interviews, and satisfaction questionnaires. Qualitative informants comprised local scholars, community leaders, media content creators, producers, and communication academics, while quantitative data were collected from 400 residents across the three southern border provinces. The findings reveal that the knowledge management process, grounded in the SECI (Socialization, Externalization, Combination, Internalization) conceptual framework, enables the systematic conversion of tacit community knowledge into explicit knowledge. Evaluation results indicate that the developed media achieved a high level of overall satisfaction, with the dimension of utility and practical applicability yielding the highest mean score. The findings suggest that the integration of knowledge management with modern media effectively bridges local community knowledge to broader public audiences, thereby safeguarding cultural heritage from loss, enhancing knowledge accessibility among the general public and youth, and fostering participatory engagement in the preservation and transmission of cultural heritage within a contemporary social context.*

Keywords: *Cultural Roots, Knowledge Management, Modern Media, Southern Border Provinces*

A. Introduction

Thailand is endowed with a rich diversity of cultural capital distributed throughout the country, encompassing local arts and traditions, distinctive ways of life, and customs that constitute a unique cultural identity transmitted across generations from the past to the present.¹ Nevertheless, amid ongoing transformations in the economic, social, educational, and technological spheres, a considerable number of cultural roots are confronting the risk of progressive erosion.²

Research documentation indicates that local knowledge in the southern border areas has traditionally been transmitted through hands-on practice, oral narration, and familial or communal relationships. In the case of indigenous food culture, for instance, local knowledge bearers convey knowledge pertaining to ingredients, preparation techniques, seasonal appropriateness, and the cultural significance of food to younger generations and interested parties.³ In the contemporary context, however, such modes of transmission have begun to lose continuity, as many young people leave their communities to pursue education and employment elsewhere, while some traditional knowledge holders have passed away without their knowledge having been systematically documented.⁴

This situation has rendered certain cultural forms susceptible to extinction. The ancient textiles of Pattani, which once held considerable cultural significance, have declined in popularity among younger generations, while Mak Yong once a prominent performing art of the region has stagnated and become increasingly rare to witness.⁵ This state of affairs underscores the critical importance of appropriately collecting, compiling, and systematizing local knowledge; without such efforts, these cultural roots may ultimately vanish from society. It is in this context that the concept of knowledge management assumes paramount significance for cultural revitalization, as it serves to preserve community knowledge from loss and enables such knowledge to generate social value both in the present and for future generations.⁶ Although a body of scholarship exists on cultural

¹ Atthapon Ponglaohaphan et al., “The Development of Fashion and Lifestyle Products from Nan Province’s Cultural Capital towards Creative Tourism,” *The Fine & Applied Arts Journal* 13, no. 2 (2020): 102–119, <https://so05.tci-thaijo.org/index.php/fineartstujournal/article/view/242723>.

² Office of Contemporary Art and Culture, *Policy and Strategy for the Promotion of Contemporary Arts and Culture (2017–2021)* (Bangkok: Ministry of Culture, 2021).

³ Chineephen Malisuwan and Meena Radenahmad, “Communication of Local Food Culture in the Southern Border of Thailand,” *Panyapiwat Journal* 13, no. 2 (2021): 177–189, <https://so05.tci-thaijo.org/index.php/pimjournal/article/view/251134>.

⁴ Meena Radenahmad, Ganyarat Pinichchan, and Paweena Jeharrong, *Reviving Endangered Cultural Roots through Modern Media in Southern Thailand* (Yala: Yala Rajabhat University, 2023).

⁵ Somboon Thanasuk and Pichai Kaewkhao, “Traces of Weaving and Ancient Textiles Found in Pattani,” accessed March 5, 2024, <https://clib.psu.ac.th/southerninfo/content/2/ac575a96>.

⁶ Dechawat Daengpheng and Suthira Chairaksa Ngoenthaworn, “Conservation and Development Guidelines for Mak Yong Performance,” *Journal of Pacific Institute of Management Science* 10, no. 3 (2024): 511–525, <https://so05.tci-thaijo.org/index.php/pacific/article/view/270789>.

preservation, knowledge management, and the utilization of digital media, a significant gap remains the majority of existing studies address these issues in isolation, and relatively few works directly connect community knowledge management processes with the development of modern media for the revitalization and transmission of cultural roots in the three southern border provinces.

