

Knowledge Management in Local Wisdom of Mor Hom Natural Dyed

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Abstract

The purpose of this study was to investigate Mor Hom natural dye using a qualitative research approach and local knowledge. Relevant primary and secondary data were collected through in-depth interviews with three sets of key informants, including community scholars, natural-dyed Mor Hom clothing businesses, and academics, and a participatory observation procedure involving a total of 15 participants from five local wisdom areas in Phrae province, Thailand. The content analysis revealed that the natural dye Mor Hom is inherited from the progenitors through communion with the inheritors through narrating, remembering, following, trial and error, and testing until completed. In order to determine Mor Hom local knowledge from the respondent's implicit information, knowledge management technologies are required. In wisdom management, knowledge storage is demonstrated and organised using a method of learning by practise, learning from previous teachings, and studying from successful individuals in natural dyeing, or "best practice", to generate explicit knowledge. In addition, they were developing a knowledge management guideline for natural dyeing wisdom that the community could use to learn and share information. In addition, the local perception of the district is extremely conservative because Mor Hom represents Phrae when people discuss this region. For the community and all concerned parties, the outcome of this research is a handbook and an electronic book for managing the local knowledge of Mor Hom natural dyes.

Keywords: knowledge management, Mor Hom, natural dye, wisdom

1. Introduction

The effort to lead the country in a more advantageous direction is central to the cognitive aspect of the issue. Therefore, the cognitive process is a successful strategy for developing a community that is based on the three principles. It is emphasized by the term "Building on the Past, Adjusting the Present, and Creating New Value in the Future" that people have unique talents that are detailed and meticulous. Furthermore, the cognitive dimension of the problem pertains to the endeavour of steering the nation towards a more favourable trajectory. The cognitive process is thus a proficient approach to enhancing the community, grounded on the three principles. The phrase "Building on the Past, Adjusting the Present, and Creating New Value in the Future" underscores the notion that humans possess distinctive capabilities that are both intricate and methodical. The ability to learn is facilitated by interactions with other living organisms. The transmission of knowledge across generations is a process whereby experiences are passed down and accumulated over time, resulting in the development of long-lasting knowledge. The development of individuals' thinking skills has always been a crucial concern for various organizations, given that thinking is an innate ability (Derex, 2022; Somboonvechakarn et al., 2022). The act of arranging information coherently is commonly referred to as knowledge structuring. To facilitate the systematic and efficient acquisition of knowledge for future use, as well as to ascertain the nature of said knowledge. In what format does it exist? To whom does the reference pertain? The concept in question could be interpreted as originating from the act of creation and the pursuit of knowledge. There are various methods to achieve this objective, including the generation of novel insights. The pursuit of external knowledge to preserve traditional knowledge (Khastini et al., 2019; Parmin et al., 2019). The elimination of extraneous information facilitates the processing and refinement of knowledge, resulting in improved content that is both accurate and comprehensive. Nawarot et al. (2021) investigated the research that the context of the local wisdom Mohom is related to participatory Hom management for self-reliance of the

community in Phrae, via accumulation, transfer, and inheritance of knowledge from generation to generation. This is called “Hom Culture” which consists of self-reliance in three factors: (1) Hom Culture: community economy for self-reliance; (2) Hom Culture: social and cultural system for self-reliance; and (3) Hom Culture: natural resource and environmental management for self-reliance. Thus, in this study show that knowledge management involves the process of generating a repository of knowledge derived from indigenous knowledge systems. By means of documentation and information technology, or in a methodical manner. The implementation of activities aimed at enhancing quality and fostering innovation, coupled with the establishment of a learning community and a platform for knowledge exchange, can facilitate the preservation and accessibility of valuable knowledge. Such efforts can enable users to extend and develop their products, thereby enhancing their competitiveness in the current market landscape. Plants that give blue or blue (indigo), is a shrub that grows in the natural forests of the upper North of Thailand (Pranom, 2015). It grown and used a lot are derived from Hom (*Strobilanthes cusia* (Nees) Kuntze) or Indigo.

