



PROCEEDINGS

The 1st International Conference on Local Languages



**EMPOWERMENT AND PRESERVATION
OF LOCAL LANGUAGES**

Bali, 23 – 24 February 2018

Faculty of Arts, Udayana University

Denpasar, Bali, Indonesia

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THE 1ST INTERNATIONAL CONFERENCE
ON LOCAL LANGUAGES

EMPOWERMENT AND PRESERVATION OF LOCAL LANGUAGES

Editors

I Nengah Sudipa
Ida Bagus Putra Yadnya
Made Budiarsa
I Nyoman Darma Putra

**Udayana University
Denpasar, 23—24 February 2018**

“Empowerment and Preservation of Local Languages”

Proceedings The 1st International Seminar on Local Languages

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Editors

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PREFACE

This proceedings contain 116 papers that cover various range of topics on local languages and beyond, most of them based on current research. We thanks to invited speakers and paper presenters for their enthusiasm in supporting the 1st International Conference on Local Languages (ICLL) 2018. We believe that the papers not only will encourage productive discussion among presenters and participants but also inspire further research in the respected field.

It is a great pleasure for us to welcome you in our conference, here at the Faculty of Arts, Udayana University. It is perhaps the first conference for most of us to attend in the New Year 2018, before other academic activities, research, and conferences alike are filling up our time table ahead.

We deeply thanks to your support to come and share your knowledge and expertise to our conference. Your presence and contribution did make our conference a great success.

Our conference on local language is a continuation of the conference on *bahasa Ibu* (Mother Tongue) which held annually by Postgraduate Linguistics Program, Udayana University, for ten times consecutively. This year marked the new face of the conference as we uplifted it from national into international conference.

Despite the change in the level and scope, we maintain the focus and the date of the conference which are on local language and in February, the important month to the international spirit of preserving and developing of local languages.

In 1999, UNESCO declared 21 February as International Mother Language Day (IMLD). IMLD was established to help preserve local languages from the possibility of extinction or marginalisation, but also to promote global awareness of linguistic and cultural diversity.

Since then, a lot of research has focused on the existence and linguistic uniqueness of local languages. Despite this, more effort and research is needed that not only focuses on UNESCO's mission, but ensures the sustainability and life of local languages.

International Conference on Local Languages (ICLL) is a scientific forum dedicated to empowering and preserving local languages. The aim of the conference is to provide an opportunity for academics, researchers and students from various disciplines to share their expertise, concerns, and research results in preserving and promoting local languages.

The conference is purposely organised in February 2018 in order to bring UNESCO's mission of respecting local languages into a productive scientific exchange.

The committee have selected eight related and challenging topics for the conference as listed below.

1. Exploration on the universality and uniqueness (phonology, morphology, and syntax) of local languages

2. Socio-cultural dimension of local languages as a resource of culture and strengthening identity in global era
3. Language policy and national language development, in the context of preservation of local languages as mother language and indigenous languages
4. Multilingual and multicultural dilemma in the preservation of local languages and national language
5. Strategies of empowering local languages through education channels
6. Translation as an effort to empower and preserve local languages
7. Empowerment of literature and oral tradition as pillars of local languages sustainability and viability
8. The use of Communication and Information Technology (CIT) in the preservation of local language and literature as well as language creative industries

We have received a lot of support to held this conference and therefore it is time for us to thanks them all. Firstly, to Prof. AA Raka Sudewi the Rector of Udayana University and Prof. Luh Sutjiati Beratha, M.A. the Dean of Faculty of Arts, for their all support and guidance.

Secondly, to our invited speakers including A/Prof. Dr. Harra Mayuko (Osaka University), Prof. Dr. Cece Sobarna, M.Hum. (Padjadjaran University), Dr. F.X. Rahyono, M.Hum. (University of Indonesia), Prof. Dr. I Nyoman Darma Putra, M.Litt. (Udayana University), and Prof. Dr. I Nyoman Sedeng, M.Hum. (Udayana University).

Thirdly, to member of international advisory board including Prof. Ben Ambridge (The University of Liverpool, UK), Prof. David Bradley (La Trobe University, Australia), Prof. Clifton Pye (The University of Kansas, America), Dr. Richard Fox (University of Heidelberg, Germany), Dr. Thomas M. Hunter (The University of British Columbia, Canada), Dr. Dwi Noverini Djenar (The University of Sydney, Australia), Dr. I Wayan Arka (Australian National University).

Fourtly, to both Dr. Made Sri Satyawati, M.Hum. and Prof. Ketut Artawa, M.A., Ph.D. as the head of the Masters and Doctoral Programs of Lingustics, Faculty of Arts, Udayana University, respectively, and to Prof. Dr. Made Budiarsa, M.A., head of Local Languages Researcher Association, for valuable their scientific advise and daily encouragement to make this conference happened.

