RESEARCH ARTICLE

Knowledge Management of Mor Lam Klon to Create Innovations for Dissemination

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ARTICLE INFO	ABSTRACT
	This research has a purpose to study the knowledge management of Mor Lam Klon to create innovations for dissemination. To preserve valuable and near-lost knowledge as well as create a database that is convenient for studying and learning. This research is qualitative by adopting the theoretical concepts of the Office of the Bureaucratic Sector Development Commission (The Public Sector Development Commission, 2005), which proposed the plan, specified activities, and guidelines in the knowledge management process in seven steps. As follows: 1) Search or identify information. 2) Creating and seeking knowledge. 3) Systematic knowledge management. 4) Processing and filtering knowledge. 5) access to knowledge. 6) Sharing and exchanging knowledge. 7) Learning. These are a framework for analytical study and collecting information from various related documents and poems from interviews with 16 Mor Lam Klon performers about the knowledge of Mor Lam Klon. The research results found that the knowledge of the four Sangwat Isaan Mor Lam Klons is Sangwat Ubon, Sangwat Khon Kaen, Sangwat Phutthaisong, and Sangwad Phu Khieo. The types of knowledge consist of: poems about world cases, Dhamma cases, miscellaneous or funny stories, and various skills used in acting each category, also contains details of various categories of knowledge. The processed and sequenced as the basic principles of Mor Lam Klon performance also known as Lam principles. As well as using the results to create innovations for disseminating knowledge about Isaan Mor Lam Klon or online databases, to collect and store knowledge, presenting knowledge for Mor Lam and those who are interested. In summary, the key findings were the development of an online database to preserve and present the valuable knowledge of Mor Lam Klon, ensuring its accessibility and encouraging continued learning for both performers and those interested in Isaan cultural heritage.
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INTRODUCTION

Mor Lam Klon is a form of performing art in the Isaan region. It has developed for a long time along with the social lifestyle of the Isan people. It is popular and it is generally known as a theater and both entertaining and educational. Mor Lam Klon is an Isan folk performer who is an expert in reciting Lam Klon contains various knowledge Siriwan (1989), has studied and mentioned Mor Lam Klon as follows: "Mor Lam Klon" general Lam the main focus is on a poetry competition, so "Lam Klon" is the name of the Mor Lam performance where there are two performers, a man and a woman. Characteristics of performance included courtship, debate, and competition for knowledge. Expressing thoughts and viewpoints through the poem "Lam Klon" with a musical background. In the "Lam Klon" section, it is a poem in the Isan language which is the product of the thoughts of the writer

of the poem which has the form of a long poem. There is a rhyming rhyme between the paragraphs. There is content in the poem. The author will tie together stories or insert knowledge, viewpoints, and ideas for Mor Lam to use in communication during the performance. Mor Lam Klon has an intellectual heritage. I am a local public relations professional with quality and knowledge Well-versed and have communication skills. As well as acting skills able to reflect the way of life and socialize society through the process of transferring knowledge through the performance stage until it became popular and was hired. It also plays a role in promoting and promoting social communication. Both directly and indirectly, it is a local media that transmits wisdom and knowledge to the local area very well. Jaruwan (2000), studied the role of Mor Lam in Isan society during the half-century. Research results found that among Isan people who communicate with each other in the Isaan dialect Mor Lam has two important roles: The role of ritual and the role of entertainment. The most important part that Mor Lam Klon uses to communicate is knowledge. Knowledge of Mor Lam Klon is the most important basic component. Used for communication in performances is "Kon Lam" which is a poetic expression in the Isaan language. Which is the product of the thoughts of the writer of the poem which has the form of a long poem. There is a rhyming rhyme between the paragraphs. There are various contents in the poem that the author will tie up stories or insert knowledge, viewpoints, and ideas for the Mor Lam Klon to use in communicating in the performance. As Pornsiri (1978), has given the meaning Lam Klon refers to poetry that Mor Lam uses to compose tales or novels to lead the song. The difference from the reading poem is that the Lam poem does not like to add additional words, but strictly in between paragraphs. Consisting of world-class poems and Dhamma poems. Miscellaneous poems with twists and turns (funny) including various skills used in performance such as the use of voice, speaking, dancing, and various techniques used in performance, rhythm, and melody, are classified as knowledge of Mor Lam Klon. At present, the important knowledge of Lam Klon is becoming more and more faded and faded to various factors, for example, lack of successors, damaged documents, torn and lost, and death. Knowledge goes with you as people get older, they tend to forget or when they stop acting, the children and grandchildren do not see the importance and they do not help with the preservation cherish knowledge until it is eventually lost. If not stored preserve and compile the knowledge of Mor Lam Klon to make it concrete. The knowledge and information of Mor Lam Klon may be lost. Therefore, an important process is used to help in the study of collecting and organizing information into a system namely knowledge management. Knowledge management is a strategy used to collect data, organize, improve, and further develop knowledge. Wicharn (2004), explained that knowledge management is the collection of various existing knowledge that is scattered. Is it in a person or document let's organize together in categories to develop a system for everyone in the organization or anyone interested. Able to access that information and knowledge conveniently and easily. For study including being able to apply knowledge to work efficiently.

