

Pandan Weaving as Intangible Cultural Heritage: Threats and Future Directions

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ABSTRACT

Pandan weaving remains an important expression of cultural identity and livelihood, yet its continuity is increasingly challenged by modernization, declining raw materials, limited youth engagement, and weak institutional support. This qualitative case study explored how pandan weavers understand the cultural significance of the tradition, the challenges affecting its survival, and the strategies they believe can help sustain it. The study employed semi-structured interviews and thematic analysis and found that weaving is valued not only as a source of income but also as inherited knowledge, community pride, and living heritage passed across generations. At the same time, participants identified environmental pressures, aging practitioners, low economic returns, and gaps in support systems as major threats to continuity. Despite these challenges, the

findings pointed to practical pathways for safeguarding the tradition through intergenerational teaching, innovation, education, livelihood support, and stronger community-institution collaboration. The study underscored that preserving pandan weaving requires not simply protecting tradition but supporting its continued relevance and adaptation in changing social and economic contexts.

Keywords: *cultural preservation, intangible cultural heritage, intergenerational knowledge, pandan weaving, traditional crafts*

INTRODUCTION

Intangible cultural heritage plays a vital role in preserving the identity, history, and social memory of communities. It includes traditional knowledge, practices, skills, and expressions passed from one generation to another, often through lived experience rather than formal instruction (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2003). Among these cultural practices, traditional weaving occupies a significant place because it embodies artistry, ecological knowledge, livelihood, and cultural continuity. Across many societies, weaving traditions are not merely economic activities but living expressions of identity and community heritage. Globally, however, many traditional crafts face serious threats brought by modernization, environmental degradation, industrial competition, and declining intergenerational transmission. UNESCO has repeatedly noted that many forms of intangible cultural heritage are becoming increasingly vulnerable because of globalization, social transformation, and weakened transmission systems (UNESCO, 2003).

Traditional weaving communities in different parts of Asia have reported shrinking numbers of practitioners, loss of raw materials, and reduced youth participation, raising concern over the long-term continuity of these traditions (Chiu, 2022; Noh, 2021). This concern reflects a broader social problem. When traditional knowledge systems decline, communities do not simply lose craft practices; they risk losing cultural memory, identity markers, ecological knowledge, and livelihood systems linked to those practices. The erosion of traditional heritage can weaken cultural diversity and reduce opportunities for community-based sustainable

development. These consequences make safeguarding traditional practices not only a cultural issue but also a social, educational, economic, and policy concern.

Within the Philippine context, this concern is especially significant. The Philippines possesses rich intangible cultural heritage traditions, mostly sustained by indigenous peoples and rural communities. Traditional weaving is among these enduring practices, with different regions preserving distinct forms and materials reflective of local histories and environments. Specifically, pandan weaving has long served as both livelihood and cultural expression in several communities.

Pandan weaving is a traditional practice rooted in inherited knowledge of growing, harvesting, processing, and weaving natural fibers into useful and artistic products. Beyond providing income, it reflects creativity, local identity, and cultural continuity. However, despite its importance, pandan weaving faces growing challenges to its sustainability. One major concern is the declining availability of pandan caused by environmental pressures and land-use changes. The conversion of agricultural and natural lands, along with changing ecological conditions, has limited access to raw materials, putting both livelihoods and the continuity of this cultural tradition at risk.

Another concern involves the decreasing number of active practitioners, particularly younger individuals willing to learn and continue the craft. Many traditional weavers are aging, while younger generations often pursue other educational or economic opportunities perceived as more practical or financially viable. This intergenerational gap raises urgent concerns about continuity of transmission.

Economic pressures also make pandan weaving harder to sustain. Handmade woven products often struggle to compete with cheaper factory-made alternatives, making weaving less profitable and discouraging people from continuing the practice. When a tradition is culturally valued but economically unstable, its survival becomes more uncertain. Research shows that weaving communities commonly face connected environmental, economic, and social challenges that threaten continuity (Resurreccion & Santos, 2020; Uka, 2022). While these studies point to broader issues, it is still important to understand how weavers themselves experience and make sense of these challenges, especially as policies and institutional efforts continue to support the safeguarding of such traditions.

