

**THE IMPACT OF THE INSURGENCY AT THE SOUTHERN BORDER OF
THAILAND ON THE MUSLIMS IN BANGKOK**

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OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS
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Thesis

Entitled

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THAILAND ON THE MUSLIMS IN BANGKOK**

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A RESEARCH STUDY ON THE IMPACT OF THE INSURGENCY AT THE SOUTHERN BORDER OF THAILAND ON THE MUSLIMS IN BANGKOK

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ABSTRACT

This quantitative and qualitative research aims (1) to study the difference between Muslims in Bangkok and Muslims in the southern part of Thailand, and how the insurgency from the southern border provinces of Thailand, socially, physically, and mentally affects Muslims in Bangkok; and (2) to help Non-Muslims learn more about the historical context, culture and civilization of Islam. The interviews were used as primary data collection method (20 Muslims and 10 Non-Muslims) and questionnaire were used as secondary tools for exploring general attitudes of Muslims and Non-Muslims (200 Muslims, and 100 Buddhists and 100 Christians). Data were collected between May, 2007 and April 2008, and were analyzed by content analysis and descriptive statistics.

The results of the interviews reveal that the insurgency in the southern border has had direct impacts on the lives of the local people. However, these incidents are extensive violence which also has a great impact on the majority of Muslims. Muslims in Bangkok include people who come from different professions, educations, religions and cultures. They have to face with pressure from people outside the Muslim community. The field research reveals that, 46.4% of Muslims in Bangkok agree that they are affected by the insurgencies and 59.6% of Muslims agree that the insurgencies in the Southern Part of Thailand affect to Muslims all over the country. Moreover, the media have presented the image of Muslims negatively and which has had a great mental and physical impact on Muslims. It has made them feel that they were treated unequally when compared to other groups of people in Thai society due to the misperceptions, lack of knowledge and misunderstandings.

Therefore, Thai society should be better educated about Muslims and Muslim studies should be provided in schools. The insurgencies are like a wake up call for Thai society to create social awareness. People need to be concerned about the value of life.

These findings suggest that religious understanding needs to be taught more in Thai society. Government and religious institutions should be concerned about religion studies. And interfaith dialogue is a tool for every religion to share knowledge with each other.

KEY WORDS: MUSLIM BANGKOK / INSURGENCY IN THE SOUTHERN BORDER OF THAILAND

142 pp.

การวิจัยผลกระทบจากความไม่สงบในเขตชายแดนภาคใต้ที่มีต่อมุสลิมในกรุงเทพมหานคร (A
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บทคัดย่อ

การศึกษานี้เป็นการวิจัยเชิงคุณภาพและปริมาณ โดยมีวัตถุประสงค์เพื่อศึกษาความแตกต่างระหว่างมุสลิมในกรุงเทพมหานครและมุสลิมในภาคใต้และเพื่อศึกษาเหตุการณ์ความไม่สงบในเขตชายแดนภาคใต้ที่มีผลกระทบต่อทางด้านสังคม, ร่างกายและจิตใจอย่างไรต่อมุสลิมในกรุงเทพมหานคร และเพื่อช่วยให้ผู้ที่ไม่ใช่มุสลิมได้เรียนรู้เกี่ยวกับศาสนาอิสลามมากขึ้น ดังนั้นในการศึกษานี้จึงได้อธิบายเกี่ยวกับบริบททางด้านประวัติศาสตร์ของมุสลิมในประเทศไทยและวัฒนธรรมและอารยธรรมอิสลาม การวิจัยภาคสนามศึกษาถูกออกแบบเพื่อการวิจัยเชิงคุณภาพและปริมาณ ข้อมูลจากการสัมภาษณ์ใช้เป็นข้อมูลหลัก โดยการสัมภาษณ์มุสลิมจำนวน 20 คน และผู้ไม่ใช่มุสลิมจำนวน 10 คน การเก็บข้อมูลจากแบบสอบถามใช้เป็นข้อมูลรอง เพื่อสำรวจทัศนคติของมุสลิมและผู้ไม่ใช่มุสลิม โดยเก็บแบบสอบถาม 200 คนที่เป็นมุสลิม 100 คนที่เป็นพุทธศาสนิกชน และ 100 คนที่เป็นคริสต์ศาสนิกชน การรวบรวมข้อมูลทั้งด้านการสัมภาษณ์และการเก็บแบบสอบถามในระหว่างเดือนพฤษภาคม ปี 2550 ถึง เดือนเมษายน 2551 และถูกวิเคราะห์ด้วยการพรรณนาและสถิติพรรณนา

ผลจากการสัมภาษณ์ปรากฏว่าความไม่สงบที่เกิดขึ้นแม้ว่าจะเกิดขึ้นในเขตชายแดนภาคใต้ แต่ผลกระทบของเหตุการณ์นี้มีผลทางด้านสังคม ร่างกาย และจิตใจต่อมุสลิมในเขตกรุงเทพมหานครเช่นเดียวกับกับมุสลิมทั่วประเทศ ทัศนคติในเชิงลบเป็นเหตุผลอันสำคัญและมีผลอย่างมากในด้านจิตใจต่อมุสลิมทั้งหลาย เหตุการณ์เหล่านี้ทำให้ภาพของศาสนาอิสลามถูกมองในเชิงลบ จากการวิจัยในภาคสนามพบว่า 46.4% ของมุสลิมในกรุงเทพฯ เห็นด้วยว่าเขาได้รับผลกระทบจากเหตุการณ์ความไม่สงบและ 59.6% ของมุสลิมเห็นด้วยว่ามุสลิมทั่วประเทศต่างได้รับผลกระทบเช่นกัน 42.3% ของมุสลิมเห็นด้วยว่าการดำเนินชีวิตในกรุงเทพฯ มีความระมัดระวังมากขึ้นภายหลังเหตุการณ์ที่ความสงบในเขตชายแดนภาคใต้ของประเทศไทย ปัญหาที่เกิดขึ้นในสังคมไทยนั้นมาจากการขาดความรู้ ความเข้าใจ ดังนั้น สังคมไทยควรได้รับการศึกษาเกี่ยวกับอิสลามมากขึ้น และควรมีการจัดการเรียนการสอนในโรงเรียน เหตุการณ์ความไม่สงบเป็นเหมือนการปลุกให้สังคมไทยตื่นตัวและมีความสร้างสังคมที่มีการเอาใจใส่ซึ่งกันและกัน ผู้คนควรจะใส่ใจกับคุณค่าแห่งชีวิต

การวิจัยครั้งนี้มีข้อเสนอแนะว่า ความเข้าใจศาสนาเป็นสิ่งจำเป็นที่ควรได้รับการศึกษามากขึ้นในสังคมไทย รัฐบาลและสถาบันทางศาสนาควรให้ความสนใจเกี่ยวกับการศึกษาศาสนา และการทำเสวนาระหว่างศาสนาจะเป็นเครื่องมือที่ทำให้ทุกศาสนาได้แบ่งปันองค์ความรู้ต่อกัน

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CHAPTER I INTRODUCTION

1.1 Background of the Study:

“...The Kingdom of Thailand exists together with the Thais and several nationalities, all with different languages, and religions who have been living peacefully for a very long time. Everybody has a right to choose their own faith. Thais have a humble heart. We never hold prejudice against the people of different faiths. In Thailand we have temples, mosques, and churches that spread out around the Kingdom. Some temples are located next to mosques. We don't have any dissension among religions. It has made foreigners admire that Thailand is the land of peace ...” (Rung, 2005:1)

The Edict of Her Majesty

The queen's speech represents the beauty of a peaceful land, despite its different and varied nations, religions, and languages. But since 2004, Thai society has been confronted with the insurgency in the southern border of Thailand, in the provinces of Pattani, Narathiwat and Yala. The insurgency urged society to be more concerned with and to care more about the diversity and variety of nations, religions, and cultures in the Kingdom of Thailand. In fact, the situation in the three southern provinces of Thailand didn't just happen overnight, but it has been a long series of conflicts. The campaign of separatism is recalled. It represents violence increasingly spilling over into neighboring provinces.

Although Thailand and the Pattani region have had a long history of violence, it has been disregarded from the government for many years. In 2004 the government had to regard the insurgency in the Pattani region. On January 4, 2004, early in the morning, unidentified gunmen raided an army ammunition depot in Narathiwat. They raided 200-300 rifles and other ammunition. During the raiding,

the four soldiers guarding the installation were murdered. This incident was a serious sign of violence, and it also escalated into large scale violence. The government had to announce the martial law in the Pattani region and after the incident in Narathiwat, a series of bombings, shootings and burnings was aimed mainly at the police and the police station, the military, the school and also many civilians such as the students and the teachers. Some bombing were directed at non-Muslim Thai residents of the area, and also extended to the realm of religion by killing some monks and Thai Buddhists. These were insurgencies against the state power. The residents of the area could no longer trust or cooperate with any government officers. The insurgency escalated, with a series of bomb attacks in many holistic mosques and monasteries. These actions extended the crisis from a state problem to a religious conflict.

Since January 4, 2004, the insurgency has sparked and continually escalated. On March 31, 2004, a beer bar was bombed at Narathiwat. On April 19, 2004, sixteen places in the Pattani region were burnt down, and on April 28, 2004, early in the morning, more than 100 militants carried out attacks against 10 police outposts across the Pattani, Yala and Songkhla provinces in southern Thailand. Thirty-two insurgents retreated to the Krue Sae Mosque, a historical mosque in Pattani. After a seven hour stand-off, the most senior Army commander on the scene ordered an all out assault on the mosque. All the insurgents were killed.

The public affair has compared the situation on April 28, 2004 with the situation on April 28, 1948, 56 years ago, an attack between police officers and Dusongyo villagers, in the Narathiwat province. More than 400 people and 30 police officers were killed. These two situations are related to separatism, and both are concerned by the International Islamic world, especially because of the fact that it happened in the historical mosque as Krue Sae Mosque.

The insurgency continually escalated in October, 2004. The government gave a gun with 5 bullets to the volunteer guard. Thereafter the guns disappeared. It is apparent that the volunteers supplied the gun to the insurgents, because they were threatened. On October 14, 2004, the six local volunteers were arrested for having supplied weapons to the insurgents.

On October 25, 2004, 3,000 people demonstrated in front of the Tak Bai Police Station during the fasting month. It was the most publicized incident of the insurgency. The demonstration was organized to demand the release of the six local volunteers. The negotiation failed. The police called in army reinforcement. The army used tear gas and water cannons on the crowd, and the shooting started in which six men were killed. 1,300 local people were arrested. They were made to take off their shirts and lie on the ground. Their hands were tied behind their back. Later that afternoon, they were thrown by soldiers into the trucks to the Ingkayutthaboriham army camp in the nearby province of the Pattani. It took 5 hours to arrive at the destination, the army camp. In the heat of the day, 79 men had suffocated to death. It showed the ill-treatment of the officers. This incident has sparked widespread protest across the south.

The Faculty of Political Science, Prince of Songkhla University has summarized the number of the insurgency since January 1, 2004 until August 2006, 32 months, and the total number of the insurgency being 5,460 cases. The highest insurgency place is Narathiwat at 2,074 cases, then at Pattani at 1,656 cases, and in Yala, 1,412 cases. The lowest is Songkhla at 318 cases. The total number of deaths is 1,730. The total number of injuries is 2,513 people. The Muslim group is the group most affected by the insurgency. Since January, 2004, until August, 2006, the number of Muslims who were killed by this insurgency is 924, whereas the number of Buddhists is 697. However, the number of the Buddhists who were injured is higher than the Muslims.

The insurgencies in the southern border have directly impacted the lives of the local people. Namely, the living is changed; people are living in fear and can't trust each other. In the past, the Buddhists and the Muslims lived peacefully together, regardless of different languages, religions, and culture. These were not obstacles for them. Some Chinese can speak Yawi very well, for the business reason. They used to live with respect and understanding of the cultural diversity. But since the year 2004, everything has changed. The relationship has been broken. They can no longer trust each other and ill feeling has substituted the good relationship. The illnesses are more serious. The monks have been killed. The Buddhists and Muslims have been beheaded and wounded. Many religious ceremonies that used to be performed at night time have

to be moved to daytime. Many people have moved to the provinces near by. Some people sent their children to Bangkok because many schools were closed or burned. Parents need a safe place for their kids.

The incidents have directly impacted the local people. Because the majority of the people in the south are Muslim, they live in the Muslim ideology and culture. Their lifestyle is different from that those in the other regions. The reasons of ethnic and ideological differences consist with the acts of insuring in the south. It made the majority of the country raise up the issue of separatism and also tries to bring out the religions issue. Many people have commented that Islam leads to violence and militarism. Therefore, the society starts to have questions and all the way to a negative feeling toward Islam and Muslims. The public affairs have presented bias information about Muslims and the Muslim World. The Muslims have become social defendants.

Peter Gowing says Muslims in Thailand live in the same status as those in the Philippines. Thais call Muslims “Khaek” with the same meaning as when the Philippines call their Muslims “Moros”. He explains that Buddhist Thais get their worldview and influence from China, India, Sri Lanka and other Theravada Buddhist countries. But Muslims who live in the south of the Philippines and Thailand have a root from the Malay world and get the Islamic civilization from Arabia and the Middle East” (Arong, 1989:92) Hence, general Thais call Muslim “Khaek” even though they have been living in Thailand for 100 years. Generally, the basic concept of the Thais is that any minority groups who live in this kingdom should have the same living standard that is identified by the majority. The majority see the Muslim ethnic group as not 100% Thai, because they have a different religion and culture. Even though everybody has a right to choose their own religion, technically the concept for being Thai is to be Theravada Buddhist, as the majority group. Therefore, the Muslims, as the minority in the Buddhist society, are challenged and it is very hard for the Muslims to stand for their own faith and to live in the way their religion has strictly required.

Religious beliefs are the significant tools to identify the social relationships. Islam uses religious principles as a mechanism to get a hold of the Muslim community. So the religious principles are required to be practiced by the Muslims all over the world. The Muslim principle is a part of the believer body. Hence, when the

faith is crashed by the outside pressure, the affection can not be limited. It affects the whole Muslim community. In the midst of the insurgency at the southern border of Thailand, the insurgency happened in Bangkok. On New Years Eve, 2006, seven spots around Bangkok were bombed, killing and wounding many people. On New Year, 2007, the bombing happened in Chiang Mai, as well. The insurgency has crossed from the south and now is around the country. But these insurgencies have been concluded that they were involved with some profit contradictory and political issue, even though some public opinions have tried to connect the incident with the insurgency in the south.

This thesis would like to study the impact of the insurgency at the southern border of Thailand on the Muslims in Bangkok. The reason that made the Muslims in Bangkok interesting to study is that Bangkok is the capital city where people from different backgrounds live. Bangkok has a population of 5,658,953. (http://www.dopa.go.th/stat/y_stat48.html) The Buddhists are the majority, claiming 96.7% of the population in Bangkok, followed by the Muslims at 2.3% and the Christians at 1.0%, (The National Statistical Office). The Islamic Standing Committee of Thailand Office has recorded the number of the mosques in Bangkok. In Bangkok there are 175 mosques (<http://www.cicot.or.th>) and 156,700 Muslims (The National Statistical Office: http://service.nso.go.th/nso/g_data23/data23_3.html). According to the statistics, Muslims are the minority in the Buddhist society, and they live among Buddhist cultural blending. Muslims in Bangkok interact with the people who come from different professions, education, religions and cultures. They have to confront with pressure from the people outside the Muslim community. And inside the Muslim communities, they also come from different ethnic groups and backgrounds.

This research intends to study how the insurgency from the southern border provinces of Thailand, mentally and socially affects Muslims in Bangkok. The researcher expects to present the feeling and attitude of the Muslims toward the insurgency. Firstly, this thesis will present the historical background about how the Muslims settle their community in Bangkok and in Thailand. This will help the reader understand more about the Muslim community. The Islamic culture and civilization also need to be explained. Personally, I do believe the religious study cannot look at

from one perspective or one circumstance, but it needs to be looked at from every side such as the historical background, the doctrines, and the religious principles.

I believe that religion is an important role to give value to life and determine social behaviors among communities. The religious worldview has power to change the society, the economy and the politics. Whenever we understand religious dimensions, then we will get a point to understand what is going on in our society.

1.2 Objectives of the research

1. To clarify the difference between Muslims in Bangkok and Muslims in the southern part of Thailand.
2. To study how the insurgency from the southern border provinces of Thailand socially, physically and mentally affects the Muslims in Bangkok
3. To help Non-Muslims learn more about the historical context, culture and civilization of Islam.

1.3 Scope of the study

The aim of this research is to study the impact of the insurgency along the southern border of Thailand on the Muslims who have residences in Bangkok and Muslims who are migrated from the south to Bangkok, and also to explore the attitudes of the Non Muslims who are socially related with Muslims.

1.4 Research Methodology

This study is conducted by means of both qualitative and quantitative research. The methodology used in collecting the information was conducted by means of survey research.