Mor Hom, a Northern dialect, is derived from the combination of ‘pot’ and ‘hom’, wherein the ceramic pot is a container used for carrying the dye. The villagers bring Hom, a plant species whose stems and leaves turn dark blue or indigo shade (Sawang, 2020). Five years later, the government encouraged Hom’s landowners to cultivate plants for creating Hom paste. Consequently, Mor Hom fabric products, registered as a geographical indication (GI) of Phrae province, drive the economy since it is the largest and most renowned source of Mor Hom textiles. Historically, Mor Hom attire consisted of Kui Heng shirts, noodle gis, and Kuay trousers. Patterns from the costumes of the Thai Puan people are white calico dyed or woven with dyed cotton threads and embroidered on their garments. However, government policies campaigning for wearing Thai clothing on Fridays affect entrepreneurs who produce and sell Mor Hom cloth. In addition, Mor Hom adorned the living room’s interior with gold-striped painting fabric (Hattayanant et al., 2017). However, clothing designs and patterns variety created by local designers reflect current fashion trends, with support from the government and private sectors and new designers.

2. Objectives

- 1) To analyze the knowledge of local wisdom about Mor Hom natural dyeing.
- 2) To establish a guideline for the knowledge management of the wisdom of naturally coloured Mor Hom.

3. Theoretical in Knowledge Management

3.1 Knowledge Management

Wijarn Panich (2016) defines the meaning of “knowledge” from a practical point of view that it means information in action; as long as no one puts the information to use, it will not be knowledge. It also states that knowledge management can be used as a tool to achieve at least four objectives: 1) achieve job goals, 2) achieve human development goals, 3) achieve organizational development goals, and 4) achieve the community, the group, the caring among each other in the workplace. The multidisciplinary discipline concerned with creating, organising, disseminating, and using information within an organisation or community. It incorporates a variety of processes, techniques, and tools for capturing, storing, retrieving, and sharing knowledge to improve organisational performance and creativity. There are numerous significant topics within knowledge management. Here are a few of the most frequently discussed topics:

How is knowledge created inside communities?

How can organisations encourage and facilitate the generation of new knowledge?

What are the sources of knowledge?

How can organisations successfully capture and document their knowledge?

The best practices for transforming tacit knowledge into explicit forms include documents, databases, and other knowledge repositories. When the communities’ sages can not do the same, how to manage the knowledge?

3.2 Hom Plant

The northern region is the most suitable area for growing Hom plant. Because it’s a big forest with high humidity, cool air, and lowland near water, it can grow well. Importantly, it is a local plant that has been widely used since the ancestors, which is the heritage of wisdom and the cultural capital of Phrae province, Thailand. Phrae Agricultural Research and Development Center has been collecting, conducting cloning comparison and developing *S. cusia* production technology during 2012–2020 (Pranom et al., 2021). This is related to Hom Culture: community economy for self-reliance, which consists of the participation of Hom farmers and Hom manufacturers (Nawatrot et al., 2021) and indigo textile was also simply used in everyday life. Once it was

introduced to the commercial environment, the indigo textile is thus promoted as a finest product of the community. This brought about changes in a mode of production in order to meet the market demand (Anon, 2021). Besides, Hom is currently found to grow less in nature as the demand for and production of Mor Hom clothing increases. Information from the Department of Agricultural Extension as of October 2021 found that the production situation of Phrae province. There is a total planting area of 38 rai, covering all 8 districts, with only 190 farmers, both individually and in the form of community enterprises (Office of Agricultural Economics 2, Phitsanulok, 2021), who will disappear without successors.

3.3 Indigo Paste or HOM Paste

The processes of cultivation, harvesting, producing mud (indigo paste or HOM paste), and making and dyeing do not have a fixed formula. It is a unique ability that is complicated to require experience and expertise. As the community sage said, “1 liter of dyed water can dye 2 groups cotton.” It takes time to get each garment. Because the amount of paint used is insufficient for the amount of fabric, there is a risk of color unevenness and color blemishes and raw materials. Therefore, the use of chemical dyes is substituted to solve the problem. In such a case, the use of chemical dyes to dye the fabric rather than the room would be preferable. It is able to produce a large number of Mor Hom fabrics according to the needs of consumers.

