

# Digital Storytelling for Preserving Local Wisdom: A Case Study of Champada in Lan Saka District, Thailand

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## ABSTRACT

This research aimed to (1) identify the unique cultural identity of Champada in Lan Saka District, Nakhon Si Thammarat Province, and (2) develop digital media to convey this identity. The mixed-method approach included: (1) qualitative research through in-depth interviews with 12 local experts and academics, (2) developmental research following Luther's Model for digital media creation using storytelling, and (3) quantitative research through surveys with 50 local youths and residents. The research identified the cultural identity of Lan Saka and Champada, and the developed digital media received an average score of 4.74, indicating high quality and academic usefulness. The results contribute innovative information for community development, preservation of local identity and wisdom, and education. This information serves as a framework for promoting community-based tourism to generate sustainable income for local residents.

**KEYWORDS:** Digital Storytelling, Digital Media, Innovative Information, Local Wisdom, Champada.

## 1. Introduction

Local identity and wisdom are the heart of a community's culture and way of life, reflecting its history, beliefs, and unique lifestyle. These identities are not only markers of community identity but also sources of wisdom passed down through generations. Local identity serves as an anchor for cultural preservation amidst globalization, helping communities maintain their unique characteristics while adapting to external influences. Additionally, local identity is closely linked to the quality of life, as it fosters social cohesion and collective efficacy, enabling

communities to thrive despite challenges. Preserving and promoting local identity and wisdom is essential for maintaining the community's solid foundation and supporting long-term cultural and economic sustainability (Kongpim, 2020; Tungseng & Buakhwan, 2020; Bamroongboon & Potiwan, 2020; Pettengill, 2020; Vatan, 2021, Fan, 2024; Rose & Markowski, 2023)

Storytelling is a powerful and effective method for conveying local identity and knowledge because it can deeply and meaningfully connect listeners with the content being conveyed. It allows complex information and experiences to be communicated in an easy-to-understand, meaningful, and memorable way (Pettengill, 2020; Cahyani, 2023). This ensures that local wisdom and identity remain intact and continue to be utilized. With modern technology playing an increasingly significant role in everyday life, traditional communities are transforming into more digital ones. The storytelling process, therefore, involves integrating digital technology into digital storytelling, which is the creation and transmission of stories through digital media technology (Alexander, 2021). For instance, digital media such as video can be used to tell stories and convey local identity and wisdom, presented through contemporary online platforms such as YouTube, Facebook, and TikTok. Thus, digital storytelling is a tool that makes preserving and promoting local identity and knowledge easier and more effective. Storytelling through digital media, particularly video, not only allows information to be transmitted to viewers quickly and comprehensively but also creates interest and vibrancy in the conveyed content. It is a method that can ensure local communities and cultures continue to prosper and be passed on to future generations.

Champada (*Artocarpus integer*) is an important local plant of Lan Saka District, Nakhon Si Thammarat Province, Thailand. It is a plant that can provide both main and additional income for many families. Some local knowledge and identity related to Champada have been passed down and reflected through stories and the use of community skills from generation to generation. However, some aspects of this local wisdom are losing their inheritance and are on the verge of disappearing. Additionally, Champada is still known within a narrow circle, and if its benefits and value are not publicized, it may eventually vanish from the community, replaced by more popular economic crops such as durian. Therefore, the researcher recognizes the importance of preserving local identity and wisdom, which are national heritage, and the capabilities of digital storytelling. This study aims to explore the identity and local wisdom related to Champada in Lan Saka District, Nakhon Si Thammarat Province, and develop digital media using storytelling techniques to convey this identity and wisdom. The objective is to use this as a foundation for learning, ensuring that the identity and wisdom of the ancestors remain with the community. Moreover, it serves as valuable information for agencies involved in promoting community development and tourism in Nakhon Si Thammarat Province in the future.