1.4.1 Population and sample groups: the researcher collected the information from the sample groups who are Muslims and non-Muslim who have social relationships with Muslims, by means of quota sampling. The number of the sample group is 400, which will be divided into 2 subgroups for data collection as follows:

(1) 35 people of various professions are interviewed. They are categorized as follows:

- 1.1) 10 Muslim scholars.
- 1.2) 5 Imams or mosque committees
- 1.3) 10 Muslims from different professions
- 1.4) 10 Non Muslims

(2) 400 sets of questionnaire are divided into 2 subgroups

2.1) The questionnaire for 200 Muslims, they are categorized and distributed among the following people:

1. 50 Muslims from 2 mosques at the Minburi district
2. 50 Muslims from 2 mosques at the Bangkok Yai District
3. 50 Muslims from 2 mosques at the Rachathawi district
4. 50 Muslims from 2 mosques at the Nong Jok district

2.2) The questionnaire for 200 Non-Muslims, they are categorized and distributed among the following group:

1. 100 Buddhists who are the majority religious group in Thailand
2. 100 Christians who are the third religious group after the Muslims

1.4.2 Data Analysis

The data were analyzed by SPSS, a Windows Program (Statistical Package for the Social Sciences) as follows:

(1) The questionnaires of the attitudes about the impact of the insurgency at the southern border on the Muslims in Bangkok were analyzed with the percentage.

(2) The Muslims and non Muslims attitudes on the insurgency in the southern border are analyzed with percentage. It will be presented in tables' data.

1.5 Definition of terms

1.5.1 Insurgency: is the rebellious or in revolt, as against a government in power or the civil authorities. (Collins English Dictionary & Thesaurus, 2001:620)

15.2 An ethnic group: is a category of people who are distinct because of cultural characteristics handed down from generations to generations (language, religion, or national identification). Ethnic groups often share physical as well as cultural characteristics. (Sociology, 1983:230)

1.5.3 Majority group: is a group that is culturally, economically, and politically dominant. (Sociology, 1983:232)

1.5.4 Minority group: is a group that is culturally, economically, and politically subordinate. (Sociology, 1983:232)

1.5.5 Ummah: usually means “Muslim community”. It has been used to express the essential unity of Muslim in diverse cultural settings. (Esposito, 1995:267)

1.5.6 DĀR AL-ISLĀM : means the territory of Islam. The concept of dār al-Islām is Muslim sovereignty and the application of the shari‘ah. Dār al-Islam becomes dār al-ḥarb after being conquered by unbelievers, if the laws of the unbelievers are enforced, if the conquered territory is adjacent to dār-al-ḥarb, and if the lives and goods of Muslims and non-Muslim protected peoples are not safe. This means an Islamic region that has been conquered by unbelievers can remain dār Islām as long as the conquerors appoint an Islamic judge to administer Islamic law and as long as Muslims and non-Muslims protected people are as secure as they were under Muslim rule. (Esposito, 1995:338)

1.5.7 DĀR AL-HARB : means the realm of war. The concept of dār al-ḥarb or realm of war is an enemy territory outside the jurisdiction of Islamic law that must be converted to Islamic territory. The inhabitants of dār al-ḥarb are defined as those who have refused to convert after being enjoined to do so. This conversion can be effected by means of conquest if the leaders do not submit, but the use of force may be avoided when there is submission. From the moment the leaders of dār al-ḥarb accept Islam, this territory is considered fully as a part of dār al-Islām. (Esposito, 1995:337)

1.5.8 Jihad: is the basic connotation of an endeavor toward a praiseworthy aim. It may express a struggle against one’s evil inclinations or an exertion for the sake of Islam and the ummah. The Qur’an allows fighting the unbelievers in the way to defend against aggression. The Qur’an 2:190 says “And fight in the way of God

with those who fight you, but aggress not: God loves not the aggressions” Therefore the jihad or fighting is only allowed in defense. (Esposito, 1995:369)

CHAPTER II

LITERATURE REVIEW

In studying the impact of the insurgency at the southern border of Thailand on the Muslims in Bangkok, there are many factors related to this study. First, the diversity of the ethnic groups is one very significant factor that needs to be carefully examined.

2.1. The Meaning of Ethnic

According to Sanisa Malesevic (The Sociology of Ethnicity, 2004:1) “ethnicity” has its roots in the Greek term *ethnos/ethnikos*, which was commonly used to describe pagans, that is non-Hellenic and, later, non-Jewish (Gentile) or non-Christian, second-class peoples. Its academic and popular use, however, is fairly modern. Although the term was coined to make sense of a specific form of cultural difference, it acquired a rather different set of meanings. While the Anglo-American tradition adopted ‘ethnicity’ mostly as a substitute for minority groups within a larger society of the nation-state, the European tradition regularly opted to use ethnicity as a synonym for nationhood defined historically by descent or territory. In this context, the term ‘ethnicity’ often refers again to non-citizens who inhabit ‘our land,’ that is a second class person.

In the Dictionary of Sociology, 2000:123 there has been much conceptual confusion in sociology with respect to the distinctiveness of such terms as ‘ethnic group’, ‘racial group’, ‘caste’ and ‘social stratum’. Social groups in sociological theory are more commonly defined by reference to shared culture such as language, customs, and institutions. There is a difference between groups with some politically superior group in a context of political struggle. Ethnicity may, therefore, become the basis either for national separatism or for political subordination. The ambiguity of the definition of ‘ethnic group’ thus reflects the political struggles in society around exclusive and inclusive group membership.

Arong Suthasasna, (Ethnic group, 2524:68) finds, in general, that ethnic group means groups with a different cultural and historical background from other groups in the same society. Practically, we use the word “ethnic” to label every group with a different culture and having a problem living with other groups. Therefore, the short definition of “ethnic” is the groups who are different from other groups.

To Soontri Prommate (2525: 76) an ethnic group is a social group that shares the same race and culture. Sometimes it is refers to a minority that has a different culture from a majority.

Generally, ethnic groups are related to diversity of race, language, and culture. These are the factors that divide the ethnic groups in terms of ideology, sociology, and anthropology. Therefore, many sociologists and anthropologists try to explain their theories toward ethnicity.

2.2 The Theories and Concepts of Ethnicity

2.2.1. Durkheim’s Theory of Ethnic Relation

1) The Decline of Ethnicity with the Arrival of Modernity

Social development creates different patterns of social integration. Durkheim views societies as being composed of different components that have distinct relationships to each other. Some societies are traditional and simple, but some are modern and complex. Not only is it that these two forms of societies differ in their internal organization but their internal composition also affects the way these societies function externally.

Durkheim’s concept of ethnicity is “whereas modernization moves into the communities then evolves into complexity and the social structure is transformed.” However, cultural diversity is built upon common universal goals and values of society as a whole, meaning that ethnic loyalties are first transformed into devotion to the nation and then into a devotion to entire humanity.

2) The Nature of Group Solidarity

Durkheim had seen ethnicity as a relic of the past; it is not a significant force of group integration and morality. The mechanical solidarity of traditional social order

still provides more social integration than the state of anomie. Analyzing religious beliefs and practices as a force of moral integration.

Durkheim discusses the nature of group solidarity in two types of social orders, traditional and modern society. These two types do not differ only in the terms of their internal structures and external functions, but they are also characterized by different types of group solidarity. Traditional society is held by mechanical solidarity of group similarity; modern society is integrated through organic solidarity of autonomous individuals. In the traditional social order, individuals are members of a particular group solely on the basis of collective resemblance and extended family ties, while in modern society people feel attached to others on the ground of shared reliance on each other. As Durkheim explains, organic solidarity is the more powerful force because it is based on the shared dependency of individual actions. Ethnic solidarity grounded in kinship ties is a much weaker force than national or supranational solidarity built around the principles of mutual dependency. In the modern nation-state individuals' are not on the basis of kinship relation, but on basis of the distinctive nature of the social activity. Their natural and context is not the context of birth but the professional context.

(Sinisa Malesevic, 2004:18-20)

2.2.2. The Social Relationship of Frederik Barth

Frederik Barth is a Norwegian sociologist. He graduated from Chicago University and Cambridge University and did field researches in Iraq, Sudan, Norway, Pakistan, Iran, Oman, New Guinea and Bali. "Ethnic Groups and Boundaries" is his best known work. In it he explains the meaning of ethnic difference in a way it had never been done before. Before Barth, cultural difference was traditionally explained from the inside out – social groups' possessed different cultural characteristics which made them unique and distinct. Culture was perceived as something relatively or firmly stable. Cultural difference was understood in terms of groups' unique characteristics. Barth turned this traditional understanding of cultural difference on its head. He defined and explained ethnicity from the outside in: it is not the 'possession' of cultural characteristics that makes social groups distinct, but rather it is the social interaction with other groups that makes that difference. The difference is created,

developed and maintained only through interaction with others. Ethnic boundaries thus define the group, not the cultural characteristics that it encloses. Cultural difference does not create ethnic collectivities; it is social contact with others that leads to definition and categorization of an 'us' and a 'them'. Group identities must always be defined in relation to other groups. Culture and social groups emerge only through interaction with others, thus ethnicity cannot be confined to minority groups only.

(Sinisa Malesevic, 2004:2-3)

The ethnic group is a significant factor that reflects ideology and culture including languages, religions, and customs. The elements of one society are cultural and ethnic diversity of people that need to live with concern and respect. If people live without understanding and respect for the identity of others it can produce conflict within the society. Beside the diversity of ethnicity, another factor that needs to be considered is its existence as a minority. In Thailand, Muslims are a minority in a predominantly Buddhist majority. We need to clarify this topic to better understand the meaning and some concepts about minority status.

2.3 Concept of Minority

2.3.1. Meanings of Minority

Encyclopedia Britanica (1964:564); a group of people who shares a history or religion and feel different from the majority.

(Saowanee Jitmoud, 2531:2)

2.3.2. Conditions of Minority

The conditions of minority are as follows:

1. The majority rules the country but the minority doesn't: for example the United States of America, Thailand, etc.
2. The minority rules the country but the majority doesn't: such as The Union of South Africa and colonial countries.
3. No one group has enough power to become the majority or absolute power to rule the country: such as India, Nigeria and Malaysia.

(Likit Teravakin, 2521:10 refer in Saowanee Jitmoud, 2531:3)

2.3.3. Factors of Minority

Greetz (Greetz, 1970:211-212) viewed the character of differences between minority and majority:

1. Race means the nation in general
2. Ethnicity, in one community may have one nation, but different ethnicity.
3. Religion, the factor that divide people to become a minority. It maybe the reason of a foreigner or tribes who have different faith.
4. Language, different tongues or writing are the factors distinct people. Mostly language is the main factor separate tribe.
5. Traditional, different tradition builds the sense of tribe belonging. The different of tradition can be the fuse of conflict between majority and minority if the majority wants to integrate the minority.
6. Political Idealistic, some country use the political idealism as a tool to solve the minority problem. It became the significant mechanic to integrate nations, tribes, religions, languages and traditions.

(Likit Teravakin, 2521:2-3 refer in Sawvane Jitmoud, 2531:3-4)

2.3.4. Simpson & Yinger's Theory

Simpson and Yinger divide the characteristics of minority problem into 6 six aspects:

1. Assimilation

Assimilation is the way to expel the minority by assimilating the religion, language, tradition, and identity then replace with the identities of the majority.

2. Pluralism

Pluralism is not focused on assimilating the ideology, but expects loyalty to the nation. The minority accepts some part of majority culture and still keeps its own traditions in a way that does not disrupt the unity of the country and the country accepts the differences.

3. Legal Protection of Minorities

The government protects the minority. They have equality by law.

4. Population Transfer

The government transfers the minority back to their home country peacefully. But sometimes the transfer is done in an aggressive way by force.

5. Continued Subjugation

The minority accepts continued subjugation and wants to live together. The minority doesn't want to assimilate and to be protected. The government controls the rights of the minority.

6. Extermination

This situation is a circumstance of violent conflict. The majority wants to exterminate the minority and rule by immoral policies, force and dominant cruelty of the minority. The majority creates the marks of revenge and the bitterness in human history.

Problems with minorities occur in every country because of the differences and diversity of people, culture, and ethnicity. The problems between the majority and minority concern many factors that have been mentioned above. Therefore, people in every society need to open their hearts, show understanding and seek for a better way to live together peacefully. Everyone needs to belong to the nation. Among Suthasasna wrote *Thai Society and the Muslim Minority* that helps clarify this issue.

2.4 Thai Society and the Muslim Minority

Among Suthasasna's *Thai Society and the Muslim Minority* concerns the issue about an ethnic problem, in order to understand and solve the ethnic problem effectively. His belief Thai society and Muslim society need to be examined and taken into consideration.

2.4.1. Consciousness of the Muslims' Identity and Thai Response

Thai Muslim and Thai Buddhist are quite different in terms of the background historical Thai and Muslim emerged and developed from different lines. The Thais moved from the Nanchao Kingdom and migrated and established the Kingdoms of Sukhothai, Ayutthaya and finally, Ratanakosin. In the opposite way Thai Muslims have Malay origin and dated back to the Kingdom of Langkasuka which was replaced by the kingdom of Pattani and, finally, joined the history of Thais in the Ratanakosin

period by the war. Beside the historical involvement religious and cultural are concerned. The Thais and Muslims are quite different in term of cultural and religion. They are different the form of religious living. Islam is theism while Buddhist is atheism. Buddhist people practise idolatry while the Muslim is strictly eschewed. Language is also different. Thai Buddhists speak Thai or Southern dialect but Muslims speak Malay. Therefore the two groups have quite different worldview. The minority problem bases on the social structure that is defined by the majority of country. In order to consider about the ethnic problem we need to look back to the basic philosophy of Thai policy.

Thai society gives the power to the ruler. The power of the ruler is absolute and must not be challenged by other groups. The power of the leader defines its own role and value and ignores counter definitions from outsiders. Hence Thai policy is characterized by the center Bureaucracy and is complete controlled. The people need to follow not matter they want it or not if they want to live peacefully.

2.4.2. Thainess: the National Ideology

Prime Minister Field Marshall Pibul Songkhram announced the policy of Nationalism or Rattahaniyom. The concept of Thai is defined by law or nationality. The Thainess applies in a cultural and nationalistic sense. Buddhist religion and the culture of Siam is the same thing. Therefore, the real of Thai means to be Buddhist as the phrase “to be Thai to be Buddhist” the concept of Thainess applies in the sense of ethnic more than the sense of law.

The concept of “Thainess” is denoted in the three terms; ‘nation’, ‘religion’ and ‘monarchy’. The term of religion means Buddhism, the religion of the majority of the country, both in theory and in practice. The Buddhism is expressed in Thai ritual, ceremonial, and ethical structure. The basic of political philosophy and national ideology are defined as a symbolized by Thainess. Therefore the Thainess is not concern of the other ethnic groups who are difference from the Thais. Firstly, the minority groups have to live in the standards set by the majority. Secondly, the ethnic Muslim is not to be regarded as real Thai, because of the religion and culture. As one Muslim remarked “when the Thais hold that Buddhism and the Thai way of life are the measure of Thainess, they automatically hold that the Muslims are not Thai or, at

the best only partly Thai. This is contrary to the constitutions, new or old, which state that every Thai people has freedom in worshipping religion or creed” (Arong Suthasasna, 1989:96)

Furthermore, the government tried to change the traditional cultural Muslim dress into western dress that is recognized as an international dress.

Thailand imported the thinking system from the west and its play the significant role in the country development. Thailand has the purpose to uplift the country to be equal to the civilized country by changing the way of life, politic, and social structure without noticing the ethnic diversity inside the country. This has seriously affected the Muslim minority of which its way contrasts with the west. They have their own way of thinking and the different way of living that made they cannot feel as a part of the nation. This problem not occurs only in Thailand but the same circumstance happened in the Philippines as well. Peter G. Gowing had done the research comparable the situation of Muslim in the Philippines and Thailand who are the minority in their country. Even the majority of Thailand are Buddhist and the Philippines are Christianity but the status of the Muslims is the same. The minority problems of both are similar and they are facing the same problem. The final of his study he presented some suggestions for the government to due with this issue.

2.5 The Comparative Studying of Muslim in the Philippines and Thailand

Peter G. Gowing wrote the essay entitled “Moros and Khaek: The Position of Muslim Minorities in the Philippines and Thailand. He examined some of the factors ethnic, social, historical, and religious of the Muslim in the Philippines and Thailand. Reasonably, the Muslims in both countries are separated by few kilometers of land and sea but the situation of both are quiet similar. Peter hoped his examination will contribute to an understanding of why significant numbers of Muslims in the two countries are engaged with the issue of dividing land and insurgency. Peter has examined the situations follow these:

2.5.1. Integration for Consolidation

Historically, the Muslims get involved in the political process in term of war to fight for justice but in the following year they tried to build the solidarity of the nation base on the cultural diversity. The Philippines' government and Thai designed the policies about "integration" for the reason to bring Muslims areas into the national political systems centralized. They have to no chance being a part of the politic. They are controlled by non Muslim who does not understand the real problem.

In the meantime, the outsider began to explore the natural resources of the Muslim areas and harness them to the national economy. They began the assimilation process by resettlement of thousands of non-Muslim from other parts of the country in to the Muslim area. The cultural and civilization integrations are in the process. The Muslims fear that, in time, they will be submerged in their own homeland by non-Muslims. The majority generally regards the minority as a people who are unprogressive or less backward and need to modernize to the level of majority standard. These build up the great pressure and the protest from the Muslim community.

Thailand has permitted freedom of religion under the patronage of the King. But in the great during two periods, 1938-44 and 1947-57, of the premiership of Field Marshall Phibul Songkhram introduced and enforced the entire nation to wear western dress, along with hats on the purpose to change the country to be civilized as the western. Thai Muslims have had much to fear for their culture and way of life from the Thai Government. They were aroused against the government that the cause of the difficulty goes much, much deeper. It is rooted in the negative attitudes which the majority peoples have developed with regard to the Muslim minorities. It is rooted as we, in the very nature of the Islamic consciousness of Filipino and Thai Muslims.