3.4 Related Literature Review

1) Wichan Eiadthong and Orathai Pholdee (2011) studied “Assam Indigo Dye Utilization Status and Wisdoms Conservation of Tai Minorities” was found that Assam indigo (*Strobilanthes cusia* (Nees) Kuntze) a native to Thailand that is used continually as sources of natural indigo dye for textile dyeing. In this research, we examined the status of Assam indigo dye utilization of Tai minorities around Thailand during 2009–2010 indicated that all Tai minorities known well about Assam indigo dye utilization. At present, we recorded only 2 tribes who have still used, Tai Lue and Tai Yaun from northern part of country. Assam indigo is herb and ground cover plant species, growing in lower montane evergreen forest at 700–1,800 m MSL (mean sea level). In addition, Assam indigo is still wild plant species and is not cultivated to indigo dye production that causes mainly for Assam indigo dye lacking. Today, the textile dyeing industry with indigo dye has used chemical indigo and bean indigo instance. The status of the textile dyeing industry with indigo dye in Thailand shown that had used 95.95 % chemical indigo and/or bean indigo only 4.05% Assam indigo. The textile dyeing industry with indigo dye has used chemical indigo more increase every year indicated that chemical indigo will be effective to healthy to indigo textile producer and user including environment. For Tai wisdom conservation on Assam indigo dye utilization has to be considered by promoting Assam indigo cultivating for increasable its production. Tai society should beware to be lost their local wisdom relating to Assam indigo dye utilization and Tai culture legacy of sustainable Assam indigo dye utilization.

2) Kaewsrithong Jiraphat (2020) studied “Management and Development of Knowledge and Local Wisdom for Linking to Community Enterprises in Phrae: A Case Study of Morhom Fabric Manufacturing by Thai Puan People” the purpose of this research has objectives to study a local wisdom transfer process of Morhom fabric manufacturing by Thai Puan people and to develop a design of Morhom product which links to community enterprises. A target group is community enterprises, entrepreneurs, and general people in Thung Hong Community. Tools of this study were an interview form, product drafts, data descriptive statistical analysis and content analysis. Results from the study show that the local wisdom transfer process is done directly and indirectly through the formal and informal learning from parents, experts, local wisdom or teachers. A guideline for the product design should be conformed to the market demand by focusing on natural forms, contemporary, local material, and the production process is not too complicated. The result of the prototype product development consists of shirts, bags, teddy bear outfits, and fashion clothe draft which can be used as guidelines for the community enterprise to develop further products.

3) Pranom Jaiai and others (2021) “Increasing the production potential of Hom for dyeing local fabrics in the upper northern region of Thailand” They found that *Strobilanthes cusia* (Nees) (Kuntze) is a shrub that grows in the natural forests of the upper North. It has been widely and popularly used as raw material for dyeing the local textile products and is now in short supply. Phrae Agricultural Research and Development Center has been collecting, conducting cloning comparison and developing *S. cusia* production technology during 2012–2020. The objectives were to study suitable varieties and production technology in the upper northern region and transferred the information to farmers. Results showed that *S. cusia* could be classified into 2 groups; the large leaf (*Strobilanthes cusia* (Nees) Kuntze) and the small leaf (*Strobilanthes sp.*). The two groups had no different growth. But the large leaf group gave higher fresh yields and indigo substance than the small leaf group. The suitable plant spacing was 50x60 cm from which fresh yield of 1,266 kg/rai was obtained. Seventy percent

shading increased fresh yield to 3,315 kg/rai. The harvesting index was 9 months after planting which gave fresh yield of 4,592 kg/rai. Optimal time to harvest was between 7.00–11.00 am which gave 421–463 kg/farm of indigo plate. When testing the production technology of 10 farmers in Phrae province. It was found that using DOA technology farmers could harvest 4 times/year with fresh yield of 3,844 kg/rai, 769 kg of indigo paste with a unit cost of 7,063 baht, an income of 38,436 baht, and a return profit of 31,373 baht. Using the farmers' technology the plant could be harvested 2 times, with fresh yield of 1,773 kg/rai, 355 kg of fresh produce with production cost of 4,909 baht, an income of 17,728 baht, and a net profit of 12,819 baht. These activities obviously increased farmers and communities income and helped maintain the wisdom into the future.