## **2. Literature Review**

### **2.1 Digital Storytelling**

Digital storytelling is the process of combining traditional storytelling with digital tools and multimedia elements such as graphics, audio, video, and text to create and share narratives that are often personal and compelling. It merges traditional storytelling with modern technology, allowing individuals to craft interactive and engaging stories that can be distributed across various digital platforms like YouTube, podcasts, or websites. This practice has become a powerful tool in education, marketing, and personal expression, enabling storytellers to reach broader audiences while enhancing the depth and impact of their narratives (Lambert & Hessler, 2018; Werdistira & Purnama, 2020; Anderson & Chua, 2010; Bouchrika, 2024)

Digital Storytelling emerged from the community arts movement of the 1980s. One of the field's most noted pioneers is Joe Lambert, the cofounder of the Center for Digital Storytelling (CDS), a nonprofit community arts organization in Berkeley, California. Initially, it was presented as short films with narration (Lambert, 2013; Sage et al, 2018). Digital storytelling began through workshops at CDS, where storytellers were often amateurs in media production. A typical workshop began with participants sharing personal photo collections and memorable life experiences. This sharing was followed by scripting their life stories, creating storyboards, and producing personal films with brief narration, culminating in a grand film screening (Wu & Chen, 2020).

Digital Storytelling is now being utilized in a wide range of fields, particularly in education, from elementary and secondary schools to higher education. Its use has expanded across various countries in Asia and Europe, where it serves as a standalone teaching method or is integrated with other instructional approaches (McLellan, 2007; Ohler, 2005; McLellan, 2006; Abd Rahman & Bakar, 2020). For example, Digital Storytelling has been used to teach English to early childhood students by integrating it with STEAM concepts (Yulian & Putri, 2023). It has also been employed to develop writing and communication skills among elementary school students (Tse, Yuen & Lau, 2021) and in higher education for creating English teaching materials grounded in the local wisdom of the Balinese community (Werdistira & Purnama, 2020). Additionally, Digital Storytelling is recognized for its role in developing 21st-century skills (Gregori, 2008) and as a valuable tool for understanding the experiences of marginalized groups (Jager et al., 2017) and digital storytelling to reveal hidden heritage and engage the local citizen's voice (McCandlish & McPherson, 2020)

### **2.2 Digital Media**

Digital Media refers to various channels or tools in digital form, including websites, applications, social media, and emerging technologies (Kulachai, 2023; Noichalerm & Samerpak, 2023). As a crucial tool for communication, information access, and participation in modern society, digital media has significantly impacted the media landscape. Traditional media organizations, such as newspapers, have been compelled to adapt by leveraging digital technology to address these changes

(Phakdiburut & Suthivorasath, 2018). The formats of digital media continue to evolve to meet the changing behaviors of consumers.

Moreover, digital media refers to channels or tools that utilize digital technology to create, present, and distribute information, facilitating communication between users and organizations. It plays a significant role in transforming international law and the structure of neoliberal communication. Additionally, it is widely recognized that innovation in digital media extends beyond technological development to include user engagement and adaptation to the current needs of audiences (Sander, 2022; Pérez-Seijo & Silva-Rodríguez, 2024).

#### Summary of the Benefits and Importance of Digital Media:

1. **Facilitates Global Communication:** Digital media enables instant communication across the globe, bridging geographical gaps and fostering connections between people, businesses, and cultures (Pérez-Seijo & Silva-Rodríguez, 2024).
2. **Transforms Information Accessibility:** It provides widespread access to information and knowledge, allowing users to stay informed and educated on various topics (Sander, 2022).
3. **Supports Business and Marketing Strategies:** Digital media is crucial for modern marketing, helping businesses reach wider audiences through targeted advertising, social media engagement, and content marketing (Phakdiburut & Suthivorasath, 2018).
4. **Enhances Educational Opportunities:** Digital media plays a significant role in education, offering e-learning platforms, interactive content, and resources that enhance traditional teaching methods (Pérez-Seijo & Silva-Rodríguez, 2024).
5. **Promotes Social and Political Movements:** Digital media serves as a powerful tool for social activism, enabling the spread of information and mobilization of support for various causes (Sander, 2022).
6. **Drives Innovation and Technological Advancements:** It encourages continuous innovation in content creation, distribution methods, and consumer engagement, adapting to evolving audience needs (Pérez-Seijo & Silva-Rodríguez, 2024).
7. **Improves Audience Engagement and Feedback:** Through digital platforms, organizations can interact with their audience directly, gathering feedback and adjusting strategies in real-time to meet consumer demands (Phakdiburut & Suthivorasath, 2018).
8. **Contributes to Cultural Preservation:** Digital media helps preserve and promote cultural identities by providing a platform for sharing traditions, languages, and histories (Sander, 2022).