2.5.2. Negative Attitudes

The Filipino and Thai, the Muslim minorities are popularly referred to as Moros and Khaek respectively. "Moros" means the people who were ignorant, treacherous, violent, slaves and barbarian. For Thai Muslims are called "Khaek", it means "visitor". "Khaek" deeply refers to the foreign visitor and refugee. There is plentiful evidence in the Philippines and Thailand that negative attitudes towards the Muslim minorities do exist among the majority peoples.

In Muslim's perspective, these issues are religious. The negative attitudes of non-Muslims leave them ill-disposed to understand why the Muslims see their struggle as religious. In fact, the negative attitudes prevent the non-Muslims from taking the Islamic faith seriously and they think it nothing to do with the religion. They deny the opportunity to learn about the Muslim. The non-Muslims have no interest to learn about Islam that is the reason the non-Muslims who are the majority in Thailand lack of knowledge about the Muslim and their faith. The Filipino and Thai Muslims feel that they are the victims of a misreading, by non-Muslims, of their Islamic consciousness.

2.5.3. Islamic Consciousness

The Filipinos and Thai Muslims live like strangers in their respective countries. Filipino Christians, Thai Buddhists, and the Muslims live toward different background of religion, culture, law, values, and view of history. The Philippines received much influence from the West, Spain, which brought them the Roman Catholic faith. Thai Buddhists owe much from China, India, Ceylon and other parts of the Theravada Buddhist world. But the Muslims have their roots from the Malay world and owe much to the Islamic civilization of Arabia and the Middle East. The power of the West had an effect on the Muslims who grew up within the Islamic consciousness. The Islamic consciousness can be described and understood in terms of the Islamic ideal of "Umma" and the concept of Dar al-Islam.

2.5.4. Psychological Identity

Thai and Filipino Muslims might not have the theological knowledge but most of them know the basic teachings and duties of their faith. The Islamic consciousness tides the community together. Muslim leaders have religious knowledge and take responsibility to guide the Muslims and teach them to live according to their faith. Filipinos and Thai Muslims have driven their lives upon the God's purpose. Even they are poor and living in the low social status. They tide themselves with the will of God on this earth. The word "Islam" and "Muslim" come from the same root in Arabic. They mean "submission".

Throughout the history, Filipino and Thai Muslims confront the pressure from the government. They have suffered to see bloody fighting with the non-Muslims. However, they try to protect their identity in every possible ways.

2.5.5. Umma Idea

From an Islamic viewpoint, the fundamental concern is the concept of Umma or Islamic social community. It is a faith ideology. All Muslims belong to the world, spiritual and Umma of Islam: no matter where they live. Muslims feel himself fully Muslims seeking to be a part of an Umma. Filipino Muslim scholar address the main issue of Filipino Muslim confront is the question whether they still have to preserve a Muslim community that will witness to the oneness of Allah and the Prophet hood of Muhammad and they have to practice the fundamental of Islam? This question is whether the Muslims have to preserve their existence as an Umma? The most significant is they have to realize that Allah has commanded the believers to live and act as a community or as a nation. Recently, Filipino and Thai Muslims aim to preserve the aspect of Umma.

2.5.6. Dar al Islam

In the past, Filipino and Thai Muslims were clearly that they were the part of dar al Islam but their conquest by non-Muslim after the war put them in the position of unclear from the standing point of the Islamic Law. The problem is how dar al Islam and the question that their homeland is still an Umma or still being dar al Islam or their homeland is dar al Harb (the above of war, the territory of non-believers). This question is important to Muslim because it affects how they see their relationship to the non-Muslim government under where they live. In the case the Muslim country is control of governed by non-Muslim political and administration. This land will become dar al Harb immediately. It is lawful to oppose the non-Muslims and fight them in every possible ways. Therefore following the Islamic law, dar al Harb has to be recognized under 3 conditions;

1. When the legal decisions of unbelievers are regarded and those of Islam are not.
2. When the territory in question is not contiguous to a country which is dar al Islam or it is surrounded by dar al-Harb
3. When no Muslims or non-Muslims subject of a Muslim state can live there in the same security as under the previous Muslim government.

These conditions, Muslims regard the first as the most important to judge and analyze the condition of dar al-Harb. But if whether Muslims are able to hold their

Friday assembly prayer and are supported from the non-Muslims and they are don't in all item of 3 conditions. We can't announce the area is a dar al Harb.

Filipinos and Thais feel that the non-Muslim government allows them to have freedom of religion and make sufficient provision to perform their Islamic customs and laws. Therefore their homelands are not called dar al Harb but some Muslims still doubt what to name this area or which these position is in between dar al-Islam and dar al Harb. Some Filipino Muslims call their homeland as dar-al Aman, the "abode of peace" for trust and safety, protected to some extent by the laws and politics of the non-Muslims.

Filipino and Thai Muslims do not move anywhere. They are confronted with problems and try to understand between Muslims and non-Muslims. On the other hand, the Muslims must understand their history where they belong, whether they like it or not because it will help them feel being a part of the country. In General, people don't support the idea of the tolerate secession. Moreover, the Muslim areas in both lands are full of natural resources. The Constitutions of Philippines (1973) and Thailand (1971) affirmed a spirit in the right of the two nations. They have equally right followed the nation law, education and social profits.

Gowing suggests that the Christian and the Buddhist, the majorities of the Philippines and Thailand, can help the Muslims as the minorities feel less fear of losing their Muslim identity and concern about the cultural integration, fear of no future in their own country, and afraid to lose their culture and value of Islam. Although, Gowing presents some positive action to work together follow these:

1. Ensure the public schools teach students and parents to have positive attitude and promote local ideology.
2. Use Muslim's law in the area where Muslim is the majority.
3. Provide the protection and justice under the nation law for Muslim and get rid of an injustice.
4. Concern about the right of Muslim and the desire of many Muslims for measure of autonomy for their area.
5. Resolve the criticism on the issue of not receive a just share deal with the Muslim poverty.
6. The government and the officer have a fair mind to serve the minority.

7. Develop long-range planning for Muslim community and recruit Muslim in every social lever to participate in the planning process.
8. Establish the effective channels of communication between people and government.

In the meantime, both nations need to understand and accept the differences among their popularities. The Muslims in both countries want to be a good Muslim as well as a good citizen for their homeland.

Muslims look into Islam as the protection of their lifestyle. They are not separating secular and sacred. Basically, Muslims cannot be fully Muslim without Umma or the state of Muslim. This study analyses Filipino and Thai Muslim have one thing in common. They try to compromise in an uncompromised issue. They expect to be participated in a process of country development and be a part to build the nation. The majority and government who are non-Muslim need to open mind and concern about what the Muslim is struggling and what they are facing as the status of minority. They have to adapt themselves for being a citizen of the nation. For promoting peace in the South East Asia, Christian Filipino and Thai Buddhist including both governments need to help Muslims to see themselves as a part of the country as well as a popularity of their nation. Therefore, the communication between Muslim and non-Muslim is a significant. Non-Muslims have to learn from the difference and learn more about Muslim and Islam.

Recently, the issue about Jihad has been raised widely in the public and it's related to Muslim and Islam teaching. The understanding about Jihad from the outsider is far from the teaching of Islam. This is the issue that non-Muslim need to understand.

2.6 The Concept about Jihad

Srawut Aree's *Terrosim in Islamic World's Perspectives* explains about Jihad that Jihad is a verb in Arabic. It means an attempt to achieve, struggle or using their own power in the way of Allah (God). The attempt in this sense means attempt to achieve faith in Allah by doing the goodness or spread their faith and to protect Islam. But

some Muslims use the word “Jihad” for their own profit and support their political concept. Jihad is not the Holy War but it means defending or trying in the moral sense.

2.6.1 Meaning of Jihad from Qur'an

“And those who strive in Our (Cause)—We will certainly guide them to our paths: for verily Allah is with those who do right.” (The Holy Qur'an 29:69)

This verse imply to spiritual struggle to please or to bring people close to Allah.

“and those who fight must fight for their own self” (Srawut Aree, 2550:35)

This verse is explained that the attempt to control the lower desire and try to help others.

2.6.2 Meaning of Jihad for Hadith

Hadith of the Prophet Muhammad is the words or the teachings of the Prophet. The Prophet has said jihad is the defending and fighting themselves to purify their life. He said the war battle is a lesser Jihad but the greater Jihad is the fighting their own weakness and the speaking of truth in front of the oppressed ruler. We have to do Jihad with humble and rational defending beyond Jihad with weapon. Jihad with weapon is a lesser Jihad.

Jihad consists with 4 things

1. Support the goodness
2. Stop the bad
3. Telling the truth on the court with patience
4. Not support a violator.

Muslim scholars divided Jihad into 4 levels

1. Jihad with heart means defending the internal lust and purifies the human heart.
2. Jihad with tongue (rational) means to guide human to do the right thing and avoid the sin.
3. Jihad with hands means to support the goodness and fix the wrong thing by using their physical.

4. Jihad with weapon in the war, this level is the last decision to stop the human conflict but Islam allows the violent respond only when people have tried all the peace ways.

Generally, Jihad is divided into 2 Jihads

1. Lesser Jihad is the fighting with enemy
2. Greater Jihad is the following the commandment of God to do the goodness.

Jihad in the Middle age of Islam

During, 8-11 century, the law of Islam separated world into 3 categories

1. Dar al Islam: Territory of Islam

The area that most of the populations are Muslim and the country is ruled by the Islamic law.

2. Dar al-Harb: Territory of War

The group lives in the land of enemy.

3. Dar al-Sulh or Dar al-ahd

The group lives in the non-Muslim majority land but they have a contract with Islamic State.

(Srawut Aree, 2550:40-41)

Islamic Lawyer recognizes that a country which passes into the hands of non-Muslim has to be under three conditions:

1. Support the action that violated the Islamic teaching for example selling sexual or liquid.
2. When the territory in question is not contiguous to a country with is dar al-Islam.
3. The condition that Muslim or the people who under the ruler has no security for their life and property.

The call which area as the enemy area it has to complete 3 conditions, missing one condition can not call them as the enemy for example in the case, the government is not under the Islamic law but they allow Muslims to follow their faith. We cannot call this area as the enemy.

Islam defines the conditions of weapon Jihad follow these:

1. Only Imam or the highest of Islam government can announce for Jihad. The individual announcement is not acceptable.
2. Jihad can perform only when the people have tried all the peaceful ways.
3. Jihad can be announced for protect the people from the oppressor power who try to stop Muslim to follow their faith.

Clearly, Jihad is explained differently from terrorism, invasion, and hurting the innocent. Terrorism is not Jihad but it is called “Fasad” means bothering.

(Srawut Aree, 2550:46)

2.7 Documents and Related Researches

Jutakarn Yothasamuthr (2002) studied “Inter-Religious Relations: A Comparative Study of Buddhism and Islam in Bangkok, Thailand” Master Thesis, Comparative Religion, faculty of Social Science and Humanities, Mahidol University.

This research is to comparatively study inter-relations in Buddhism and Islam as found in religious scriptures and related documents, as well as to examine the popular attitudes of 199 Buddhists and 201 Muslims in Bangkok. According to documentary research, Buddhism and Islam have shown exclusive view as they clearly proclaim their superiority above all other religions and they have norms that judge and supersede all other faiths. According to survey research, it is found that both sample groups have different views toward inter-religious relations. Whereas Muslims have certain views of exclusivism and inclusivism, Buddhists tend to have acquired more a pluralistic character. In addition, Buddhists and Muslims are willing to attend inter-religious dialogue. Both agreed that inter-religious dialogue would promote mutual understanding and cooperation between different faiths. It is noticed that religion is the only factor that has a significant correlation with the attitudes of both groups. Thus, both religious traditions convey themselves by both scriptural and popular tendency, conducive to positive religious understanding and relations in a Thai pluralistic society.

Kriya Langputeh (2001) studied “A Critical Study of References to Islam in Contemporary Thai Religious Discourse” Master Thesis, Comparative Religion, faculty of Social Science and Humanities, Mahidol University

This research is a documentary study of references to Islam in contemporary Thai religious discourse. The principal aim is to critically highlight the nature of references to Islam in contemporary Thai religious discourse written by non-Muslims as well as its impact in the area of the Thai religious literature. The analysis is based on documents, which include commentaries, translations and interpretations about Islam presented in contemporary Thai religious discourse in the forms of scriptures, books, documents, journals and related researches.

The research points to a widely held misunderstanding in the documents on Islam both in term of history and doctrine. This misinterpretation is due mainly to two causes; one is by the will of the authors themselves, the other through errors in use of references material. In spite of the errors and misunderstanding, this discourse had a far reaching impact on Thai religious literature. This importance is evident through out the long period of the Thai literary history. While this study found that the right knowledge of Islam has made significant contribution in this field, more evaluation and scrutiny in respect to authenticity of the scholarship is necessary. Further study would benefit both scholarship and mutual understanding among different religious adherents. This might be possible through collaboration by Muslim and non-Muslim scholars in this field.

Theerayut Lateepee (1999) studied “The Portrayal of Muslim Events in Thai Newspapers”, Master Thesis, faculty of Journalism and Mass Communication, Chulalongkorn University.

The study focused on the portrayal of Muslims in the Thai-language newspapers to find out how the image of Muslims who are minority group in Thailand was presented and if stories were slanting. To this end news and articles about Muslims both at home and in foreign locations were analyzed. The items were taken from four dailies; Thai Rath, Daily News, Matichon, and Thai Post between January 1, 1995 and December 31, 1998.

The findings are follows: 1. Most of the Muslims events were news reports printed in the foreign news section. They rarely appeared as lead stories and were mostly found in the inside pages. Among the stories covered involved social disturbances, crimes, sabotage, conflicts, and military exercised as well as local and international politics. The newspapers put more emphasis on the negative aspects of the news which were usually accompanied by one of the following elements; oddity, conflict, mystery, and sensation. Most of the events occurred in Southeast Asia and the Middle East. 2. The newspapers relied more on Western or other news sources than Muslims sources or Muslims mass media. 3. The newspapers tended to portray more of the negative aspects of the news involving Muslims. 4. The unfavorable images of Muslims were more prevalent in the newspapers Muslims were usually portrayed as

- 1) terrorists/saboteurs/Muslim fundamentalist
- 2) rioters/mobs/demonstrators;
- 3) violators/non-conformists/breakers of agreements;
- 4) buyers of powerful weapons and
- 5) victims of severe economic cruses.

Omar Farouk Bajunid (1999) studied “The Muslims in Thailand”, Faculty of International Studies, Hiroshima City University.

The tendency to portray Thailand as being overwhelmingly Buddhist in character and composition has tended to overshadow the role of its non-Buddhist minorities. Historically, politically and culturally the Muslims have been an integral part of Thailand for centuries. Islam is not only the second largest religion in the kingdom but also enjoys royal and official patronage. But yet, a review of existing works would reveal serious gaps in the academic treatment of the subject. The main corpus of literature on the Muslims tends to view them as a marginalized border minority rather than a well integrated national minority. Invariably it is the role of the Malay-Muslim segment of the Muslim population that is highlighted rather than the others. In contrast to this dominant trend this article offers a description of the national position of the Muslims in the modern Thai polity. It begins with a literature review and then proceeds to trace the history of the Muslims in the Thai kingdom. Their contemporary sociological profile and political role is subsequently described. The study concludes

with suggestions on ways in which further research and documentation on the Muslims in Thailand could be undertaken to promote a comprehensive understanding of their actual role in Thailand.

CHAPTER III

THE HISTORICAL CONTEXT OF MUSLIMS IN THAILAND

Islam is seen as comprising the Mediterranean region, the cradle of monotheist religion. The Arabia in the 7th century, the first calling came to Muhammad, a man in the small oasis town of Mecca in the western Arabia. After Muhammad received the message from God, he preached the message to his family and they were the first group who converted into the Islamic faith. Muhammad persuaded people to extend the faith. His influence was fruitful. Many countries in Arabia were brought into the Muslim fold. The geographic of Peninsula is between the east coast and the west coast of Asia. The Peninsula is situated among three oceans: the east side was the Persian Gulf; the west, the Red Sea and the south, the Indian Ocean. Islam was conceived in the desert and link to trade. Therefore, Islam was not spread out to different lands through missionaries but through Muslim traders who traveled to other lands for trade because Islam has no clergy institution. Religiously, Islam is more than a religion. Basically, it is a faith, a way of life, a religious system, ideology, and civilization. The religious perception comes from the Qur'an, the source of life guidance.

3.1) Islam entering East Asia and Southeast Asia

Islam spread their faith in all directions especially throughout the trade route. In 632 AD Arabian peninsular started trading with China along the trade route that was called "Silk Road". The term 'silk road' was a network of land-based and maritime trade routes and the traders who used it carried far more than just silk. The Silk Road is often presented as a link between two continents of civilization. The beginning of land-based trade was between oriental, China, and the west. As mentioned above, Islam has no clergy institution, every Muslims were raised in the religious path they in change of spreading their faith. The Five Pillars of faith are acknowledging at least in principle, there are syncretic elements in daily life as well as earlier practice.

Muslim traders had traveled along the Silk Road while they did business they were also regarded as “a middle man” in spreading Islam into China. The Muslims were treated respectably. Their trading was very successful. The number of Muslims in China increased. During the year 970, the trade between China and other countries in the East and in Europe was occupied by the Muslims.

