

# Enhancing Tourism through Cultural Conservation: A Study of Puen Ancestors Worship Festival in Nakhon Nayok Province, Thailand

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## Abstract

This research aimed to evaluate the conservation needs and analyze the conservation process of the Puen ancestor's worship festival for tourism promotion in the Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province. Utilizing a quantitative approach, the study involved questionnaires completed by 303 residents, and the data was analyzed through standard deviation, correlation, and ordinary multiple regression analysis. The findings revealed high conservation needs in organizing activities, public relations, and participation, while wisdom transfer and cultural preservation were moderate. The study also identified a significant demand for facilities and tourist-participatory activities, with public relations showing a lower impact on tourism promotion than wisdom transfer. However, the research could have been more extensive by its geographical and methodological scope, indicating that the findings should be applied cautiously beyond the studied area. It recommended enhancing local conservation efforts, particularly in public relations and cultural education, and developing sustainable, participatory tourism experiences. The research suggested that future studies should expand to other regions, employ qualitative methods for deeper cultural insights, and assess the long-term impact of tourism on cultural sustainability.

**Keywords:** Conservation process; Cultural conservation; Nakhon Nayok Province; Puen ancestors worship festival; Sustainable tourism; Tourism promotion

## Introduction

In today's context, there is a growing recognition of the significance of local art and culture. The Tourism Authority of Thailand acknowledges the importance of preserving cultural heritage and leveraging it as a unique selling point to attract foreign tourists to local festivals. This approach integrates cultural tourism and heritage management, recognizing the value it brings regarding knowledge preservation and its contribution to society. Tourism development and cultural heritage conservation foster economic growth and benefit local communities by increasing income. The 2nd National Tourism Development Plan (2017–2021) emphasizes the importance of providing access to arts and cultural knowledge, elevating the quality of tourist attractions and services to international standards, and ensuring a sustainable and balanced approach to tourism development. This aligns with the Fine Arts Department's strategic goals, which greatly emphasize preserving and disseminating the country's cultural treasures to uphold traditions and enhance their value (Department of Tourism, Ministry of Tourism and Sports, 2018).

In 2020, a preliminary survey by the Ministry of Tourism and Sports revealed that Thailand received approximately 6.7 million foreign tourists, with notable numbers from Asia, Europe, the United States, and other regions (Ministry of Tourism and Sports, 2020). Cultural tourism holds a significant market value and is the largest segment compared to other forms of tourism globally. The global cultural tourism market is estimated to be around US \$9 billion, exhibiting a substantial growth rate of up to 15% per year over the next decade. This underscores the attractiveness of cultural tourism as a highly lucrative sector. However, while Thailand's tourism market competes well in the regional context, it may need help gaining global competitiveness. Thailand currently ranks 18th in Asia as a World Cultural Heritage Site, lagging behind countries such as China, India, Japan, South Korea, and Vietnam (Ministry of Tourism and Sports, 2016).

In the year 2020, the majority of tourists who visited Nakhon Nayok were Thai nationals, totaling approximately 1.70 million visitors, with an additional 5,245 foreign tourists recorded (Ministry of Tourism and Sports, 2020). Nakhon Nayok Province is a tourist destination renowned for its rich heritage of arts and culture that has been cherished and passed down through generations. A notable cultural event in the region is the Puen ancestor's worship festival, traditionally observed on the 15th day of the waxing moon in the 10th month of each year, typically falling in late September to October. This festival is a significant occasion for making merit and paying homage to one's ancestors, symbolizing gratitude and wishes for prosperity. As the Puen ancestor's worship festival approaches, community members come together to prepare and distribute unique offerings like Krayasart (rice cakes) and khao (sweet sticky rice) to their neighbors as part of the merit-making tradition. The festival's main activities include almsgiving, listening to sermons, and engaging in collaborative events such as the long boat race, which has become a notable attraction for tourists to participate in the festivities.

Villagers continue to practice the Puen ancestor's worship festival in the Sai Moon subdistrict of Ongkharak district, Nakhon Nayok province, upholding the long-standing customs. The local community remains actively engaged in the festival's activities, including the morning merit-making rituals like the rice stirring tradition (Krayasart) and other dessert offerings integral to their cultural heritage. However, in contemporary times, the Puen ancestor's worship festival has undergone some changes, particularly among the younger

generations. Factors such as the need to work or pursue education have decreased the emphasis on and awareness of the festival's historical significance among the youth. Additionally, the lack of practical public relations efforts has made the festival less recognized and attractive to tourists. As a result, the festival remains primarily known within the local community and has yet to gain much attention from tourists. It is crucial to preserve and sustain these cultural traditions and Thai heritage in the local community to promote cultural tourism and ensure that future generations understand the historical significance of these traditions. With the continuation of these practices by future generations, the Puen ancestor's worship festival may eventually fade away (Phrakhrusiridhammapirat, 2019).