Additionally, digital media has expanded the scope of communication, allowing users to access and share information at an unprecedented level. This has led to social movements and has played a crucial role in driving change in society, communication, and culture. Digital media serves not only as an effective

communication tool but also as a platform for significant social and cultural transformation in the digital age (Lievrouw, 2011).

In conclusion, digital media is continuously evolving, encompassing content, information presentation, and various digital platforms. It impacts both organizational and societal levels, making it a crucial factor in shaping communication trends in the modern era.

### 2.3 Luther's Model

Luther's Model for multimedia development, also known as the multimedia development life cycle, consists of six key stages that guide the creation of multimedia projects. These stages ensure a systematic approach to developing effective multimedia content. Below is a detailed explanation of each step based on the information from the provided documents:

1. **Concept:** The first stage involves defining the objectives and scope of the multimedia project. This includes identifying the target audience, determining the goals of the project, and outlining the main ideas to be conveyed. The concept stage sets the foundation for the entire development process by establishing clear objectives and a direction for the project (Septinaningrum et al., 2021; Busono et al., 2019; Saragih & Suhendra, 2024).
2. **Design:** During the design stage, the structure and layout of the multimedia content are planned. This includes creating storyboards, flowcharts, and other visual representations that map out the sequence of content. The design stage focuses on organizing the content logically and ensuring that it aligns with the concept developed in the previous stage (Busono et al., 2019; Saragih & Suhendra, 2024).
3. **Material Collection:** In this stage, all the necessary materials, such as text, images, audio, and video, are gathered. The quality and relevance of the materials are crucial, as they will be used to create the multimedia content. The collection of materials must align with the storyboard and design plan to ensure consistency (Septinaningrum et al., 2021; Saragih & Suhendra, 2024).
4. **Assembly:** The assembly stage involves combining all the collected materials into a cohesive multimedia product. This is where the actual development takes place, with the content being assembled according to the design specifications. Tools such as multimedia editing software are used to integrate the various elements into a functional product (Septinaningrum et al., 2021; Busono et al., 2019; Saragih & Suhendra, 2024).
5. **Testing:** Once the multimedia product is assembled, it undergoes testing to ensure that it functions as intended. This stage involves checking for technical issues, usability problems, and content accuracy. Feedback from testing is used to make necessary revisions and improvements before the final release (Septinaningrum et al., 2021; Saragih & Suhendra, 2024).
6. **Distribution:** The final stage involves distributing the completed multimedia product to the target audience. This can be done through various channels, such as online platforms, physical media, or educational institutions. The distribution stage ensures that the multimedia content reaches its intended users effectively (Busono et

al., 2019; Saragih & Suhendra, 2024). Those steps could be explained in the following figure 1.

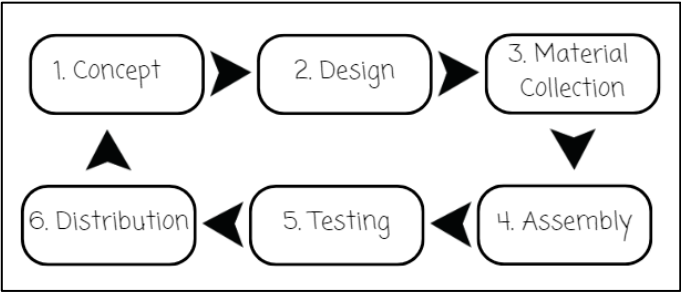


Figure 1. Luther’s Model

**3. Method**

The mixed-method approach included qualitative research through in-depth interviews, developmental research using Luther’s Model to create digital media with storytelling techniques, and quantitative research through surveys using questionnaires.