In the seventh century, the trade route was expanded to China and it was very flourishing. It was possible that the expansion of trade entered various places in the Malay Archipelago or the Indo-China Peninsula. The Indo-Chinese Peninsula in the north is identified as the Malay world. Before Islam, in this area was influenced by Hinduism and Buddhism. The Hindu temples and Buddhist idols are the material evidence of the Indian influence over the region. Approximately, in the ninth century, Islam entered the coast of Malacca since the Muslim traders were very influential there because of their honesty and diligence. The Muslim traders were respected by the native people. They were getting acquainted and married the native women. When the ruler of Borneo Island adopted the faith, this made most of the people in Java convert to Islam as well as in the Malay world. The Islamic learning and practicing as related to the population structure and the character of people in the area. Islam emphasizes and focuses on the spirit of brotherhood and it gives merit to individual deeds and responsibility. This made the native people know Islam and a large number of them converted. This started from a family to groups of people and to the leaders.

3.2) Islam in Pattani State

Throughout the history, the spread, acceptance, practice, and perspective of Islam in the Malay world was not like uniform but certain basic characteristics could be seen throughout the Malay language have adopted the Arabic alphabet. The main lands are Malay Peninsula, the Chams in Cambodia, Malay Pattani and other areas.

‘Pattani’ refers to the Malay Kingdom (1350-1909) which included the three provinces of Pattani, Yala, and Narathiwat. Originally, Pattani State was the kingdom of Langkasuka. This land was not the Islamic state in the beginning. Basically, they were influenced by animism which belief of their ancestors. Later on, they got an influence from Indian civilization as seen from the name of the kingdom, Langkasuka,

in Sanskrit 'Langkasoka'. It was assumed that the Indian civilization entered into this land during the period when King Asoke ruled India and the religion was spread into the land called Suvarnabhumi. The Indian civilization came to this land together with the Brahmanism, Hinduism and Buddhism. The history of Pattani was divided into two periods;

The first period was when Pattani was influenced by Hindu and Buddhist cultures. During the eighth century, there was a change in trade route by land to sea. The land in the cape of the Malay or Southern Peninsula was regarded as a port and the important trading route in the region. The trade routes between Europe and China passed to the north, the famous Silk Road, or the south, the sea route taken by dhows, ships that put into port along the Straits of Malacca or the Indonesian Archipelago. It was flourished in terms of economy, politics, and administration. Pattani was an independent state and not under Western colonization. Because of its crowded population and being flourished, Pattani became the trade center. Groups of traders following the wind route sailed to the western coast of the Southern Peninsula and traded in the group of islands and various towns on the main land. The group of traders who have the destination in the Far East, e.g. China, would stop at this peninsula to transfer their merchandise. So, this area, the Malayu, which meant the south of Siam, was an important trade route between the countries in the west and the east. In addition, this area was suitable for docking ships and sheltering ships from the monsoon. During the mentioned period, the people of various races, languages and cultures traveled into the land in the southern part. This was an opportunity for the native people at that time to have an interrelation with foreigners, the people of different languages and cultures.

During this period, a large number of Indian traders came into this land to trade. Hindus and Buddhists came into this land and settled their community. The old Buddhist Temples in Pattani such as 'Wat Tham' where there is the inclining Buddha of more than 1,200 years old and 'Wat Nai' which is very old are the material evident of the Indian culture. Beside Hindu and Buddhist Culture, there was Hindu and Javanese culture from the kingdom of Machapahit – the kingdom emerged in Java and Sumatra which was much flourished and spread an influence to this southern peninsula. These two cultures had much influence on the native people's way of life.

We could see the material evidence of archeological art objects, e.g.' tombstones, Indian and Javanese superstition, and Javanese costumes including Indian food: curry and Javanese dessert.

The second period was the period Pattani received Islam. In 1478 AD, the Kingdom of Matchapahit had fallen and during that time the Arabian and the Persian traders came to trade in Pattani and the Kingdom of Sukhothai. On this journey, the Islamic faith was brought into Pattani by the Arabian traders. Because the Islam was deep rooted in the life of Muslims, they spread their religion while doing trade. Some of the Arabian traders decided to settle down in Pattani and married the native women. This automatically made their spouses convert into Islam. Conversion occurred mostly through marriage.

Moreover, the King of Sriwangsa dynasty, Phraya Tu In Tira, the ruler of Pattani at that time was ill and no doctor could cure him. One Muslim from Pasai town in Sumatra Island, called Sheikh Safiuddin, was willing to heal him with one condition. That was, if the King recovered from his illness, he had to convert to Islam. The King agreed. When he was healed, he did not keep his promise. He became ill again three more times. Sheikh Sa-id was asked to heal him with the same condition. Finally, the King was healed and he converted to Islam. He changed his name to Sultan Ismail Syah. In 1457 the Kingdom of Pattani converted. It took only few decades. Before, in the fifteenth century, most of the inhabitants adopted the faith. Later on Pattani became known as "Patani Darus Salam", Pattani City of Peace. Temples were replaced by mosques. The Kingdom of Pattani declares itself Islamic State. They left the Buddha images and images of gods and became truly Islamic State. This gradually changed the social and cultural structures of Pattani. The religious rites in the palace were changed to Islamic way. Even though there was political trouble and a riot internally and an invasion from outside which turned to wars between countries, the people were still interested in religion. So this made Pattani become the center of Islamic civilization in Southeast Asia. Koranic school was established. Many Islamic scholars came from Pattani. The Islamic educational system was taken place during this time. As well as the beautiful mosques were built.

Even though the matter of religion became much flourished, the politics and governance were in turmoil wars. During the time that Ayutthaya was strong, Pattani

was subjected to Ayutthaya because of the political turmoil. In A.D 1767, Ayutthaya was subjugated by Burma. In A.D.1786, the army of King Rama I of Rattanakosin was sent to conquer Burma and took this opportunity to take hold of Pattani. Since then Pattani was under the governance of the Kingdom of Siam.

3.3) Islam entered into the Kingdom of Thailand

The Kingdom of Thailand, or the Kingdom of Siam, is a country with Theravada Buddhism majority, but Islam came into the Kingdom according to trade. Islam appeared in the Kingdom since the very beginning of the Kingdom of Siam emerged into this land what was later on became the Kingdom of Thailand. According the speech of M.R. Kukril Pramoj:

“As for Islam or Muslim, it was likely that Islam or Muslism exist in the Kingdom of Thailand since the beginning of the nation’s history. This was because Islam was spread into Indonesia and in the cape of Malay before another group moved from South Yunnan where later became Kingdom of Siam or Thailand. Therefore, the Thai people who wear and Muslim have relationship started at the beginning of Thailand history. According to the period of Sukhothai, the reign of King Ramkhamhang, the boundary expanded to the cape of Malay where the most of populations are Muslim...”

(Prayoonsak Chalayondecha, 2531:1-2)

The Islamic faith came into the Kingdom of Siam as the same time the Kingdom was established and need to do a commercial exchange with the outside world. The Kingdom had expanded toward the Malay world where a large number of Muslims lived. The Muslim community from Malay world and also Arabian and Persian traders came into Sukhothai mainly for trading. The material evidence was on the stone that was written in Persian words and it was found the Thai pottery, Sang-Ka-Lok in the Muslim countries. The Thai pottery had been the main export product from Sukhothai to Muslim countries.

Even, Muslims from the Malay world, Arabia, and Persia emerged in the Kingdom of Siam since the beginning and mainly did commercial but they did not play a main role until the subsequent Ayutthaya era that the role of the Muslim expanded in the Kingdom greatly.

King U- Thong established Ayutthaya as the capital in A.D. 1350. This city offered conveniences for trade between the Indian Ocean and the South China Sea. This made Ayutthaya flourished in trade and was the important port in Southeast Asia. This period, Muslim dominated the trade in Southeast Asia and spread of Islamic faith in the region, particularly in Malay Archipelago. These groups of trader navigated from the Indian port to Malay and traveled by land to take the merchandise across Malay to Ayutthaya. On the way back, they bought merchandise Ayutthaya and returned back in the same route. It was understood that the trade between countries had taken place since Sukhothai period and continued to Ayutthaya period. Muslims were growing increasingly.

The role of Muslims in Thailand was not only for the business but they also played a significant role in Thai politics, as well. In A.D. 1595, Sheikh Admad, the Persian trader became advisor of Siamese King, King Song Tham, and helped in the ministry of overseas trade. He was promoted to be Phara Khlang. As well as Muhamad Said settled in Ayutthaya. The Kingdom of Siam gave royal patronage to Islam, supporting in religious events and also the construction of mosques.

In A.D. 1767, Ayutthaya was subjugated by Burma; Bangkok becomes the capital of the kingdom. In A.D.1786, the army of King Rama I of Rattanakosin period was sent to conquer Burma and took this opportunity to take hold of Pattani. Since then Pattani was under the governance of Siam. The King of Siam installed someone in the lineage of the former ruler to govern Pattani. After Pattani was under Siam, it made many wars to liberate itself since the reign of Tonku Ramigdin who was the first ruler after being under Siam by rebelling.

The Siamese government from Bangkok installed the rulers to govern these provinces. If the majority of the people were Buddhist, the Buddhist ruler was sent to govern. If the majority was Muslim, the Muslim ruler was sent to govern. During this period, Buddhist Thai moved into these provinces in order to keep balance of power and to prevent rebellion which often took place in this area. In A.D.1819 the ruler of Pattani had trouble with the Siamese officer. This caused a big war between Malay lineage and Siamese. A Siamese army was sent there and the Pattani army was defeated. During this time, the political had changed a lot. In the beginning of Rattanakosin era, Pattani was completely conquered. The people of Pattani had been

taken to Bangkok many times. That was, whenever Pattani was defeated by the army from Bangkok, the people would be taken to Bangkok and the King gave pieces of land in the areas of Minburi, Nong Jok, Tok Road, Baan U, Pratunam, Sam Yaek Ta Khai, Thung Kru, Phra Pa-daeng. If they were noblemen, they lived in the area of Baan Khaek Square. The Muslims were taken to Bangkok with the reason to reduce the domestic power in the same time Bangkok was in the time to build up the city and need the man power. The spreading Muslims in many places of Bangkok prevented a rebel or a riot.

The relationship between Pattani and Siam was related by war in the beginning. Since Pattani was an independent state with flourishing economy. It was an important port for trade with foreigners. Regarding the governance, Pattani sent silver and golden flowers to Siam as a tribute in Sukhothai era every three years in order to build relationship between countries. They never thought of being dependency on Siam until in Rattanakosin era Pattani became part of Siam.

Historically, the Muslims who lived and settled in this Kingdom of Siam came from many ethnics. But the most of them were the Muslims from the Malay lineage who lived in the southern border.

3.4) The Muslim Ethnics in Thailand

Saowanee Jitmuad, in the book; *“Ethnic groups: Thai Muslim”*, studies the Muslim ethnic groups in Thailand who lived in different parts of the country, especially in Bangkok and the towns around Bangkok. The Muslim ethnics in Thailand were cosmopolitan, comprising the community of Malays, Arabs, Persians, Javanese, Charms, Indians, Pakistanis, Bangladeshes, Afghanistans, and Chinese. They assumed influence in some way or another in the Kingdom of Thailand since history until the present time. (Saowanee Jitmuad, 2531: 104 – 160)

3.4.1. The Malay Lineage

This group of Muslims was the biggest because they were formerly the native and had converted to Islam. This lineage of Muslim mostly lived in the southern provinces where the majority of Muslims lived. In the past, this group of Muslim did not become part of Thailand but lived in Pattani State. At the end of the eight century, the Chakri dynasty was establish with its new capital of Bangkok. Remaining the

power and strengthen its position. When King Rama I reigned the Kingdom for three years, in A.D. 1785, he ordered Khrom Praraj Wongbawarn to take the army to conquer the Burmese in the South. The relationship with former vassals in the peninsula was important to ensure control of the southern coast and be able to attack the Burmese. So in A.D. 1786 the Pattani state, in the Malay Peninsula was annexed into the Kingdom of Siam control. So this area was very delicate for Malay Muslims. The word 'Malay' means "Muslim" and 'Thai' means 'Buddhist'. So that was the reason why the word 'Thai Muslim' caused a conflict in the feeling of Muslims in Pattani.

After the Pattani State was controlled by Siam, the Muslims and the wealthy men of Pattani were taken to Bangkok as captive. Some Muslims, who were in the noble families, were put in Bann Khaek Square. Ordinary Muslims were put in Tok Road to Baan U, Pratunam (along the Sansaeb canal) to Sam Yaek Tha Khai, Pak Lad, Petchaburi, Chachoengsao, Nakorn Nayok and Pathumthani. Those captives who were taken to Bangkok clatteringly lived in the suburb of Bangkok, e.g. Minburi and Nong Jok and they made a living on agriculture. To bring the captives into the central part of Kingdom was to prevent a rebel. During that time, Bangkok was in the period of building the city, work force was needed. Another reason is that the Kingdom of Siam was in the middle of fighting with Burma.

During the period of Pattani state dependent on Siam, the rebellion was vary and Siam needed to send expeditions to put down each rebellion. In A.D. 1816 after a upraising in Pattani, the sultanate was split into seven provinces:

1. Pattani
2. Nongchik (one of the town in the present of Pattani province)
3. Yaring (one of the town in the present of Pattani province)
4. Saiburi (one of the town in the present of Pattnai province)
5. Rangae (one of the town in the present of Narathiwat)
6. Raman (one of the town in the present of Yala)
7. Yala

In the reign of King Rama III, the problem in Pattani was not solved, in A.D.1832, Kedah revolt against Siamese. This caused the Muslims in those areas,

mostly the elderly to be taken to Nakorn Srithammarat. The young Muslims were taken to Bangkok and the vicinity.

Thus, beside Minburi and Nong Jok, there were Malay Muslims in Baan Khaek Square and Pathumthani. During the reign of King Rama V, he ordered his subjects to dig the Rungsit canal, the first canal to the twenty-fourth canal. The people who were taken from Pattani and Saiburi had already passed away, only their children and grandchildren left and they needed a permanent settlement, then most of them settled down in this area. Some Muslims moved from Tok Road and Sai Gong Din to live at the twenty-second canal.

The Muslims, in the area of Baan Somdet Mosque, were from Pattani and spoke Malay. Both noblemen and ordinary people had been the strength of this mosque for about 80 years, for instance, Hajji Saw Laeh, the ancestors of Bin Laeh Family, Captain Air Ariya, R.N. Those who were in the royal lineage would have titles according to statuses, e.g. Gu, Ni, Wang, and Jeh. This group of people had different way of life from ordinary people. They used royal language. They would married he people in the circle of the same title. They would never marry ordinary people. (They do not practice this at the present time anymore) Since Baan Khaek Square was not very far from 'Former Palace' and it was close to Baan Khun Nang, it was believed that the family of the Ruler's lineage, the noblemen, and a group of people, moved out to get away from the Buddhist community. This was to prevent their daughters to get married with non-Muslims. They moved to Nong Jok, Patthumthani, Chachoengsao, Nakhorn Nayok etc.

During the reign of King Rama VI, the family names were used. The group of the royal lineage from Baan Khaek Square used the title beginning with e.g. Gu Yai, Nisu, Wang Satang, Jeh Moh, etc. Some families of the royal lineage changed their family name to Den Udon, Buranenuwat (Luang Buranenuwat). The Muslim women who lived in this area married the noblemen.

The majority of the Malay Muslims lived in the southern border. In the central part, there were also quite a large number of Malay Muslims. The result of the battle and the fighting from Ayutthaya to Rattanakosin period, caused the Muslims villages to take place around the central of area, especially in Bangkok and its vicinity. This regarded as the increasing of Muslim population in Bangkok and in the central areas.

3.4.2. The Arabian, Persian Lineages and Islamic India

The Arabs and Persian lineages were navigators. They were expert in trade. They came into Siam since the periods of Sukhothai, Ayutthaya, and Rattanakosin. They were in the south in Ayutthaya Period. The Persians both Shi'a and Sunni came to get settled in Songkhla and Palang. During this period, the maritime trade was very important. The chronicles indicate the arrival in Siam of the two brothers from Persia named Sheikh Ahmad and Muhammad Said. In the reign of King Naresuan (r.1590-1605), Sheikh Ahmad and Muhammad Said settled in the Siamese capital. Sheikh Ahmad and Muhammad Said were not only the traders who came for business and left. They also helped the King about trade. There were two Persian families who play important roles in politics and administration. Sheikh Ahmad became advisor to King Song Tham and helped the King look over the ministry of overseas trade. He was promoted to be Phra khlang, in effect minister of overseas trade. After the death of Sheikh Ahmad, the Persian Muslim community in the capital still played an important role in overseas trade. Additionally, the number of Iranian aristocracy, intellectuals, poets, architects, and artisans who were consulted for their knowledge came into the kingdom. This community played the significant role in the wheels of the royal government.

Some of the Muslims from Arab and Persian lineage that settled down in Ayutthaya were the groups who traveled by house-boats along the river from the South and came to live in the areas of Bangkok Yai or Klong Bang Luang. In the first place, they just wanted to come for trade when they saw that it was a good place to live, they got settled. They were called "Khaek Phae" or "Khaek Tet", "Khaek Moor. The Sunni were the forefathers of "Khaek Phae" in Ayutthaya. Because their ancestors were navigators, they liked to live near the water. When Sultan Sulaiman's descendants were taken to Ayutthaya, they were good families; they had been offered to be officials in Ayutthaya before it was destroyed. When Burma came to conquer Ayutthaya, this group of Muslims floated their house boats to the south along Pa Sak River until they got to Nonthaburi and Thonburi in order to be safe from Burma. These people were not official. They were women and children. The men who were officials had to work and they could not go with their families. When Ayutthaya was destroyed, and was under Burma, houses were burnt down. Hundreds of Muslim

families fled from being captives to live at Klong Luang District, from Bangkok Yai to Wat Werurachin along both sides of the canal.