During the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage (2003), it was emphasized that the responsibility of states and communities to identify, preserve, promote, and transmit living heritage. This convention recognized community participation as central to safeguarding efforts. In the local scene, the Philippine Constitution of 1987 recognizes the State's duty to preserve and enrich Filipino culture. Article XIV, Section 17 mandates the State to recognize, respect, and protect the rights of indigenous cultural communities and preserve their traditions and institutions. Likewise, Republic Act No. 10066, or the National Cultural Heritage Act of 2009, provides legal support for safeguarding both tangible and intangible cultural heritage, including traditional knowledge and cultural expressions.

Ideally, these laws help keep traditional weaving alive by supporting its practice, teaching it to younger generations, and encouraging cooperation among communities, schools, cultural agencies, and local governments. However, a gap exists between this ideal and present realities. While legal and cultural frameworks recognize the value of intangible heritage, many weaving communities continue to experience limited support, weakening transmission, environmental threats, and economic vulnerability. This gap between policy recognition and lived realities represents a significant problem requiring closer examination.

Looking at the gap between the ideal and current situation, pandan weaving should ideally remain culturally active, economically sustainable, and well protected by strong support systems. However, a gap exists because ongoing threats persist despite existing policies and recognition, suggesting that current efforts may be incomplete or not fully aligned with community realities. This highlights the need for approaches based on the experiences of practitioners. Instead of relying only on policies or documentation, safeguarding should be community-centered and adaptive, focusing on passing knowledge to younger generations, improving livelihoods, supporting innovation, and strengthening collaboration among institutions and local communities.

This study is framed by this problem context and follows, in part, the logic of Swales's (1990) Creating a Research Space (CARS) model. First, the study establishes the research territory by recognizing the significance

of intangible cultural heritage and traditional weaving as important fields of inquiry. Existing scholarship affirms the cultural and social value of weaving traditions while identifying growing risks to their continuity.

Second, the study identifies a gap in existing research. While many studies discuss the threats to traditional weaving and heritage preservation, fewer focus on the lived experiences of pandan weavers themselves—how they understand their craft, the challenges it faces, and the ways they think it can be sustained. Third, the study addresses this gap by using a qualitative approach that centers on the voices of practitioners. This is important because heritage is not just about preserving objects or products, but about keeping living traditions alive through continued practice, meaning, and value within communities.

The study was also informed by the understanding that pandan weaving exists at the intersection of culture and livelihood. It is both symbolic and practical, shaped by identity, environment, and economic realities. Moreover, this inquiry responded to broader societal implications. The weakening of traditional weaving traditions has consequences not only for specific communities but for cultural education, heritage preservation, sustainable livelihoods, and local development. Strengthening such traditions can contribute to cultural resilience, community empowerment, and preservation of indigenous and local knowledge.

Given these concerns, this study sought to examine how pandan weavers understand the cultural significance of the tradition, what challenges they perceive as threatening its continuity, and what strategies they identify for safeguarding and sustaining the practice. More importantly, it positions safeguarding not simply as preservation of the past, but as support for the continued life and relevance of tradition.

Literature Review

Recent scholarship on intangible cultural heritage has increasingly emphasized the need to understand cultural traditions as living, adaptive systems rather than static artifacts. The United Nations Educational, Scientific and Cultural Organization (UNESCO, 2003) underscores that intangible cultural heritage is continuously recreated by communities in response to their environment, history, and social conditions. More recent discussions further highlight that safeguarding such heritage requires balancing preservation with adaptation to contemporary realities. In the international context, studies within the last decade have examined how traditional weaving practices function as both cultural expressions and livelihood systems. Chiu (2022) documented how indigenous weaving communities in East Asia have begun integrating design innovation and digital documentation to sustain relevance in changing markets. While the study highlights successful adaptation strategies, it also notes limitations such as uneven access to technology and the risk of cultural dilution when market-driven design overrides traditional meaning.