This gap constitutes the principal foundation of the present study, which seeks to elucidate how local knowledge embedded in the experiential repertoire of knowledge holders can be transformed, systematized, and disseminated through modern media. The study adopts the Socialization, Externalization, Combination, Internalization model of Nonaka and Takeuchi as its primary conceptual framework, given that this model explicates the creation of knowledge through the interplay between tacit and explicit knowledge across four processes: Socialization, Externalization, Combination, and Internalization.⁷ This framework is particularly suited to the study of cultural roots, as knowledge relating to food, attire, traditional games, and craftsmanship in the three southern border provinces is predominantly tacit in nature embedded in the experiences, practices, and collective memory of community scholars. Cultural revitalization therefore extends beyond mere data collection; it necessitates a process of converting such knowledge into forms that can be systematically recorded, transmitted, organized, and disseminated.

The application of the SECI framework thus facilitates an explanatory account encompassing the exchange of knowledge with community bearers, the articulation of tacit knowledge into explicit form, the integration of that knowledge into digital media, and its subsequent reintroduction into the learning experiences of the general public and youth. Within this context, modern media plays a vital role as an instrument enabling knowledge to be recorded, stored, and disseminated in formats consonant with the information-reception behaviors of contemporary audiences. Modern media is capable of integrating text, images, audio, and video; it supports convenient access to information and reduces constraints related to time and location.⁸

In this research, modern media is employed as a mechanism of knowledge management to reintroduce cultural roots into the broader social learning cycle. The study concentrates on four dimensions of cultural roots food, attire, traditional games, and craftsmanship and, through an expert selection process, identified six cultural items for development into modern media content: Nasi Tine, So Kae (Songket weaving), Malay spinning tops, Mak Yong, terracotta tiles, and Malay mats (Tiga). This body of knowledge was subsequently developed into photographs, video clips, and a website,

⁷ Ikujiro Nonaka and Hirotaka Takeuchi, *The Knowledge-Creating Company: How Japanese Companies Create the Dynamics of Innovation* (New York: Oxford University Press, 1995).

⁸ Deddy Mulyana, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2006).

enabling the general public, youth, and interested parties to access the material in a more systematic manner.

Accordingly, this article aims to present and analyze research findings concerning knowledge management for cultural revitalization in the three southern border provinces through modern media, as well as to elucidate how the integration of knowledge management with modern media can reinforce the preservation and transmission of local culture within the contemporary social context. In pursuit of this objective, the study addresses three research questions: (1) How can knowledge management facilitate the revitalization of cultural roots in the three southern border provinces through modern media? (2) How does the SECI conceptual framework contribute to the conversion of community knowledge from tacit knowledge to explicit knowledge for development into modern media? And (3) How can the developed modern media support public and youth access to, learning of, and transmission of cultural knowledge?

B. Research Methods

This study employs a mixed-methods research design, incorporating both qualitative and quantitative approaches. The qualitative component utilizes focus group discussions, in-depth interviews, and developmental action research for data collection, while the quantitative component employs a questionnaire as an instrument for evaluating the dissemination of modern media. The study pursues three research objectives: to investigate and compile knowledge of cultural roots, to develop modern media for cultural revitalization, and to disseminate cultural root knowledge pertaining to the three southern border provinces.

The research area encompasses the provinces of Yala, Pattani, and Narathiwat. The study population consists of residents of the three southern border provinces, with key informants comprising two cultural group leaders within their communities, five local cultural scholars, three media content creators, one media producer, and one communication academic, totaling twelve individuals. These informants participated in focus group discussions and in-depth interviews to collaboratively select, analyze, and articulate distinctive cultural root knowledge deemed appropriate for development into modern media content. The qualitative sample was selected through purposive sampling, with selection criteria based on experience, expertise, and roles in cultural preservation, transmission, and communication within the study area.