**3.1 Qualitative Research**

Qualitative research is conducted through in-depth interviews using a semi-structured interview format. The semi-structured interviews are validated according to the principles of respect for human dignity, ensuring correctness according to the principles of beneficence (not causing harm) and justice. This validation process adheres to the guidelines for human ethics. The target groups for the interviews and focus groups include:

- 1. Local experts or Community Leaders, a total of 7 people, consisting of: 1) Four individuals with knowledge, expertise, and experience in growing Champada for no less than 10 years, 2) Three individuals with knowledge, expertise, and experience in producing, processing, and selling Champada products for no less than 5 years.
- 2. Academics, a total of 5 people, including district agriculture officers, agricultural academics, and community development specialists, with knowledge, expertise, and experience related to Champada.

**3.2 Developmental Research**

This research focuses on developing digital media using storytelling techniques to convey the identity and local wisdom related to Champada. The design of these digital media was adapted from Luther’s model (Lowenthal & Dunlap, 2010; Yang & Wu, 2012). The initial draft was tested in a classroom setting, where each stage included two key activities: evaluation or review, followed by revision of the draft. The final product was digital media that employed storytelling techniques to present the identity and local wisdom associated with Champada, delivered in the form of a video.

According to Luther's model, the development of multimedia follows six essential steps: (1) concept, (2) design, (3) material collection, (4) assembly, (5) testing, and (6) distribution. These steps were meticulously followed to ensure the successful creation and implementation of the digital media in this research.

### 3.3 Quantitative Research

Quantitative research is conducted using a digital media satisfaction assessment tool. The target group consists of 50 people who have lived in Lan Saka District for at least 3 years. The media satisfaction assessment form was validated for content accuracy by three information technology experts, with each item scoring greater than 0.50, ensuring content correctness according to the principles of respect for human dignity, beneficence (not causing harm), and justice, as per the human ethics application process. The researcher then pre-tested the satisfaction assessment form with 30 students from the Digital Communication Innovation field at Nakhon Si Thammarat Rajabhat University, who were not part of the research sample, to determine the reliability of the tool. Using Cronbach's Alpha Coefficient formula, the reliability of the entire satisfaction assessment was found to be 0.905, which meets the acceptable criteria. The validated satisfaction assessment form was then used with the target group of 50 people.

## 4. Findings

### 4.1 Identity and Local Wisdom Related to Champada in Lan Saka District, Nakhon Si Thammarat Province

From in-depth interviews with 7 local experts or community leaders, the following information regarding the identity and local wisdom related to Champada was obtained:

#### 1. Lan Saka District Area and Its Favorable Climate for Champada:

"Lan Saka District comprises five sub-districts, Khao Kaeo, Lan Saka, Tha Dee, Kamlon, and Khun Thale. The majority of Champada cultivation is concentrated in Khao Kaeo, followed by Tha Dee and Lan Saka. Champada from Lan Saka, particularly from Khao Kaeo, is renowned for its quality due to the exceptional air quality and natural abundance in the area, often considered to have the best air in Thailand. This has led to the local saying that Khao Kaeo Champada is among the most delicious Champada varieties. Although the term "Khao Kaeo Champada" is commonly used, it often refers to Champada from the entire Lan Saka District, reflecting the historical name of the district, which was previously known as Khao Kaeo District. Lan Saka's Champada is an ancient variety with numerous types, characterized by its good fruit pulp, high juice content, and sweet, delicious taste. These trees have been cultivated for many generations, with some being 200-500 years old, and they serve as a significant source of income for many families in Lan Saka District." (Chalerm Sri, 2023)