The intertwining of cultural tourism and the conservation of cultural heritage is evident from the reasons mentioned earlier. Cultural heritage preservation offers valuable knowledge and holds significant social value. Simultaneously, tourism catalyzes economic growth and community income. Given these considerations, the researcher's interest lies in investigating the conservation process of the Puen ancestor's worship festival in Nakhon Nayok province. This study aims to underscore this tradition's intrinsic value and significance, guide its continuity, and further cultural, traditional, and cultural tourism activities in Nakhon Nayok Province.

### Research Objectives

1. To study the level of conservative needs of the Puen ancestor's worship festival.
2. To analyze the process of the conservative needs of the Puen ancestor's worship festival towards tourism promotion in Nakhon Nayok Province.
3. To investigate the relationship between the process of conservative needs and the promotion of tourism activities.

### Conceptual Framework

The interaction of factors such as cultural preservation, effective public relations, event organization, community involvement, and knowledge sharing plays a vital role in enhancing tourism. Sayeh (2022) highlights the significance of maintaining cultural heritage in drawing and pleasing tourists, thus improving the attractiveness of tourism destinations. Feng and Wang (2020) focus on the importance of tactical public relations and the use of digital platforms to strengthen tourism. Chen and Rahman (2017) point out that meticulously planned cultural events and activities can significantly boost tourist participation and appeal to a wide range of visitors. Active engagement is also crucial, as Ridho et al. (2021) demonstrate that participation from both the community and tourists is vital to achieving sustainable tourism and increasing tourist contentment. Lastly, Kaczmarek (2022), who claims that such a knowledge transfer deepens tourists' appreciation and understanding of the local culture, asserts that imparting cultural knowledge is essential for genuine cultural tourism experiences.

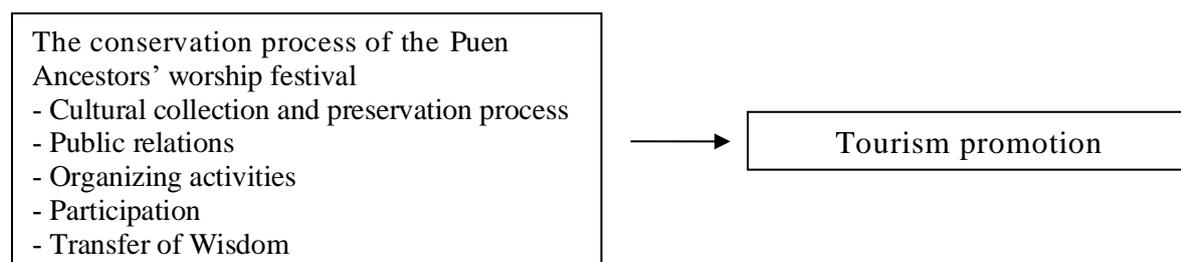


Fig.1. Conceptual Framework

## Research Methodology

This quantitative research studied the need to conserve the Puen ancestors' worship festival and the process of conserving towards promoting tourism activities in Nakhon Nayok province. The selection of Nakhon Nayok province as the focal point for this quantitative research on the Puen ancestor's worship festival and its relationship to tourism promotion is likely influenced by a combination of factors. The cultural significance of the province, particularly concerning the unique traditions of the festival, makes it an ideal case study for exploring cultural conservation. Its potential as a tourism destination offers practical insights into how such cultural events can enhance tourism. The active engagement of the local community in these festivals is crucial for a comprehensive understanding of conservation processes and tourism integration. Nakhon Nayok may also serve as a representative model for similar cultural contexts in Thailand, addressing existing research gaps. Personal or institutional connections to the province provide easier access to resources and local networks, facilitating a deeper, more nuanced investigation. These reasons collectively justify the choice of Nakhon Nayok province for this study, aligning with the research's objectives to analyze the interplay between cultural preservation and tourism development.

This study is quantitative research, and it employed various methods to carry out the research. The employment of quantitative research methods in studying the conservation needs of the Puen ancestors' worship festival and its role in tourism promotion in Nakhon Nayok province is highly appropriate due to several factors. This approach excels in collecting quantifiable data, which is crucial for evaluating conservation needs and effectiveness (García-Díaz, 2019). The standardized nature of tools like questionnaires ensures consistency across responses, and statistical analysis, particularly the Taro Yamane formula for sample size determination, allows for identifying trends and generalizing findings to a broader population (Yamane, 1967). Moreover, using Likert scales in surveys facilitates quantifying subjective data such as attitudes and opinions (Likert, 1932), making it especially suitable for social science research in cultural conservation and tourism.

