

Worldview, Morality, and Rasa in Sithon Manora Literature

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Abstract

The study of Sithon Manora literature consisted of the following objectives: 1) to study the worldview in Sithon Manora Literature, 2) to study the morality in Sithon Manora Literature, and 3) to study the Rasa (emotive aesthetics) in Sithon Manora Literature. The research is qualitative with the following research tools, surveys, structured and non-structured interviews, and the Sithon Manora Literature (Major Version) by Phra Ariyanuwat Khemacharee. The data was analyzed based on the research objectives using Folklore Theory and presented through descriptive analysis. The research result shows that 1) three worldviews were found in Sithon Manora literature. Firstly, the worldview of people on people, emphasizing parents, teachers, spouses, friends, brahmins, and servants. It was believed that the reason people met one another in this life was because of their past karmas. Secondly, the worldview of people on nature. Nature is beauty, and the Isaan society relies on nature and Isaan people depend their livelihood on nature. Lastly, the worldview of people on the supernatural. Isaan people believe that supernatural beings impact people's livelihoods. 2) The morality found in Sithon Manora literature consists of the Five Precepts, a set of teachings for people to do good deeds. It is used as an anchor for people's actions and includes retributions for violating the precepts. And 3) Regarding the Rasa, in all the 68 episodes of the literature, four Rasas were perceived, including Saovarojanee (admiration), Nareepramot (love), Pirotvatung (anger), and Sallapungkapisai (sadness).

Keywords: Literature, Sithon Manora, Worldview, Morality, Literature Rasa.

INTRODUCTION

The study of worldviews from literature aims to reflect the concepts or points of view of authors towards society and the world. The relationship authors have with society molds their ideas and perspectives into their writings. Phongkaew (1992) stated that all literature serves to record the worldviews of its author. Readers of literature also perceive the worldviews of the author. To understand the worldview of authors, one must study the literature they wrote. Therefore, the study of literature helps provide an understanding the each author. Local literature can be considered the intellectual treasure of people. Apart from being entertained, the study of local literature also provides an understanding of the ideology of the local people, which is the majority population of the nation. Punnotok (1982) mentioned the importance of local literature by stating that it is crucial information regarding Folklore Studies and has always been a point of interest for students of anthropology since it is considered a primary source of data passed down through the generations and is unique to each local area. Moreover, Folklore analysis helps provide an understanding of society, values, philosophy, life, and livelihood.

Morality anchored the hearts of people to continue their lives doing good deeds. Those without morality rarely succeed in life. Additionally, the lack of morality could affect society since it helps reduce greed, anger, and temptation. Therefore, morality is essential to help people to live a good life. Morality can be created through constant training and encouragement, starting from the youth within society to have a good heart and not be selfish. A person with morality is considered a benevolent person (Poomipark, 1982). It can be said that morality should be implanted at a young age. Youth should be provided the knowledge of morality before they reach 10

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years old. Education is a core that prepares people to live a life of self-discipline, recognize their own values, follow Buddhist teachings, and be role models for others in society (Satraphat, 2014).

Literature expresses the thoughts and imagination of authors, allowing others to have imaginations and emotions, to be entertained, and to enjoy the emotions each literature provides. Literature can also provide moral teachings. Poetic words used in literature help readers to fully absorb all the emotions. Additionally, literature also reflects beliefs and cultural influences. Many Thai literature include morality in their content through a beautiful language, similar to Indian literature which was also written within the frame of language beauty (Raksamani, 1992). There are several methods to study the value of Thai literature, one of which is the application of the Theory of Sanskrit Literature. The things that provide literature with value are the different elements within the literature, such as beautiful and meaningful words, which can reflect the beauty that is within people (Raksamani, 1992).

For the above reasons, the researchers studied relevant research both within Thailand and other countries and found that no research had been conducted on the worldview, morality, and rasa in the Sithon Manora literature for the purpose of preservation, promotion, and inheritance. The researchers studied the moral teachings within Sithon Manora Literature (Major Version) by Phra Ariyanuwat Kemacharee and analyzed the findings using the Folklore Theory. The research tools included interviews with experts on the topic. This research will be beneficial to students, teachers, academics, and those interested in the topic.