Similarly, Noh (2021) explored the role of heritage education and tourism integration in sustaining weaving traditions. Findings revealed that embedding weaving practices in formal and informal learning environments strengthens youth engagement and supports economic opportunities. However, the study also cautioned that commercialization could lead to performative rather than authentic cultural transmission when not grounded in community control. Earlier foundational studies, such as those emphasizing craft-based cultural identity formation (Ingold, 2013), remain relevant in framing weaving as embodied knowledge. While seminal, these works are often theoretical and less focused on contemporary socioeconomic pressures, indicating the need for updated empirical studies that reflect present-day conditions. This suggests a gap in understanding how local practitioners themselves interpret and negotiate adaptation within their lived realities.

Within the Philippine context, recent literature has highlighted the diversity and vulnerability of traditional weaving systems. Resurreccion and Santos (2020) found that weaving traditions in selected Philippine communities serve as repositories of identity, social cohesion, and indigenous knowledge. Their study, however, primarily focused on cultural significance and less on environmental or market-based constraints affecting continuity.

Uka (2022) examined the decline of master artisans in Southeast Asian weaving communities, including the Philippines, noting that the loss of skilled practitioners contributes to the erosion of both technical knowledge and cultural vocabulary. While this study provides valuable regional insight, it is limited by its broad scope, which

does not deeply examine specific weaving materials such as pandan or localized transmission systems. It is sustained through family-based transmission and small-scale livelihood activities. However, literature from the past decade indicates a growing disconnect between cultural value and economic viability, particularly as younger generations pursue alternative livelihoods (Resurreccion & Santos, 2020; Uka, 2022).

Despite these contributions, existing local studies often treat weaving traditions as part of broader cultural inventories rather than examining specific material-based practices such as pandan weaving in depth. This creates a need for more focused qualitative studies that foreground practitioner experiences and localized challenges. Recent studies show that traditional weaving is increasingly threatened by environmental, economic, and generational challenges. One major issue is the shrinking access to natural materials due to land-use changes, climate shifts, and weakened environmental care (Chiu, 2022). However, many of these studies focus more on identifying the problem and less on how communities adapt to limited resources.

Another key concern is income. Research suggests that weaving often provides lower earnings compared to other jobs, which makes it less appealing to younger people (Noh, 2021). Still, much of the existing literature looks at this issue on a broad economic scale and pays less attention to how individual households decide whether to continue or stop weaving.

Uka (2022) noted that as master artisans decline, the process of passing down weaving knowledge becomes weaker. In the same way, Resurreccion and Santos (2020) found that younger people are increasingly moving away from traditional weaving because of changing goals and financial pressures. However, these studies often overlook how personal and cultural meaning shapes people's decisions to stay in or leave the craft.

In summary, existing studies did a good job of showing the structural challenges, but they give less attention to how weavers themselves understand these issues in relation to their identity, values, and sense of meaning. This gap points to the need for studies that look at both the external conditions and the lived experiences of practitioners.

Recent research has also looked at ways to protect traditional weaving through innovation, education, and collaboration with institutions. In a study by Chiu (2022), it was pointed out that product innovation and digital archiving can help keep weaving traditions alive by reaching wider markets and improving income opportunities. However, the study also stressed that these changes should be guided by the community to preserve cultural authenticity.

Noh (2021) highlighted the role of education and tourism in strengthening heritage practices. The findings suggested that young people become more interested in weaving when they are exposed to it in structured learning settings. Still, the study noted that these efforts may not last without strong and continuous institutional support. Earlier frameworks such as UNESCO (2003) emphasize that community participation is essential in safeguarding cultural heritage.

Despite these insights, much of the literature still focused on institutional programs and formal strategies, with less attention to how communities themselves define and practice safeguarding. This leaves a gap between top-down preservation efforts and the everyday, lived experiences of local weavers.

Across both international and local studies, three main ideas stand out: weaving as a form of cultural identity and knowledge, growing threats from environmental, economic, and social changes, and emerging responses through innovation and education. However, gaps remain because many studies focus on policies and systems rather than the perspectives of the weavers themselves. Local research often discusses cultural heritage in general instead of specific traditions like pandan weaving. While safeguarding strategies are suggested, there is still limited understanding of how these fit the lived realities, values, and priorities of artisans.