### 1. Population and samples

The research targeted a population of 1,242 households in the Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province, as identified from the 2020 statistics provided by the Thailand Information Center. Data for this study was gathered from residents of the Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province, who had engaged in the Puen ancestors' worship festival. The researcher calculated the sample size using the Taro Yamane formula, aiming for a 90% confidence level and a margin of error of  $\pm 10\%$ , which resulted in a sample size of approximately 302.56 individuals. However, a convenience sampling method, was used to facilitate more accessible data collection, leading to a larger sample size of 303 participants.

### 2. Research Instrument

The study utilized questionnaires designed around critical theories and the conceptual framework pertinent to the research topic. The questionnaire comprised three sections: Section 1 gathered basic demographic information such as gender, age, and education level using nominal scale questions where participants could select only one multiple-choice answer. Section 2 focused on exploring the conservation processes of the Puen ancestor's worship festival as it relates to promoting tourism in Sai Moon Subdistrict, Ongkharak District, Nakhon

Nayok province. Section 3 addressed the tourism promotion activities in the same area. For Sections 2 and 3, the questionnaire employed a 5-point Likert scale, ranging from 'highest' to 'least,' to gauge respondents' opinions. Participants were asked to respond based on their level of agreement or experience. Data analysis was conducted by scoring responses on this Likert scale. The validity of the research instrument was assessed using the Index of Item-Objective Congruence (IOC), while reliability was evaluated using Cronbach's alpha. The measurements obtained through this process resulted in Cronbach's alpha coefficients surpassing .80, which signifies a high level of reliability for the tool Cho (2021).

### 3. Data Collection

For the data collection phase of the Puen Ancestors worship festival research, a convenience sampling strategy was employed to select participants, targeting a specific sample size of 303 individuals. This approach was chosen due to its practicality and efficiency in reaching many respondents within the Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province. The selected participants were individuals known to have participated in the Puen ancestors worship festival, ensuring that the data collected would be relevant and informed by firsthand experience. The questionnaires, carefully designed to capture the necessary data for the study, were distributed to these participants. Along with the distribution, clear and concise instructions were provided to guide the respondents in accurately completing the questionnaire.

Furthermore, to ensure the reliability and validity of the responses, assistance was readily offered to participants who needed help understanding any aspect of the questionnaire (Taherdoost, 2016). This support ranged from clarifying questions to assisting in interpreting the scales used, such as the Likert scale for measuring attitudes and perceptions. This approach not only facilitated the ease of response but also helped maintain the consistency and quality of the collected data, which is crucial for the subsequent analysis and the overall success of the research. All participants in this study were duly informed of their rights regarding participation. They were made aware that they could withdraw from the project at any point if they felt uneasy about answering the questionnaire.

### 4. Data Analysis

The data from the questionnaire were analyzed using a statistical software package focusing on descriptive statistics. For Part 1, the researcher utilized percentages to detail the frequency and percentage distribution of the personal factor data gathered. In Parts 2 and 3, the mean and standard deviation were calculated to determine the average responses regarding the conservation process of the Puen Ancestors worship festival and the tourism promotion activities in Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province. For hypothesis testing and to understand the influence of various factors on the conservation process and its impact on tourism, inferential statistical methods were applied. Specifically, the study used ordinary multiple regression analysis, as Habeck and Brickman (2018) suggested, to evaluate how different aspects of the conservation process affect tourism promotion in the specified area.

## Research Results

In the study focusing on the conservation process of the Puen ancestor's worship festival and its influence on tourism promotion in Nakhon Nayok province, the researcher structured the data analysis into four distinct sections: The first part dealt with the demographic information of the respondents, covering aspects such as gender, age, and education level. The second part concentrated on the conservation process of the Puen Ancestors worship festival

and its role in tourism promotion, encompassing elements like cultural collection and preservation, public relations, event organization, community engagement, and the dissemination of local wisdom. The third part assessed the demand for tourism promotion activities. Finally, the fourth part involved testing hypotheses related to the study.

1. General information of the sample: The sample's demographic profile was predominantly composed of females (52%), with the largest age group being between 21 and 30 (34%). Additionally, most of the sample had completed a bachelor's degree (32%).

2. The analysis outcomes about the conservation process of the Puen ancestor's worship festival and its impact on tourism promotion in Nakhon Nayok province encompassed various facets. These included the processes related to cultural collection and preservation, public relations efforts, organizing activities, community participation, and transmitting local wisdom.