The Muslims of Arabs and Persian lineages who lived in Bangkok made a living on trade. They lived on house-boats and opened shops on their house-boats for trade. This group of Muslims was refugees from war who came to live along the canals of Bangkok. Above those things, there were also other reasons. Firstly, they got used to living near the city. Secondly, they were clever to get settled in good places for making a living by trading along the canal. In the Ratanakosin Period, they transported through canals and could also sell the merchandise in their house-boats.

At the beginning, there were not a large number of Muslims from Arabia and Persian lineages. Conversions occurred mostly through marriages. At first, there was only one mosque at Bangkok Yai but when the number of Muslims increased, one mosque was not big enough. The Persian community had a close relationship with the monarch and received royal support to build a new mosque. They built another mosque in Bangkok Yai distinct at Klong Bang Luang which was not far from the first one, called the Bang Luang Mosque or Kudee Khao Mosque.

These Arabian and Persian Muslims were experts in trade. They made a living on trade, not any other profession. They did trade mostly with China and India. It was noticeable that Sunni Muslims and Shi'ah Muslims in Thailand had no conflict with one another. Sunni Muslims were in Suwannabhumi before and Shi'ah Muslims came in King Songtham's reign together with Sheikh Admad. These two groups had good relationship with one another. They also had inter-marriage, shared the cemetery and built houses in the area of Rong Muang, Surawong and elsewhere.

Beside the Arabian and Persian traders, there were also traders from the Islamic India. In 711 AD, Mohammad Bin Qasim, Arabian marched into Pakistan by way of Persia. He marched all the way to Nerun (Hyderabad) where he engaged Raja Dahir. Mohammad Bin Qasim defeated Raja Dahir with contemptuous ease. Islam took roots there through genuine intellectual and spiritual conversations rather than through forceful persuasion. In the centuries that followed, the subcontinent was invaded repeatedly by Muslim armies - Turks, Afghans and Mongols. Slowly, Islam spread outwards from Sindh to encompass all the lands that now make up Pakistan. Persian

was the people from Islamic India. Northern India had been ruled by Muslim rulers from roughly 1000 A.D. to the beginning of the British rule in 1700s. With the exception of Emperor Akbar, most rulers were hostile to Hindus to greater or lesser degrees. Suffice it to say there are no Hindu temples in Muslim controlled areas that are more than 300 years old. Khajuraho complex was spared only because it was lost and covered by forest until a British surveyor rediscovered in the 1800s.

During the second half of the seventh century, the traders played an important role in the Kingdom of Siam. Most of them were Muslims from Islamic India and Persia who came to get settled in Ayutthaya period to trade and were very successful. They did not only own ships, but also had power to operate harbors in Marid and Tanaosri. Some of the traders from Islamic India came to trade and continued to do so in Thonburi and the Ratanakosin Period. The traders from Islamic Indias, who had big trade and were given rewards for their goodness in the reigns of King Rama I and III, were Nak Kuda Sara-Ali and Nak Kuda Mohammed Fores. They received the titles of noblemen, called Luang Sanitphuban and Luang Awutwiset. They were also rewarded with residence.

3.4.3 The Muslims of Cham-Khmer Lineage.

Chams and Khmers were different ethnic groups. Chams had lineage among different races: ancient Khom, Indian, Malay, and Chinese. In the past, Chams had their own kingdom but already collapsed. The Chams came into the Kingdom of Siam because of the war between Khmer and Vietnam. There was no evidence when the Chams came into Siam. It might be during the reign of King Barom Trailokkanat (A.D.1448-1488), King Naresuan, there was a war with Burmese. After he liberated Siam from Burma, he lacked soldiers, therefore, the Chams came to be a volunteer troop and most of them are Muslim. After King Naresuan's reign, it was time to revive the country. This made foreigners like Mons, Chams, and Malays come to Ayutthaya. In King Ekatosarot's reign, Ayutthaya lacked soldiers again. There were volunteer soldiers in place of Thai soldiers. These Cham volunteer soldiers were Muslims from Cambodia that the whole families came to get settled in Siam. They were calling 'Khaek Khrua'. They lived in the area of Charoenphon which was calling Baan Khrua Community.

Some of the Chams came to get settled in Ayutthaya. The men became volunteer soldiers in the battle. Others still lived in Cambodia. This group trade in Ayutthaya. The main merchandise was silk cloth and crispy fish. Besides, they came to visit their relatives who were settled in Thailand.

Many of the Chams, during the destruction of Ayutthaya, were killed. Some were taken to be captives; others fled to Bangkok and got settled along the Sansaeb canal in Charoenphon opposite to the National Stadium to Urupong. This area became area of the Chams and Khmers. They were Muslim and Buddhist but most of them were Muslim. This community was the third biggest Muslim community in Bangkok next to Klong Toey and Baan Don. This group of Muslim still preserved their culture, even though they had been in Thailand for a long time. The elderly still spoke Khmer very well. The middle-aged could speak and understand the language. The words for daily usage were Khmer, e.g. the word to call the grandmothers was 'moey'. In addition, the words to call dishes were Khmer. This showed that the Muslim community at Baan Khrua had a long history and they still preserved their uniqueness and culture of Cham-Khmer.

3.4.4. The Muslims of Javanese or Yavanese lineage

Indonesians, or known in the history as Javanese or Yavanese had their mosque at "Trok Rong Nam Khaeng", south Sathon Road, Yannawa. It had an official name of "Yava Mosque". The Yavanese called their living area 'Kampong Yava'. The Yavanese had good relationship with the Thai people long time ago. It seemed that they came to trade in Sukhothai period. It was possible that the Yavanese had come to get settled and to trade since Sukhothai period or even before that. Besides, some Javanese came to be voluntarily employed in King Narai's reign when he took over the throne from his uncle, King Sri Suthammaracha. The result of that battle, King Narai won. The Javanese were accepted to be volunteers in the army as hired soldiers. Afterwards they were merged into Thai commoner system. After King Narai's reign, the story of Yavanese did not appear in the history. It is assumed that the Yavanese were merged to Persian Muslims and Malay Muslims. The Yavanese appeared again in the end of King Rama IV's reign of the Ratanakosin Period. They came to make a living as 'a person to oil the engine in the mill' and they bought pieces of land for

themselves. In the reign of King Rama V, the Yavanese sailed into the kingdom of Siam. Later on, steamers were used in South East Asia, and they came in Thailand. In the reign of King Rama VII, the steamers took the Javanese passengers from Singapore to Thailand. The reason that the Javanese came into Thailand was that, they were employed to work in the garden. They were skillful in doing the gardening. This was the reason that the Javanese came into Siam to make a living because the wages in Siam were high. The Siamese liked to employ the Javanese because their payment was lower than that of the Thai people. The Javanese came to get settled in Siam to trade and to do the gardening, especially to do the gardening because they were gifted in cutting trees.

When King Rama V ordered a census survey all over the country in 1910, there were 371 Javanese in Siam. In the reign of King Rama VI, A.D1920, the number of Javanese increased to 2,116. In Bangkok the number of Javanese was second to Malay Muslims. The Javanese lived shatteringly in 18 areas, namely the Grand Palace, Chanasongkram, Bangkhunprom, Samsen, Dusit, Nang Lerng, Prajaejeen, Patumwan, Baan Tawai, Sathorn, Bangrak, Sam Yaek, Pomprab Sutruphai, Sampanthawong, Jakrawat, Sam Yod, Pahurat, and Samranrat. The Muslims of Javanese lineage helped building mosque in different communities, e.g. “Yava Mosque”, the first construction that had Javanese pattern. Later on, more mosques were built, e.g. Bayan Mosque; Wat Prayakrai district, Baan U mosque; Bangra district, Indonesia Mosque; Soi Polo, and Dar’labidin Mosque, Soi Trok Chan which was cooperated with Malay Muslims

3.4.5. Muslim from India, Pakistan, Bangladesh, and Afghanistan

During King Rama IV’s reign, the country was open and made treaty with powerful countries. Many Indian came into Siam according to the patronage of the power of British India and Siam. Not all of them were Muslims; some were Hindus and Sikhs. They specialized in the cloth trade. These Muslim traders saw the importance of the treaty which would facilitate their trade. They would also have equal rights as the people under the British in Thailand in the settlement of residence, trade, religious belief, and court.

Bangkok was the center of administration, and social and economic matters, Muslims were foreign subjects coming into Thailand and get settled in Bangkok in the

area of Bangrak, Mahanak, Rajawong, Samsen, Hua Lumpong, Yaowaraj, Worajak, Silom, Some groups who were in Thonburi but could not have firm status, moved to Bangkok in the area of Bumrungruang and Fuangnakorn. The first Muslim settlers were successful in their trade and had stable living status e.g. H-Abdulrahim Store, Amad Il brawhimnana Store and Nakndaismisc Store.

The Muslims from India and Pakistan, came to Thailand as the subjects of the powerful countries to trade and tried to build residences in the area where a large number of Muslims lived, e.g Wat Koh Mosque; Wat Khaek Square, Sampanthawong, Hasoon Mosque; Trok Ron Pasee Kaw Bangrak, Sefee Mosque; Baan Tuek Khao under the King Rama I Bridge, Thonburi side and their settlement was scattered in the area that used to be Muslim residence. The old family that was in this lineage was the family of Mr. Aree Wongaraya who has residence in the Muslim village at Ban Somdet, Baan Khaek Square. Another family was Mr.Lek Nana's family who has residence at Red Building Village at the bottom of King Rama I Bridge Thonburi side. Some the Muslim traders had their stores in Bangkok, others were caravans traders who went to trade in different towns.

3.4.6. Muslims of Chinese ancestors' lineage.

Generally, when mentioning about Muslim we think of 'Khaek' who has dark complexion, big eyes, projected nose, curly hair or being a group that have the lineage from India, Arab or Malay. There was another group of Muslim who came into Siam, which was the Muslims of Chinese lineage. The outlook was different from the Muslims from India, Malay or Persia. China is the most populated country, the first and the only country where a large number of Muslims who were not Arab lived. It was the first place of Islam that spread all over South East Asia. The reason that a large number of Muslims lived in China was because they trade with Arabs through the marriage between Arab man and a Chinese woman. The reason was that the Chinese were in Islam because of the persuasion of the Arabs. Another reason was that the Arabs adopted the Chinese children as step children during the time of war. There were a large number of Chinese orphans. When the Arabs brought up the Chinese children they raised them in Muslim way. Before the war world I, there were 50 million Chinese Muslims. This made Islam one of the important religions in China.

There were four groups of Muslim in China, namely Chinese Muslim called 'Haw', Mongolian Muslim called 'Ming', Tibetan Muslim called 'Chung' and Manjurian Muslim called 'Man'.

The Chinese Muslims who came to settle down in Thailand were the Chinese called 'Haw'. They came in the reign of King Rama IV through the northern border which was next to Burma. This group of Muslims came through the Yunnan Province where the majority of the populations were Muslim. When they came into Thailand, most of them lived in the northern area e.g. Chiang Rai, Lampun, Lampang, Mae Hongson, Chiang Mai, etc.

The cause of migration of the Muslims was that the royal throne of Seng Dynasty pressed them and tired to confront with them. Finally, the Muslims opposed the tyranny. This made the Majurian King displeased and ordered to have the Muslims suppressed. A large number of Muslims were persecuted in different provinces.

During 1855-1876, a Muslims rebel took place in Yunnan. The Muslims were displeased with the Chinese ruling and the persecution of Muslims. More than one million of the Chinese were killed in that situation. This made the Chinese Muslims move into Thailand through the northern border which had the boundary next to Burma and the South of China. Later King Rama IV gave a piece of land to Mr.Chong Liang or Khum Chaweng Wongluckiat as a reward for his goodness of leading the Chinese 'Haw' help building the railway and other businesses of the country. They built Chang Phuak Mosque on the land. Before that they had built Chang Khlan Mosque which was the first mosque in Chiang Mai, which was 100 years old.

The Chinese 'Haw' came into Thailand again in 1950 because of the change of government in China. The caravan group came to trade in Burma and Thailand. When there was a change in to Chinese government, they could not go back to China. So they got settled to trade and marry the native woman. Most of the Yunnan people who came into Thailand had their settlement in Chiang Mai. In 1975, there were 2,000 Yunnan people in Chiang Mai. Most of them were Muslim and had their residence in the area of Wiang Pink called Baan Haw Mosque or Haw Haodayatool Islam. At San Pakhoy situated Al Takwah Mosque and Jipakdee School which was a private school teaching Islam. In addition to Chiang Mai, the Chinese Muslim lived scattering in different towns in the North. A few numbers of them came to Bangkok.

Most of these lineages of Muslims were in the family called 'Sae Ma'. When it was changed into Thai, they tried to keep the identity of their former name like Chinese Thai in general and they made a living by trade. They were encouraged to have other professions too. Most of the Chinese would encourage their children to have high education. In average, the Chinese are the most highly educated in comparison to other groups.

As mentioned above; regarding the history of the settlement of Muslims in Thailand, it seems that Muslims existed in the Kingdom of Siam or Thailand from the very beginning. Even though some of them, especially those from Pattani, were not part of the Kingdom of Siam from the beginning but they had a close relationship until they became a part of Thailand. So the Muslims are not visitors or tenants but they are also the Thai populations that have different identity from the majority of the Thai regarding religion, way of life, culture, and language. Each country consists of groups of people who are different. To lead a life in diversity needs understanding the history, background and culture which make the people in that country able to live together in respect to each individual identity, understand, care for one another. This will create unity in diversity and the people will live together in peace.

CHAPTER IV

ISLAMIC CULTURE AND CIVILIZATION

To study the Muslims, we need to acknowledge Islamic culture and civilization. These are generally required to observe the worldview of Islam, the basis Islamic believes and the Five Pillars of Islam, which are five duties that unite Muslims into a community. Muslim's performance through out the Islamic worldview.

4.1 Islamic Worldviews

Islam was found in Arabia as well as Judaism and Christianity. Three religions were established from the same worldview; One God and One Prophet or monotheism. Islam is an uncompromised monotheism that believes in One God and nothing can be compared to God. The dualism between the earth and the life bases on the two truths; firstly, Allah exists and He is the only One truth God, and secondly, there is no God but God, beside Allah, there is the creation of God for human beings. Therefore, the essence of Islamic civilization is Tawhid or, the fundamental that explains Allah is God and He is the standard of Muslim moral.

4.1.1 The Essence of Islamic Civilization

"The Cultural Atlas of Islam" (Ali Faruqi, Isma'il R, 1986: pp 73-89) explains the Essence of Islamic Civilization that Tawhid is the act of affirming Allah to be the One, absolute, transcendent, Creator. Tawhid is the most important fundamental principle which includes and determines all the Islamic principles. Tawhid is the witness that "there is no God but God"

1. Tawhid as Worldview

Tawhid is the general view of reality and the truth of human history and the world. It is explained in following principles:

Duality

Reality is described in two kinds, God and non-God, Creator and creature. The first order is God, God is Almighty, absolute one. He alone is god who is a creator of

all things. Nothing is like him. He remains forever and absolute unique. The second order is non-God or creature. It is a work of God. All the creatures are the creation of God. They came into being.

Ideationality

The relation between the two orders of reality is ideational in nature. All human beings are capable of understanding the will of god in the following ways: when God speaks to man directly and when the divine expresses Himself through creation.

Capacity of Man and Adaptability of Nature

Everything was created for a divine purpose. All creations must change their ability to follow the way of God. The creatures are a moral subject action that must have an ability to change himself, his fellows or society and the nature or his environment to actualize the divine pattern. God is God, therefore His creation can be easily influential, transformable and capable of changing its substance, structure, condition and relation. All creations have an ability to realize the will or the pattern of God.

Responsibility and Judgment

All human beings who have the ability to change themselves according to the divine purpose are morally responsible. Moral action is impossible without responsibility. Man is responsible and accountable for his intentional action. Judgment of responsibility is the necessary condition of moral action. Obeying god is to realize His commandment and actualize His pattern to succeed happiness. Disobeying God is cursed to be punished and to achieve unhappiness, suffering, and failure.

2. Tawhid as an Essence of Civilization

Tawhid is an essence of civilization and has two dimensions: methodological and contextual dimensions.

2.1 Methodological Dimension

The aspects of Tawhid are explained into three aspects;

2.1.1 Unity

There is no civilization without unity. The elements of civilization are united and harmonized with one another. The Islamic civilization places elements in an orderly structure and governs their existence and relations according to a uniform pattern. The form and relation integrate them into their own system. In Islamic civilization, the

material, structure or relation are bound by one Supreme Principle. The Supreme Principle is Tawhid. Tawhid is the ultimate measuring of Muslim. It is the doctrine of absolute, unity, transcendence and Ultimate concern. God is the only One who is worthy to be worshipped. The believers have to live under this principle and seek to act in the divine purpose. The life of people must show the unity of his mind, will and uniqueness. Muslim must live in the single unity.

2.1.2 Rationalism

Rationalism is constitutive of the essence of Islamic civilization. It consists of three rules

1. Rejection of all things that deny the reality

This is the rule to protect the Muslims from against opinion. Muslim is a person who claims the truth. They do not need to be tested from a confirmed claim.

2. Denial of ultimate contradictories.

This is the rule to protect the Muslim against the other paradox. Rationalism does not mean the priority of reason over the revelation. Rational leads to the revelation. The revelation can not reveal itself. Muslim is rationalist. He insists on the truth that came from a source, revelation and reason.

3. Openness to new evidence.

This is the rule to protect the Muslim against literalism, fanaticism and stagnation causing conservatism. The human intellectual is not bigger than the Allah. The affirmation of Tawhid is the affirmation of truth. God is the source of truth. God is the creator of nature and He is the root of mankind's knowledge. He is the source of all revelation. He is perfect and omniscient.