4) Nawatcharose Intem. (2021). "The local wisdom management Mohom for stable inherit, Phrae province" This article aims to: (1) study the context of the local wisdom Mohom for self-reliance of Ban Thung Hong community, Phrae; and (2) to study the local wisdom management of Mohom for sustainable inheritance and lifelong learning, by implementing qualitative research methodology. Data collection was conducted by an in-depth interview on the community leader, the community philosopher, and Hom laborers, participatory and non-participatory observation, and collection of related secondary data. The results of the content analysis revealed that 1) the context of the local wisdom Mohom is related to participatory Hom management for self-reliance of the community in Phrae, via accumulation, transfer, and inheritance of knowledge from generation to generation. This is called "Hom Culture" which consists of self-reliance in three factors: (1) Hom Culture: community economy for self-reliance; (2) Hom Culture: social and cultural system for self-reliance; and (3) Hom Culture: natural resource and environmental management for self-reliance. Hom is therefore a culture that connects the community, and is significant for the community in Phrae to conserve the identity and value of the local wisdom, a foundation for self-reliance of the local community; and 2) Study on the local wisdom management of Mohom for sustainable inheritance and lifelong learning revealed that there are seven knowledge management processes in Ban Thung Hong community: 1) knowledge identification; 2) knowledge creation and acquisition; 3) knowledge organization; 4) knowledge codification and refinement; 5) knowledge access; 6) knowledge sharing; and 7) learning. Additionally, there also exists Hom cultural management in the community through the Mohom Dyeing Learning Center, in which community members design the communication process of Hom culture for participatory self-reliance in the community, and response to demands of the community via "Lifelong Learning" applied in the context of the community regarding learning among the members, or between members and teenagers, which eventually lead to the development of learning places, travel destinations, and local database as the learning sources of the community. Additionally, this allows those interested in the community, particularly the local young population, to study the community, which encourages "Strong Citizens of Phrae" via knowledge management, authority distribution, and educational opportunity creation, with the purposes to encourage equality and bonds in the community, alongside an appreciation of resources in one's own community. One of the important expectations of the community is to preserve the lifestyle pattern of Hom culture, despite the social changes from external sources which influence the role of the community.

4. Method

This research considered mixed methods for study in the Mor Hom local wisdom and found that applied the following analysis for practical local objectives: research and collecting theoretical information. Appropriate primary and secondary levels, documents, the field study and research related to knowledge management (knowledge management). Thus, this research is also the qualitative research for collecting Mor Hom natural dyeing knowledge from key information and which consists of knowledge determination, knowledge acquisition, knowledge storage, and knowledge transfer, are to be used to create questionnaires and a record of local knowledge using a qualitative research method by conducting in-depth interviews using a specific random and then pass on the snow ball technique and the Delphi Technique and methodological triangulation with critical informants with a participatory observation process. After that, descriptive statistics and content analysis. The interview was tested on validity and reliability by experienced experts in social studies and research area studies to obtain valid and reliable data for systematic analysis and inference. Regarding the interview quality testing, the index of item objective congruence (IOC) was analyzed on contents validation by 3 experts in examining the question items and giving comments on each item. The IOC was found at 0.98. According to the preceding, this study used in-depth interviews with open-ended questionnaires as the second data source, 15 Mor Hom's local expertises and understanding of natural dyes. There are steps, as follows:

- 1) Before the field trip, arranging an appointment with the respondents and providing them with pertinent details such as the time, date, and location is imperative. This can be accomplished using various recording tools such as a notebook, digital recorder, or pen.
- 2) The purpose of this study is to elucidate the research objective and rationale for conducting interviews and

obtaining consent for audio and visual recording.