Therefore, Mor Lam Klon's knowledge management involves collecting and organizing knowledge into empirical categories. To create an innovative database for those interested in learning and accessing information easily. It is to maintain valuable knowledge and be able to use the information to develop or expand by knowledge management is therefore an important way to preserve and organize. Store the knowledge of Mor Lam Klon systematically and sustainably. For the above reasons, the researcher is interested in studying the knowledge management of Mor Lam Klon in the Isan region to create innovations for dissemination.

Research objectives

1. Study the knowledge management process of Isaan Mor Lam Klon.

2. Create innovations for disseminating knowledge of Mor Lam Klon.

The framework of the study

It is based on the seven-step knowledge management process proposed by the Office of the Bureaucratic Sector Development Commission. These steps include: 1) Identifying and searching for knowledge, 2) Creating and seeking new knowledge, 3) Managing knowledge systematically, 4) Processing and filtering knowledge, 5) Providing access to knowledge, 6) Sharing and exchanging knowledge, and 7) Promoting learning.

The application specifically of the framework to Mor Lam Klon by collecting and organizing traditional knowledge from four Sangwat Isaan styles, including poems and performance skills, to categorize this knowledge and develop innovations for wider dissemination and educational use.

LITERATURE REVIEW

1. Knowledge about the history and society of the Northeastern region.

The Northeast or Isaan region is located in the plateau area, which is within the Isan region with no land or connection to the sea. However, it is surrounded by mountains and has a basin-like condition, sloping from the highlands on the west side down to the lowlands on the east side, with the Mekong River as the boundary.

Northeastern cultural characteristics:

In the Northeastern region, many tribes migrated to live together and have unique lifestyles and traditions. Here, the researcher will discuss the Northeastern culture of the Mor Lam, Mor Khaen, and Mor Lam Klon groups, which are related to this research, divided according to the following characteristics:

Belief: Chatthip (1998), studied communities in the Northeast that emphasized the ideology of brotherhood in the clan society. The main relationship in the community is the relationship in the blood kinship system. The elders are highly respected in the community. This type of relationship allows the villagers to live together as brothers and sisters, relying on each other. The community still maintains the ideas, beliefs, and beliefs of the spirits of the Ang Niao community. Ekkawit (1997), stated that in the Northeast society, importance is given to the elders and those with knowledge and expertise. The most senior person in the village will be appointed as the clan leader, while the elders with specialized knowledge and expertise will be respected as leaders in various fields, such as Shamans, Herbalists, Mor Long, Mor Phi Fa, Mor Kaen, Mor Lam, etc.

Tradition: Samlee (2001), also said that customs and traditions are factors that help maintain a society that is tightly connected. In the past, the power of the Kingdom of Siam over this region was rather loose. The state would closely supervise only the collection of taxes. As for internal governance and lifestyle, it was left to be as it had been in the past. Therefore, farmers still adhere to these customs and traditions until today. An important custom and tradition in the Northeast are "Heet Sib Song Kong Sib Si".

Food and drink: Northeastern people eat sticky rice with every type of food. Fermented fish, or what the Northeastern people call "Pla Daek" is indispensable in Northeastern cooking and is one of the main ingredients in local food, Namjai (2010).

Isaan language: The spoken language of the Isaan people in each region has a different accent depending on the geographical conditions that the area is adjacent to, including the ancestors of that region. Most Isan people can communicate in both their local Isan language and Central Thai.

Performances and games: Isan people are farmers and fun-loving, so they find entertainment at every opportunity. Isan performances often come from daily or seasonal routines, such as the Nang Maew Procession, Saeng Bang Fai, Saeng Sawhing, Saeng Krathip, and Lam Lao Kra Top Mai.