This points to a clear gap in addressing the need for an in-depth qualitative study on pandan weavers lived experiences and how they see the meaning of their craft, how they understand the challenges it faces, and what strategies they find realistic and meaningful for its preservation. Responding to this gap ensures that safeguarding efforts are not just policy-driven but grounded in the voices of the communities who keep the tradition alive.

METHODS

Research Design

The study used a qualitative phenomenological design to understand the lived experiences of pandan weavers in selected communities in Laguna, Philippines. It focused on how weavers viewed their craft, the challenges they faced, and how they sustained pandan weaving in their daily lives. Participants were chosen through purposive sampling, selecting 10 to 15 active pandan weavers who have enough experiences to provide rich and relevant insights. The final number will depend on data saturation, or when no new information emerges from the interviews.

Data were gathered using a semi-structured interview guide, which was reviewed by experts to ensure clarity and validity. Field observations were done to support the interview data. The responses were analyzed through thematic analysis, where data were transcribed, coded, and grouped into themes to identify common patterns and ideas. Since the study is qualitative, no statistical tools were used.

Ethical standards were followed throughout the study. Participants were informed about the study, asked for their consent, and assured that their identities remained confidential. Participation was purely voluntary and they were fully informed that they may withdraw at any time. All information collected were used only for academic purposes with utmost security and confidentiality

Research Locale

The research was conducted at Luisiana, Laguna, specifically in the municipality of Laguna, Philippines which is well-known for being called the “Pandan Capital of Laguna.” The locale was selected because of the existing tradition of weaving pandan in the community. The establishment of the town dates back to 1854. Agriculture and cottage industries have been the backbone of this community since time immemorial. The most important custom in the community is the weaving of pandan crafts. The art of weaving using karagumoy (Pandanus) is handed down from one generation to another, especially among women. The study was conducted in areas where both pandan plants and weavers from the communities live. The purposeful sampling strategy helped in ensuring that there were participants to provide information on their experiences.

Participants and Sampling Technique

Fifteen purposely selected participants from Luisiana, Laguna were used in this study. The participants represented the different stakeholders associated with pandan weaving in the municipality. The participants were classified into the following categories for a comprehensive view of the process: weavers, cultural stakeholders, community elders, youth members, and environmental stakeholders. Weavers gave insights into the weaving experience and techniques used in passing down their knowledge. Cultural stakeholders provided information on existing programs and policies that support pandan weaving. Community elders provided insights into the traditional ways of pandan weaving, while youth members explained their thoughts on the activity. Environmental stakeholders discussed environmental issues related to pandan weaving. The participants were purposefully chosen with the help of community leaders.

Research Instrument

For the collection of data in the current research work, one tool was used, which was prepared by the researcher to fit into the aims of the study. The semi-structured interview guide was designed with open-ended questions that would allow collecting information about the cultural significance associated with weaving, the threats faced by weaving, the type of support received, and the views regarding its future conservation and transmission.

Through its semi-structured nature, it helped in ensuring the uniformity of the data collected by giving respondents an opportunity to explain what they felt about their own experience and interpretation of events. It is clear that this approach was well-suited for use in qualitative case study research since it provided the researcher

with an opportunity to examine issues of cultural meaning, identity, and socio-political power relations through heritage practice.

Based on the qualitative methodology of Creswell (2022), the questions posed to the interviewees were not only open-ended and explorative but also provided an avenue through which they could freely discuss the experience of pandan weaving, the transformation of this craft through time, and its sustainability. The interviewees were given an opportunity to append their reflections at the end of the interviews. The interviews took place in comfortable settings wherein the language of conversation was either Filipino or the dialect.

For this purpose, an expert panel of scholars familiar with qualitative methods and cultural heritage was consulted on the validity of the guide used during the interviews. Preliminary drafts of the interview guide were checked for their relevance, appropriateness and clarity before final changes were made prior to actual implementation of the interviews. In addition, a pilot interview was performed on a weaver who did not participate in the study.