Last but not least my appreciation are due to all committee member of the conference who have been untiringly make the conference happened as expected.

Denpasar, 23 February 2018
Head of the Conference Committee

Ida Ayu Laksmi Sari

Message from the Dean of Faculty of Arts, Udayana University

God, the Almighty, has blessed us that the Proceedings of the International Conference on Local Languages (ICLL) could be completed in time. The conference of Local Languages has been conducted for ten times since 2008. The theme of ICLL this year is Empowerment and Preservation of Local Languages. This theme becomes important because since the year of 2000, the International Mother Language Day has been recognized all over the world, and through UNESCO recognition, the language day has got its international status. The declaration of this would help preserve all the local languages of the world and that diversity of languages is important for the maintenance of cultural identity and distinction.

The International Mother Language Day is celebrated on 21th February every year which highlights the importance of linguistic identity. We are really proud that we have achieved something that has global acceptance and that ICLL is the celebration of International Mother Language Day.

In this opportunity I would like to express my gratitude to the Head of Master and Ph.D Programs in Linguistics for their supports, advice, and valuable guidance for the smooth running of this conference. My sincere appreciation is expressed to the Head of Local Language Researchers' Association for the collaboration that has been established with Linguistics Department, Faculty of Arts Udayana University. My gratitude is also extended to all speakers for their participation in this conference. I would like to express my biggest thanks to the committee of the conference who have worked hard to plan and prepare this conference. Finally, I hope that this conference will be beneficial to everyone.

Denpasar, 5 January 2018

Prof. Dr. Ni Luh Sutjiati Beratha, M.A.
NIP. 195909171984032002

Message from The Rector of Udayana University

Om Swastiastu, May God bless us all

First of all, I would like to invite all of you to express our gratitude to Ida Sang Hyang Widhi Wasa (God, the Almighty) because without God's permission, the International Conference on Local Languages (ICLL) would not be possible to be conducted and this proceeding as documentation of scientific publication from the speakers would not be finished in time.

Secondly, allow me to express my greatest appreciation, to the Faculty of Arts, especially the Master and Doctoral Programs in Linguistics can implement one of its flagship programs, the International Conference on Local Languages which this year was held for the first time. However, this internationally is a continuation of the national seminar on mother (*Seminar Nasional Bahasa Ibu*) that had been annually held consecutively in the past ten years.

I am also very happy that this scientific activity attended by speakers and participants from various regions in Indonesia as well as from other countries. These facts contributed to the importance, quality and international level of the conference.

As the Rector of Udayana University, I trusted that the papers presented and compiled in this proceedings could contribute to the development of both the body of knowledge and research activities on local languages. In addition, it also contributed to the global attempts in preserving local languages.

Om Shanti, Shanti, Shanti, Om

Denpasar, 8 January 2018

Prof. Dr. dr. A.A. Raka Sudewi, Sp.S (K)

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A RITUAL TO COMMUNICATE WITH GOD OF THAI-KHMER GROUP A CASE STUDY OF JOAL MAMAUD RITUAL MUANG DISTRICT SURIN PROVINCE OF THAILAND

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Abstract

The ritual to communicate with god of Thai – Khmer group, Joal Mamuad was believed as the way to connect to supernatural power, god or spirits. The Thai-Khmer had belief and practiced this ritual since long time ago from generation. This study was aimed to study belief of Thai-Khmer people on their god and spirits based on their traditional belief and to study their rituals in order to connect to their god. The result of study was found that the ritual was practiced and believed by Thai Khmer people long years but no evident showed the exact time of beginning. This area was influenced from Brahmanism and Hinduism since 1500 years ago and they have believed in spirituality before that. The evidences of Brahmanism and Hinduism were sanctuaries, religious building and idols which were over thousand years old. Those objects were indicated that they were built to worship their gods. The ritual to communicate with god of Thai Khmer was Joal Mamuad ritual. The propose of ritual was to invite respected spirits or god to imbed in human body. Then, people can ask for their problem solution, fortune, illness treatment and protection. Thai Khmer people have believed in deity from the past. So the ritual has been arranged in order to communicate with spiritual dimension. The components of ritual were offerings, good smell objects, flowers, light and music. People who took part in the ritual would clean their body and dress up with nice dresses, then, all components will be offered together with music and chanting. After the deity came to imbed or take mediumship in human, the selected human will dances accorded with music. All presented in this ritual Joal Mamuad, was one of Thai Khmer people belief in order to communicate with their sacred.