2. Knowledge about Mor Lam Klon.

1) Mor Lam refers to an expert in Lam and performances, experts in singing poems as a Lam which consist of various stories written or composed into poetic forms for Mor Lam to use in their performances. The origin of Mor Lam is believed to be grounded in three traditional cultural practices of the Isaan region as follows:

1. It originated from the belief in Phi Fah, Phi Thane, and ancestral spirits.
2. It originated from the custom of reading "Tied Books" and "Delivering Sermons as a Lam".
3. It developed from the courtship traditions between young men and women on various occasions (Charuwan, 1983).

Mor Lam is divided into two following types:

1. Mor Lam used to be performed in ceremonies, such as Mor Lam Phi-Fa, which is performed for two purposes: Treating Sickness or Predicting the Weather.
2. Mor Lam used to be performed for entertainment, such as celebrating various events, providing enjoyment, knowledge, and fun, or communicating stories to the community during festivals or special occasions.

2) Mor Lam Klon refers to a person skilled in Lam poetry, possessing knowledge of various stories that have been trained and memorized. These people are excellent at singing Lam's poetry, performing, and using voice, rhythm, and melody. Usually, a pair of Morlam, including one man and one woman, sing with folk melodies, responding to each other, accompanied by a Mor Khane who harmonizes with the Lam in a performance known as "Lam Klon".

Preecha (1985), Mor Lam and its importance refer to an expert storyteller who memorizes and recites poetry or lyrics. Mor Lam originated with the telling of stories, initially done while sitting, later progressing to standing with gestures. Over time, high and low tones were introduced, and eventually, musical instruments were added for entertainment purposes.

Siriwan (1989), Mor Lam is a popular form of entertainment that has evolved, with its singing methods developing continuously up until the present time. The different types of Mor Lam, specifically referred to as Mor Lam Klon, this form focuses on the competition of verses.

Sujit (1989), the Mor Lam Khane is evidence dating back approximately 3,000 years, based on the discovery of a "Bronze Axe" from the Dong Son culture in northern Vietnam, the studied given the traditions, dance movements, and characteristics of the people, they were likely Thai-Lao, originally villagers of the same tribe. These communities shared life's hardships and joys, gathering to chant, perform spirit medium rituals, heal, and engage in traditional dances that contributed to the community's unity and attachment.

Pornsiri (1978), defined "Klon Lam" as a type of poem that "Mor Lam" uses, characterized by rhyming stories or novels. Not the same with "Klon Read," "Klon Lam" avoids adding extra words or strain, maintaining strict conformance between verses. The structure of "Klon Lam" demonstrates its "Aesthetics" through three key elements which are: Content, Form and Prosody, and the skillful use of language.

In addition, there is a type of Mor Lam called "Sangwat Lam" or "Wad Lam Klon". Sangwat refers to a model, melody, gesture, or tune, and it is often abbreviated to "Wad". In the Northeastern region, there are various Sangwat sermons, such as Sangwat Chang Team Mae, Lom Pad Phai, Nok Sai Bin Pha, Ka Ten Kon, Nok Kao Thong, Pla Soi Len Hard, Mae Hang Klom Luk. Each Sangwat is unique and requires a teacher. Without a teacher, it's like the saying, "It is like the dung of a monk mixed with the dung of a cow," meaning one will not be able to perform well. Therefore, teachers are crucial and necessary (Isaan Language Dictionary by Dr. Preecha Pinthong, 1989).

Sengiam (1990), a Mor Lam expert from Khon Kaen Wittayalai School, stated that Mor Lam is a valuable local art form that was highly significant to the Isaan people in the past. It provides entertainment, fun, and enjoyment, Mor Lam concludes knowledge, thoughts, morals, and beliefs, as well as various traditions and customs. It educates listeners, promotes ethics and morality, declares social norms, and helps preserve literature and folk art.

Nont (2007), the founder of the Isaan Folk Music Museum, stated that Mor Lam concluded various arts, such as dance, music, and singing. Most Mor Lam practitioners are skilled in playing the Khaen and are quick-witted. They are not passive performers or inconsiderable reciters of poetry. However, they engage actively by understanding, asking, and answering questions. The knowledge they convey includes Dharma, Buddhism, and the teachings contained in the Tripitaka. Mor Lam is the disseminator of this knowledge.

3. Knowledge about knowledge management.

Knowledge refers to the ability to recall specific facts, methods, and processes, including project models with knowledge objectives. This definition concentrates on the psychological process of memory, which is associated with organizing information.

Horwitch (2002), knowledge management refers to the creation, organization, and collection of knowledge and information, as well as its transfer and access. Effective knowledge management is the key to making informed decisions that impact the global business strategies of successful organizations.