The quantitative sample consisted of residents aged 18 years and above in the three southern border provinces, drawn from a total population of 1,449,281 persons as recorded in the database of the Bureau of Registration

Administration, Department of Provincial Administration (2021)⁹ The sample size was calculated using the Krejcie and Morgan (1970) table,¹⁰ yielding a figure of 360 participants. To mitigate the risk of incomplete data, the researchers increased the sample size to 400, employing proportional stratified sampling to ensure adequate representation of the population across the study area.

Data collection was conducted in three phases. The first phase comprised preparatory activities, including a review of relevant documents and prior research, the construction of research instruments, and the establishment of criteria for selecting prominent cultural items and developing modern media. The second phase constituted the operational stage, in which knowledge derived from documentary sources and in-depth interviews was developed into modern media content, subject to review by media specialists and creative professionals prior to dissemination. The SECI conceptual framework was applied as a guiding structure for converting community knowledge from tacit knowledge to explicit knowledge through processes of knowledge exchange, knowledge systematization, modern media development, and public dissemination. The third phase involved the conclusion stage, encompassing an evaluation of the dissemination outcomes and a synthesis of the research findings.

The qualitative data collection instruments comprised interview guides and focus group discussion protocols, which were validated for alignment with the research objectives by three subject-matter experts. The quantitative instrument consisted of a questionnaire evaluating the dissemination of modern media, which underwent content validity assessment (Index of Objective Congruence: IOC) by three specialists, with all items yielding IOC values exceeding 0.60. The instrument was subsequently pilot-tested with a sample of 30 participants, producing a reliability coefficient (Cronbach's Alpha) of 0.897, indicating a high level of internal consistency.

Qualitative data were analyzed through systematic descriptive analysis, whereby data were categorized by thematic content and interpreted within the SECI conceptual framework to elucidate the knowledge management processes underlying cultural revitalization through modern media. Quantitative data were analyzed using descriptive statistics, including percentages, means, and standard deviations, with score interpretation guided by a five-point rating scale.

⁹ Bureau of Registration Administration, Department of Provincial Administration, *Population Aged 18 Years and Over by Province* (Bangkok: Department of Provincial Administration, 2021), accessed August 12, 2023, https://www.bora.dopa.go.th/wp-content/uploads/2022/02/pop_age18up_province_05082564.pdf.

¹⁰ Robert V. Krejcie and Daryle W. Morgan, "Determining Sample Size for Research Activities," *Educational and Psychological Measurement* 30, no. 3 (1970): 607–610.

C. Results and Discussion

Results

The findings reveal that the knowledge management process was initiated through focus group discussions conducted with cultural experts, with the aim of collecting, analyzing, and selecting distinctive cultural root knowledge appropriate for development into modern media content. The selection process identified six cultural heritage items: Nasi Tine, So Kae (Songket weaving), Malay spinning tops, Mak Yong, terracotta tiles, and Malay mats (Tiga). These items encompass dimensions of food, attire, traditional games, and craftsmanship, thereby reflecting the breadth of cultural capital present in the three southern border provinces. Following the selection process, the researchers proceeded to synthesize the knowledge base of each cultural heritage item in preparation for the knowledge management process and subsequent development into modern media.

The synthesis revealed that Nasi Tine is a traditional dish commonly consumed at breakfast or on significant ceremonial occasions, prepared through a distinctive culinary method; So Kae or Songket textiles reflect the weaving craftsmanship and aesthetic sensibilities of the Malay Muslim community; Malay spinning tops constitute a traditional game requiring skill, strategic planning, and teamwork; Mak Yong is an indigenous performing art integrating dance, ritual, music, and theatrical elements; while terracotta tiles and Malay mats (Tiga) embody indigenous wisdom in the utilization of local resources and reflect the community's cultural identity. Collectively, this body of knowledge serves as the foundational basis for converting the community's tacit knowledge into explicit knowledge within the SECI conceptual framework, as elaborated in the subsequent stages.

