

An Investigation and Guidelines for Development Molam Rueang To Klon in Northeast Thailand

Namchai Utharak, Decha Karnjanangkura and Wichaya Yoshida
Research Institute Northeastern of Art and Culture Mahasarakham University,
Thailand, 44001

Abstract: Problem statement: Molam Rueang to Klon (singer “compose a poem”) of Northeast Region was like a state show which was popular in the past time. Now, its popularity was decreased. The objectives of this research were to study: (1) the background of Molam Rueang to Klon in Northeast Region, (2) the current state of recent Mo Lam titled “Compose a poem” and (3) the guideline for developing Molam Rueang to Klon in Northeast Region. **Approach:** Documentary study and field work study. The samples included Mo Lam team leader, practitioners and audiences, total of 90 persons. They were selected by Purposive Sampling. The research methodology included: Interview, Observation and Focus Group Discussion. For qualitative data, they were presented in descriptive analytic description. **Results:** The background ; Molam Rueang to Klon in Northeast Region carried on story of local literature by composing as a poet form including 3 major tunes in singing: Khon Kaen Tune, Ubon Tune and Kalasin Tune. Their dresses were like Leegei or a Thai traditional dramatic performance from Central Region. The music included tune and music of Local Northeast such as Kan (Loa Reed Mouthorgan), harp and fiddle. Molam Rueang to Klon began to be precise in 1942. The development could be divided into 3 sessions: (1) session of 1967-1977, the folk song was supplemented the story continuity, (2) session 1978-1996, the popular trend was decreased since the culture was changed and (3) session 1997-recent time, new style of stories were composed as the modern novel. The development of music, stage, light and color was performed. The guidelines for development of Molam Rueang to Klon in Northeast Region included the show component in: Dressing for the show, organization of stage, light, color, sound, poet and literary works and dancer show, by focusing on promotion of local culture and modernism blending together. **Conclusion/Recommendations:** Mo Lam “Compose a poem” was valuable and should be conserved as well as inherited, developed and improved to be appropriate with modern period with society.

Key words: Investigation, guidelines, development, Molam Rueang to Klon

INTRODUCTION

For present situation, Molam Rueang to Klon was widely well known as the former time. But, the number of Molam Team was reduced as approximately 30 groups. The successful groups and were hired for the show in present time such as Siangesan Group, Patombanteungsin Group, Rebiabwatin Group, Kaennakonbanteungsin Group, Ratsinintrathairach Group, Dokfasarakam Group, Pechubon Group and Hongfamaharach Group. For the group development, it cost many hundred thousand baths. According to both development of band and information media, Molam expanded in broader area to other Regions. So, the show focused on the market needs especially the new generation groups. One of the problems found in

Molam show was that it was like a stimulator for being scrupulous. Eventually, the violence occurred leading to injuries and death. Some festivals, the shows had to be cancelled before the due. It wasn't worthwhile for money paid by the employers. Consequently, the employers were aware of this problem. Besides, it was also found that the content wasn't attractive. Some groups had to find solution by wearing sexy costumes or using pornographic verbal or other ways in an unethical sense. Moreover, the association played not much roles since Molam groups advertised oneself including various kinds of advertisement in recent time. For valuable style Molam show was changed based on trend. The standard of some art shows decreased, for instance, poet literary works, tune of Lam, dancing style, supplementary music encouraging ethics, etc.

Corresponding Author: Namchai Utharak, Research Institute Northeastern of Art and Culture Mahasarakham University, Thailand, 44001

Molam as the cultural product of Northeast society with an art beauty completely every aspect, another role of Molam was to inculcate one's ethics and morality which existed only a little in present composition.

According to the above reasons, the researcher saw the occurred problem situations, proposed research titled "A Study and Development for Guidelines of Molam Rueang to Klon in Northeast Region" with the objectives for studying history and background of Molam Rueang to Klon in Northeast Region and studying developmental guidelines of Molam Rueang to Klon in Northeast Region in order to conserve, develop, inherit, show art of quality new generation Molam artists, have low capital both of Molam groups and employers, focus on content enhancing ethics and morality. It was expected that this research study, would be a model of creation Molam groups with appropriateness in every aspect which would be useful for academic field and Northeast Society in the future.