Henrie et al., (2003), defined knowledge management as a system for managing an organization's knowledge assets, including both unexpressed and specific knowledge. A knowledge management system uses processes, such as knowledge classification, verification, storage, filtering, and preparation for user access. The primary objectives are to facilitate the use, modification, and development of knowledge.

Chawalit (2006), found that the Montfort College Secondary School in Chiang Mai Province effectively developed various aspects of knowledge management, including the knowledge management process, leadership, supporting technology, communication, knowledge management culture, measurement, and components important for successful knowledge management.

Prasan et al., (2017) explored the key factors influencing knowledge sharing within large business organizations in Thailand and the differences in these factors between organizations in the manufacturing and service sectors. The results found that the factors influencing knowledge sharing in large business organizations in Thailand include: Creating an atmosphere that promotes employee learning. Encouraging a learning culture, the role of top executives in encouraging knowledge sharing, the diversity of information and communication technologies supporting knowledge sharing, and incentives and motivations for knowledge sharing. In addition, the study found three factors that are different between organizations in the manufacturing and service sectors which are: incentives and motivations for knowledge sharing, learning culture, and the diversity of information and communication technologies used to support knowledge sharing.

RESEARCH METHODOLOGY

1. Data collection tools

    a. Structured interview form, it is an interview format with clearly defined questions for use with relevant groups only. Once the data is obtained, it is categorized and analyzed to cover various issues.
    b. Unstructured interview form, is an interview format that uses in-depth interviews.

Unlimited answers are used for groups of knowledgeable people and experts to obtain extensive and diverse information covering issues ranging from general information of the informant to general conditions, problems, processes, and guidelines for solving problems of knowledge management of Mor Lam Klon.

2. Target group

The target group used in the study of knowledge management of Mor Lam Klon in the Isaan region, the researcher is the 4 Sangwat Mor Lam Korn, consisting of Sangwat Ubon, and Sangwat Khon Kaen. Sangwat Phutthaisong Sangwat Phu Khiao. By studying information and knowledge from Mor Lam Klon Sang Wat Lam artists, 4 people each, 2 men and 2 women, totaling 16 people. The researcher used the method of selecting the target group as a specific selection. This is the most commonly used method for selecting target groups. It is specified as a qualification criterion who is knowledgeable, and who has understanding and experience. Able to provide the most profound knowledge is the Mor Lam Klon and those who were famous Mor Lam Klon throughout the Northeastern region and related experts. Using sample selection criteria as follows:

    a. He is a famous doctor who is well-known and accepted.
    b. Being a Mor Lam Klon selected from a group or association of Mor Lam Klon people in the Northeast and various provinces that have been organized together concretely and are registered as a member of that group or association. 3. Being Mor Lam Klon who is 50 years of age or older and has been Mor Lam Klon artist for 10 years or more and is ready to provide information.

3. Collection of information

The researcher has established two procedures for collecting data as follows: 1. Collection of data from documents It is a study from documents recorded on related content issues by researching documents, academic textbooks, theses, research articles, and documents related to the knowledge of Mor Lam Klon. Including searching for various information from related research documents on the internet.2. Field data collection Use a structured interview form. Use an unstructured interview form.

4. Data analysis

Use methods for organizing data qualitative data analysis by analyzing the knowledge of Mor Lam Klon, Klon Lam, and various related documents. Then synthesize the obtained information.to summarize the research results Discuss research results and recommendations.

RESEARCH RESULTS

1. Mor Lam Klon

Mor Lam is a valuable heritage of performing arts wisdom of the Isaan region that has been around for a long time which was the birth of Mor Lam. Professor Sujit (1989), mentioned the history of Mor Lam Khaen as follows: Evidence appears about 3000 years ago. From the excavation of a bronze ax belonging to the Dong Son culture in North Vietnam, when considering the traditions and dance postures, the characteristics of the people appear to be of the Thai-Lao family who were originally villagers of the same tribe. There is a way of life, sharing suffering and happiness, dancing, entering into a medium, and using blue ghosts to heal illnesses. Which later developed into many branches of Mor Lam, including Mor Lam Klon. As Suphanni (1998), mentioned Mor Lam Klon as follows: Mor Lam Klon is a Mor Lam used for melody. The rhythm fits the script. It is a poem, initially composed by a pair of two men, about the principles of Buddhism. Which is called "Lam Jode Kae" Later, when women had more roles in society, male-female pairings occurred. Lam would describe love and courtship. Therefore, it is also called "Lam Kiao" Lam Tao and Lam Kiao are considered to be a style of poetry. Most of the content talks about various stories. Mixed according to the established issues. To communicate to listeners both directly and indirectly. As Samret (1982), said about Mor Lam Klon, Mor Lam Klon is excerpting poems from several literary works or volumes to sing or sing to the listener. Later, a poem was composed specifically for this type of Lam. Therefore, there is content related to various stories which can be divided into groups of contents of the poem as follows:

1. The poem Wai Khru is used at the beginning of the Lam to remember the grace of the teachers who taught both the Lam and other academic subjects.