**Table 1.** The results of the conservation process of the Puen ancestor's worship festival.

The conservation process of the Puen ancestor's worship festival promotes tourism as a whole.	Level of need			
	$\bar{x}$	S.D.	Level	Rating
Cultural collection and preservation process	3.37	.825	Moderate	5
Public relations	3.68	.675	High	2
Organizing activities	3.80	.542	High	1
Participation	3.63	.613	High	3
Transfer of Wisdom	3.37	.757	Moderate	4
<b>Overall</b>	<b>3.56</b>	<b>.546</b>	<b>High</b>	

Table 1 provides an overview of the holistic evaluation of the conservation process of the Puen Ancestors worship festival in its role of promoting tourism activities in Nakhon Nayok Province. The results indicate that the majority of the sample group exhibited strong demand for the conservation process of the Puen ancestors' worship festival, with an average score of 3.56. When examining specific aspects within this process, it becomes evident that three items received exceptionally high scores, while two items attained a moderate level of response. These aspects are ranked by their descending average scores: organizing activities scored the highest with an average of 3.80, public relations with an average of 3.68, and participation with an average of 3.63. In contrast, the transfer of local wisdom and the cultural collection and preservation process received slightly lower average scores at 3.37.

The cultural collection and preservation process attained a moderate significance level, with an average score of 3.37. Upon closer examination of its various components, it was observed that all elements of the conservation process also fell within the moderate level, with descending average scores as follows: Firstly, local scholars were interviewed to gather cultural data for the preservation of the Thai Sart tradition, with an average score of 3.48. This was closely followed by collecting, recording, and storing cultural data using technology, which also received an average score of 3.48. Additionally, cultural records were taken with an average score of 3.31, while writing to disseminate cultural information to the local community and tourists garnered an average score of 3.22.

Public relations activities were found to be operating at a high level, with an average score of 3.68. A detailed examination of the individual components within this domain revealed that three items related to the conservation process achieved high-level ratings, while one item reached a moderate level. These components, ranked in descending order of their mean scores,

are as follows: Firstly, outdoor media production, such as billboards, received the highest average score of 3.90. Following closely was the dissemination of information through wire broadcasting to inform the community about local activities, which achieved an average score of 3.84. Additionally, participating in exhibitions at events like the Thai Tourism Fair, Trade Shows, and Conferences was rated at a respectable 3.57. Lastly, publicizing activities through advertising media attained a moderate average score of 3.41.

The organization of activities related to the conservation process was rated high, with an average score of 3.80. Upon closer examination of the individual components within this category, it was evident that three items received high-level ratings, while one item achieved a moderate significance level. These components, arranged in descending order of their mean scores, are as follows: Firstly, the organization of merit-making activities received the highest average score, standing at 4.04. Following closely was the tradition of rice stirring (Khao Thip) involving residents, which garnered an average score of 3.97. Additionally, activities aimed at raising awareness were rated at 3.81, signifying a high level of organization. Lastly, the invitation of tourists to participate in cultural exchange initiatives using art and culture as a means of fostering connections achieved a moderate average score of 3.37.

Participation in the conservation process received a high-level rating, with an average score of 3.63. When examining the specific components within this category, it became apparent that four items attained high-level ratings, while two items achieved a moderate significance level. These components, arranged in descending order of their mean scores, are as follows: Firstly, the collaborative effort to organize the Puen ancestor's worship festival scored the highest, with an average of 4.01. Following closely was the encouragement of community members to actively join and participate, receiving an average score of 3.78. Additionally, the encouragement of tourists to engage in the Puen ancestor's worship festival was rated at 3.69, signifying a high level of participation. Furthermore, the donation of materials for the festival was considered a significant part of participation, with an average score of 3.61. On a moderate level, participation in the evaluation of the Puen ancestor's worship festival received an average score of 3.46, while establishing a cooperative network to support cultural activities related to the festival achieved a moderate average score of 3.23.

The transfer of cultural wisdom achieved a moderate significance level, with an average score of 3.37. When examining the specific components within this category, it became evident that one item was rated high, while five items attained a moderate significance level. These components, arranged in descending order of their mean scores, are as follows: Firstly, the education of local scholars to ensure the passing down of Knowledge to future generations received the highest rating, with an average score of 3.83. Following this, incorporating the local curriculum related to the Puen ancestor's worship festival into the school and non-school systems received a moderate average score of 3.42. Additionally, establishing a Puen ancestors worship festival learning center garnered an average score of 3.28.

Furthermore, ensuring a sufficient number of local scholars to provide information to tourists was also a part of the process, receiving an average score of 3.24. Moreover, the existence of supportive policies from relevant departments was considered with an average score of 3.23. Lastly, organizing forums for exchanging Knowledge regarding local traditions and cultures achieved a moderate average score of 3.22.