The research objectives are as follows: 1) to study the worldviews in Sithon Manora literature, 2) to study the morality in Sithon Manora literature, and 3) to study the Rasa in Sithon Manora literature.

RESEARCH METHODOLOGY

This research focused on the study of Sithon Manora Literature (Major Version) by Phra Ariyanuwat Kemacharee. Folklore theory was applied in the analysis to identify the worldview, morality, and Rasa from the literature.

The field study included interviews with the following target groups:

Key informants consisted of the three following academics and experts: Asst. Prof. Dr. Charoenchai Chonphairrote, Assoc. Prof. Dr. Sitthisak Champadaeng, and Dr. Pornsawan Porndonkor

Casual informants consisted of three Mor Lum artists with more than ten years of experience: Dr. Chaweewan Phantu, Dr. Jintana Yensawat, and Mr. Om Homhuan.

The research tools included surveys, and structured and non-structured interviews to collect data related to Sithon Manora literature.

Data collected included 1. Data from documents collected from government offices, educational institutions, books, theses, and the internet, and 2. Data from the field study in the Isaan region.

The collected data were analyzed through additional confirmatory interviews regarding the worldviews, morality, and Rasa from Sithon Manora literature and synthesized to acquire complete information. The research result was presented using descriptive analysis.

RESEARCH RESULT

Worldview in this research refers to how the characters in Sithon Manora literature were perceived. From the findings, the worldviews identified in the literature include 1) the worldview of people on people, referring to how the characters were perceived based on the six directions from the Tripitaka, 2) the worldviews of people on nature, and 3) the worldview of people on the supernatural.

WORLDVIEWS

Worldviews of People on People

The research identified the worldviews of people on people using the six directions from the Tripitaka as follows.

The front direction, refers to parents. As King Athityawong was getting older, he believed it was time to leave all his inheritance to his son, which is what a father should do for his son. Below is a section from the poem.

พอเมื่ออายุได้	สิบหกขวบโดยปี
พระบิดายออก	มอบเมืองถวายทั่ว ฯลฯ... (Kemacharee, 2015)

[After reaching the age of sixteen, the Prince's father decided to give his kingdom to him.]

(Summary by author)

As parents, when it is time for the children to receive the inheritance, it should be given to them. (C. Chonphairote, personal communication, April 3, 2023)

The right direction, refers to teachers. Teachers should provide all the knowledge to students without holding anything back. In the literature, the hermit explained how to capture Manora using Naga's lasso without holding anything back.

พิว่า	ยังหาได้	บ่วงบาศก์นาคา
อยู่ในเมืองบาดาน	นาคคำกายได้	
ก็จักปองเอาได้	มะโนราห์โดยง่าย	แท้ตาย
นอกจาก บ่วงบาศก์ต้อง	บ่มีได้เบิ่งตาย	นั่นแหละ

[To capture Manora, one would need the Naga's Rope from the underwater kingdom. No other tools would work.]

(Summary by author).

Teachers need to show the path to the students without holding back any knowledge. (C. Chonphairote, personal communication, April 3, 2023).

The back direction refers to children and wives. Husbands should be loyal to their wives and keep themselves from other women.

ท้อจัก	นำเอาแก้ว	เม็ชขวัญกับปะถิบ	กู้นั้น
อันจัก	เอาใหม่ซ้อน	วางน่องบ่คดฉิ่ง	ได้แหละ (Kemacharee, 2015)

[My wife is my candle, nothing could ever replace my wife.]

(Summary by author)

Husbands and wives need to be faithful to one another. (C. Chonphairote, personal communication, April 3, 2023)

The left direction refers to friends. Through this worldview, friends need to help each other out if one is in trouble. Therefore, in the literature, the hunter told his friend who is the Naga King that friends need to help each other out. The Naga King gave a promise that if one of them was in trouble, they would lend a helping hand.