Keywords: *Rituals, Connected, God, Thai-Khmer group, Surin Province*

INTRODUCTION

Belief system ritual or symbol of a ritual was communication tools which human created and accepted together with experiences. The process of coding and decoding led people to interpret systematically. A Pattern or symbol of in each society need participated experiences of people, community and social in order to have same understanding (Lisa, 2005 : 81). Moreover the interpretation also need super organic and context of nature, culture, tradition, belief, ritual or inherited behavior not only obvious expression. It was an abstract term consideration

with connotation in inner feeling such as supernaturalism, holiness or religious ceremony presented (Niyaphan Pholwatthana Wannasiri, 2540 : 57-58) The pattern of communicated ritual expressed in Thai Khmer culture was created from traditional belief of Animism, Brahmanism and Hinduism which found in Southern Isaan especially Thai Khmer group. They believed in sacred, supernatural power, power of god, spirits which dwelled in places which can give them auspicious or punishment. By this belief, people managed the ritual according to their traditional belief, culture and practicing called "Joal Mamud". The ritual was created to connect with spirit or refined dimension or refined human body in order to ask for illness treatment prediction and protection. This communicated ritual was an identity of Thai Khmer group. They expressed their way which human can connect to power of refined dimension or spiritual dimension through the ritual and ritual component included offerings, step of ritual and materials.

OBJECTIVES OF STUDY

1. To study belief of Thai-Khmer people on their god and spirits based on their traditional belief
2. To study the rituals of Thai-Khmer people in order to connect to their god.

SCOPE OF STUDY

1. Scope of document, the documents used in this study were academic documents presented in vary resources such as documents of ritual, belief, tradition and cultures which emphasized on ritual and belief of Thai Kmher people to god.
2. Scope of area, the study area was muang district surin province.

CRITERIA OF STUDY AREA SELECTION

1. There still existed of strong belief and practicing in the area.
2. There were numbers of Thai Khmer experts and participants on the ritual in the area.
3. Identity and tradition of the ritual had been well maintained in the area.

METHODOLOGY

1. Literature reviewed from related conceptual, theory, and researches together with consulted experts in order to scope framework of study.
2. Surveyed the study area in order to study general context of the area and information background of the ritual.
3. Prepared of data collection by coordinated to related organization in the area for permission and make an appointment with informants to collect data.
4. Collected data in the area by in-depth interview and observation together with voice recorded and photographed.

5. Analyzed data by listened and reviewed the information from voice recorder. Summarized the data from in-depth interview and observation and concluded in each aspects by the study framework.
6. Report the result of study using descriptive analysis technique together with conclusion in each aspect.

BELIEF IN JOAL MAMAUAD RITUAL OF THAI KHMER PEOPLE

“Mamuad” was a traditional language of Thai Khmer. It was a belief and ritual related to mediumships to connect with spirits. Considered by process of the ritual, this was an illness treatment ritual mixed with superstition from Thai Khmer people belief. The process of ritual may include holy water sprinkle, incantation and traditional herbs by local medicines who inherited from their ancestor. Thai Khmer people have believed in their ancestor spirit from the past. In ancient time, human lived simple, closed and reliance on nature; rivers, mountains, seas and forests that made human allied with nature firmly (Phramaha Weera Suksawang, 2007 : 1). By this reason, human have paid respect to nature as spiritual anchor from ancient time. After the period, human have believed that there must be invisible aspects dwelled in both life and alive called ghost spirits (Phramaha Weera Suksawang, 2007 : 2). Moreover people believed that there was another spirit which has stronger power than normal spirits called angel which can destine incidents. Thus human have to propitiate ghosts, spirits and angel by worshiping in order to make them satisfy and pay back human successful of their wishes. This was an originate of ritual based on human beliefs. The animism was a part of Thai Khmer Surin people way’s of life. This belief has settled down in the society of Thai people especially in Southern Isaan along border line of Cambodia (Phramaha Weera Suksawang, 2007 : 2) Joal Mamuad Ritual was a ritual of mediumships created by Thai Kmher Surin people to connect with god. The propose of connection was to ask supernatural power for illness treatment which people cannot find its caused. People believed that the illness caused from black magic, mystery power, dwelled from bad spirits or from unexplained aspects. The ritual will be arranged from patient’s relatives to connect with spiritual dimension and invite ghosts, spirits or god to dwell in human body, mediumships, and ask them for illness solution. The ritual has highly participation from people in community in order to support each other to get well from the illness. With those reasons “JoalMamuad” played important role for Thai Khmer people especially in Surin Province which people have strong belief and practice in this ritual. Therefore, researcher interested to study this ritual which has inherited from their ancestors long thousand years.

THE JOAL MAMAUAD RITUAL PROPOSES OF THAI KHMER PEOPLE

Belief and ritual were behaviors which indicated people’s belief in societies and expressed in various way by their proposes. The ritual can be divided into rituals related to life and

auspicious rituals. The rituals related to life were aimed to make ritualist's life prosperously by worship to sacred power which believed to give them protection from illness and bad power included longevity (Siriporn Sumetharat. 2010 : 400). The another implication of ritual was a component of religion which people have strong belief and practiced. Some rituals have a mixture aspects of religion and superstition, a mixture of various religions both beliefs and practicing or a mixture of various beliefs. The ritual was arranged optionally with its rite, process, component and related materials. The important components of ritual were a mediumship body, ritual conductor and ritualists. It was a specific ritual for each group which created by their own belief and traditional practice.