3. The analysis of the demand for tourism promotion activities encompasses five distinct areas, which can be summarized as follows: the establishment of routes to enhance accessibility to tourist destinations, the provision of tourist facilities, the organization of

activities designed to engage tourists actively, the setup of souvenir shops catering to tourists, and the provision of sufficient accommodation options to fulfill tourists' requirements.

**Table 2.** The analysis of the needs of tourism promotion activities.

Need for tourism promotion activities	Level of need			
	$\bar{x}$	S.D.	Level	Rating
Establishing routes to facilitate access to tourist attractions	3.37	1.143	Moderate	4
Arranging facilities to serve tourists	3.64	1.000	High	2
Organizing activities focused on the participation of tourists	3.74	.860	High	1
Souvenir shop for tourists	3.49	1.105	Moderate	3
Adequate accommodation to meet the needs of tourists	3.04	1.333	Moderate	5
<b>Overall</b>	<b>3.46</b>	<b>.807</b>	<b>Moderate</b>	

In Table 2, it is evident that the majority of the sample group expressed a moderate level of demand for activities aimed at promoting tourism for the conservation of the Puen Ancestors worship festival in Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province, with an average score of 3.46. Upon closer examination of individual items, it was revealed that two aspects received high-level ratings, while three aspects were rated moderately. These components, arranged in descending order of their mean scores, are as follows: Firstly, the organization of activities with a strong emphasis on tourist participation garnered the highest average score of 3.74. Following this, the arrangement of tourist facilities, such as signposts and brochures of tourist attractions, achieved an average score of 3.64. Additionally, the setup of a souvenir shop catering to tourists was rated at 3.49. Furthermore, planning routes to enhance accessibility to tourist attractions received an average score of 3.37. Lastly, providing adequate accommodation to meet the needs of tourists was rated at 3.04.

4. The findings from the analysis examining the relationship between the conservation process of the Puen ancestor's worship festival and tourism promotion activities in Nakhon Nayok province.

**Table 3.** The relationship between the conservation process of the Puen Ancestors worship festival and the tourism promotion activities in Nakhon Nayok province

Variable	X1	X2	X3	X4	X5	X6	Y
X1-Cultural collection and preservation	1						
X2-Public relations	.319**	1					
X3-Organizing activities	.447**	.485**	1				
X4-Participation	.519**	.590**	.596**	1			
X5-Transfer of Wisdom	.534**	.606**	.555**	.631**	1		
X6- The results of the conservation process of the Puen ancestors' worship	.723**	.743**	.738**	.851**	.875**	1	

festival to promote tourism  
as a whole

Y- Need for tourism promotion activities	.479**	.662**	.539**	.618**	.860**	.818**	1
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\*\* p < 0.01 (Correlation is significant at the 0.01 level (2-tailed))

In Table 3, the analysis revealed a strong positive association between the conservation process of the Puen ancestor's worship festival and tourism promotion activities, with a correlation coefficient of 0.818\*\*, indicating a high-level relationship. When examining the specific aspects of the relationship between the conservation process of the Puen ancestor's worship festival in Nakhon Nayok province, it was observed that the cultural collection and preservation process exhibited a moderate positive correlation with tourism promotion activities ( $r = 0.479^{**}$ ). At the same time, public relations also demonstrated a moderate positive correlation ( $r = 0.662^{**}$ ). Furthermore, the organization of activities showed a moderate positive correlation with activities promoting tourism ( $r = 0.539^{**}$ ), and participation was also moderately correlated with tourism promotion activities ( $r = 0.618^{**}$ ). Notably, the transfer of wisdom displayed a strong positive correlation with tourism promotion activities, with a correlation coefficient of 0.860\*\*, indicating a high-level relationship.

#### 5. Analysis of ordinary multiple regression analysis between the conservation process of the Puen ancestors' worship festival and the tourism promotion activities of Nakhon Nayok province

**Table 4.** An ordinary multiple regression analysis between the conservation process of the Puen ancestors' worship festival and tourism promotion activities of Nakhon Nayok province.