3. Tolerance

Tolerance is the acceptance of the presence. The former is called sa'ah; the latter, yusr. Both protect the Muslim from the self-closure to the world and urge human beings to affirm life and new experience. Tolerance is the conviction that God did not leave people without sending them a messenger to teach them the truth and His knowledge about God and to guide them to live their life according to God's pattern and God's will. Tolerance requires the Muslim to undertake a study of the history of religions with the view to discovering the revelation God. God has confirmed His

people to prepare his life before the Day of Judgment. Both sa'ah and yusr are from tawhid. They are the principle of ethics. God uses these principles to prove to man that he is worthy in the deed. Muslim has freedom and capacity for the good action.

4.1.2. The Contextual Dimension.

1. Tawhid as first principle of metaphysics

“There is no God but God.” To prove this, people need to believe that He is the Creator who created everything. He is the Ultimate cause for all things. He is the beginning and the end. His actions are the fulfillment of His purpose. Man who believes in Him and follows His commandment will act under the divine imitation. For the divine imitative in nature is none other than the immutable laws which God had endowed nature. The universe in the eye of the Muslim is a living theater set in motion by God's command. Because God is the cause of everything and that no one else is so.

Tawhid means the elimination of any power in the nature besides God. Tawhid is profane and also secular. Tawhid is the opposite of super nature or myth. Tawhid gathers all the natural powers to return to God. Science is a study that repeats causation in nature. Their establishment is the establishment of the laws of nature.

2. Tawhid as first principle of ethics

Tawhid affirms that God created man in the best of forms to worship and to serve Him. This means that the purpose of the creation of human on earth is to obey and to fulfill His will. Qur'an said God has invested man with His trust which heaven and earth are capable of carrying. The divine trust is the fulfillment of the ethical part of the divine will. The man is the only creation that has freedom and ability to do His will. Because the man has ability to decide what is good and what is bad with regards to God's commandment.

Tawhid affirms that God created man with reason and understanding. Man is a perfect creation of God that breathed into His spirit. God has a great duty for man to perform morally and this is the reason man is created for. Man is the only moral creature. He is responsible. His responsibility or taklif lies upon man. All mankind is object of man's moral action. Taklif or Islam affirms is the basis of man's humanity,

its meaning and its content. Man's acceptance of this burden put him on a higher level than the rest of creation.

The humanism of tawhid is genuine. It alone respects man as man and creature. It defines the worth of man in terms of his virtues that God has given all men in preparation for their noble task. The moral is defines by man's virtue and it makes him as humanism.

3. Tawhid as first principles of axiology

God has created the world and He placed man on the earth. Therefore, the world's affirmation is to accept the world because it is created by God and He commanded human to use it. All creation is a theater which man is to perform his ethical action and implement God's will. Man is responsible for transforming the whole earth into the garden of God. Therefore, tawhid is anti-world denial, anti-isolation, and anti-asceticism. On the other hand, the world affirmation does not mean the acceptance of the world as they are. A balance and discipline in man's pursuit result in harmony of all values, under the priority system properly belonging to them. True civilization is world-affirmation disciplined by an a priori, or supernatural, morality whose inner content or values are not inimical to life and the world.

4. Tawhid as first principle of socialism

Tawhid asserts that this ummah of yours is a single ummah whose Lord is God. Therefore, worship and serve Him. Tawhid means that the believers are a single brotherhood, and they are members of one community in God. The vision of umman is one in feeling, willing and action. The umman is a world order as well as a social order. It is a basis of Islamic civilization. Tawhid is the ummatism.

Islamic worldview stands on the Tawhid. Tawhid is the essence of Islamic civilization as well as it is the model of the structure of Islam. The structures of Islam stand on the basis of Islamic believes and the Pillars of Islam.

4.2 The Islamic Principles

‘Islam’ in Arabic means peace or entering to peace and security. ‘Muslim’ means the one who submits to God. Therefore, Muslims believe in two basic principles; first is the six basis of Islam believes and second is the five pillars of Islam

4.2.1 The six basis of Islam believes

1. Belief in God

In Arabic word “Allah” means “the God”. This word Allah is a name for God, which is used by Arabic speakers, both Arab Muslims and Arab Christians. This word cannot be used to designate anything other than the one True God. Muslims believe in one, unique, incomparable God. There is No God but God or Allah. God is considered so tremendousness that He has neither son nor partner, and no one deserves to be worshipped but Him alone. He has the most magnificent names and sublime perfect attributes. In the Qu’ran, God describes Himself:

“Say, “He is God, the One. God, to whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him.” Qur’an, 112:1-4 (Santichon Islamic School, n.d: 45)

God alone is Almighty, the Creator and the Sustainer of everything in the whole universe. This tremendous insight into the oneness of God is already described above in the Tawhid, the essence of Islam. The oneness of God is the first and foremost belief of the Muslims. Every Muslim puts their faith upon the Allah and believes God created all creations and all must be derived from God, including human life, all humans belong to a single ummah, family or community; and all lives shall return to God from whom it comes. God is omnipresence, omnipotence, and omniscience. He is the All-Hearing, the All-Seeing, and the All-Knowing. His knowledge encompasses all things, the open and the secret, and the public and the private.

“Allah, There is no God save Him, the Living, the Eternal. Neither slumber nor sleep overtake Him; to Him belongs what is in the heavens and earth. Who will intercede with Him except by His leave? He knows what is before them and what is behind them, while they grasp nothing of His knowledge except what He wills. His throne encompasses the heavens and the earth, and He never wearies of

keeping them. He is the Supreme, the Tremendous.” The Qur’an, Surah 2:255, the verses of the throne. (World Religions, 2003: p.179)

2. Belief in the Angels:

Muslims believe in the existence of the angels and that they are honored creation. The angels or Malaikah are the servant of Allah. In the Islamic worldview, there are no fallen angels: they are not divided into ‘good’ and ‘evil’ angels. Human beings do not become angels after death. Satan is not a fallen angel, but is one of the jinn, a creation of God parallel to human beings and angels. Angels were created from light before human beings were created, and thus their graphic or symbolic representation in Islamic art is rare. Nevertheless, they are generally beautiful beings with wings as described in Muslim’s scripture.

“Praise be to Allah, Who created (out of nothing) the heavens and the earth, how made the angels messengers with wings- tow, or three, or four (Pairs): He adds to Creation as He pleases: for Allah has power over all thing” Surah 35:1 (Abdullah Yusuf ‘Ali, 1934:1101)

Angels form different cosmic hierarchies and orders in the sense that they are of different size, status, and merit. The greatest of them is Gabriel. The Prophet of Islam actually saw him in his original form. Also, the attendants of God’s Throne are among the greatest angels. They worship God alone, obey Him, and act only by His command. They live outside the human normal experience. They have no gender; they do not eat, drink or sleep. Sometimes, they appear in a human form to deliver God’s command to human. Among all the angels, they have different duties. Angels exist and interact with human lives. They each have different purposes or messages to bring to earth. Each man or woman has two angels who record his actions; one records good deeds, the other records bad deeds. The Qur’an has described about the angels and their duties as following:

“The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for All beings on earth: Behold! Verily Allah is He, The

oft-forgiving, Most Merciful.” Surah 42:5 (Abdullah Yusuf ‘Ali, 1934:1246)

“For each (such person) there are (angels) in succession. Before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (With their own souls)” Surah 13:11 (Abdullah Yusuf ‘Ali, 1934:589)

“If thou couldst see, when the angels take the souls of the unbelievers (at death), (how) they smite their faces and their backs, (saying): “Taste the reality of the blazing fire” Surah 8:50 (Abdullah Yusuf ‘Ali, 1934:427)

As we learn from above, the angels are a grandiose creation of God, varying in roles, and abilities. God is indeed the magnificence. His creation is a proof of the magnificence of the Creator.

3. Belief in God’s revealed books

Muslims believes that God revealed books to His messenger as proof for mankind and as guidance for them. Muslims uphold and respect the following scriptures:

1. The Quran itself, revealed to the Prophet Muhammad.
2. The Torah (*Tawrah* in Arabic) revealed to the Prophet Moses (different from the Old Testament read today).
3. The Gospel (*Injeel* in Arabic) revealed to Prophet Jesus (different from the New Testament read in churches today).
4. The Psalms (*Zaboor* in Arabic) of David.
5. The Scrolls (*Suhuf* in Arabic) of Moses and Abraham.

(<http://www.islamreligion.com/articles/36:access>, Feb 11, 08)

Among these book is Qur’an, which God revealed to Prophet Muhammad. On the 26th night of the month of Ramadan in the year 610, Muhammad sat alone in the

cave. He heard a voice commanding “Recite.” He cowered, and the angel, Jibril, Arabic for Gabriel, pressed down on him until words began to form.

*“Recite, in the name of your Lord who created,
He created man from a clot,
Recite, by your Most Generous Lord,
Who taught by the pen,
He taught man what he did not know.”*

(Susan Tyler Hitchcock, 2004:340)

God has guaranteed the Qur’an protection from any corruption or distortion. The Qur’an is expressed only in the Arabic. It cannot be translated into any other languages. The Qur’an consists of 114 chapters called Surah- Arabic for “row”. The Qur’an is the revelation from God of his speech or Word, and it is the foundation of Islam. A Muslim firmly believes that divinely revealed books were actually revealed by the Compassionate God to His prophets to guide mankind. God has said: *“Indeed, we have sent down the Qur’an, and surely we will guard it (from corruption) Qur’an, 15:9* (Santichon Islamic School, n.d: 48)

4. Belief in the Prophets and Messengers of God

Belief in certain prophets who God chose to relay His message to humans is a required article of Islamic faith.

“The Prophet (Muhammad) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in God, His Angels, His Books, and His prophets. (They say,) ‘We make no distinction between one another of His prophets...’” Surah 2:285

To have faith in the prophets (or messengers) is to firmly believe that God chose morally upright men to bear His message and pass it to humanity. Blessed were those who followed them, and wretched were those who refused to obey. They faithfully delivered the message, without hiding, altering, or corrupting it. Rejecting a prophet is rejecting the One who sent him, and disobeying a prophet is disobeying the One who commanded to obey him. (<http://www.islamreligion.com/articles/37>)

Muslims believe in the prophets and messengers of God starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses and Jesus. But God's final messenger is the Prophet Muhammad. Muslims believe that Muhammad is the last prophet sent by God.

The Prophet Muhammad was born in Mecca, now in Saudi Arabia, in 570 CE. Orphaned as a child, he was brought up by his grandfather and later by his uncle. He worked as a trader and, at his age of 25, married Khadija, a wealthy widow. By the age of 40, he began retreating, reflecting and meditating while his spiritual sense was confused and he was getting sick of the materialism in the marketplace. He retreated on Mount Hira, outside Mecca where he received the first of his revelation from God, brought by the angel Gabriel. From 613, he proclaimed these to the polytheistic people of Mecca but received a lukewarm welcome. His radical teachings of the oneness of God angered them and they persecuted him and his followers. In 622, Muhammad accepted an offer from the people of Medina and went north. This migration marked the start of the Islamic era.

Muhammad is the model of Muslim. His humanity is the perfect example of living. Muslims follow his Sunnah or customary practice. They base their lives upon his saying and actions. In 632, at the age of 62, he died after having transmitted the revelations of God for almost his entire life.

(Adapted from: John Bowker (2006), *World Religions*, p.180)

5. Belief in the Day of Judgment

Muslims believe in the Day of Judgment (the Day of Resurrection) when all people will be resurrected for God's judgment according to their beliefs and deeds. Resurrection will be preceded by the end of the world. God will command a magnificent angel to blow the Horn. At its first blowing, all the inhabitants of the heavens and the earth will fall unconscious, except those spared by God. The earth will be flattened, the mountains turned into dust, the sky will crack, planets will be dispersed and the graves overturned.

People will be resurrected into their original physical bodies from their graves, thereby entering the third and final phase of life. The Horn will blow again upon which people will rise up from their graves, resurrected!

God will gather all humans, believers and the impious, jinns, demons, even wild animals. It will be a universal gathering. The angels will drive all human beings naked, uncircumcised and bare-footed to the Great Plain of Gathering. People will stand in wait for judgment and humanity will sweat in agony. The righteous will be sheltered under the shade of God's Magnificent Throne. Then God will judge His creation. They will be reminded and informed of their good deeds and sins. The faithful will acknowledge their failings and be forgiven. The disbelievers will have no good deeds to declare because an unbeliever is rewarded for them in this life. Some scholars are of the opinion that the punishment of an unbeliever may be reduced in lieu of his good deeds, except the punishment of the great sin of disbelief

(Adapted from <http://www.islamreligion.com/articles/38>:access Feb 11, 08)

6. Belief everything come from God, Al-Qadar

Al-Qadar is Allah's predestination of measurements and sustenance of everything and everyone, according to His Knowledge and Wisdom. God has given human being freewill. This means that they can choose right and wrong and that they are responsible for their choices. As for the Reality of things, every human knows that he has a power and a will of his own. He uses his power and will to indulge in or avoid actions of his choice. Mankind distinguishes between what they do by their own power and between what they have no power over, like shivering due to illness or extreme cool. However, the power and will of mankind is under the control of Allah's Will and Power, *"To whomsoever among you who wills to walk straight. And you will not, unless (it be) that Allah wills, the Lord of the worlds."* (Surah 8 1:28-29)

The universe is Allah's property and nothing happens in His Kingdom without His Knowledge and Permission.

The belief in Divine Predestination includes belief in four things:

1. God knows everything. Allah's Knowledge encompasses everything, every matter, major or minor, and time frames of everything that happens in this universe.

2. God has recorded all that has happened. The belief that Allah recorded everything in a Book that He kept with Him, called "Al-Lawh' Al-Mah'footh" (The Preserved Book). He said, "*Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lawh' Al-Mah'footh). Verily, that is easy for Allah.*" (Surah 22:70)

3. Whatever God wills to happen happens, and whatever He will not to happen does not happen. The belief nothing, whether related to Allah's Actions or actions taken by His slaves, can happen without His Permission. He "*And your Lord Creates whatsoever He wills and chooses.*" (Surah 28: 68) and, "*He it is who shapes you in the wombs as He pleases.*" (Surah 3: 6). As for actions taken by His creation, Allah said, "*Had Allah willed, indeed He would have given them power over you, and they would have fought you.*" (Surah 4:90) and, "*And if Allah had willed, they would not have done so. So leave them alone with their fabrications.*" (Surah 6:137)

4. God has created all creation, all what they possess of attributes and all their actions, "*Allah is the Creator of all things, and He is the Guardian over all things.*" (Surah 39:62) and, "*He has created everything, and has measured it exactly according to its due measurements.*" (Surah 25: 2)

(www.ahya.org/amm/modules.php?name=content&pa=showpage&pid=26,
www.islamreligion.com/articles/40:access Feb 11,08)

4.2.2. The Five Pillars of Islam

(Adapted from Susan Tyler Hitchcock with John L. Esposito (2004). *Geography of religion*. Washington, D.C.:National Geographic, p.351-353)

In the farewell sermon, Muhammad crystallized the obligations of Islam in a five-part code of behavior, called the Five Pillars of Islam. They are the framework of Muslim life and they support and give structure to the life of God's people. These are the institutions of Islam covering most of life's activities; the personal, the familial, the communal, and the international.

The First Pillar is the Shahabad, literally “bearing witness” or the testimony of faith. This is the affirmation of belief in Allah and Muhammad as his prophet. Its essence is expressed in the universal statement of faith, “There is no god but Allah and Muhammad is the messenger of Allah.” The first words were spoken by Gabriel to Muhammad in the cave of Hira. This testimony is a simple formula which should be said with conviction in order to submit into Islam. This statement declares and affirms the divine existence and unity, transcendence and absoluteness, presence and proximity of God. Its value is identical with that of tawhid. He has communicated His will through Muhammad. Its words are chanted daily in the call to prayer. This testimony is revealed into the heart of Muslims with good intentions and genuine love for Allah and Muhammad. During daily prayers, Muslims hear this statement seventeen times. They say it into the ear of a newborn child and try to make it the last thing they say before dying.

The Second Pillar is Salat, group prayer or worship. Salat is the supreme act of worship in Islam. It is the act of adoration or worship possible in any shape, form language, or condition. Muslims perform five prayers a day, at dawn, noon, mid-afternoon, sunset, and an hour after sunset. Every time before a prayer, Muslims need to put their intention to perform it and they need to prepare their body with cleanliness by washing with clean water or sand if water is not in reach. They have to clean one’s hands, mouth, nostrils, ears, face, neck, head, one’s arms to the elbows and feet to the ankles; and a recitation of the testimony, shahada. Prayer is always recited in Arabic. Prayer consists of units (rak’at) of which the dawn prayer has two; the noon, mid-afternoon, and night prayer, four, and the sunset prayer, three. The rak’at or unit consists of recitation of Allahu Akbar (God is greater), of the opening surah of the Qur’an, and of praising and glorifying God and invoking His blessing upon the Prophet Muhammad in specific term.

Group prayer is suggested by Muhammad. He suggested Friday as the day that Muslims would get together for pray. One prayer a week in the noon prayer of Friday has to be preformed in the one congregation. Every group prayer must be led by an Imam or leader whose movements the congregation follows without exception. The group must stand behind the imam in straight rows, foot to foot and shoulder to

shoulder without discrimination between the worshippers. Worshippers perform prostrations-standing with hands clasped at the waist, bowing to the knees, prostrating themselves, then standing again-and often repeat this cycle, or *raqa*, several times before assuming a seated or kneeling position for recitation and meditation. Once the prayer is begun, it must be completed in all its parts.