## 2. The Way of Life of Farmers in Lan Saka District:

“Champada is a fruit that thrives in humid conditions with abundant rainfall. It grows best in loamy soil, sandy clay, and sandy loam soil that is rich in organic matter. However, Champada is not suitable for low-lying areas due to its intolerance to flooding. It can be successfully cultivated alongside other tree species. As a perennial plant, Champada is typically grown on hillsides, which is characteristic of the terrain in Lan Saka District. The areas where Champada is cultivated in Lan Saka are predominantly hilly, and accessing these orchards often requires traveling on narrow, unpaved roads. In some locations, there are concrete roads, but frequent access usually requires the use of motorcycles.” (Boonma, 2023)

“In the past, orchardists would walk into the orchards on foot, carrying their gardening tools or Champada fruits by hand. As transportation developed, motocross motorcycles, known for their high frames and large rubber-treaded wheels, became popular for their ability to navigate steep hills. These motorcycles provided better traction on rough terrain. However, today, more standard motorcycles are commonly used, as they are more accessible and affordable for villagers.” (Tichan, 2023)



Figure 2. Routes and vehicles

This change demonstrates the community's adaptation to modern transportation methods while still preserving the traditional cultivation practices of Champada.

## 3. Local Wisdom:

“Champada in Lan Saka District is a perennial plant that can grow large and tall, with some trees reaching the height of a four-story building. The process of pruning, wrapping, and storing Champada requires orchardists to use bamboo ladders to climb these tall trees. This practice reflects local wisdom that has been handed down through generations.” (Boonma, 2023)

“A key tool used by orchardists is a personalized nylon rope, which is not shared among others. When climbing to harvest Champada fruits, orchardists hold the rope in their mouths. The rope is used to secure the fruit and gently lower it to the ground, ensuring it remains undamaged. Most villagers harvest Champada fruits individually, focusing on one tree at a time. The technique for lowering the fruit is a traditional method known as 'jerking the rope.' In this method, one end of the rope is tied to a branch or hook. The rope is then wrapped around the Champada fruit, and the



orchardist carefully lowers it to the ground by controlling the rope. Once the fruit reaches the ground, they jerk the rope to release it from the hook, allowing the fruit to detach safely. The orchardist then pulls the rope back up to continue harvesting more Champada fruits." (Sutchapon, 2023)



Figure 3. Bamboo ladders and hooked fork

This method preserves the integrity of the fruit and showcases the ingenuity and practical wisdom of the local orchardists.

“Kora is a traditional material known locally as Kol or Rang Champada, which is woven from coconut leaves and used to wrap Champada. This practice, a piece of local wisdom passed down from ancestors, was developed to protect the fruit from insects and various animals. In the past, some orchardists that could not weave the Kol themselves would hire others to do it, creating a small industry where Kol for Champada was sold for 1-2 baht each. The Kol could only be used once and would have to be discarded as it rotted and fell apart when the Champada ripened. However, this traditional practice has largely disappeared in the Lan Saka area, due to the inconvenience and the scarcity of coconut palm trees, the orchardist have shifted to using black and red plastic bags as wrappers instead. This change does not affect the taste of the Champada, only the outer appearance differs. Consequently, this aspect of local wisdom has faded from the community” (Chareannam, 2023)



Figure 4. Kol or Rang Champada

4. Eating Culture:

“ People in Lan Saka District and Nakhon Si Thammarat Province consume Champada in various ways, with the most common being eating it raw. One of the most popular methods of processing Champada is frying. The leftover seeds from eating raw Champada can be boiled with a little salt and enjoyed as a snack, similar to boiled beans or potatoes. Alternatively, they can be eaten with young coconut. Champada seeds are also a key ingredient in Thai Fish Organs Sour Soup, a staple dish in southern Thailand. Additionally, Champada flesh can be enjoyed with fresh coconut milk and a pinch of salt.” (Srisuksai, 2023)

“Fried Champada is made by mixing the flesh and seeds with flour and then frying them, similar to the process used for frying bananas and taro. Fried Champada is often sold together with fried bananas and fried taro. It can generate an average income of about 1,000 baht per day for vendors, especially during the off-season when Champada is more expensive, with prices ranging from 20-25 baht per piece.” (Tawilltam, 2023)