ขามเมื่อ	โกชถึกค้อง	ไคนั้นช้อยกัน
	พันปีหมั้น	ไมตรีช่าแหงหน้าข

กันไผ่ มีเหตุข้อน ประสงค์ได้เพ็งกัน (Kemacharee, 2015)

[Helping one another in times of trouble. This friendship will not fade even after one thousand years. Reply on each other when there is trouble.]

(Summary by author)

Friends should help one another in troubles with a pure heart. (C. Chonphairote, personal communication, April 3, 2023)

The lower direction refers to servants. In this verse, Hunter Boon, the servant, is very loyal to his master, Sithon. He went to find Manora for Sithon. Even when the road was treacherous, the hunter did his job faithfully as servants should be to their master.

เมื่อนั้น พานกล่าวต๋าน ฮับพากย์สิ่งโยญ
เอาแต่ จอมหัวคัค ส่องญาณเห็นแจ้ง
อันว่า กิณรีน้อย ปองเฮาซากขี้ง พระยาเอ
ข้าน้อย ขันอาอั้ง เอาไว้เส็งบุญ (Kemacharee, 2015)

[The road to getting Manora back is treacherous. But the hunter promises to take his chance in bringing her back.]

(Summary by author)

Servants need to be loyal and faithful to their masters. (C. Chonphairote, personal communication, April 3, 2023).

The upper direction refers to Brahmins. The worldview regarding the hermit as someone worth paying respect to. Before Manora flew back home, she came to pay respect to the hermit, who was full of sila.

แพงสีสร้อยมะโนรา บินล่อง
ลงสู่พื้น ไปไหว้พ้อรสสิ
ถอดปีกหาง หอยไ่วโนหว่างกอบ
ขางลงไปอาสม เข้าไปบมิช้ำ (Kemacharee, 2015)

[Manora flew down from the sky to pay respect to the hermit. She took off her wings and tails before going in to pay respect.]

(Summary by author).

Brahmins are people who deserve respect from people in general. (C. Chonphairote, personal communication, April 3, 2023)

Worldview of People on Nature

The worldview of people on animals refers to regarding animals as a living beauty. While Sithon was pursuing Manora, he encountered quails, cuckoos, and crows in the trees. All the sounds of the birds in the forest made him miss Manora more. Additionally, there were many other types of animals, such as swans, blue geese, chickens, and pheasants in that beautiful forest.

นกกระทาเขากัน เลียบเนินตามเข็
ตามสายห้วย ขุงทองบินข่อง
เป็ดป่องร้อง ดังข้ามป่าสวน...ฯลฯ (Kemacharee, 2015)

[There were quails in the forest, peacocks by the streams, and the sound of wild ducks echoing in the forest.]

(Summary by author)

Animals make the world beautiful and cause joyful moments. (P. Porndonkor, personal communication, April 10, 2023).

The worldview of people on plants refers to how people perceive plants and flowers, such as the fragrance of the Cape Jasmine flowers or the White Orchid trees that look as if Indra created for the world. This natural beauty caused Sithon to miss home.

ไปภายหน้า	จำป่าเต็มป่า
อินทวาดอกค้าง	เสียบก้านกลิ่นหอม
โชธิกาแก้ว	ทวยหินหอมหื่น
อินทร์หากมาแต่งสร้าง	ทางเข้าหว่างเขา (Kemacharee, 2015)

[The Cape Jasmine and White Orchid flowers release their fragrance as if Indra had created them.]

(Summary by author)

The beautiful flowers and their fragrance help people feel refreshed and create beautiful imaginations. (P. Porndonkor, personal communication, April 10, 2023)

The worldview of people on inanimate things refers to water, which was not alive but created a natural beauty. While the hunter was waiting for Manora to come to play in the water, he noticed that the water was so clear that he could see the ground reflecting in the sunlight, similar to a magical crystal. He could see the brightness of the world, causing a magical feeling. The sound of the waterfall sounds like heavenly drums. This pond is where Manora loved to come and spend her time.

ฟังเสียงทม ๆ น้ำ	นทีนองตกตาด
ทาด ๆ ฟัง	แสงแก้วพื้นเพือน (Kemacharee, 2015)

[The sound of the waterfall and the reflection on the water like crystal.]