BELIEF OF THAI KHMER PEOPLE TO JOAL MAMAUD RITUAL

The belief in Joal Mamuad ritual was a culture that Thai Khmer people have practiced long years from the past. And, the ritual practice was also believed in Khmer culture. Joal Mamuad ritual was aimed to connect with spirits or some supernatural power which maybe god or angel. The ritual practice can be seen nowadays in countryside societies which remained its traditional patterns while the ritual components may adopt to make its nicer. But the components still remain such as Bai Sri Ton, Bai Sri Pak Cham, Bai Sri Thad and Cham Kru. Thai Khmer people arranged the Joal Mamuad ritual to pay respect for teacher or to give treatment to illness which cannot find its caused. The illness was believed that caused from black magic, mystery power, dwelled from bad spirits or from unexplained caused. The ritual will be arranged from patient's relatives to connect with spiritual dimension and invite ghosts, spirits or god to dwell in human body, mediumships, and ask them for illness solution.

CONCLUSION

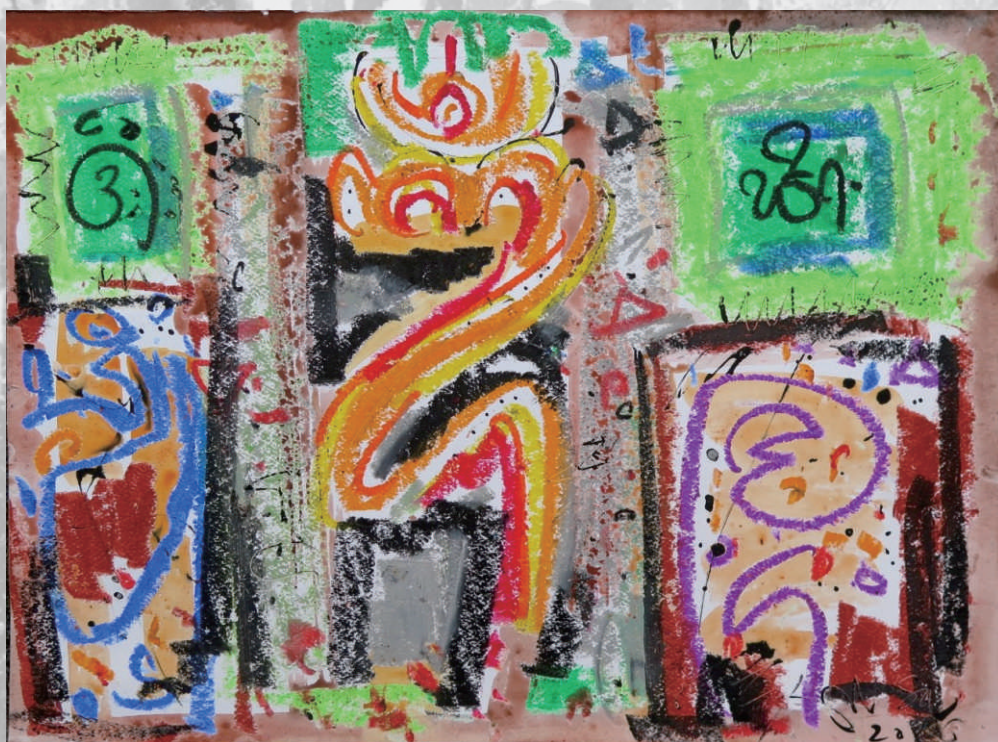
The Joal Mamuad ritual of Thai Khmer people was one of ceremony to connect to their god by mediumship from a ritualist. When god or spirits dwelled in human body, his character will be changed obviously from his voice and physical expressions. Then, people can ask the mediumship for illness treatment or prediction. The ritual practice to worship deity or angel was implanted in Thai Khmer society long years from the past. The evidence of belief can be seen generally and transferred till nowadays in Mon-Khmer society of Isaan area, Thailand. In the past, Thai Khmer people was belong to the culture of ancient Khmer period. Their habitat was located next to Cambodia with Phnom Dongrak mountain as a border line. Thai Khmer group in the past was prosperous and civilized paralleled with Cambodia. Before the propagation of Brahmanism and Hinduism, Thai Khmer people believed in animism and ancestor spirits. The ritual was considered as a spiritual anchor related to other aspects closely. It was as a norm that governed living, societies, economics and governance and also related to problem solutions. Pattern of the ritual was created complicatedly and relied on many elements in order to present its meaning and belief which existed generally in ethnic group of this area.

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