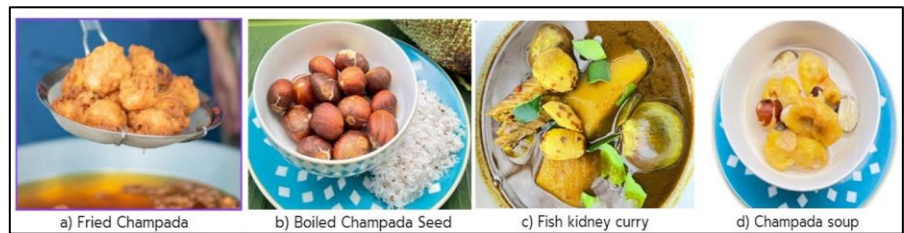


Figure 5. Champada Processing

Both the pulp and seeds can also be used to make curry paste, showcasing the versatility of Champada in the local cuisine.

When compiling the identity and local wisdom related to Champada in Lan Saka District, Nakhon Si Thammarat Province in a document format, and using the focus group process, the information was validated by five academics to ensure its accuracy before developing it into digital media.



Figure 6. Focus group discussions

## 4.2 Develop Digital Media Using Storytelling Techniques to Convey Identity and Local Wisdom Related to Champada

The development of digital media using storytelling techniques aims to provide knowledge, understanding, and awareness of the value and benefits of community wisdom related to Champada. The media is presented in the form of videos that can be shared through contemporary online platforms such as YouTube, Facebook, and TikTok. These platforms are popular and easily accessible, as most people nowadays use smartphones more than any other device. The process involves six steps according to Luther's model for designing and producing digital media content:

1. **Concept:** This initial and fundamental step in digital media development aims to preserve the cultural heritage, occupations, and lifestyles related to Champada. The content includes the history, professions, income generation, and cultural aspects associated with Champada, based on the research results outlined in section 4.1.1. The goal is to help youth appreciate the value and benefits of this native fruit before it disappears from the community. The target audience for the digital media includes students, young people, and the general public. The digital media will narrate the story from past to present, led by local experts, with Thai narration and English subtitles to enhance communication.
2. **Design:** After gathering the digital media concepts, the next step is the design phase. In this phase, sketch ideas using storyboards as a tool for brainstorming between the research team and the community. This involves utilizing concepts, theories, and identity data related to the local wisdom of Champada.

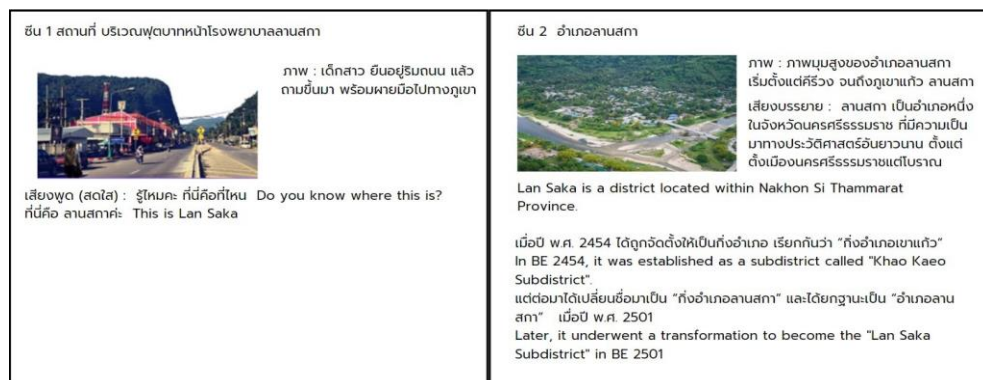


Figure 6. Sketch ideas using storyboards

3. **Material Collection:** This step focuses on gathering the content defined during the design phase, such as shooting video clips, selecting local experts, and scheduling the date, time, and main locations for the presentation.
4. **Assembly:** This step focuses on developing digital media content, including filming, editing, inserting audio, and adding captions.