Data Gathering

There have been various forms of approval received in the conduct of the research, such as the approvals from the thesis adviser, ethical clearance, instrument validity testing, and oral defense. Approvals to conduct the study have also been sought from the Mayor's Office of Luisiana, Laguna and Municipal Tourism Office. Purposive sampling techniques were used in selecting respondents, involving the weavers, apprentices, elders, youths, and other important stakeholders.

The authors also managed to obtain permissions to collect secondary data from the municipal office. This included data such as heritage regulations, festival information, school reports, and marketing material. Such data was then analyzed together with that obtained from interviews to look for commonalities and differences in responses. The use of such data sources made the study more valid by integrating personal accounts with community initiatives.

Data Analysis

In this study, a qualitative thematic analysis approach was utilized to explore pandan weaving as intangible cultural heritage. This is because the process adopted systematic as well as interpretive approaches that made it possible for the researcher to be able to discern meanings from participants' real-life experiences. NVivo software assisted in managing the analysis of the data.

The data was done through four steps. Transcription and familiarization were the first step that entailed transcribing all interview sessions verbatim, coding with participant identities, and re-reading the data multiple times to understand them well. Coding was the second step where deductive and inductive coding approaches were applied to create codes from the study's goals and participants' emergent ideas. Thematic development was the third step that included grouping similar codes into major themes corresponding to the research questions, such as cultural importance, continuity threats, institutional support, and future direction. Interpretation was the last step that relied on Cultural Heritage Theory, Social Constructivism, and the Sustainable Livelihoods Approach to interpret the results.

Ethical Consideration

This study adhered to strict ethical standards in conducting research on pandan weaving, an intangible cultural heritage in Luisiana, Laguna. It prioritized the protection of participants' dignity, autonomy, and well-being in accordance with established research ethics and culturally sensitive practices.

Informed consent was obtained from all participants prior to data collection. The study's purpose, procedures, and participants' rights were clearly explained in Filipino or in the local dialect to ensure full understanding. Participation was entirely voluntary, and respondents were informed of their right to withdraw from the study at any time without penalty. Confidentiality was maintained through the use of pseudonyms and safe data storage.

The study also demonstrated cultural sensitivity by respecting local customs, practices, and indigenous knowledge systems related to pandan weaving. Careful attention was paid to power dynamics to ensure that participation remained free from coercion or undue influence, particularly among community elders and local officials.

Prior to data collection, necessary permissions were obtained from the Local Government Unit of Luisiana, Laguna, and from relevant cultural offices. Ethical clearance for all research instruments and procedures was obtained from the appropriate institutional review board. The study, entitled “Pandan Weaving as Intangible Cultural Heritage: Threats and Future Directions,” adhered to the provisions of the Data Privacy Act of 2012 (Republic Act 10173), ensuring that all personal information shared by participants was collected, processed and stored with transparency, confidentiality and informed consent.

All collected data were used solely for academic purposes. Upon completion of the study, all electronic files were permanently deleted, and printed materials were securely shredded to ensure proper data disposal and protect participants’ confidentiality.

RESULTS AND DISCUSSION

This section presents and discusses the findings of the study based on the Statement of the Problem. The results were organized around the main themes that emerged from the data: the meaning of pandan weaving for the participants, the challenges they face, and the strategies they use to continue their craft. The discussion also connected these findings with related literature and studies for better understanding. Thematic analysis generated four major themes as shown in the following table.

Table 1. Stakeholders’ Perceptions on the Cultural Significance of Pandan Weaving