2. Poem introducing yourself, use it to introduce yourself to the listener and partner.

3. Question and debate poems are poems. Concerning knowledge in various fields such as Dhamma, science, liberal arts, social sciences, as well as various intelligences.

4. Klon Saad is a poem that has the meaning of using it to boast and flatter oneself.

5. Religious poems are poems about Dharma and philosophy. Buddhist history and various Jatakas.

6. Courtship poems are poems used for lovemaking between men and women which must have a story of love and nostalgia Libido and has the characteristics of a woman inserted.

7. The poem "Walking in the Forest" describes the beauty of nature by assuming that a person is walking in a forest.

8. Story poems are poems that tell brief fairy tales and folk tales.

9. Ritual poems are poems about various ceremonies such as Naga ordination ceremonies, wedding ceremonies, blessing ceremonies, etc. which Mor Lam Klon will choose to use that is suitable for the ceremony. I am helping to celebrate the occasion.

10. A Miscellaneous poem is a poem that talks about other matters, etc. until it is accepted by Isaan society.

By being able to reflect the way of life. The living environment of society is very good. Until being hired to perform continuously as well as being a cultural medium of traditions and beliefs. Therefore, communication must be used in Mor Lam Klon's performance is knowledge for presentation and transmission.

2. Knowledge of Mor Lam Klon

The knowledge of Mor Lam Klon is the knowledge or things that Mor Lam Klon uses to communicate in the show, (Mor Lam Banjong Matyarak, interview, 2023), which every Mor Lam Klon must have basic knowledge of. The various knowledge that Mor Lam Klon has been transmitted and learned from each teacher through memorization practice to become proficient. (Mor Lam Chamnong Ruecha, interview, 2023), which the knowledge of Mor Lam Klon consists of worldly and Dhamma knowledge presented through verses with various stories as well as various skills used in acting that include the use of voice, rhythm, and various tips. (Mor Lam Rasamee Alairak, interview, 2023) Transmission style, dress code, ethics, presentation methods, and speaking methods, including methods of applying science and various fields of knowledge to use in performing poetry. (Mor Lam Songka Nilbanprot, interview, 2023) which the knowledge of Mor Lam Klon has a history. Both have been inherited and learned from teachers and the authors of Lam's poems. Through the skill of memorizing or memorizing a variety of poems, the content of stories, and from learning and practicing various skills in acting. (Mor Lam Song Sin Don Kai Tuen, interview, 2023) Exchange of knowledge between Mor Lam Klon artists while performing. As well as arising from the application of knowledge and various arts and things to use in performances. (Mor Lam On Si Thaweerat, interview, 2023), including research and additional knowledge to always have knowledge that is up to date. Which is the source of knowledge of Mor Lam Klon. (Mor Lam Laead Dao Udon, interview, 2023), where the importance of various knowledge, is a component used to communicate in the performance. (Mor Lam Bunruang Worawat, interview, 2023), because if Mor Lam Klon does not know, he will not be able to perform (Mor Lam Charat Lat Nok, interview, 2023), because Mor Lam Klon is recognized as a philosopher of wisdom and has trained in acting skills with expertise. (Mor Lam Wirat, Mar-Khang, interview, 2023) and can convey knowledge to the community through interesting performances. The knowledge of Mor Lam Klon is therefore important (Mor Lam Dao Rueang Pom Suwan, interview, 2023). Therefore, the knowledge of the Mor Lam Klon refers to the knowledge that the Mor Lam Klon uses to communicate in the performance, consisting of Lam Klon's poems, Dharma cases, miscellaneous and funny twists and turns. Including acting skills that come from both being transmitted from teachers and writers and from studying and exchanging knowledge. Knowledge is therefore important. It is something that Mor Lam Klon uses to communicate in the performance which will be damaged and lost day by day. Therefore, it is necessary to collect and organize knowledge. Which is sustainable conservation and inheritance by the knowledge management process.