(Summary by author)

In the human world, the sound of waterfalls is a natural sound that makes the world beautiful. (P. Porndonkor, personal communication, April 10, 2023)

The Worldview of People on the Supernatural Beings

The worldview of people in the supernatural things refers to Manora's beliefs that only the supernatural power could help Sithon to be safe in the war. She sat down and prayed, thinking of the supernatural beings, Buddha gem, Dhamma gem, and Sangha gem.

คิดถึงผัวมึงแก้ว	ทุกค่ำวันคืน	แลนา
บูชาไฟ	สุวรรณางไหว้	
หักดอกไม้	ตั้งต่อบัรวบตี	
บูชาองค์	พุทธโธรมโอมสังโฆ	พระยอดคุณแลงเช่า (Kemacharee, 2015)

[Missing her beloved husband, Manora prayed every day to the three Buddhist gems.]

(Summary by author)

People believe in the supernatural, believing that they impact our livelihood and that people can not live without them. (P. Porndonkor, personal communication, April 10, 2023).

The worldview of people on the occult and astrology refers to the belief in the occult and the spirits. Sithon's father had a dream and brought in an astrologer. He was told to find sacrificial items to sacrifice to the Thaen spirit and house guardian spirits. He was tricked into believing that a sacrifice was needed for his Kingdom to be saved. Since Manora is a half-people half-bird being, sacrificing her would ensure the safety of Sithon in returning home.

บอกว่า	สุชิตคิดท่อน	กระทำได้ดังใจ
แต่นั้น	หมอลูฮู	สิ้นทุกไพร่
ขอให้	พระบิดาเรศไท้	บูชาพระเชื้อใหญ่
พื่อคุ้ม	ปักคูบ้านอักษมา	แท่นหลัว (Kemacharee, 2015)

[The four astrologers suggested that a great sacrifice should be done for the spirit to protect the Kingdom.]

(Summary by author)

Astrologers have always existed alongside people. It is a belief that never fades from society. (P. Porndonkor, personal communication, April 10, 2023)

The worldview of people on ghosts, demons, and spirits refers to when Sithon was wandering along in the forest and saw the Preta, a spirit of people who did bad deeds while they were alive. The Pretas were screaming. One of them had long hair and spiky hair that stabbed its legs with blood flowing out. This is a kind of belief in the result of karma and that everyone was born with karma.

	ผีผลนั้	ผมยาวหนึ่
มันก็	ปปแล่นเดิน	ไปแล้วสุลิน
	ขนมันนั้	แทงขาเลือดเหี้ย
	ดกหยาดช้อย	ไหลท่วมทั่วทาง (Kemacharee, 2015)

[The long-haired ghost was moving around. Its spiky hair was stabbing its legs, leaving a trail of blood.]

(Summary by author)

People have always believed in ghosts and spirits. This belief affects the mental state of people. (P. Porndonkor, personal communication, April 10, 2023).

The worldview in mystery and magic refers to when Sithon's father first saw his newborn son holding a bow and a sword, which was a supernatural sign. He was amazed and believed that anyone born that way was a person with a lot of merits.

ผิวผางเหลือง	ถือทองหลอมหล่อ	
กำธนูทองแต่ทอง	กุมารท้าวประสูติมา	แท่นหลัว
พระบิดาไท้	จอมเมืองเห็นหลาก	กระใจนั้
พระบาทเจ้า	เห็นแล้วชื่นพระทัย (Kemacharee, 2015)	

[Sithon's skin was like gold. He was holding a bow and a sword. His father was very pleased when he saw this.]

(Summary by author)

In literature, authors would write about something magical to make the story more exciting. (P. Porndonkor, personal communication, April 10, 2023)

MORALITY

Morality refers to good merits. It is a principle that anchors the people's hearts. In Sithon Manora Literature, the principles of morality found were the Five Precepts and the punishment for breaking the precepts.