Conservation process of Puen Ancestors worship festival to promote tourism activities	Unstandardized Coefficient		Standardized Coefficient	t	Sig
	B	S.E.	Beta		
(Constant)	-.304	.304		-1.002	.319
Cultural collection and conservation process	.012	.060	.013	.207	.836
Public relations	.242	.080	.202	3.038	.003**
Organizing activities	.043	.097	.029	.448	.655
Participation	.051	.097	.039	.524	.602
Transfer of Wisdom	.736	.690	.690	9.382	.000**

R = 0.879 R Square = 0.773, Std.Error of the Estimate = 0.395 F = 63.901, Sig = 0.000

In Table 4, the analysis revealed that the relationship and predictive ability of the conservation process of the Puen ancestor's worship festival, including cultural collection and preservation process, public relations, event organization, participation, and wisdom transfer, were collectively utilized to statistically predict tourism promotion activities at the significance level of 0.05 ( $F = 63.901$ ,  $p < 0.05$ ). The predictive power of these variables was substantial at 77.30 percent ( $R = 0.879$ ,  $R^2 = 0.773$ ). A multi-step regression analysis aimed at identifying variables with predictive significance regarding the conservation process of the Puen ancestors' worship festival determined that public relations exhibited a regression coefficient 0.202 for tourism promotion activities. At the same time, the transfer of wisdom displayed a statistically significant regression coefficient of 0.690 at the 0.05 level.

## Discussions

1. The findings of this study indicate that a significant portion of the sample population expressed a strong inclination towards the conservation process of the Puen ancestor's worship festival to facilitate tourism promotion in Nakhon Nayok Province. When assessing individual aspects, it was observed that three elements exhibited a high level of demand, while two aspects were characterized as moderate. Specifically, organizing activities, public relations, and participation received high demand, while wisdom transfer and cultural collection and preservation were rated moderately. These results will be elaborated upon in the following discussion.

The cultural collection and preservation process in the Puen ancestor's worship festival context was moderate. When examining individual components of this process, it was noted that all aspects were rated at a moderate level. Among these, the highest average score was attributed to the interviews conducted with local scholars to gather cultural data related to the conservation of the Puen ancestor's worship festival, followed closely by cultural data collection, recording, and archiving. This observation could be attributed to the Sai Moon community in Ongkharak district, Nakhon Nayok province, which had yet to actively emphasize the cultural collection and preservation process. This is because the Puen ancestor's worship festival had long been integral to their local way of life and culture.

Nonetheless, it is crucial to recognize that the cultural collection and preservation process is vital in enabling future generations to uphold and sustain the Puen ancestor's worship festival, thereby preserving their ancestral heritage. Local scholars possessing unique Knowledge could enhance and adapt their skills to contemporary contexts, facilitating knowledge transfer to community members. Consequently, interviewing local scholars, collecting cultural data, and recording and archiving using technology were deemed essential. This perspective aligns with Chaipattanamethee's (2019) assertion that the management of local wisdom necessitates the systematic collection, storage, and transmission of Knowledge held by local scholars within the community to ensure its preservation and continuity. It also resonates with Phra Kru Siri Dhammapirat's (2019) research, which advocated systematically storing Knowledge to pass it on to future generations effectively, particularly in sustaining a prayer tradition. Furthermore, it is consistent with Sreejun's (2015) findings, which demonstrated the value of establishing local scholar clubs and learning centers for cultural traditions in communities to facilitate the documentation and sharing of traditional cultural knowledge networks.

Public relations, in the context of the conservation process of the Puen ancestor's worship festival, were found to be at a high level. Upon closer examination of individual components within this domain, it was evident that three aspects were rated high, while one was considered moderate. The item with the highest average score pertained to preparing outdoor media materials such as billboards, closely followed by establishing a broadcasting system to disseminate information about community activities. This observation can be attributed to the community's recognition of the significance of public relations in raising awareness about the Puen ancestor's worship festival among Thai and foreign tourists. Additionally, public relations were seen as a means of attracting more tourists to visit the community.

Consequently, the community emphasized creating public relations materials to invite tourists to participate in activities and implementing a broadcasting system to keep community members informed about these events, encouraging their active participation. This approach aligns with the findings of Prempre (2015), who suggested that traditions like the Lam Pee

Pha tradition in the Na Siew subdistrict administrative organization, Muang district, Chaiyaphum province, should be enhanced by employing various media channels as promotional tools and collaborating with other agencies such as the subdistrict administrative organization (SAO) and provincial administrative organization (PAO) to promote events in advance effectively. It also resonates with Sreejun's (2015) research, which demonstrated that the Ban Mad community had a tradition of continuous events involving establishing local scholar clubs, collaborative work preparations, and disseminating news through a community news distribution tower.

The organization of activities related to the conservation process of the Puen ancestor's worship festival was rated at a high level. A closer examination of individual components within this category revealed that three aspects were considered high, while one received a moderate rating. The highest-rated item was the organization of merit-making activities, followed closely by the tradition of stirring rice (Khao Thip) with local community members. This observation can be attributed to the inherent nature of the Puen ancestor's worship festival, which involves various forms of merit-making activities deeply rooted in beliefs related to karma and charitable devotion. These activities symbolize gratitude towards the ancestors and reflect a cultural tradition that promotes tourism.