The findings further demonstrate that the knowledge management process for cultural revitalization in the three southern border provinces can be comprehensively explained through the SECI Model, which illustrates the conversion of community knowledge from tacit knowledge to explicit knowledge and its subsequent reapplication through modern media. This process comprises four stages, as follows:

Socialization, the findings indicate that knowledge creation and exchange occurred through focus group discussions conducted with local experts, comprising community cultural group leaders, local cultural scholars, media content creators, and academics in the fields of communication and mass communication. This participatory knowledge exchange enabled the collection of knowledge embedded in the experiential practices and ways of life of community members including the preparation of Nasi Tine, the weaving of So Kae textiles, the playing of Malay spinning tops, and the production process of terracotta tiles all of which constitute knowledge transmitted through direct practice and oral tradition across generations.

Externalization, the findings reveal that tacit knowledge obtained from community knowledge holders was articulated and converted into explicit knowledge through the preparation of academic documentation, audio recordings, photographs, and the production of video clips presenting the procedures involved in food preparation, traditional games, and the creation of handicrafts. This process rendered knowledge that was previously confined to a limited circle of knowledge holders more widely accessible, thereby facilitating its utilization for educational purposes, learning, and cultural transmission.

Combination, the findings indicate that knowledge derived from documentary sources, interview data, and the developed media was integrated and systematized into a cultural roots database on a dedicated website, consolidating content relating to food, attire, traditional games, and craftsmanship in the form of articles, photographs, and video clips. As a result, knowledge that had previously been dispersed across various sources was interconnected into a coherent system, enabling efficient retrieval, access, and further application.

Internalization, the findings demonstrate that upon dissemination through the website and social media platforms, members of the public and youth were able to access, engage with, and apply the knowledge in their daily lives for instance, by incorporating traditional recipes into household cooking, reviving Malay spinning top games in youth activities, and extending indigenous handicraft practices to generate income. Evaluation results further indicate that overall satisfaction with the disseminated media and knowledge was rated at a high level, reflecting the capacity of the knowledge management process to bridge traditional knowledge with contemporary social learning, and to contribute to the revitalization of fading cultural heritage by restoring its value and enabling its practical application.

Table 1. Application of the SECI Conceptual Framework in Knowledge Management for Cultural Root Revitalization through Modern Media

Knowledge Management Stage (SECI)		Knowledge Management Activities	Knowledge Management Outcomes
Socialization	(Tacit Knowledge to Tacit Knowledge)	Knowledge exchange through focus group discussions with community scholars and cultural experts	Tacit knowledge reflecting local experiential wisdom and indigenous knowledge practices
Externalization	(Tacit Knowledge) to (Explicit Knowledge)	Conversion of tacit knowledge into explicit knowledge through academic documentation, photographs, and video clips	A systematized knowledge corpus suitable for dissemination and academic utilization

Combination (Explicit Knowledge) to (New Explicit Knowledge)	Integration of knowledge from multiple sources for the development of a website and digital media	A searchable and systematically accessible knowledge database
Internalization Explicit Knowledge to Tacit Knowledge (through Practice)	Dissemination and application of knowledge through a website and social media platforms	Members of the public and youth are able to access, learn from, and apply the knowledge, while providing feedback for continuous media development

Following the development of modern media for the dissemination of cultural root knowledge, the researchers conducted a media utilization evaluation with a sample of 400 participants to assess the level of acceptance and knowledge application. The evaluation results indicate that overall satisfaction with the modern media was rated at a high level. The dimension receiving the highest mean score was utility and practical applicability, followed by media design and layout, and content, respectively. These findings reflect that the developed media effectively supports public access to cultural root knowledge and facilitates learning among the general public and youth.