Salat or prayer in Islam is a discipline imposed upon all Muslims. It brings mental satisfaction and emotional fulfillment. The emptiness mind of its daily cares, to concentrate upon God and His presence and will, is an uplift of the self and spirit to the place of God.

The third Pillar of Islam is Fasting or *Siyam*. *Siyam* is the daily fast during the month of Ramadan, the ninth month of the lunar year or the Muslim calendar. The twenty-nine or thirty days of the month, Muslims refrain from food, drink, and sex from dawn to sunset. Traditionally, the fast starts with the appearance of the first new moon and continues for the full lunar cycle. In Muslim towns, the close of dawn and the setting of the sun are announced by the beating of drums, chanting of songs and the *adhan* (call to prayer). Muslims call Ramadan the blessed month. It is a holy month, a month of spiritual purifying thoughts and behavior, a month of mercy and compassion, a month of sympathy with the poor and hunger who is the majority of mankind. Ramadan is, for Muslims, a month of cutting oneself off from worldly comforts. This is the month for moral and spiritual practice. The end of the fast is celebrated with an *Eid* or feast, the breaking of the fast. It is celebrated with a special prayer that consists of two *rak'at*, in which the whole community participates. After the *Eid* prayer, Muslims exchange congratulations and good wishes, distribute presents to children and the poor, and treat one another. The *zakat* of Ramadan comes appropriately at the end of the month to help the poor celebrate the *eid*.

The fourth Pillar of Islam is *Zakat*, giving and supporting the needy. The word '*Zakat*' means 'purification' and 'growth'. Giving *zakat* is designed as tithing and almsgiving. God commands Muslims to give alms to the poor and the needy. Alms is formless; any amount given at any time in any circumstance of poverty or need is a commendable and merit act. Islam has founded the institution of *zakat* for the purpose of giving charity.

Zakat consists of an annual contribution of 2.5% of one's appropriated wealth to public welfare and it can be more than 2.5% if the donor wishes but it cannot be less. The cheating of calculation is a punishable crime. Zakat is due on the current year's income as well as on the accumulated incomes of the past if held by the same person and on all stocks in trade, including lands and buildings and capital goods if they are owned and stocked for trade.

Zakat funds must be spent on the categories that the Qur'an has specified, namely, the poor and the destitute, the wayfarer, the bankrupt, the needy converts, the captives, the collectors of zakat, and in the path of God. With the exception of the last, all these categories are specific and capable of strict definition. The last category is deliberately stated to allow zakat funds to be used for the general welfare of the community such as education of the people.

The fifth Pillar of Islam is the Hajj, the pilgrimage to Ka'bah in Mecca. Once in a lifetime Muslims perform pilgrimage to the Ka'bah in Mecca. Ka'bah is believed that God commanded Abraham and Ishmael to build it. It stands on a site that many people believe to have been a sanctuary founded by Adam, the first man. Hajj is the sacred duty and transcendent opportunity. Every Muslims who are physically and financially able performs the hajj once in their lifetime or many more often. Pilgrimage to the Mecca is meant to be undertaken as an affirmative response to God's calling. The hajj is therefore a self-presentation before God and it is a rehearsal of the Day of Judgment when all humans will return to God.

The hajj affirms the equality of human being before God. There are neither rich nor poor, neither kings nor beggars. All are equal. To show this awareness, the pilgrim sheds his clothes and ornaments before reaching Mecca, dons the two pieces of white unsown cotton, takes ablutions, performs a pray of two rak'at, and declares solemnly his intention to perform the hajj. Women pilgrims wear the same but they wear one pieces of unsown cotton over the upper part of their bodies on top of their ordinary clothes.

Muslims arrive in Mecca 60 day after the end of Ramadan and spend five days in worship, traveling to sites in and around Mecca and to the tomb of the Prophet in

Medina. Many stay in tents for occasion in Mina, six miles south of the city. After entering the center of Mecca, they make their way seven times around the Ka'bah (the house of God). On the least one of those circle they pause to kiss the Black Stone, embedded in the Ka'bah east-facing corner in niche. After seven times around the Ka'bah, pilgrims jog between the two hills of Safa and Marwah seven times to remember the time when Hagar, sent into the desert with Ishmael, searched desperately for water. She plunged a stick into the ground and discovered the spring Zamzam. Pilgrims will collect it in small vials to take home. On the second day, the pilgrims travel to Arafat, where they do a prayer and devotion, and on the way back, they spend the night at Muzdalifah and cast small stones. On the third day, they sacrifice an animal; give the meat to the poor. During the fourth day, Muslims cast stones at a pillar symbolizing of the Satan and temptation. Then they return to Mecca, doing the circling of the Ka'bah, and clipping some of their hair and putting on their usual clothes.

Besides, the basic believes and the Pillars of Muslim, Muslims are also living under the law of Allah. What is right and what is wrong are not defined by human but Allah has made it obligatory upon all the Muslim to carry out the life to please Him. Therefore, in Islam, they have an institution that concerns the verification of life and human welfare. It is called the Hisbah.

4.3 The Hisbah; Islamic Verification of Life and Human Welfare

(Adapted from http://www.islamtoday.com/discover_islam.)

The Hisbah is related to the Islamic duty of enjoining what is right and forbidding what is wrong. The Hisbah is a religious institution that appoints people to consider and to carry out the responsibility of instructing what is right and refuse what is wrong. The purpose of Hisbah is to save the Islamic community, to protect faith and to ensure the welfare of Muslim to live in both religious and worldly way according to the standard of the law of Allah. Hisbah is the institution to fulfill the Islamic obligation that instructs the Muslim of what is the right way to live according to the law of Allah and forbidding what is wrong. The Hisbah is the official means of carrying out this duty.

The Hisbah essentially organizes the limits of Allah from being violated, protects the honor of God's people and ensures public safety. It includes monitoring the marketplace, craftsmanship, and manufacturing concerns to make sure that the law of Islam is upheld by these entities.

Islam has a purpose to create the society of love and make the world to be a better place to live in. Therefore, Muslims need the guideline to live their life and make certain that the line can keep them under the order of Allah and to please Him.

Islamic Law has come to ensure the welfare of humanity and to protect the harm. The Hisbah has been established for the people's religion who believe and are honest to God alone. When their religion is lost, the people are lost. The most important factors of human welfare are faith, love, reason, lineage, and wealth. Islamic Law fully concerns these five factors as a universal need and intends to ensure these five factors are preserved.

The preservations of Islamic verification, Hisbah, are in the following ways;

1. Protecting Allah's religion and ensuring the God's people is living safely and neither corrupted nor spoiled by others. The Hisbah helps people to live their life according to the way of religion and also prevent them from deviation and interferer.
2. Preparing a righteous society by creating the moral environment and eliminating all immoral behaviors. The Hisbah prevents public act of immorality and authorizes to punish those who engage in the immoral action.
3. Preparing the righteous one to be concerned with the social affair and working on the welfare. Muslims have to be fully conscious about what they are doing. They have to conduct themselves in the righteous activities and deny the wrongdoing. As long as they keep themselves in the way of the righteousness, they are prevented by the Law of God.
4. Building a social conscience or social deterrent. This conscience keeps people from violating the principles and general customs of Muslim society. The Law of Allah plays an important role in Muslim society. It makes Muslims become more concerned about living in the principle. If the principle is strong, it can withstand the

immoral people and the wrongdoing. Likewise, Islam orders women to cover themselves modestly and prohibits them from displaying their beauty to people outside their family.

5. Maintaining social standard and ensuring people knows what is right and what is wrong. The problem in the society is its silence on immoral behaviors which eventually leads people to accept the immoral as common behaviors. This is how the social value and social standard are lost. In Islam, Muslims are made by law of Allah and live under the law of Allah. The principles of Islam hold back and tide the people on the path of Allah and also maintain the social standard. The Islamic societies are still able to adhere to their principles.

6. Attaining the status of being the best of people. One's life of people in this world and attaining the best in the Hereafter can only be achieved through obedience to Allah and His Messenger. This can not be succeeded without knowing what is right and what is wrong.

Hisbah is the religious standard for every Muslims and it plays an important role in the Muslim life. Islamic faith aims to bring all believers to live according to what Allah commanded. Especially, when Muslims live in a society with great diversity of religions and they are governed by the people of other faiths such as Thai Muslims who are the minority in the Buddhist society, Hisbah Institution has to try to maintain the upright Islamic standard while Muslims also need to exercise their faith and stand for what they believe in.

Nowadays, we find that the most serious problem in society is its silence on the proliferation of wrongful and immoral behavior. This ultimately leads to society accepting such behavior and deeming it as good. Immoral behavior becomes acceptable to people because they see it as common. When the situation gets this bad, then society's principles, standards, and values are lost. At this point, no legislation will have any effect on the people, especially not those man-made laws that adhere to the principle that individual freedom should not be tampered with. If we observe many permissive societies, we will find that matters have fallen into the unregulated hands of society, so that no deviant or perverse behavior remains condemnable. The political authority becomes completely incapable of combating vice, narcotics, and violent

crimes that violate the sanctity of other people. On the other hand, we find that Islamic societies, in general, are still able to adhere to their principles. This makes deviant behavior, perversion, and disregard for social values appear repulsive and condemnable to the majority of people. Therefore, Hisbah is accounted for carrying out the responsibility of being Allah's vicegerent on Earth. People need order in their lives and, consequently, they are in need of some authority to ensure that order.

Muslims are God's people and the people of scripture. They have to prioritize their life according to Allah and they must take action accordingly. They must bear the witness that there is no God but God. They need to live their life according to the six basic believes and take the five Pillars of Muslim seriously. The essence of Tawhid is the root of everything in Islam. All of Islamic principles are based on the essence of Tawhid. They are applied into actions.

Islamic Culture and Civilization need to be acknowledged to the people outside their community. Islamic worldview is different from the west. The Thai society has accepted the westernization and also the concepts of the west. On the other hand, we need to be more open to the concept of Islamic civilization as well. We can not understand the life of the Muslims without studying the Islamic worldview. It might be hard to understand people of other faiths but it is acceptable. The Islamic Culture and Civilization count as the value and standard of Muslim life. To create a world peace and make the earth a better place to live, people have to take more concerns about life and value that can both be found in religion. Likewise, the Muslims measure their life under the Islamic principles. They can not be a good Muslim without knowing what is right and forbidding what is wrong which are taught in Islam.

CHAPTER V

RESEARCH METHODOLOGY

The aim of this research is to study the impact of the insurgency along the Southern border of Thailand on Muslims who have residences in Bangkok and to explore the attitudes of the Non Muslims, Buddhists and Christians, who live in Bangkok. The research methodology is designed for qualitative and quantitative aspects. The Interview will be used as primary data collection method and questionnaires will be used as secondary tools for exploring general attitude of Muslims and non-Muslims.

5.1 POPULATION AND SAMPLE SIZE

5.1.1 Population

Sample groups totally consist of 156,700 subjects of Muslim in Bangkok.

5.1.2 Sampling Size

The sample size of the population was calculated using Taro Yamane's formula and specified the sampling error of 0.05. The calculation formula is:

$$n = \frac{N}{1 + N(e^2)}$$

Sample size calculation formula

When	n	=	Sample size
	N	=	Population size
	e	=	Sampling error, the error for this case = 0.05

Thus, the sample size for this research is:

$$\begin{aligned}
 n &= \frac{156,700}{1 + 156,700(0.05^2)} \\
 &= 398.9815 \\
 &= 399
 \end{aligned}$$

From this formula, the sample size of this study is 399 samples. Ultimately, this was rounded up to 400 samples.

5.2 SAMPLING TECHNIQUES

5.2.1 Interview

The study instruments included guidelines for in-depth interview, paper and pen for note taking, a recorder and a camera. Guideline question interviews were designed according to the conceptual framework acquired from objectives, literature review. The interviews were done in Thai language and recorder consists of to help me translate the data into English before analysis. The sample sizes for interview were done 20 samples of various professions interviewed. They are categorized as follows:

1. 5 Muslim scholars
2. 9 committees' mosques
3. 6 Muslims who work in various occupations.

In considering the attitude of Non-Muslims toward Muslims on these issues, the interview was also done on 5 Buddhists and 5 Christians.

5.2.2 Questionnaire

The sample of this study numbered 400 samples. The researcher use multi stage sampling for selecting samples as follows:

Stage 1: By way of randomly sampling 175 Mosques in Bangkok, they are reduced into 12 mosques from 4 districts where the majority of Muslim live.

Stage 2: Sampling of 400 samples are divided into 2 subgroups

1.) The questionnaires for 200 Muslims are categorized and distributed among the following people:

1. 50 Muslims from at the Minburi district
2. 50 Muslims from at the Bangkok Yai District
3. 50 Muslims from at the Rachathawi district
4. 50 Muslims from at the Nong Jok district

2.) The questionnaire for 200 Non-Muslims are categorized and distributed among the following group:

1. 100 Buddhists who are the majority religious group in Thailand
2. 100 Christians who are the third religious group after the Muslims.

I distributed the questionnaire for Non-Muslim in Bangkok to explore the attitude toward Muslim and using the result analyzed the impact of the insurgencies at the Southern border on the Muslim in Bangkok and supports the primary interview data.

In the field, 500 questionnaires were distributed to compensate for missing data and data error that can occurred at the time of data collecting.

5.3 RESEARCH INSTRUMENTS

5.3.1 The Instrument of Interview

The interview focuses on the Muslims' opinion about the impact of the insurgencies at the Southern border of Thailand on Muslims in Bangkok. The questions were clarified the differences between Muslims in Bangkok and Muslims in the south of Thailand, the attitude of Muslim toward the situation in the southern part and how these situations affected the Muslims in Bangkok. Moreover, the attitude of Non-Muslim toward Muslim is concerned. These interviews covered 5 questions which were open-ended questions.

5.3.2 The Questionnaire Instrument

The questionnaire is divided into two sets, one for Muslims and other for Non-Muslims. The questionnaire was separated with the purpose of exploring the attitude of Non-Muslims toward Muslims.

The questionnaire for Non-Muslim consists of two parts as follows:

Parts I: General Characteristics

The information is composed of the general characteristics of the target group which consists of 6 items: gender, age, education level, occupation, interactions with Muslims, and residence of Muslims in the area of living, which were close-ended questions.

Parts II: Questionnaire about the attitudes and perspective of the Non-Muslims toward Muslim that consists of 11 closed-ended questions. Another 7 questions pertain to

attitude of Buddhists, Christians, and Muslim toward the insurgencies in the Southern border of Thailand on Muslim in Bangkok.

The questionnaire for Muslims consists of two parts, as follows:

Parts I: General characteristics.

The information pertains to the general characteristics of the target group which consists of 8 items: gender, age, education level, occupation, frequency of ritual performance, the interaction with people of other religions and the living area.

Parts II: Questionnaire about the attitudes and perspective of the Muslim toward the impact of the insurgency at the Southern Border of Thailand on the Muslims in Bangkok, consisting of 17 closed-ended questions which are also included with the suggestion about Islamic and religious studies.

Score measurement

The score measurement consists of 3 rating scales—Agree, Disagree and Uncertain.

5.4 INSTRUMENT INVESTIGATION

In this study, the researcher investigated the quality of the instruments regarding content validity and variance as follows:

The questionnaire had improved following the introduction of advisor. The researcher tries out with the sample which consists of 50 Muslims in different areas of Bangkok. It was found that launching the questionnaire only among the Muslims could not cover the objectives so the researcher improved and divided the questionnaire into 2 sets, for Muslim and Non-Muslim. The researcher had corrected the questionnaire and improved it for real collection. The questionnaires for real collection have been approved by the advisors.

5.5 METHODS OF COLLECTING THE DATA

The researcher carried out data collection methods for the interviews and the questionnaires in the following way:

5.5.1 Interview

In order to select the informants, my advisor introduced me to Muslim scholars who are specialists and have academic knowledge related to this search. To collect the information from the Muslim communities where the mosques are located, the researcher obtained the mosque lists from a website of Islamic central committee. The researcher selected the mosques base on the chosen area and under the guidance of my advisor. Furthermore, through the personal connection, I met Muslim informants who are from various professions. For Non-Muslims, I had chosen the informants based on the professions and interaction toward Muslim. The data was collected between May, 2007-April, 2008.

5.5.2 Questionnaire

The researcher got the mosque lists from the website of Islamic central committee and selected the mosques base on the chosen area and under the guidance of my advisor. The researcher contacted with Imams in the target areas asking for permission to collect data from their mosques. After that, I collected the information from the Muslim communities where the mosques are located. In collecting the information from the non-Muslims, the researcher choose the population of Buddhists who are the majority of Thailand's religious and Christians who are the third majority after the Muslim. The data was collected between on January-February, 2008.

5.6 DATA ANALYSIS

5.6.1 Interview

The data of the interview were analyzed by content analysis.

5.6.2 Questionnaire

The data were analyzed by SPSS, a Windows Program (Statistical Package for the Social Sciences) as follows:

- 1.) The questionnaires on the attitudes toward the impact of the insurgency at the southern border on the Muslims in Bangkok were analyzed with the percentage.

- 2.) The Muslims and non Muslims attitudes on the insurgency in the southern border are analyzed into percentage.