Themes	Subthemes	Exemplars
1. Pandan Weaving as a Living Form of Intangible Cultural Heritage	Historical Livelihood	<i>“For me, pandan weaving is a primary livelihood for the people in our community. It has long been the traditional source of income for many women in the town of Luisiana” (P1)</i>
	Learned from Mother or Grandmother and Neighborhood	<i>“I learned how to weave pandan from my grandmother and my mother. Even when my siblings and I were still young, we were already taught how to weave hats.” (P15)</i>
	Observation Before Practice	<i>“At first, I would just watch my grandmother and mother weave, and later on they also taught me how to start weaving a balulang.” (P9)</i>
2. Pandan Weaving as Cultural Identity and Community Pride	Pandan Capital of Laguna	<i>“This became the reason for the town of Luisiana gaining recognition. With the growth of the pandan industry and the increasing variety of handmade designs, Luisiana came to be known as the ‘Pandan Capital’ of Laguna.” (P3)</i>
	Pandan Festival	<i>“When pandan products are mentioned, Luisiana is immediately recognized. It became well known through the celebration of the Pandan Festival.” (P2)</i>
3. Pandan Weaving as Livelihood and Survival	Educational Assistance	<i>“It serves as a source of allowance for my children’s schooling.” (P1)</i>
	Source of income for supporting daily needs	<i>“On the economic side, pandan weaving sustained our lives—some were able to improve their living conditions, while for others it became simply a part of their livelihood. In other words, weaving pandan helps meet our daily needs.” (P6)</i>

4. Pandan Weaving as Social Practice and Dayuhan	Community Engagement	<i>"It is a source of joy for the locals because of the visitors, as they say, where friends gather together to weave pandan. The visitors also experience the tradition, joining in laughter, storytelling, and sometimes even drinking together." (P1)</i>
	Social Practices	<i>"I am a witness to the unity I see among everyone here in pandan weaving. From our tradition and culture, we have what we call a dayuhan, where weavers gather in one place and weave together." (P7)</i>

Table 1 presented how stakeholders view pandan weaving in Luisiana, Laguna. The analysis highlights four main themes that show weaving as a living tradition, a source of identity, a means of survival, and a social practice shaped by both local and outside influences.

This theme showed that pandan weaving is not just a tradition of the past—it is still actively practiced today and passed down through generations. It remains part of everyday life in Luisiana through family learning and hands-on experience. For many residents, especially women, pandan weaving has long been a main source of income. As one participant shared, it has always been part of their community life and a reliable way to earn money for daily needs. Over time, weaving has become both a livelihood and a cultural tradition that continues to shape the identity of the community.

It was also found that weaving skills are mostly learned at home, usually from mothers, grandmothers, or neighbors. Children grow up watching and slowly learning the process through daily exposure. One participant explained that they learned weaving from their grandmother and mother while growing up. This shows that weaving is not taught formally but passed down naturally within families, strengthening both skills and family bonds.

Moreover, pandan weaving is sustained through lived experience, family teaching, and observation. It is not just a skill, but a heritage practice that is continuously renewed in daily life. This aligns with UNESCO's idea of living heritage, where culture is passed on through practice rather than stored as something from the past. In summary, pandan weaving is a cultural identity and community pride in Luisiana, Laguna which is known as the "Pandan Capital of the Philippines".

Pandan weaving has been regarded by the participants as a livelihood of Luisiana families to support their children's education and a daily source of income.

Table 2. Major Threats to Continuity of Pandan Weaving

Themes	Subthemes	Exemplars
1. Environmental Pressure to Pandan Weaving	Environmental Constraints	<i>"When there is a storm, the pandan sources get damaged, so there is immediately no pandan available to use." (P9)</i>
	Land Conversion	<i>"The former agricultural land is now being converted into residential lots." (P14)</i>
2. Labor Intensity to Pandan Weaving	Labor intensive processes	<i>"Learning to weave pandan is difficult and hard on the hands, which is why many prefer to work elsewhere." (P9)</i>
	Low Income	<i>"The small income from pandan weaving may not fully cover the family's needs, but it is still a big help to them." (P12)</i>
3. Threats to Intergenerational Transmission of Knowledge for Pandan Weaving	Declining of Youth Interest	<i>"The lack of interest among the youth is due to their preference for using gadgets or cell phones rather than weaving, or they choose to look for work elsewhere." (P12)</i>
	Lack of Pride	<i>"The utilization of different materials we have, such as plastic, which competes with pandan." (P6)</i>
	Migration	<i>"Migration, or leaving one's hometown, especially when people have secured permanent jobs elsewhere." (P14)</i>

Table 2 presented a discussion of the major themes derived from the data and situated them within broader theoretical lenses, particularly the concept of UNESCO's Intangible Cultural Heritage (ICH) and the Sustainable Livelihood Framework (SLF). The findings reveal that pandan weaving, as a traditional craft, faces environmental, economic, and socio-cultural challenges that threaten both its sustainability and its transmission across generations.