3) Contextually analyse the interview information and presented by infographics.

4.1 Sampling

The research is a qualitative study, and the key interviewees were separated into three groups of 15 people: 5 community sages, 5 natural-dyed Mor hom entrepreneurs, and 5 academics. Purposive sampling was the key informant and then pass on the snow ball technique. The researcher utilised an in-depth, structured interview with open-ended questions to provide the subject with the flexibility to share pertinent information. All data were analysed using content analysis based on participant observations.

4.2 Research Area

This research area is related to 3 critical information study groups: Mor Hom local wisdom groups, entrepreneurs and academicians in Phrae province. There exist three distinct areas that are relative, which are as follows: 4 Districts of Phrae Province in Thailand: Mueang Phrae, Wangchin, Sung Men and Rongkwang, 4 Sub-Districts of Phrae Province: Thung Hong, Suan Khuean, Cho Hae, Mae Pak and 5 Local Wisdom places: Ban Natong, Ban Nakuaha, Yupin, Wangchin, Kaewwanna Natural Indigo

4.3 Research Tools

1) Documentary research: data is collected through documents, books, journals which contain related concepts, theories, and research.

2) Field study: by participatory and non-participatory observation, including an interview Mor Hom local wisdom to community sages, entrepreneurs and academicians. The test of completeness, validity, and reliability of the data is conducted by 1) triangulation technique; 2) verification of data with the providers

3) Interview with open-end questionnaire and in-depth interview with structure

To study the knowledge of local wisdom of the natural dyed Mor Hom entrepreneurs' group in Phrae province which is divided into 5 sections as follows: section 1 General information, section 2 the inheritance of knowledge of local wisdom in Mor Hom, section 3 production of Mor Hom paste, and 4 Guidelines for creating a knowledge management manual Local wisdom of natural-dyed Mor Hom entrepreneurs' group and problems and suggestions

4.4 Data Analysis

The study determines four steps of qualitative data analysis process as follows: 1) preparation of data acquired in documental research, interview, and questionnaires 2) review of research questions 3) organization of data by its relationship; and 4) data analysis in the content analysis and visualization.

5. Results

This study primarily collects data by studying theories, documents, and local wisdom knowledge. This study aims to investigate Mor Hom cloth and related research results and the secondary level by interviewing and participating with community scholars. Entrepreneurs of pot-dyed fabrics, natural dyes, and scholars. The four key stages of knowledge management are 1) knowledge formulation, 2) knowledge acquisition, 3) knowledge storage 4) knowledge transfer from successful local wisdom for studying; which results can be analyzed in 5 dimensions as follows:

1) *Phrae province* is Hom's most cultivated region. High humidity, cool air, and flowing water. People used the Hom plant as a medicine to treat fevers and sore throats and to colour garments. Because of increased demand, On April 9, 2019, the Hom's conservative group and academics in Phrae province pushed for using natural herbs for manufacturing items that might be registered as a geographical indicator (GI), namely Mor Hom Phrae. As a result, Phrae Province is prominently mentioned in the production of Mor Hom goods compared to other merchandise. Additionally, specific community experts continue to preserve their knowledge in this area. The result can be displayed through the perception of seven Mor Hom's local wisdom, as shown in Figure 1.

2) *The Hom species* is characterised by its biennial growth pattern and its capacity to produce indigo material, a blue-hued substance. There are three distinct species: those with small leaves, medium leaves, and giant leaves. The local knowledge possessed by Hom is a crucial source of information in the Phrae province watershed. The Acanthaceae family comprises two plants, namely *Strobilanthes cusia* (Nees) Kuntze and *Baphicacanthuscusia* (Nees) Bremek, as per the nomenclature of Pranom (2558). The main planting locations that are subject to limitations are Ban Na Khu Ha, Ban Na Tong, Ban Mae Lua, Ban Thung Si, and Wang Chin. The act of planting should replicate both natural processes and gardening methodologies. The Hom plant exhibits a preference for

morning sunlight and environments with high humidity levels. The optimal time frame for planting is within 1 to 5 years, however, in the event of excessive heat or brightness, it is necessary to provide 70% shade coverage and maintain regular watering.