ท้าวก็	ชินสนุกสำง	เมืองใหญ่เป็งจาล	
	เหมือนคั่งสวรรคตศุข	ข่งเอียงในพื้น	
	ศีลทานสำง	พระคลังหลวงขอทอด	
	ตักบาตรและหยาดน้ำ	หมาขได้ข่อยชู	(Kemacharee, 2015)

[*Sithon built a great city like heaven, emphasizing the precepts and giving alms to make good merits.*]

(Summary by author)

People need the Five Precepts to help them from committing bad deeds. (S. Champadaeng, personal communication, Arpil 5, 2023).

The punishment for breaking the Five Precepts is different for each individual. While searching for Manora, Sithon came across a spirit being punished for breaking the Five Precepts.

ท้าวกะกายไปหน้า	มีนาลถึงเศศ	
ตลกมะข้าน	เขานั่นถักดี	นั่นแหล่ว
บายเอาค็อน	หนักหมื่นตีหัว	
ผีสองตัว	บ่ขอมตีข่า	
หัวขาดแล้ว	ตัวข่าเนาเหม็น	(Kemacharee, 2015)

[*While walking, Sithon encountered a spirit who was being hit in the head until the head fell off. The spirit body was also giving out rotten smell.*]

(Summary by author)

Those who broke the Five Precepts received different punishments based on their actions. (S. Champadaeng, personal communication, Arpil 5, 2023)

RASA IN THE SITHON MANORA LITERATURE

Rasa in literature is conveyed through words and rhymes, moral teachings, and different emotions. From the literature, four Rasa were identified.

Saovarojane (Admiration)

In the Sithon Manora literature, Saovarojane refers to compliments given to the characters' beauty. Additionally, it was also used in the admiration of the King's courage and the prosperity of the Kingdom. One example from the Sithon Manora literature was the admiration of Sithon when he was putting on his garment before taking over the Kingdom. He wore a ruby ring on his finger and a beautiful gown for inheriting the throne. He was so good-looking that, according to the poem, all the women were brokenhearted.

ทรงเครื่องข้อง	เสวราชปางทอง
กะกุ๊กฉ่ข้อถวาช	เคื่องพญาทั้งห้า
บานูญท้าว	แยงคิงเฮ้แต่ง
โสมสุปท้าว	งามข้อยเก็งพระอินทร์

(Kemacharee, 2015, p. 28)

[His golden gown and all the ornaments. He was as good-looking as Indra.]

(Summary by author)

Sithon in his inheritance gown was as beautiful as Indra. (C. Puntu, personal communication, April 20, 2023).

Nareepramot (love)

Nareepramot are statements proclaiming love, courting, and admiration that lead to intimate scenes.

	ดาชชาลีนี	ขอไปเกิดภูจิน	พูนท่อน
อันที่	เมืองเป็งจาล	บ่อออกคอกขลุได้	(Kemacharee, 2015, p. 358)

[After this life, I want to be born in the city where the woman I love lives.]

(Summary by author)

It is normal that when men see beautiful women, they would want to court them. (J. Yensawat, personal communication, April 23, 2023)

Pirotvatang (Anger)

Piritvatang are statements of anger, displease, sarcasm, and violence. In the Sithon Manora literature, this Rasa can be seen when Manora escaped from being sacrificed. She cursed the cruel Brahmins, saying that they had no hearts.

ดูรา	บักพรหมเฒ่า	หัวขาวโอบนป	
ดูนี้	ใจต๋อยอ้าย	ดูด้ามตั้งหมา	เห็นหลัว
	ดูบมีโทศแท้	สังทอของไซ	(Kemacharee, 2015, p. 82)

[You cruel Brahmins with sinful hearts. You are cruel like dogs. I did nothing wrong, while are you trying to kill me?]

(Summary by author)

Anger is an emotion of people who are displeased or who have been wronged. Anger can happen naturally in people. (J. Yensawat, personal communication, April 23, 2023)

Sallapungkapisai (Sadness)

Sallapungkapisai are statements expressing sadness. In Sithon Manora, this could be seen when Sithon was leaving his home to go and search for Manora, he looked back at his palace, heard the sound of the golden bells, and felt sad.