3. Knowledge management process of Mor Lam Klon

The knowledge management process by the Office of the Public Sector Development Commission (OCSC) (2005), has 7 steps which the researcher used as a framework for studying the process as follows:

1) Searching and identifying information the researcher studied the knowledge of 4 Sangwat Mor Lam Klon, namely Sangwat Ubon, Sangwat Khon Kaen Sangwat Phutthaisong, Sangwat Phu Khieo, and the study of information and knowledge, which includes poetry and knowledge that consists of knowledge in various fields as follows: worldly poetry, moral poetry miscellaneous poems twist (funny) skills used in acting.

2) Creating and Seeking Knowledge The researcher chose to study knowledge informants including: With Mor Lam Klon artists being the target group, there will be 4 people per Sangwat as follows: 1. Sangwat Ubon: Mor Lam Bunruang Puttaraksa, Mor Lam Banjong Matayarak, Mor Lam Thongma Eksri, Mor Lam Thanomjit Sowanna 2. Sangwat Khon Kaen: Mor Lam Chamnong Ruecha, Mor Lam Rasamee Alailak, Mor Lam Thong Luen Kham Chan Tuek, Mor Lam Nu Kee Pak Fai.3. Sangwat Phutthaisong: Mor Lam Charat Ladnok, Mor Lam on Si Thaweerat, Mor Lam Wirat MarKhang, Mor Lam Laead Dao Udon. 4. Sangwat Phu Khieo: Mor Lam Bunruang Worawat, Mor Song Sin, Don Kai Thuan, Mor Lam Dao Rueang Pom Suwan, Mor Lam Songka Nilbanprot by the form of knowledge of

Mor Lam Klon. It is a written form of knowledge. That consists of verses and various related documents as well as various skills that Mor Lam Klon uses in performing a collection of various knowledge data: The researcher collected data from interviews and requests for various knowledge information, both in documents. And knowledge and recommendations, which are internal skills that are unique.

3) Systematic knowledge management where the researcher studies and systematize types of knowledge. The 4 Mor Lam Klon Sangwads are composed of knowledge about worldly matters and Dhamma matters and acting skills which have meaning, element, and category as follows:

   a. Categories of world case knowledge category of poems for worshiping teachers. Lam-Sad challenges the Lam Kiao poetry category, knowledge content categories of poetry, and various stories category of poems for walking in the forest and admiring the forest
   b. The category of knowledge on Dhamma matters category of poetry, teachings, and guidance practical the category of poems conveys knowledge of the principles of Dhamma teachings. Category of poems and fairy tales.
   c. Miscellaneous knowledge category twist/funny poetry category: poetry teaching competition Category: Lamnim poems, various Kom tales application category, category of poems that parody or give examples.

4. Acting skills:

4.1 Voice skills you should raise your voice as much as possible. Control the sound Know how to use your voice to match your role and be in harmony with your voice. Abstain or avoid foods that adversely affect your voice.

4.2 Speaking skills should be consistent with the acting role and the role of the Lam poem. Can link events between performances and speak in harmony with the sound of the cane.

4.3 Mor Lam Klon's dancing skills, it is independent and not fixed. But the roles are laid out to be gentle and consistent with the rhythm of the canal. Dance and revert to be in harmony. There are dance moves, chest and chest, back in, back out, squat down, face each other, stand up, and curve in circles in pairs.

4.4 The technique of performing Lam Klon depends on your consideration and knowledge to be the highlight of the important points. The neck supports the rhythm control system and supports the sound for the main axis. A dignified and self-assured attitude communicates important emotions and conveys knowledge to listeners dressed as politely as possible.

4) Data processing and filtering Knowledge of Mor Lam Klon in 1 stage Showing that there is a mix of knowledge being used alternately. There is a sequence of basic knowledge in the performance called "Lak Lam". In all 4 Mor Lam Klon Sangwat, there is a sequence of use of knowledge. It is divided into 5 rounds: round 1 or the first round, round 2 is a declaration of faith, round 3 is a poetry competition, round 4 is miscellaneous, a poetry competition teaches drawing, and round 5 is a farewell. Each round consists of various knowledge as follows:

Round 1 consists of the Lam Wai Khru poems, Lam Kiao poems, and Lam Doen Dong Long poems.

Round 2 declaration of Faith, consists of Lam poem declaring faith, Lam poem announcing merit-making (Lampak), Soi Wao, and Lam poem giving a speech about working in that event (merit giving rice, merit celebrating ashes or merit /merit Kathin. / Merit of Phapa / merit of housewarming/merit of various celebrations/merit of various traditional festivals, etc.), Walk through the poem Yao/Toey for fun/accompanying music, Speak or verses, asking for news, asking about knowledge during that merit-making festival, Poetry, lam den doing long or the poem "Lam Doen Tale Long" followed by a song or "Toey Yao Long.