Additionally, the tradition of Khao Thip stirring is linked to the belief that participating in this ritual brings about great merit, and those who consume Khao Thip will experience happiness. It is a communal activity that brings together community members, including those who have relocated for work but return to participate in this significant event. These activities are integral traditions that play a prominent role in tourism promotion. This finding aligns with Kamlangkue and Nuen's (2017) research on the Tenth Lunar Month festival in Nakhon Si Thammarat Province, which highlighted the festival's role in promoting cultural tourism and reflecting the identity of the local people. Similarly, Suwanbandit and Ungpho (2018) emphasized the cultural significance of the rice stirring tradition (Khao Thip) as a reflection of heritage and a way of life that fosters community unity and harmonious kinship bonds, ultimately strengthening social cohesion.

The level of participation in the conservation processes of the Puen ancestor's worship festival was rated as high. A detailed examination of individual components within this category revealed that four aspects received high ratings, while two were rated moderately. The highest-rated item was cooperation among the community members to organize the Puen Ancestors worship festival, closely followed by efforts to encourage community members to participate actively in this significant merit-making event. This demonstrates the community's recognition that preserving and passing down cultural traditions for sustainability requires the active involvement and awareness of the local population regarding their culture, faith, beliefs, and the importance of preserving local traditions. For instance, activities like the stirring of Khao Thip demand substantial effort from residents. This finding resonates with the research of Phrasontornkijkoson et al. (2017), which emphasized the importance of faith, belief, and community leadership in successfully preserving traditions like the Khao Thip stirring ritual, requiring collaborative efforts in preparing equipment and procuring necessary items.

Similarly, Udomrat's (2015) research highlighted the active participation of residents in the Liapkhlong Mon Community in conserving the Tak Bat Phra Roi Tradition Thang Rue, which they achieved through their involvement in the event day. The study also outlined guidelines for fostering community participation, including information dissemination and encouraging equitable and free participation from all sectors. Citizen participation in the conservation of traditions could be attributed to their deep emotional connection to the local

culture and a sense of pride in preserving their cultural heritage, as exemplified by the Mon community's engagement in the research.

The transfer of wisdom in the context of the Puen ancestor's worship festival conservation was rated moderately. An in-depth examination of individual components within this category revealed that one aspect received a high rating, while five were rated moderately. The highest-rated item pertained to the transfer of Knowledge to the next generation through various processes led by local scholars, closely followed by the integration of this Knowledge into both formal and informal educational systems as a local curriculum for students. This suggests that the community still needed to consolidate the Knowledge held by local scholars entirely, and the younger generation needed more awareness and motivation to preserve cultural wisdom actively. This finding aligns with the research conducted by Sansornwisut et al. (2015), which emphasized the importance of raising awareness about learning among community leaders, local scholars, and conservationists, particularly among learners who play a critical role in continuing to study, transmit, and preserve cultural heritage. Putirungroj's (2014) research also highlighted the need for a strategic plan and development strategy to safeguard Thai kite wisdom. Such a plan would encompass collecting and integrating kite-related Knowledge, organizing teaching and learning activities within educational institutions, creating a local curriculum for youth and interested individuals, and establishing forums for sharing Knowledge and experiences within the community.

The study revealed that most sampled individuals expressed a moderate demand for tourism promotion activities to conserve the Puen ancestors' worship festival in the Sai Moon subdistrict, Ongkharak district, Nakhon Nayok province. When examining specific aspects, it was observed that two aspects were rated at a high level, while three were at a moderate level. The aspect receiving the highest average rating pertained to the organization of activities that involved tourists, closely followed by the provision of amenities for tourists, such as clear signboards and informative tourist brochures. This finding is consistent with the research conducted by Klinmuenwai (2018), which highlighted tourists' concerns about cultural tourism promotion, particularly regarding the security measures at tourist attractions, such as the presence of security guards and clear signposts, in the Tha Ma-O community, Muang District, Lampang Province. Similarly, Prempre'e's (2015) research emphasized the need for improvements in the Lam Pee Pha tradition of the Na Siew subdistrict administrative organization, Muang district, Chaiyaphum province. These improvements included the installation of clear signage for directions to the event venue and addressing transportation issues such as damaged roads. Additionally, various media as a comprehensive promotional tool were recommended to enhance the event's visibility and reach.