ท้าวที	ขมนนาให้	หลังพายกวนจ่ม
เหลียวเม็ง	ศาสาทแก้ว	น้ำตาช้อยช่าวขม (Kemacharee, 2015, p. 111)

[Sithon looked back as he rowed away. Looking at his palace with tears rolling down.]

(Summary by author)

All people have to face sadness, more or less. (O. Homhuan, personal communication, May 9, 2023).

CONCLUSION

From the study of the Sithon Manora literature, the researchers provide the conclusions on the following topics.

Conclusions from the study of Worldview

Worldview on people. It was found that there are six worldviews on people in the literature, 1. Parents should pass on the inheritance when it is time, 2. Teachers should provide the facts or knowledge to students without holding back, 3. Spouses should be faithful to each other, 4) Friends should help each other out in times of danger or need, 5. Servants should serve their masters with loyalty, and 6. Brahmins should be respected by people in general.

Worldview on nature. It was found that animals and plants make the world beautiful and joyful. The fragrance of flowers gives refreshments and creates imagination. Inanimate things can also provide beauty in the world, such as the sound of waterfalls, which is a natural sound that makes the world beautiful.

Worldview on the supernatural beings. It was found that people believe in supernatural beings and the fact that they influence people's livelihoods. The belief in astrology has always existed alongside people. People believe in gods and spirits that can possess people's minds. In literature, writers tend to write about something magical to make the story more exciting.

Conclusions from the Study of Morality

The study found that the Five Precepts are the principle of Buddhists. The Five Precepts consist of prohibitions of bad deeds, including prohibitions against killing, stealing, sexual misconduct, lying, and consuming alcohol. People need to have an anchor to stop them from doing bad deeds, which in this case is the Five Precepts. Moreover, people who break the Five Precepts receive different punishments based on their actions and karmas.

Conclusions from the Study of Rasa in the Literature

The study found that in the 68 episodes of the literature, there were four Rasas that could be identified. Firstly, Saovarojane, which is the admiration of the characters' beauty and features. For instance, when Sithon adorned himself and was as beautiful as Indra. Secondly, Nareepromot, a statement of expressing love and courting. Naturally, men can not hold themselves from courting the beautiful women they encounter. Thirdly, Pirovatang, which is the expression of anger. This could be seen in the literature when Manora looked back at the Brahmins after escaping the sacrifice. She cursed them for being old men who acted like dogs. And finally, Sallapungkapisai, which is the expression of sadness. Every men and women face sadness in life, more or less.

DISCUSSIONS OF RESULTS

From the study of worldview, morality, and Rasa from the Sithon Manora literature, the following are the discussions of the results.

The study of the worldview of people on people found that the analysis of the behaviors of Sithon and Manora showed two people in love. They have the morality of being faithful to one another and the desire to rule the kingdom in peace. When danger approached the kingdom, they went off to war to protect the people's happiness. Sithon went through a jungle to go after Manora. The beauty of nature that he saw on his journey made him realize that nature needs to continue to coexist with people, both cannot be separated. This literature also pointed out the supernatural aspects by showing the punishments for breaking the moral codes and that one should keep oneself within the precepts. This was apparent in the scene where Sithon encountered the Preta and the consequences of breaking the Five Precepts. In this literature, Sithon was a person with morality, ruling over the people with the principles of a good king, thinking about the well-being of his people. This aligns with the research by Tuna (2000) on The Worldview in the Sang Sinxay Literature that found that kings need to live by the principle of a good king for the happiness of the people. Kings need to be able to battle wars at a young age, have morality, and value family bloodlines. The worldview on nature showed that people and nature cannot be separated and that people should appreciate nature. Moreover, the beauty of nature can be used to soothe people's minds and provide joyfulness. The worldview on nature also involved food, medicines, and shelter. The study of the worldview on the supernatural refers to the concept of Brahmanism,

Buddhism, and Hinduism. People believe that every religion is the anchor for good deeds. Buddhists believe that according to the Tripitaka and Buddhist concepts, what people do in this life will affect them in the next life. Those who do good deeds will go to heaven. Buddhists believe that the concept of reincarnation keeps people from sinning. Additionally, the study of Sithon's behavior revealed that Sithon was conscious of his own responsibility towards his family and people in society, such as his parents, teachers, the Brahmins, friends, and servants. These are the people whom he should respect. Suporn (1990) conducted research entitled *The Worldview of the So Ethnic Group in Nong Yang Village* and found that the So ethnic group has a strong relationship with their families and their group. They value the importance of nature. Sithon has a strong relationship with his family whom he's related by blood.