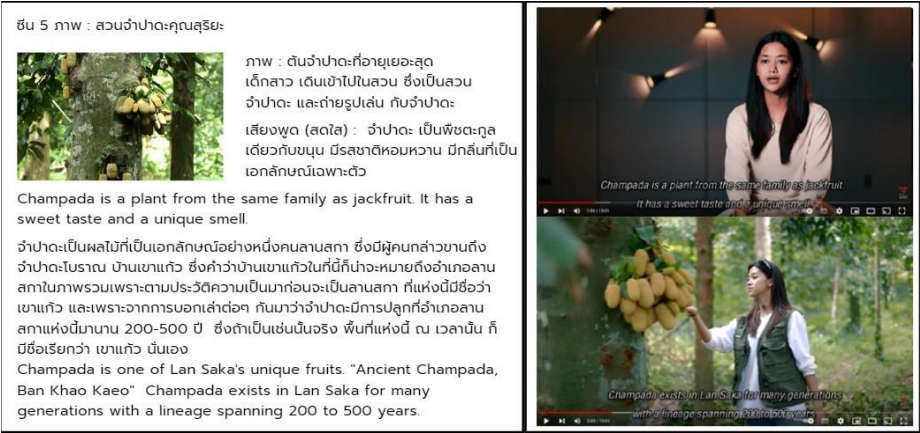


Figure 7. Convert storyboards to media prototype production

5. Testing: This step involves conducting a quality assessment of the digital media content by two groups: three experts and a target audience consisting of 50 individuals, including youth and the general public. The digital media is available on YouTube at <https://www.youtube.com/watch?v=QTxULMywJAg>. The evaluation focuses on the accuracy of the content, the techniques used in the presentation, and the appropriateness of the media's utility. The experts' average score is 4.89 (97.78%), and the target audience's average score is 4.74 (94.80%), indicating that the digital media content is of excellent quality and can be effectively utilized. The data is presented in Table 1.

Table 1. Media Satisfaction Assessment

Assessment issues	$\bar{X}$	S.D.
1. The content is academically correct.	4.70	0.46
2. The content is complete and comprehensive.	4.68	0.47
3. Analyzing and presenting knowledge using modern methods.	4.83	0.38
4. The content is presented in a step-by-step manner, not confusing and inviting to follow.	4.75	0.44
5. The picture is beautiful, sharp, and not jittery.	4.73	0.45
6. The voice is beautiful and clear.	4.72	0.45
7. Polite language is used.	4.68	0.47
8. It provides new knowledge that is beneficial to the academic world.	4.82	0.39
9. It can be used as a reference or put into practice.	4.83	0.38
10. Various elements are arranged appropriately.	4.67	0.48
Total average	4.74	0.44

6. Distribution: This step aims to distribute the digital media to organizations involved in the preservation and continuation of cultural knowledge, occupations, and lifestyles related to Champada. The targeted recipients include government offices in Lan Saka and Chang Klang districts, and schools in these areas, which are the primary regions for Champada cultivation in Nakhon Si Thammarat Province. The purpose is to ensure that the digital media is utilized in educational processes moving forward. The presentation will be delivered in the form of a book and also shared through YouTube.





Figure 3.7. Delivering the research findings to the government offices in Lan Saka and Chang Klang districts, as well as to schools

## 5. Discussion and Conclusion

### 5.1 Discussion

From in-depth interviews, it was found that there are many aspects of this local identity and wisdom, starting from the history of Champada to Lan Saka District, lifestyle and care for Champada, and the culture of eating Champada. This identity information and community wisdom have been conveyed through digital media in the form of video media using storytelling techniques. These videos feature young girls representing the new generation, weaving together stories that tell the origins of Champada in Lan Saka District. They narrate local wisdom on planting, maintaining, and processing Champada, and provide information on guidelines for promoting Champada cultivation by government agencies. The videos also include segments on tasting fried Champada, the most popular way of processing Champada, and invite viewers to travel and taste this local fruit, which only appears once a year in Lan Saka District, Nakhon Si Thammarat Province. When evaluating the digital media with representatives from the population in Lan Saka District, it was found that the developed digital media is a medium that can be used as a reference source or for practical purposes. It is highly useful to the academic community, with an overall average score of 4.74, indicating the highest level of quality.