Purposes and objectives: The objectives of this research were specified as follows: (1) history and background of Molam Rueang to Klon in Northeast Region, (2) current state of Molam Rueang to Klon in the present and (3) development of Molam Rueang to Klon in Northeast Region.

MATERIALS AND METHODS

The instruments using in collecting data of this study included: (1) interview form, (2) observation form, (3) focus group discussion and (4) agenda of action research. For methodology, the data were collected based on specified instruments including the instruments for data collection, notebooks, pen, pencil, camera, video tape camera and meter case.

Population and Sample: There were 3 groups of population and sample: (1) expert group for 180 persons, (2) formal leader group, for 30 persons and (3) general people, for 120 persons.

Data analysis: The data analysis findings were subsequently presented by means of a descriptive analysis.

RESULTS

Included:

- The history and background of Molam Rueang to Klon in Northeast Region was known

- The recent problem situations of Molam Rueang to Klon were known
- The development of Molam Rueang to Klon in Northeast Region was known

DISCUSSION

According to the findings, they could be discussed as follows: (1) for the history, background and development of Molam Rueang to Klon, developed from Lampeun with only one actor/actress playing role of every character. The type of Lam was the telling for stories of the former incarnations of the Lord Buddha and folk tale, the major poet of Northeast Region. For the composition of poetic form of Northeast Region, the major musical instrument was Lao Reed Mouthorgan playing during important ceremony or ritual such as funeral arrangements, village tradition. Later on, Leegei in Central Region of Thailand was popular in Northeast Region, Lam Peun was newly designed by increasing number of actors based on characters of those stories. The style of the show was like Leegei especially the costumes and curtain act of the show. New modern styles of songs were used together with dancer show. Comparing to Leegei, both of them were improved nearly the same. It was supported by the findings of Carkin's^[1] titled "Leegei: The Thai Popular Theater Form Aandits Function within Thai", the most popular style of theater form in Thailand was continuously developed for many centuries. It was applied and changed, popular in throughout the time until now. According to historical development of Leegei, following up of evolution of Leegei from the starting from Muslim's song of praise called Digei or Leegei. Diger was related to Tune Using and Folk Music of Northeast Region. It was supported by Terry^[4] stated that Lam Rueang to Klon was a show of stories of tradition and culture in locality, for instance, Tao Garaged, Tao Suriwong. The actors would be changed their dresses in each story and each scene, using big striped Lao Reed Mouthorgan and small striped Lao Reed Mouthorgan playing with. The successful Lam would include 3 components: (1) the prominent of sound with beautiful sound, (2) rhythm of sound and (3) content of Lam Klon, Lao Reed Mouthorgan was played with rhythm and style of singing of Molam (Fig. 1). For current problem situations of Molam Rueang to Klon, since people's value was changed, Molam Group adjusted themselves with the audiences' needs for their survival. It was supported by Katasila's^[3] findings that Molam adapted themselves with the age including role in providing service and helping government and private sector by composing poetry for contest and



Fig. 1: Photograph Molam concert in Isan folk art

leading their Molam Group for a show as well as donating money for charities. It was supported by Champadaeng^[2] findings that Molam played role in solving Northeast Society by composing Klom Lam and showing in different localities regarding to these stories: (1) security aspect, (2) education aspect, (3) public health aspect, (4) environmental problem solving aspect and (5) prevention and solving drug addiction problem. For development of Molam Rueang to Klom, found that there should have improvement in the following aspects: (1) the actors/actresses or Molam, had to be trained for skill, (2) the songs and music background, the songs with both content and rhythm leading to positive thinking and (3) the role to be played should focus on composing principle of Northeast style focusing on content value as well as language beauty and motto and (4) the investment on stage, sound instrument, decorated light and costumes should be supported with sufficiency budget.

CONCLUSION

For Molam Rueang to Klom in Northeast Region, it was a tie of Klan Lam as a story or tale developing from Lam Peun. There was a combination from Lam Peun of Northeast Region and Leegei of Central Region by receiving the stories from folk tales, stories of the former incarnations of the Lord Buddha and novels newly written. For the guidelines of developing Molam Rueang to Klom, the holistic style and show should be developed and improved by focusing on cultural enhancement. In summary, Lam Rueang to Klom in Northeast Region, should be worth for conservation, inheritance, development and improvement to be appropriate with modern age. The findings of this study could be used as information technology for related persons both in public sector and private sector to

improve and enhance the local culture for existing with human society in future.

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