The media developed under this project comprises video clips of approximately three to five minutes in duration and a cultural roots website, which functions as a knowledge database consolidating articles, photographs, and video clips pertaining to food, attire, traditional games, and craftsmanship of the three southern border provinces. Both media formats were designed to be suitable for dissemination across digital platforms, with the aim of maximizing accessibility for the general public, youth, and interested audiences at large. These evaluation outcomes further reflect that modern media does not function merely as a channel for knowledge dissemination, but also serves as a critical mechanism of knowledge management that facilitates the transfer of knowledge from the community to the broader public, promotes learning, fosters participatory engagement, and sustains the transmission of cultural roots within a contemporary social context. This is consistent with the Internalization process within the SECI conceptual framework, which aims to enable users to effectively apply and build upon the knowledge they have acquired.

Discussion

The findings of this study demonstrate that knowledge management can function as a substantive mechanism for cultural revitalization, particularly when implemented in conjunction with community knowledge and the appropriate utilization of modern media. The SECI Model framework renders visible the transition of knowledge from the experiential repertoire

of community scholars (tacit knowledge) to systematized and accessible knowledge (explicit knowledge) in a clear and traceable manner. These findings are consistent with the perspective advanced by Detchat Nilwiset and Maneewan Phewinim, who propose that the management of cultural knowledge necessitates systematic collection and organization to ensure equitable access,¹¹ and align with the work of Paisal Sansornwisut, who argues that knowledge management of cultural heritage can facilitate efficient retrieval and practical utilization at the community level.¹² At the same time, the present findings extend the work of Thubthim Pengmon and colleagues, who contend that knowledge management can be further leveraged for economic and tourism-related applications,¹³ by demonstrating that when knowledge is developed into modern media formats such as video clips and websites it significantly enhances the accessibility and practical applicability of that knowledge for a broader user base.

The findings further reflect that modern media does not function merely as a channel for information dissemination, but rather as a shared space for the reconstitution of cultural meaning through message design, the selection of cultural representations, and communication tailored to contemporary target audiences particularly youth and digital media users. This point is consistent with the work of Syukri Syamaun and Syukur Kholil, who propose that modern media, when integrated with contemporary culture, can serve as a mechanism for transmitting and transforming the cognitive orientations of audiences, particularly when content is designed in alignment with the cultural context and information-reception behaviors of younger generations.¹⁴

Similarly, Nur Halimatus and Abdul Muhid highlight that communication through social media is rendered more effective when content is designed to suit the characteristics of the target audience encompassing presentation format, content conciseness, and media appeal thereby enhancing reach and fostering greater audience engagement.¹⁵ These

¹¹ Dechachat Nilwiset and Maneewan Phewinim, "Cultural Resource Management as Learning Resources," *Veridian E-Journal* 8, no. 3 (2015): 889–904, <https://he02.tci-thaijo.org/index.php/Veridian-E-Journal/article/view/47944>.

¹² Paisal Sansornwisut, Chonlatee Woranuch, and Naruemon Kanchanasuwan, "Managing Knowledge of Local Cultural Heritage in Uthai Thani Province," *Social Sciences Research and Academic Journal* 10, no. Special Issue (2015): 1–18, <https://so05.tci-thaijo.org/index.php/JSSRA/article/view/44979>.

¹³ Taptim Pengmol, Siriluk Kanlaya, and Nattawut Wita, "Cultural Knowledge Management for Sustainable Tourism," *Journal of Local Governance and Innovation* 2, no. 3 (2018): 93–106, <https://so03.tci-thaijo.org/index.php/JLGISRRU/article/view/199309>.

¹⁴ Syukri Syamaun and Syukur Kholil, "Media Baru dan Budaya Populer di Aceh (Kajian Nilai-Nilai Dakwah Transformatif dalam Aceh Pop Culture Fest di Kota Banda Aceh)," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 6, no. 2 (2023): 1–20, <https://comms.ar-raniry.ac.id/peurawi/article/view/65>.

¹⁵ Nur Halimatus and Abdul Muhid, "Menggait Generasi Milenial melalui Penerapan Dakwah Kultural dalam Media Sosial," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 6, no. 2 (2023): 71–90, <https://comms.ar-raniry.ac.id/peurawi/article/view/66>.

findings help explain why the media produced in this project particularly short-form video clips and the website received high evaluation scores in the dimension of utility and practical applicability: users did not merely receive information passively, but were able to genuinely connect the knowledge with their daily lives and personal learning experiences.