The growth of Hom exhibits a positive correlation with the wet season. A significant amount of colour is obtained during the collection of Hom leaves for the production of Hom paste. If the leaves are collected during the winter season, their hue is likely to be highly intense. The hues and saturation of autumn foliage exhibit a range of variation. The study indicates that the observed age range spans from one to eleven months, with a noticeable increase in hue saturation occurring around the eighth or ninth month. Typically, farmers opt to harvest the plant at the age of 9 months by means of chopping. Subsequently, it is recommended to trim every three months. According to an interview conducted with Pranom Jaiai in 2021, the Hom tree exhibits the highest degree of coloration, with a slight possibility of coloration occurring in the late afternoon around 4:00 p.m. The recommended method for obtaining the desired results involves removing three to five pairs of the tree from the top or measuring 60 centimetres downward from the top.



Figure 1. Seven community experts continue to preserve

3) *Transferring Mor Hom local wisdom knowledge* pass on the knowledge and experiences that arise in the community or area to others without the use of modern media or technology. There are methods for transmitting knowledge and local wisdom in various dimensions, such as storytelling. Traditional science education teaches students to observe and participate in related activities. observation or “Teacher Pak Lak Jam” via trial and error and self-experience pushing for the construction of local products or constructing things from natural resources in the area with the objective of sharing Mor Hom’s local knowledge. This is related to the research of Kaewsrihong J. (2020) show that the local wisdom transfer process is done directly and indirectly through the

formal and informal learning from parents, experts, local wisdom or teachers. In this sense, the continuance and preservation of community culture in the framework of Mor Hom cloth aims to promote local wisdom and a sustainable local economy in Phrae Province using Mor Hom cloth products. The result can be displayed in the form of perception of Mor Hom local wisdom as shown in Figure 2.



Figure 2. How to get “MOR HOM Local wisdom knowledge”

4) *The Hom paste’ manufacturing processing* is categorised as the dyeing process’ intermediate step. Hom paste is now valued by upstream and midstream producers for its superior dyeing quality. The two main locations for growing Tonne Hom (the hom plant) and making hom paste for sale are Ban Na Tong and Ban Na Khu Ha. Some sites, such as Ban Tonne Kham, Ban Thung Hong, Wang Chin, and Rong Kwang, serve as demonstration plots and are utilised by the community on their own. It was found that the process for making homo paste was time-dependent rather than different. Different environments could produce different results. The following 3 steps are included:

(1) While harvesting clean leaves and getting the fermenting vessel ready, switch from the green to the blue technique of soaking fermenting leaves in the water. Depending on the weather, clean the leaves, put them in the leaves, cover them with bricks, and allow them to ferment for 24–72 hours (Sawang Seetuea Interview, 2021). Filter the fluid by removing the stem and leaves as well.

(2) Squeeze the fermented leaves into the Hom water as soon as you receive it to intensify the colour. It will fizz and seem blue. then remove contaminants by filtering. Use Cha Lom “Suk” (push up and bump the oxygen into the pot or jar) to fill with lime water, ferment to produce bubbles, then filter once more to become moist to produce a colour.