Pandan weaving in Luisiana, Laguna is facing several interconnected challenges that threaten its continuity as both a livelihood and a cultural heritage. One major issue is environmental pressure, particularly the declining availability of pandan plants due to land conversion, urban expansion, and climate-related events like storms. These factors reduce the supply of raw materials needed for weaving, making production more difficult, costly, and unstable for local weavers. As a result, the sustainability of the craft is closely tied to the protection and careful management of local natural resources.

In addition, pandan weaving is also highly labor-intensive and physically demanding. The process involves harvesting, drying, preparing, and carefully hand-weaving pandan leaves, which requires time, patience, and repetitive manual effort. Because of this, production is slow and often exhausting, especially for older weavers, while the income generated is usually low and does not fully match the effort involved. Many younger people are discouraged from learning the craft and instead choose less demanding and more financially rewarding jobs.

These challenges are intensified by the weakening transmission of knowledge across generations. Traditionally, weaving skills are passed down within families through observation and hands-on practice, but today's youth show less interest due to modern lifestyles, education, and migration to urban areas. This reduces opportunities for learning and gradually breaks the cycle of cultural transfer.

In conclusion, the combination of environmental degradation, labor intensity, low income, and declining youth engagement puts the long-term survival of pandan weaving at risk, highlighting the need for stronger support to sustain both its cultural and economic value.

Table 3. Local Government Support to Pandan Weaving as Intangible Cultural Heritage

Themes	Subthemes	Exemplars
1. Institutional Support to Pandan Weaving	LGU supports and programs	<i>"There are also some support programs provided by certain national agencies, such as the Department of Tourism and the Department of Trade and Industry, which offer seminars on how pandan products—like baskets, hats, mats, and trays—can be transformed into items such as chandeliers or lampshades." (P6)</i>
	School Integration	<i>"Our initiative, called dayuhan, in schools aims to promote this through our local government and the tourism office, so that it can be adopted throughout Luisiana and featured in the most important events in our town." (P7)</i>
2. Organizations Programs and Activities to Pandan Weaving	Pandan Weavers Organization	<i>"The LGU conducts free seminars and training for pandan weavers. They also provide vehicles for their free trade activities." (P4)</i>
	Promotional Display or Pandan Hubs	<i>"The local government should provide sufficient capital to establish Pandan Hubs or to purchase products from the community. Trainings should continue to enhance knowledge in creating new designs for pandan products." (P2)</i>
3. Promotion related to Pandan Weaving	Pandan Festival	<i>"In terms of promotion, our local government continues to produce promotional videos to showcase and take pride in the culture of pandan weaving, especially during the Pandan Festival." (P14)</i>

Table 3 presented a discussion of findings based on the emergent themes from the data, integrating them with the concepts of Intangible Cultural Heritage (ICH) and the Sustainable Livelihood Framework (SLF).

Institutional support plays an important role in keeping pandan weaving alive in Luisiana, Laguna. The Local Government Unit (LGU), along with agencies like the Department of Tourism and Department of Trade and Industry, helps weavers through trainings, seminars, and livelihood programs. These activities allow artisans to improve their skills and try new designs. Schools also help by introducing pandan weaving to students through lessons and activities, so young people can better understand and appreciate the tradition early on.

At the community level, support is also seen through festivals, exhibits, and promotional events like the Pandan Festival. These give weavers a chance to showcase their products, meet buyers, and take pride in their craft. Organizations of weavers also play a big role by bringing artisans together, sharing skills, and helping pass knowledge to younger members. Because of these efforts, weaving is not just a personal skill but a shared community practice that is supported in different ways.