Meanwhile, Altruis Bizurai Chillyness and Luluk Fikri Zuhriyah observe that the success of digital media communication depends not solely on content, but also on the credibility of the communicator, the mode of presentation, and the appropriateness of the communication strategy all of which play a critical role in building audience trust and acceptance.¹⁶ When compared with the findings of the present study, cultural revitalization appears to have succeeded in a comparable manner, the knowledge management process was not conducted in a top-down directive fashion, but emerged from collaborative engagement among researchers, community knowledge holders, and media users. Consequently, the disseminated content was grounded in authentic lived experience, thereby enhancing its credibility and acceptance among audiences. Furthermore, Dusadee Saetae and Jantana Saensuk demonstrate that digital media communication particularly with respect to presentation design and the perceived trustworthiness of information sources exerts a significantly positive influence on audience behavior,¹⁷ a finding consistent with the present study's observation that modern media can effectively stimulate user interest and encourage the practical application of cultural knowledge.

Additionally, the evaluation result showing that the dimension of utility and practical applicability yielded the highest mean score reflects that the developed media functions not merely as a tool for cultural preservation, but as a learning instrument capable of real-world application. Nevertheless, user recommendations calling for an increased number of video clips and expanded promotional outreach suggest that cultural revitalization must be pursued as a learning ecosystem that continuously interconnects community, media, and the educational system. Accordingly, the findings of this study do not merely confirm that knowledge management can contribute to the preservation of cultural heritage; they further propose that when knowledge management is strategically integrated with digital media, it has the capacity to elevate cultural roots from the collective memory of communities to a

¹⁶ Altruis Bizurai Chillyness and Luluk Fikri Zuhriyah, "Virtual Da'wah through YouTube Channel (Communication Strategy of Koh Dennis Lim's Content in Building Public Trust)," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 8, no. 1 (2025): 1–20, <https://comms.ar-raniry.ac.id/peurawi/article/view/182/124>.

¹⁷ Dusadee Saetae and Jantana Sansook, "Marketing Communication through Online Influencers Affecting Intention to Purchase Cosmetics beneath Technology Acceptance of Gen Y Consumers," *Journal of Management and Development Ubon Ratchathani Rajabhat University* 8, no. 1 (2021): 45–63, <https://so06.tci-thaijo.org/index.php/JMDUBRU/article/view/249708>.

contemporary knowledge asset that the public can access, utilize, and sustainably participate in transmitting to future generations.

D. Conclusion

Knowledge management constitutes a critical mechanism for cultural revitalization in the three southern border provinces, relying on community participation and the application of modern media as instruments for converting, transmitting, and disseminating knowledge to the broader public. The findings demonstrate that the knowledge management process, as guided by the SECI conceptual framework, can effectively account for the transition of knowledge from the tacit knowledge of community scholars to systematized and accessible knowledge, through the development of six cultural heritage items namely Nasi Tine, So Kae (Songket weaving), Malay spinning tops, Mak Yong, terracotta tiles, and Malay mats (Tiga) into photographs, video clips, and a dedicated website.

The evaluation outcomes, which indicate that the modern media achieved a high level of overall satisfaction particularly in the dimension of utility and practical applicability reflect that digital media does not function merely as a channel for knowledge dissemination, but constitutes an integral component of the knowledge management process that enables the general public and youth to access, engage with, and genuinely apply cultural knowledge in practice. These findings affirm that knowledge management does not conclude with the preservation of local knowledge, but can be further extended to foster learning, strengthen community participation, and generate social value within the context of a digital society.

The insights derived from this study suggest that cultural revitalization becomes more effective when a participatory knowledge management process is integrated with the appropriate utilization of modern media. Such an approach not only serves to sustain indigenous wisdom, but also creates opportunities for the transmission and intergenerational continuity of knowledge in a sustainable manner. This constitutes an applicable approach that may be adapted for the preservation and development of cultural capital in other areas sharing comparable contextual characteristics.

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