(3) Hom paste creation techniques. By mixing wet compost with lye, ash, rice water, tamarind water, lime juice, red lime, or even burnt banana trees, and boiling the mixture until it becomes yellowish green, the silt is transformed into compost for dye water, a type of natural vat dye. When the bubble reacts with the air, it turns from yellow to blue and stays that way for six to twenty-four hours before dyeing. Numerous occasions The colour in the beginning is diminished because each time you must scoop out one dish of water for dyeing. The

germs in the pot will be eliminated as a result. After waiting for the bacteria to rebuild, which might take 1-2 days, the villagers will dye the cloth or yarn. Rub the fabric or thread in the water to introduce the colour, then let it to air dry. To make a shade darker, it may be tinted several times. After a certain amount of time, the water will run out. Add water to the saucepan; we will fill the container with wet material to dye and scoop the porridge; alternatively, add air to the mixture to give it bubble features. Daily, in the morning and the evening, do it. At this point, it is seen that the colour will shift, first going from yellow to green and then to blue. The majority of the raw materials used to dye Mor Hom fabric are woven into textiles first, then used to create various clothing goods, depending on the circumstances of the various raw materials. The entire body was then painted (Sawang SeeTua interview, 2020). The six processing of Hom's paste in various sources can be analysed and presented, as seen in Figure 3.