From the study of morality in the Sithon Manora Literature, it can be discussed that Sithon was a person with moral codes, especially in terms of the Five Precepts. This could be seen when Sithon went through a forest to look for Manora. Before entering the forest, he realized that his chancellor had nothing to do with this task and ordered him to go back. Before the chancellor left, Sithon reminded him to keep the Five Precepts. Manora had always kept herself within the Five Precepts and that led her to be together with Sithon again. It can be concluded that people need to keep their Buddhist faith, follow the moral teachings of the Buddha, and use them as an anchor to peacefully continue living a life of balance in society. These findings are in line with Somjitsripanya (1987) who conducted research entitled *The Worldview from the Gom Book in Nong Lom village, Mahasarakham Province*, a study of how elders within the communities were considered good leaders if they had moral ethics and were accepted by the people. Additionally, people live in a multicultural society and, therefore, naturally feel love, greed, anger, and lust. Especially the love people have for their parents, relatives, and the opposite sex. This is in line with the research by Phrakru Thammasarnsumon (2004) entitled *The Analysis Study of Buddhist Concept in The Sang Sinxay Literature* which found that the method used by the writers in the Sang Sinxay Literature was teaching the Buddhist principles through the characters to show the consequences of not following the Buddhist morals, which includes being respectful to one another, be perseverance, and to sacrifice oneself. The Buddhist ethics include gratitude, love, compassion, principles of a good king, morals, how to choose friends, and the belief that good deeds can lead to heaven and nirvana. These morals and ethics align with the research entitled *Phaya-discourse of Isaan Wisdom: The Interpretation on Ethical Philosophy* by Phanchan (2006), who found that Buddhist influence was an ethical system that talks about merits and sins. Merits refer to doing good deeds and reaching nirvana while sins involve doing bad deeds. Additionally, bad deeds were influenced by greed, anger, and fear.