### 5.2 Conclusions

#### 5.2.1. Study of Identity and Local Wisdom Related to Champada in Lan Saka District, Nakhon Si Thammarat Province

In the study of the identity and local wisdom related to Champada in Lan Saka District, Nakhon Si Thammarat Province, the researcher utilized an in-depth interview process. This approach revealed the unique aspects of local wisdom, which

include favorable weather Champada, way of life, local wisdom, and food culture. These findings contribute to the promotion of community tourism and the creation of sustainable income for the local population. This study aligns with the research of Kongpim (2020) who examined the cultural identity of the Ban Khao community in Ranot District, Songkhla Province, to foster creative tourism. He identified the community's cultural identity in terms of religion, belief, faith, local food, and handicrafts.

Additionally, the findings are consistent with the research of Asawachai (2020), who explored distinctive identities arising from local history, traditions, local wisdom, way of life, and local products. He's research highlighted how these in-depth local values can attract tourists to Chai-yo District in Ang Thong Province. Furthermore, the current study aligns with the research of Tungseng & Buakhwan (2020), who investigated the identity and value of the wisdom of making buffalo kites in Satun Province through in-depth interviews and observation. Their findings facilitated the organization of tourism under the identity of the local wisdom of making buffalo kites in Satun Province.

#### 5.2.2 Development of Digital Media Using Storytelling Techniques to Convey Identity and Local Wisdom Related to Champada

In developing digital media using storytelling techniques to convey the identity and local wisdom related to Champada, the researcher incorporated the unique aspects of local wisdom, including, favorable weather Champada, way of life, local knowledge, and food culture. These elements, which contribute to the promotion of community tourism, were used as a foundation for the development of video media. By employing storytelling techniques, the digital media effectively conveyed these identities and local wisdom. When evaluated by representatives of the Lan Saka District population, the developed digital media was found to be a valuable reference source and practical tool, highly useful to the academic community. The content was analyzed and presented using modern methods, receiving an overall average score of 4.77, indicating the highest level of quality. This approach aligns with the research of Komtayai & Prasitphol (2022), who used an integrated communication format through digital media and storytelling techniques to promote OTOP Nawatwithi community tourism in Nong Saeng Subdistrict, Pak Phli District, Nakhon Nayok Province. Their findings showed that video clips published through digital media increased public interest and awareness of tourist destinations. The findings are also consistent with the research of Rungkamjud et al (2023), who developed digital tourism video media through virtual learning technology to promote the image of cultural tourism sites in Phra Nakhon Si Ayutthaya Province. Their overall quality assessment was rated as very good. Moreover, the research aligns with that of Kisno et al (2022), which developed digital storytelling based on local knowledge. Their results indicated that digital storytelling is highly effective in disseminating local wisdom and knowledge, attracting children's attention, and increasing their motivation to learn. Additionally, Rahayuningtyas et al (2021) developed digital storytelling about Wayang Topeng Malang, a traditional performing art in Indonesia. The digital storytelling materials were uploaded to YouTube, making cultural knowledge accessible to students and the general public. Similarly, the research of Uppara & Patimin (2022) developed multimedia for ecotourism in the Koh Klang

Community, Mueang District, Krabi Province. Their multimedia content, which includes the history of the community, community relations, and local identity and culture, was evaluated for creativity, modern presentation, and interest in storytelling techniques. The content was found to be correct, easy to understand, and clear at a good level. Lastly, the research of Sumungkaset & Masusai (2019) developed multimedia on local wisdom for making Khao Hang by the Community Enterprise: Khao Ngok Hang Krang Ban Chan Group, Non Na Chan Subdistrict, Na Khu District, Kalasin Province, with evaluation results at the highest level. This is consistent with the research of Patcharathanaroach et al (2019), who developed multimedia for the conservation of local wisdom on the topic of 700-year-old lanterns in Mae Taeng District, Chiang Mai Province, which also achieved a high level of evaluation.

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