In summary, these efforts help improve skills, create income opportunities, and strengthen pride in pandan weaving as part of the town's identity. However, participants also shared that support is often limited to certain events or programs and is not always continuous. Thus, many emphasized the need for more consistent and long-term support from institutions. In the end, stronger collaboration between the LGU, schools, agencies, and weavers themselves are important to ensure that pandan weaving continues for future generations.

Table 4. *Future Directions for Pandan Weaving*

Themes	Subthemes	Exemplars
1. Community -Based Initiatives to Pandan Weaving	Apprenticeship Program	<i>"Free training for our youth to create beautiful products made from pandan. This is a program aimed at promoting the use and appreciation of pandan creations, also known as Pandan Week." (P12)</i>
	Media Promotion	<i>"There should be more activities related to pandan weaving, including an art museum or art exhibit where pandan creations can be displayed or sold." (P12)</i>
2. Innovation to Pandan Weaving	Product Innovation	<i>"What I have noticed is that we are used to seeing pandan only as baskets or hats. But it turns out that pandan can have many uses. The more uses we can think of, the more opportunities there are. Pandan actually has a significant role and can be further developed, especially in business, income generation, furniture, tools, and display items—practically everything." (P6)</i>
3. Youth -Oriented Learning to Pandan Weaving	Education Integration	<i>Their manpower also helps provide people who can assist us in teaching the children. Although the government already supports this, one of the civil society organizations (CSOs) we have here in Luisiana is the Luisiana Weavers Organization. Whenever we have activities connected to the industry, the local government sends this organization to help us in teaching the children." (P12)</i>

Table 4 presented the study's findings, which highlighted how community-driven initiatives, innovation, and youth-oriented learning contributed to the sustainability of pandan weaving as both a cultural practice and a livelihood.

Community-based initiatives play a big role in keeping pandan weaving alive in Luisiana, Laguna. One important effort is the apprenticeship system, where young people learn directly from experienced weavers through observation, practice, and guidance. Programs like "Pandan Week" also help by offering free training and hands-on workshops for the youth. Through these activities, young people are given the chance to learn the craft in a more engaging way, helping them appreciate its cultural and practical value. However, participation from the youth is still a challenge, as many are less interested due to the hard work and low income involved.

In addition, media promotion helps strengthen awareness and pride in pandan weaving. Through social media, videos, and festival coverage, the craft is shown to a wider audience beyond the local community. This

helps attract tourists, buyers, and even young people who may not be familiar with weaving. Participants also suggested creating more spaces like exhibits or museums where pandan products can be displayed and sold. These efforts will help preserve it by keeping it visible and relevant even today.

Another key factor is innovation and education-based learning. Pandan weaving is being improved through new product designs, turning traditional items like baskets and mats into modern products such as lampshades, bags, and home décor. This helps increase income and makes the craft more appealing in today's market. At the same time, integrating weaving into schools and working with organizations like the Luisiana Weavers Organization helps pass the knowledge to younger generations. In conclusion, these community-based efforts underpinned by innovation and education are essential in ensuring that pandan weaving continues as both a cultural heritage and a source of livelihood for the future.

DISCUSSION

Based on the study's findings, the researcher created an informative video titled "Habi ng Buhay: Pandan Weaving of Luisiana." It utilized interviews, narration, and actual footage of weaving to show what pandan weaving is really like in the community. The video showcased its cultural value, the challenges weavers face, and efforts to keep the tradition alive. It also helped people better understand the craft while building awareness, pride, and interest in preserving it. The informative supported cultural preservation by documenting the tradition in a more engaging and relatable way.

CONCLUSION

Pandan weaving is still an important part of life in Luisiana and a source of identity for the community. It is passed down through families, but fewer young people are interested because the work is hard and the income is low. The availability of pandan plants is decreasing due to land conversion and environmental changes. This makes it harder for weavers to continue producing their crafts. Many families still depend on pandan weaving for daily needs like food, school expenses, and other household costs. However, the income is not stable or enough to fully support a family. Most people learn weaving at home from older family members, but this way of passing knowledge is slowly weakening as fewer young people take interest in learning the craft. There is support from the government and community, but it is not always consistent. More long-term and continuous support is needed to help pandan weaving survive.

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