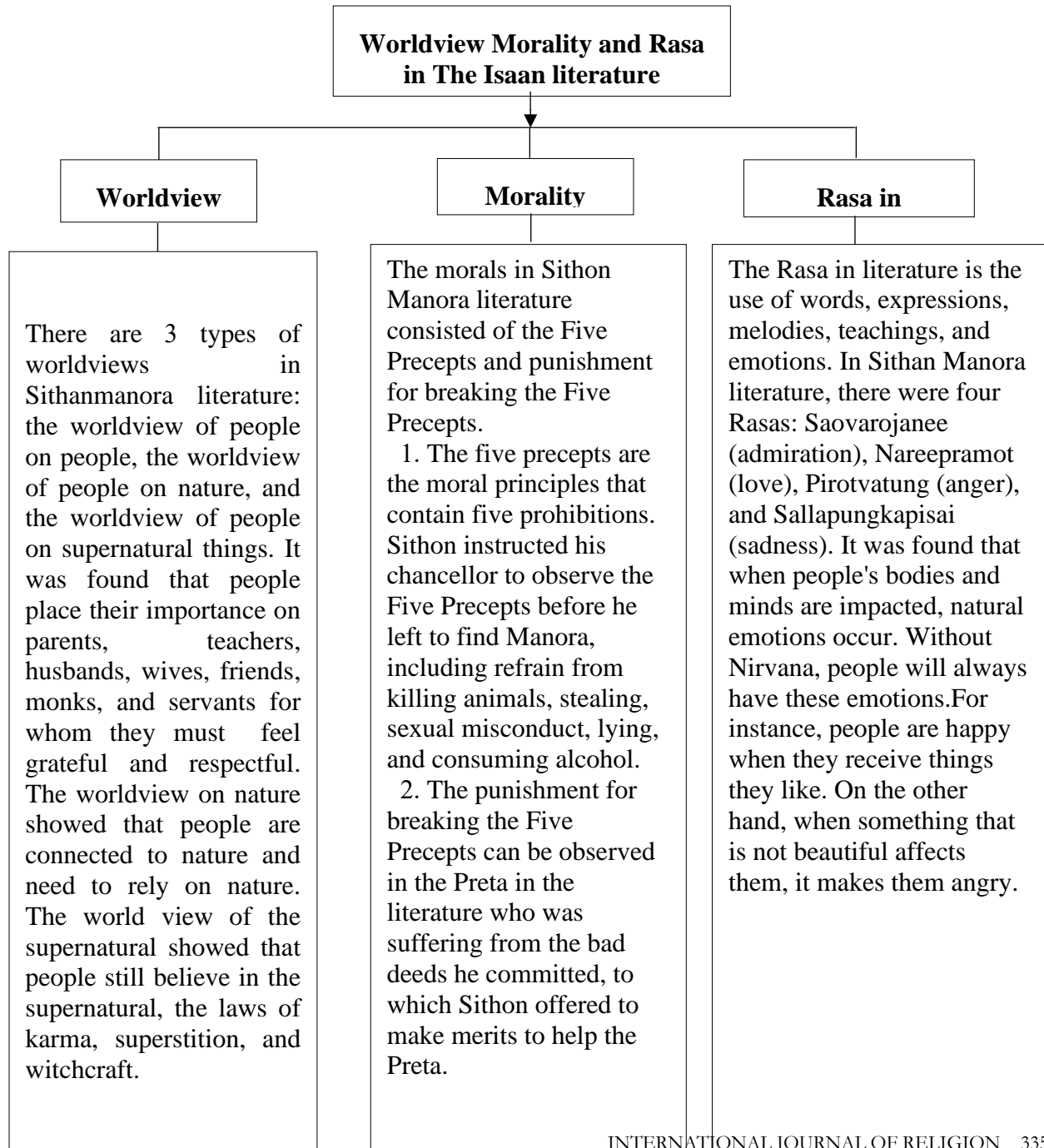
From the study of the Rasa in the Sithon Manora literature, the research results can be discussed as follows. Sithon is a character that values love and faithfulness. He values his parents, relatives, and friends. His happiness was to be with Manora whom he loved. When Manora disappeared, he felt more of his love for her and went out to look for her knowing the dangers that await him. This finding is in line with the research entitled *Saringkanrarot in Phra Abhai Mani* by Amphun (2020), which stated that the love of a person involves love from children, love from parents, love for relatives, and love for the opposite sex. Love for the opposite sex can be divided into two types, love from being with the person you love and love that stems from your loved one being taken away.

Sithon Manora is a local literature written in beautiful poems. The writing is clear, providing a clearer imagination. This literature became popular and spread throughout the northern, central, and southern regions, under different names. The literature was about the belief in the consequences of karma, traditions, beliefs, rituals, and supernatural power. The government adapted the story to a popular performance, aligning with the *Folklore Theory* by Jameson (1988), an expert in folklore, history, and Chinese literature, which stated that folklore study is a branch of cultural ethnography. The data for the folklore studies includes traditional stories, tales, superstitions, and dance, from which the discussions were accepted by society. The findings also align with Kurath (1964), an academic on traditional dance. Folklore study is a knowledge system related to people's beliefs, such as superstitious beliefs. Ballys (1935), an academic on folklore study and ethnology stated that folklore consists of creative elements based on the customs of people in different periods. Moreover, folklore also includes local beliefs, traditions, performances, dances, and other customs.

Suggestions

The following are the suggestions from the study of the Worldview, Morality, and Rasa in the Sithon Manora Literature.

1. Government agencies related to local traditions, such as the Art and Cultural Center or the Cultural Council should compile information regarding the local literature and Mor Lum performances to facilitate researchers who might be interested in doing further studies of the topic.
2. Educational institutions should promote future research on this topic to help improve local music performance which can be beneficial to researchers interested in the topic of local culture.
3. sharing research results and exchanging knowledge on local art and culture.



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