Round 3, the Poetry contest, consisting of Poetry Lam Saad Prachan, and Poetry Lam Bok Baan, Set up a discussion topic. What kind of Lam will it be? Let's ask each other to find the cause of the Lam, Lam poems explain Dhamma cases, and Lam's poems explain worldly cases, Walking stories/or dancing.

Round 4, miscellaneous, poetry competition for teaching drawing, consisting of poetry competition, poetry competition, poetry competition, dancing competition, drawing competition, poetry competition applying latent songs, poetry giving examples of lam or demonstrating various artistic arts, walking tales/toey.

Round 5, Long La, consists of: Lam Long La poem, Lam Toei/La poem.

5) Access to Knowledge At present, the dissemination of knowledge is a channel through which information can be conveyed. Knowledge can be reached by those who are interested. The most convenient and sustainable, it is a channel for innovation in technological systems. Online information the researcher has created an innovation that is an online database. Presented through the website systematically in Present knowledge information. Recommended public relations channels for making it known among artists and those interested in general. The researcher chose the following channels: Online, consisting of Line channels, Facebook pages, and direct contact with Mor Lam Klon artists.

6) Sharing and exchanging knowledge by bringing the created innovations out into the system. Online information under the website "Mor Lam Klon Isaan Wisdom Heritage" can be accessed through 2 channels as follows:

1. Access to website information, interested can access two channels which are:

       a. The website page https://sites.google.com/view/morlumklon.
       b. The QR Code scanning channel to access the website.

Figure 1: Example of access channels for the Mor Lam Klon website

2. Sharing knowledge, various knowledge is shared through the website. "Mor Lam Klon Wisdom Heritage of Isaan" which has a toolbar on the home page of the website divided into 5 tabs: Mor Lam Klon tab, Mor Lam Klon 4 Sangwat tab, and Mor Lam Klon performing skills tab. Additional information and other information tab, E-book tab, Author tab, as in the example picture.
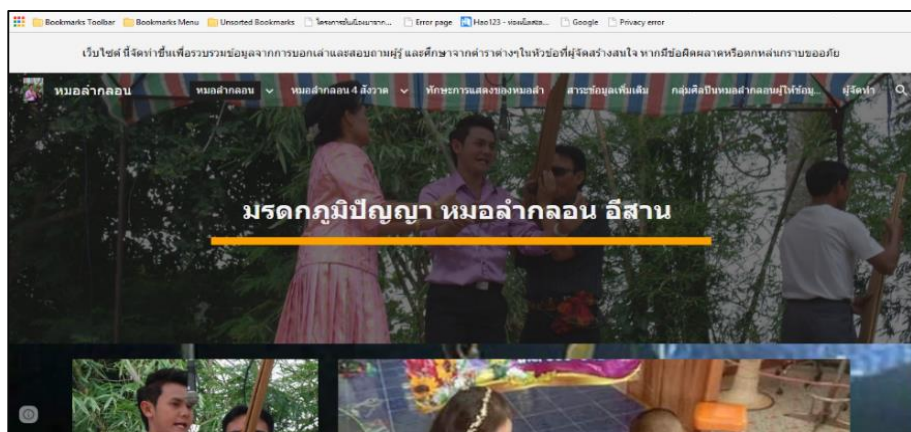
Figure 2: Knowledge sharing structure on the "Mor Lam Klon wisdom heritage of Isaan" website.

The details of presenting knowledge information on the website include:

Toolbar 1. Mor Lam Klon presents information about Mor Lam Klon, consisting of sub-bars: meaning, background, importance, development of the use of knowledge of Mor Lam Klon, and development of the dress style and sound stage of Mor Lam Klon.

Toolbar 2. Mor Lam Klon 4 Sangwat, consists of Sangwat Ubon Sangwat, and Khon Kaen, and each Sangwat strip consists of Examples of world-class poems Dharma poetry, Miscellaneous poetry with a funny twist Video demonstration of poetry, and basic principles of sailing or sailing principles.

Toolbar 3. Mor Lam Klon and its acting skills consist of 4 sub-bars: Voice Skills,

Speaking Skills, Dancing Skills, and Techniques for acting, and when clicking into each bar, there will be additional information according to the topic. Consists of 5 sub-bars: Lam Kren poems, Long Lam, Thang poems, Lam Long poems, and Lam Toey poetry, and when click into each tab, there will be information about sample poems.

Toolbar 4. Contributing Artist Group will include information and photographs of the Mor Lam Klon artist group that provided the information.