2. The results of hypothesis testing indicated that public relations had a lower coefficient (0.202). In comparison, the transfer of wisdom had a higher regressive coefficient (0.690), both statistically significant at the 0.05 level. This finding suggests that public relations and the transfer of wisdom play crucial roles as guidelines for conserving the Puen ancestor's worship festival in communities within the Sai Moon subdistrict, Nakhon Nayok province. The community's preference for employing public relations and wisdom-based methods can be attributed to their effectiveness in enhancing tourism activities. This aligns with the research by Singharak (2018), which emphasized the importance of conserving local wisdom to prevent the loss of Knowledge related to spiritual traditions. The transfer of wisdom was identified as a significant internal factor in this process. Therefore, knowledge gathering and utilization were employed to facilitate teaching and learning activities within educational institutions, creating a local curriculum for youth and interested individuals to exchange Knowledge and experiences

within the community. This approach, coupled with an increased emphasis on public relations through various media, aimed to raise awareness and foster a sense of responsibility in passing down wisdom to subsequent generations in Thai society.

### Knowledge from Research

This research revealed that the predictive power of the Puen ancestor's worship festival was strongly associated with the transfer of wisdom (0.736) and public relations (0.242) processes. As a result, these findings have paved the way for new priorities in the conservation process of the Puen ancestor's worship festival, which are outlined below:

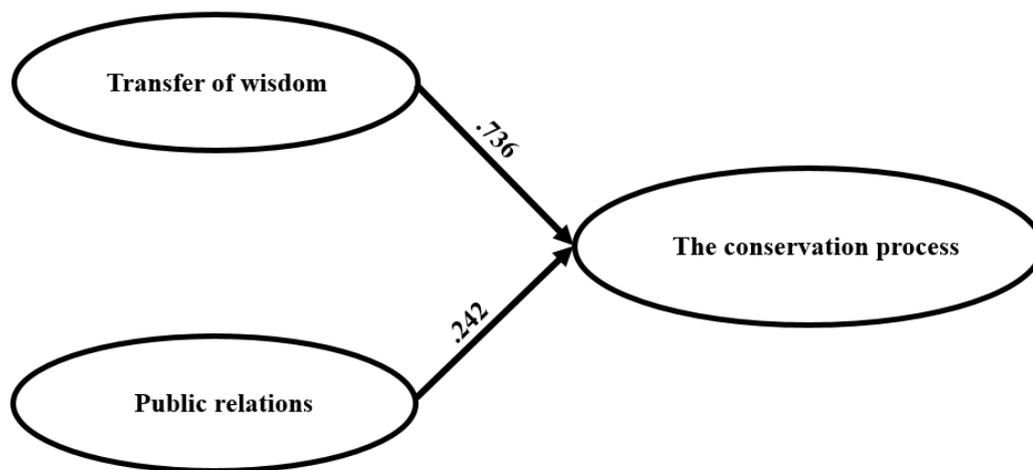


Fig. 3. The Contributed Knowledge Framework

### Conclusion

In conclusion, this research has delved into the conservation process of the Puen ancestor's worship festival in Nakhon Nayok Province and its role in promoting tourism activities. It is particularly intriguing due to the high demand observed among the sample group for the festival's conservation, emphasizing cultural preservation, public relations, participation, wisdom transfer, and cultural heritage collection. Notably, the study found that public relations and wisdom transfer significantly impact tourism promotion, highlighting their crucial role in sustaining the festival and attracting tourists. These findings hold implications for academics and practitioners, emphasizing the importance of cultural preservation, public relations, and wisdom transfer in promoting cultural events and traditions. However, the study has limitations, such as the reliance on a convenience sample and a specific geographical context, warranting further research to explore cultural preservation efforts in diverse settings, the role of technology in cultural promotion, and specific public relations strategies for cultural events. This research contributes valuable insights into cultural preservation, public relations, and tourism promotion dynamics.

## Suggestions

1. Coordinating activities to raise awareness and preserve the Puen ancestor's worship festival should be bolstered. This includes offering alms, preparing rice balls, and fostering the fusion of culture and tourism.
2. Continuous dissemination of information through various media outlets and channels is essential to instill awareness and consciousness within the community. This effort should also encourage active participation in the transmission of wisdom.
3. Stakeholder engagement and support for participation are crucial. This involves collaborative efforts to organize the Puen Ancestors worship festival, promote tourist involvement in the tradition, extend opportunities for other communities to participate, and explore innovative approaches to enhance community engagement.
4. The transmission of wisdom should be facilitated, focusing on elders passing down Knowledge to younger generations. Developing strategic plans and effective knowledge management systems for collecting and disseminating Knowledge and fostering a deep appreciation for Thai culture is vital.
5. Promoting tourism by providing tourist facilities such as signage, brochures, and learning centers is essential. This approach facilitates Knowledge sharing with different communities and tourists and fosters a sense of unity and cultural continuity.

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