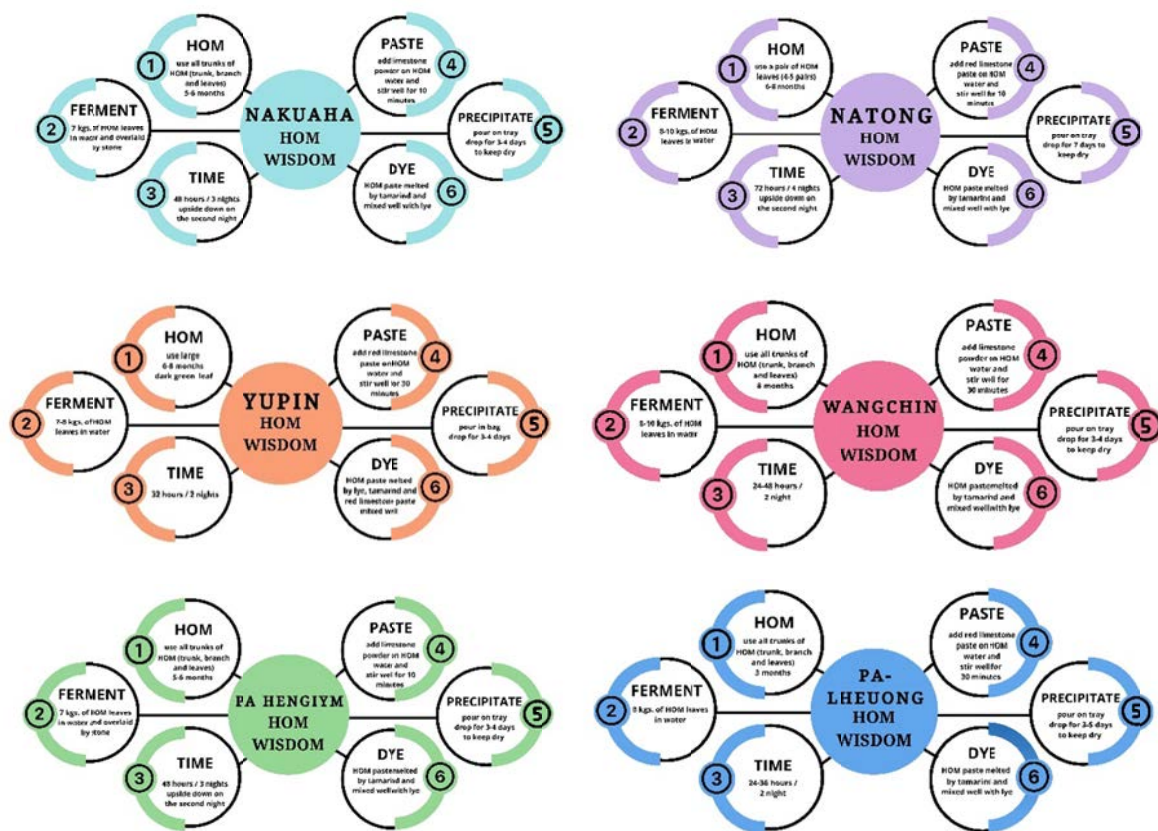


Figure 3. Six processing of Hom's paste in various sources

5) *The issue of Hom paste storage* poses a challenge for Mor Hom entrepreneurs. Based on the interview findings, it was revealed that the natural dyeing process of Mor Hom necessitates the procurement of Hom paste from a primary source, as the entrepreneurs are unable to produce it themselves due to unsuitable conditions. Nevertheless, a few resourceful individuals possess the ability to supply and disseminate Hom paste to those who are presently in the minority. Meanwhile, the paste production process developed by Hom is intricate, and the recommended retail price of 350 baht per kilogramme (The cost of dyed Hom's paste is being referred to). Renders the Mor Hom product relatively expensive. If there are agriculture grow Hom plant fluently, it will price slightly down, and Mor Hom products can also be reasonably priced.

6. Discussion

1) The subject matter under consideration pertains to the indigenous knowledge and practises of the Mor Hom community. The dissemination of information pertaining to the utilisation of natural dyes which constitutes the majority of such dyes, occurs through intergenerational communication. This process involves the transfer of information from ancestors to inheritors through methods such as storytelling, memorization, experimentation, and practical application. The importance of Mor Hom Wisdom knowledge management is noteworthy. This

involves the identification of Mor Hom Wisdom knowledge from the tacit knowledge of key informants through the application of knowledge management techniques, utilising a method of learning by practise known as action learning. Additionally, Best Practise for Explicit Knowledge entails drawing insights from past experiences (lessons learnt) and studying successful individuals in the field of natural dyeing. The acquisition of knowledge as a means to attain wisdom that is efficacious. The Knowledge of Natural Dyeing Vessels This individual possesses the ability to effectively manage and utilise information and experiences that have been directly obtained and cultivated from their ancestral lineage and local communities. Through the utilisation of available resources and the development of effective problem-solving strategies. Consequently, if knowledge is systematically managed, it has the ability to investigate and acquire new insights. The transmission of knowledge regarding natural dyeing vessels is of paramount importance.

2) Context of Mor Hom fabric products in Phrae Province. There are a few styles of Mor Hom fabric products, blue shirts and pants (Kui Heng shirts and Kuay pants), from the Thai Puan people's costumes, who dye white calico or weave with cotton thread dyed with the colour of the Hom plant and then sew it into a pot shirt, the biggest and most famous until it became popular with tourists when they arrived in Phrae and wanted to buy a Mor Hom shirt. Mor Hom fabric producers are today divided into numerous groups, including Muang Mo, Wiang Thong, Kajana, and Muang Phrae. The largest and most well-known production location for Don Moon Sung Porcupines is located in the Ban Thung Hong Mueang Phrae District (Nawatcharose, 2021). Ban Thung Hong, or Thung Hong Village, Muang District, Phrae Province, is a well-known source of Mo Hom product manufacturing, purchasing, sale, and distribution. It is a Phrae Province economic road. Due to a significant number of manufacturing orders, the province's dyeing of Mor Hom natural dye fabric has currently diminished. Natural colouring manufacturing takes time. To meet the deadline for delivery, they resorted to employing chemical paints. Chemicals employed in industrial production cut production costs, as do purchasers looking for low-cost clothing (Jirapat, 2020). Nonetheless, with government initiatives that promote and urge employees in government institutions to dress in Thai attire every Friday, as a result, there is currently a demand from customers for Thai clothing. Most shops that create Mor Hom cloth either print the fabric, dye the entire shirt, or dye the entire piece and sew it. This, according to the region evaluating the condition of Mo Hom fabric goods, still has a similar pattern, although there is no clear pattern that repeats itself over and over. Customers are more likely to purchase goods that can satisfy all of their wants. Yet, the tendency is only opposed by a small number of villages, or perhaps three to four stores. Documentation and Resources: Natural dyeing communities serve as valuable resources for sharing documentation, research, and educational materials. Discussions may include recommendations for books, websites, workshops, and other resources to deepen knowledge and skills in natural dyeing.

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