Toolbar 5. E-book bar which has a space for supporting electronic books. It presents various information and knowledge, such as poems, research, related documents, and articles, and

Toolbar 6. It is the creator tool that has a space to present various information about the creator of the website.

3. Exchanging and learning knowledge from information on knowledge dissemination websites. Both Mor Lam artists and those interested in learning can apply the knowledge on the website. For those who wish to provide suggestions and additional comments. You can contact the website administrator. Available both online and by phone. that are stated on the website

4. Learning from the opinion of the sample group who tried using and studying information on the website "Heritage Wisdom of Isaan Mor Lam Klon" including 10 Mor Lam members of the Khon Kaen Province Mor Lam Association and those who are interested. A total of 5 people were found to be able to enter the study. Access knowledge information easily, and conveniently, and put the knowledge into practice. The website provides information and knowledge to those who are interested and can apply the knowledge to their benefit.

LIMITATION OF THE RESEARCH

Challenges during the implementation of this study include:

1. The difficulty in accurately collecting overall the oral and performative implications of Mor Lam Klon, ensuring authenticity in digital representation, and securing the engagement of traditional performers.

2. Maintaining the cultural and contextual integrity of this earliest knowledge while modifying it for modern platforms could cause further challenges in balancing preservation with innovation.

DISCUSSION

The results of this study present the importance of Systematic Knowledge Collection, Organization, and Dissemination. Operating the 7-step technique, the process effectively transforms implied knowledge into specific knowledge and is accessible and useful for both artists and the overall community. This ensures that the knowledge remains related and possibly applied in practical contexts, encouraging to preserve and further develop the traditions of Mor Lam Klon. In addition, the innovation developed through this study which refers to the "Mor Lam Klon Isaan Intellectual Heritage" website, demonstrates that technological advancements can facilitate the preservation and sharing of cultural knowledge. The positive feedback received from the sample group focuses on the effectiveness of an online platform used to reach a wider audience, in line with the concept of innovation discussed by Chaiyot (1983), even adaptations or improvements to existing methods can be considered innovative. With modern technology usage, this project preserves traditional knowledge, and also makes it more accessible to future generations, ensuring the sustainability of Mor Lam Klon and its cultural heritage. Moreover, the proposed knowledge management strategy is consistent with traditional practices of preserving performing arts by systematically collecting, organizing, and disseminating cultural knowledge, encouraging existing strategies with modern technology.

CONCLUSION

The knowledge management procedures of Mor Lam Klon in the northeastern region follow a 7-step technique, including: Identifying, Creating, Processing, Filtering, Accessing, Sharing, and Exchanging Knowledge. Each step systematically collects knowledge from the target group, such as the Mor Lam Klon "Four Sangwat" and organizes it for further development and application. This managed process allows for easy study and the practical application of knowledge, in line with Vijarn (2004), categorization of disseminated knowledge to create a system that efficiently access and use. Moreover, transforming unexpressed knowledge into specific knowledge facilitates the creation of best practices that can be shared and improved onward. The study developed an innovative platform for disseminating the knowledge of Mor Lam Klon in the Isaan region through online platforms. The "Mor Lam Klon Isaan Intellectual Heritage" website was created to support the sustainable transmission of knowledge to new generations and interested people. This innovation is easy and convenient access to knowledge and received positive feedback from a sample group during testing. The platform presents clear and understandable information and also reflects the view that innovation can include both the discovery of new ideas and the improvement of ones that already exist (Chaiyot, 1983). Overall, the integration of systematic knowledge management with innovative online platforms provides a sustainable model for preserving and disseminating traditional knowledge. This is referred to as a template for other cultural preservation efforts. Therefore, with the right tools, original traditions can be applied to modern contexts and still retain their important values.

SUGGESTIONS

1. The 7-step knowledge management process of Identifying, Creating, Processing, Filtering, Accessing, Sharing, and Exchanging knowledge. These could help successfully organize and preserve the cultural heritage of Mor Lam Klon and should transform implied knowledge into specific knowledge. Study further to ensure its relevance and applicability for both artists and the community.

2. Develop the "Mor Lam Klon Isaan Intellectual Heritage" online platform to demonstrate the main role of technology in preserving and disseminating traditional knowledge. It increases access to cultural content and also ensures the sustainability of Mor Lam Klon and its traditions by reaching a wider and younger audience.

3. Integrating sustainability and scalability of cultural knowledge systems which combine traditional knowledge management with technological innovation, will show a sustainable model for preserving cultural heritage. It should be applied to other cultural preservation efforts, allowing traditions to adapt to modern contexts while still retaining their important values.

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