CHAPTER VI

RESULTS

This study focuses on the impact of the insurgencies at the Southern Border of Thailand on Muslims in Bangkok. In this chapter, the results are divided into two parts. The results of the interview involve qualitative research as the primary data, with the sample size being 20 Muslims. The results of the questionnaire involve quantitative research as secondary data with the sample size being 200 Muslims, 100 Buddhists and 100 Christians. The results of interviews will be presented after the group of main questions along with a summary of the information. The results of questionnaires will be presented in tables along with a description of the information. The 2 major parts are as follows:

Part I: The results of interviews on the impact of the insurgencies at the Southern border of Thailand on the Muslim in Bangkok cover 6 issues:

- 1.1 What are the differences between Muslim in Bangkok and Muslim in the South?
- 1.2 What do you think about Muslims are reserved as a close society?
- 1.3 Muslims are the minority in Buddhist society and often we call Muslims as “Khaek”, how the Muslims feel about the word “Khaek”?
- 1.4 How the insurgencies at the Southern Border of Thailand affect the Muslim in Bangkok?
- 1.5 How much people of other faiths know about Islam and Muslim?

Part II: The results of questionnaires are divided into 5 parts:

- 2.1 The results of the general data of Non-Muslim sample group.
- 2.2 The results of the attitude of Buddhists and Christians.
- 2.3 The results of the General data of Muslim sample group.
- 2.4 The results of the attitude of Muslim.
- 2.5 The results of attitude on the Islamic and religious study in Thai society.

Part 1: The Results of Interview

1.1) what are the differences between Muslim in Bangkok and Muslim in the South?

Imam from Masjid Darul Aman and Al Hul'na Mosque's committee agrees that *"The religious practices are the same globally"*

Dr.Srawut Aree also mentioned that

"Overall, in Southeast Asia, Muslims in Thailand have the clearest pattern comparing to Muslims in Indonesia and Malaysia. Thai Muslims have clear knowledge about religion principles. They know more about what they can or can not do than Muslims in other communities in Southeast Asia. Comparing Southern Muslims and Muslims in Bangkok, I think their strictness, faith and knowledge are quite the same" (Srawut Aree, Feb 22, 08)

On the other hand, even they are holding the same faith but they are living in the different environment and context. The informants have considered the factors that can be caused the difference between Muslim in Bangkok and Muslim in the south. The factors are concerned following these:

1. Ethnic Diversity

Dr.Srawut Aree has an opinion toward the ethnic of Muslims in Bangkok and Muslims in the south as followed:

"This diversity comes in form of various ethnics such as Persian Muslim, Indian Muslim and Pakistan Muslim. Probably, the biggest group in Bangkok is Cham Malay Muslim which quite ties themselves into a big community. Hence, we can see that each ethnic has their own communities in Bangkok although they live in a Muslim society. In the South, there is also a mixture of races; however, the amount of people in other ethnics are smaller than Malay Muslim that it is hard to distinct each ethnic into a specific community. Each race truly blends itself into a big Muslim community, and we are unable to detect other ethnics from the Malay Muslim. In conclusion, there is much diversity for Muslim in Bangkok" (Srawut Aree, Feb 22, 08)

Most of scholars also agree that Muslims in Bangkok are ethnically and culturally diverse which made them more open to adopt the Thai cultural influences.

2. Social Structure

The informants have mention following these:

Mr.Alee Suesaming, the principal of religious school had mentioned that:

“The characters as seen in Bangkok such as those temptations around the town have been accepted that they are here and the Bangkok Muslim has tried to modify their lives to cope with them. It is more open to them and they learn how to manage them and learn how to live their lives among these temptations. But for The young generations from the southern part could sometimes get out of the frame and follow through temptations easily. When they came to live in Bangkok to study, they then, change to cover their heads, but wearing short sleeves, with the open skirts. They followed the new social life styles. They tried to adjust themselves by thinking the youth life styles in the middle part could be better. They must learn how to arrange the religion ceremonies, and learn of what can they do and cannot do. They have to learn the way of Muslim’s lives. These also been taught in the southern part. Since the way they have been taught had caused them to fight or live in the place with different understanding, the youth here have seen and tried to adjust how to cope with the situation but not enter in to those temptations, since they can fight their feeling with them” (Alee Suesaming, Feb 29,08)

Muslim Journalist Mr.Unuch also said:

“When we are in the south, the environment helps us to be in the religious frame. But when we are here in Bangkok everything is free, many students from the south who came to study in Bangkok are spoiled. Only few are good. Most of them are ruined by drug.” (Unuch, Feb 26, 08)

Uncle Chai from Bang Luang Mosque shared that:

“Muslims in the south of Thailand’s life depend on the natural resources but Muslims in Bangkok is living differently. They need to get high education for

the chance to get a better career. Mostly, Muslims in Bangkok are working in companies or in the business field” (Uncle Chai, April 4, 08)

Imam from Darul Aman Mosque also said

“Muslims who live in Bangkok mainly concern about make a living. They were not interested in their history. They are living in this land. They study about religion and earn a living. (Manit Tongsang, Feb 28,08)

While the Muslims in the south who are generally living in the traditional and simply life. On the other hand, Muslims in Bangkok try to make a living in a complex and competition society. Therefore, Muslim in Bangkok and Muslim in the Southern have different social structure. As mention in the interviews, the Muslim students from the south who came to study in Bangkok, many of them are easy to be misguided and be tempted by the immoral place.

3. The perception of religion, nationalism and history

The perception about religion, nationalism and history of Muslim in Bangkok and Muslim in the Southern part are also different. They prioritize about these perceptions differently.

According to Assist Prof. Niran Pantanakit, the professor at Department of Ethic at Mahidol University said:

“We can observe between Muslims from Bangkok and the southern part of Thailand is their perception of nationalism. Their concern about this issue is quite significant, as significant as their religious beliefs. While Muslims in other regions prioritize their religious beliefs first before any other including nationalism, Muslims in the southern part of Thailand see them as complements. One problem in the southern part of Thailand is that a majority view nationalism and religion as the same ideas and those they are complements. Another factor is their excessive attention over the history of their religion. Based on the stories they have heard from word of mouth. Stories were told that it all started since the war between Siam and the state of Pattani. However, this story was not stressed in other Muslim regions. On the

other hand, Muslims in the Southern part have heard the stories that were told to them from their parents, their grandparents, and great-great grandparents. And these stories were told on and on with emotions, feelings that were transformed into words. This is also another core reason that caused the problem. The problem was caused by misperception, misunderstanding, and a change in the information of history as it is passed down from generation to generation with additional parts added in each generation” (Niran Pantanakit, Feb 5, 08)

Also the Imam from Darul Aman Mosque said

“This history background has not been passed on among those who live in Bangkok. It is different from those who live in the south who has passed on their history through their feeling. So they passed on the history completely different” (Manit Tonsong, Feb 29, 08)

Mr.Umsas, Muslim Journalist also said:

“I do not know much about my family history. Recently, I just realized that my family root came from Pattani not Ayudhaya as we have long understood. The Muslims in the south give more importance to Malay but not the ones in Bangkok. The ethnic of Muslim in Bangkok and in the south are completely different. This is because the Muslims in the south live with their history. They even regard the Muslims in Bangkok not the same as in the south” (Umsas, Feb 26, 08)

Muslim in the southern part is derived from long history in the region and from how they gather tightly within their own communities. But in the mind set of Muslims in Bangkok, they perceive how they were brought from the South. They know and aware of their history. However, they prioritize their historical context as the family history and they do not consider it as the significant factor for their living.

1.2 What do you think about Muslims are reserved as a close society?

Muslims are considered as a closed society. The researcher had interviewed the Non-Muslims asking the attitude toward Muslim community. The Non-Muslims had expressed their opinions following these:

The theological student said:

“Muslim communities are reserved as closed society and hard to get in. They live among Muslim and eat their own food. It seems that they do not want to get involve with others and it makes the outsider hard to get to know them.”

Christian Employee said:

“Muslims have very tie community. They have their own culture and life. I have many Muslims friend. I had been attend Muslims marriage and realized even they live in Bangkok they have difference culture and tradition. Many of my Muslim friends have a close personality but they are a lovely person.”
(Christian Employee, 54)

Buddhist Employee said

“Muslims are a good person but their societies are much tied. It seems as close society. Sometime I felt like a stranger when I was in Muslim community. I can feel from how they looked at me. It seems like they do not want to interact with an outsider. Personally, I have many Muslims friends and they are a nice person but for other Muslims I do not feel comfortable” (Buddhist employee, 19)

Most of Non-Muslims view that Muslims have very strong relationship and have shown the spirit of religious communities. Therefore, from the outside view Muslim are reserved as a close society.

The researched asked the same question to Muslims and the Muslim informants have expressed their attitudes differently as followed these:

Mr.Alee Suesaming said:

“The Muslim society in Bangkok is different from those five provinces. It is considered as open society in Bangkok. They are mixed since it is the society that consists of different group of people, especially with the Chinese. The relationship with the Chinese is considered to be very good. They live together as good neighbors. They also pay good respect to each other. There are also some Buddhists who live among them and behave with the same patterns. While the five provinces are considered as closed society, as can be seen through the very strong believe in nationalism, or more like close their social lives.” (Alee Suesaming, Feb 26, 08)

Assist Prof.Niran Pantanakit had an opinion toward this point as followed:

“There are many view points on this subject. However, it can be observed in present day that Muslims are now more opened to the outside society. A closed society means that the people do not accept any change nor do they agree to have any understanding about other societies. However, in the present day, because of an increase in education, the system has been more opened and accepts more changes from the society. Many religious teachers may worry about the lost in the old traditions, cultures and beliefs. Therefore, it is very important to be strong in faith while still being opened to accept what is necessary from society.” (Niran Pantanakit, Feb 5, 08)

Mr.Surasak Jongjit, Muslim teacher who is doing master degree in Education said

“We are reserved because there is religious regulation. A woman must wear a veil or cover face and palm. Men cannot wear shorts. Muslim cannot eat pork. These are the difference between Muslim communities and Non-Muslim society. We are regarded as a reserved society because we are confined in religion that we cannot do some certain things. For Muslim, love has no country but religion is required. Everything is involved with religion. But we are not reserved in education and interaction with others. (Surasak Jongjit, Feb 22, 08)

Muslims in Bangkok had seen themselves is more open to the society compared with Muslim in the south of Thailand. Anyhow, Muslims in Bangkok still insist to live in the Muslim's community due to the Islamic way of living.

1.3) Muslims are the minority in Buddhist society and often we call Muslims as “Khaek”, how the Muslims feel about the word “Khaek”?

Thai often calls Muslims as “Khaek”. Khaek is usually meant guest, people who come to visit. But later this word is used as the low word as to discriminate or look down on people.

Mr.Ronnapop Poontanasan said

“In the past, people did not know the word “Islam” even Muslim itself did not call themselves as Muslim. Because of the lack of education and no one seem to be serious about learning Islam. The religious study also was not developed. The people thought we were Indian and also thought all Indians are Muslim. That is why they assume all Muslim as Khaek. This word looks down upon Muslim. People should more careful using this word.” (Ronnapop Poontanasan, May 27, 07)

Mr. Alee Suesaming described about the word Khaek that:

“If we look at this word to see the real person, it would mean those from the western side of Thailand which will be from the Indian Ocean. And the word Khaek in that time would also mean the visitors from abroad. And the Thais needed to take good care of their visitors. Later on when the visitors from that side of the country had entered into Thailand and changed to be Muslim, they would be called as Khaek. There was the argument about this matter for its origination of the word Khaek. They were originated from the middle Asia. And also the real Malayan, after the researching, the old Malayan if not counting from the record of Tao Sri chulaluck, would be from the old Sukothai documentary had already been discussed whether the word Khaek was not called to the Malay. Because the Malayan is not Khaek, Khaek's meaning is come from other places, while Malayan had been here long time ago, but once

the people from other places had entered to receive Islam, and Malayan had also entered to accept Islam, they were then had been called as Khaek for all.”
(Alee Suesaming, Feb26, 08)

Muslims do not prefer people to call them as Khaek. They had expressed the attitude toward this word following these:

Mrs.Wannee Somboonpraserd said:

“I do not like the word “Khaek” because we are not the Indian. We are Muslim. People often assume us as Khaek who ties their head with cloth and has red spot on the forehead. We are Muslim not Khaek” (Wannee Somboonpraserd, Feb 19, 02)

Umsas and Unuch said:

“Personally, it is like when we call each other by father or mother’s name or ‘Jek’ or ‘Khaek’. I wonder why we are called ‘Khage’ when I was young I was called ‘Khaek’. When I grew up I was called ‘Bung’. It is another insulting word. Anyway, the real problem is, even Muslim they call themselves ‘Khaek’. Actually, they don’t like others to call them.” (Umsas and Unuch, Feb 26, 09)

Miss Sudruetai Sadthipraserd said:

“Sometime I call myself as Khaek. In fact we have to use Muslim instead. But Thai society has known us as Khaek” (Sudruetai Sadthipraserd, Feb 29, 09)

Mr.Wanchai Sumalayasak expressed:

“Once, the media reported the incident from the south and used the word “Jone (Theif) Khaek.” It was so wrong. We are not a resident. We are a citizen of this country. We believe in Islamic faith. We hold Thai nationality. We have lived in this country for a century since our great grand ancestor. We have been here since the beginning. Indeed, we dislike the word “Khaek”. (Wanchai Sumalayasak, Mar 7,08)

The word “Khaek” is not a proper word for calling Muslim. Most of Muslim informants prefer people to call them as Muslim.

1.4) How the insurgencies at the Southern Border of Thailand affect the Muslim in Bangkok?

The insurgencies in the southern border have directly impacted the lives of the local people. However, these incidents are the big violence and it had great impact to majority of Muslim as well. Firstly, the researcher would like to present the perspective of Muslim toward the insurgencies at the southern Thailand. The informants have shown their attitude following these:

1). The perspective toward the insurgency

Dr. Srawut Aree evaluated the insurgencies at the southern Thailand that

“The main problem is a separation between Non-Muslim and Muslim communities. The suspicion is a big problem. For instance, if we want to observe a security of the government, two factors need to be considered. The first is relationship between the state and the people, and the second is relationship among the people. Currently, these two relationships are not strong enough that it leads to violence which will affect both Muslims and Non-Muslims. The Fear of violence spreads to not only in the South, but also every part of Thailand. Normally the Media have interested in violent behaviors. However, they reported the Muslims cut a victim’s head or killed monks; make the Buddhists in other areas view Islam as a religion of violence. We should stop talking about violence but start talking about suspicion which spread all over the country and how we can handle this problem.” (Srawut Aree, Feb 22, 08)

Assist Prof Niran Pantanakit follows these:

“The current problems we need to consider the root of the problem in order to resolve the problem in the southern part of Thailand. The root of the problem originates from the perceptions, beliefs, nationalism, history, and religion.

Thus, violence is not the right way to resolve the issue. In the contrast, violence would rather increase the insurgent's will to fight against the Thai officials. Thus, we should limit our use of violence to deal with the issue. Violence destroys the trust, the reputation of our nation, and the relationship between Thai Muslims and other Thai groups. Therefore, what we must put into our number one consideration "understands". (Niran Pantanakit Feb 5, 08)

Dr.Surin Pitsuwan had mentioned in his speech about "The Crisis in the South on the International Terrorism" at the Institute of Asian Studies, Chulalongkorn University. July 19, 2007 that:

"The root of the problem in the South is Justice. Every part of Justice needs to be cooperated. We should put our understanding base on what they believe. The honesty is the best policy. Solving the violent crisis and the root of terrorism, we have to deal with the injustice problem and build the global awareness."

Mr.Alee Suesamang

"Every place has both good and bad people. The current situation, if we truly seek for peace, the governor or anyone who in charge need to take it seriously. Personally, I do not think any Muslims can destroy their own Mosque. Therefore, from the incidents I assume Muslims have nothing to do with that. It might be from someone else who has bad intention with our country and they want to turn the incidents to the religious issues. When they formulate the situation as if Muslim did and then conflict between religions can arise. These are like the chess game. As an outsiders look into the situation, we can see someone who are got load of pressure until their back hit the wall so they have no way to go except face and fight back. Hence, the communities have so many pressures that drive them to choose between fight or die. So they choose fight and hope to survive. These are not the fight for religion but fight for their living." (Alee Seusaming Feb 26, 08)

2) The impact from the insurgencies on the Muslims in Bangkok

2.1) The image of Muslim and Islam are degraded from the Media

Mr.Alee Seusaming said:

“If these were asked whether it caused the impact to the present situation, the answer would be very clear through the media, and especially through the internet. Through this media, it reflected of how one group of Thai people perceive the Muslim, especially the situation of Kue-sae and Takbai cases. There were the posts on the internet shown two pictures; one was the buried of the Muslim and underneath the picture stated that, it was the sinners or the bad people whose lives worth only as the fertilizers, while other picture was the lost lives of policemen and the authority officers and underneath the picture stated as the heroes, or the martyrs. (Alee SeuSaming Feb 26, 08)

Dr.Srawut Aree said:

“Media is really important. Media seems to have a problem with the direction of how an image of Muslims is presented. For example, it uses words referring to the whole group of people, such as “Muslim” terrorists or “Malay” bandits, without describing Islamic principles regarding to these situations. If situations are obviously demonstrated that innocent Muslims are excluded from the criminals, most Thai people will understand Muslims more. However, some people may not understand such as the Buddhist Nationalism group who attempts to ruin harmony between Muslims and Non-Muslims. Obviously, the consequence from Media is that Muslims are viewed negatively. However, there maybe some advantages for Muslims as well. Speaking about a negative effect, Muslims are view as terrorists, war lords like Bin Laden or Muslims militaries. But in the same time, various groups of people and other religions start paying attention to Islam and searching to know what “Islam” truly is or who “Muslims” is. Many times, Muslims were attacked. Some mosques were burnt, many Muslims were injured. The situation in Thailand has been developed gradually long time ago. It is not just happened recently. Therefore, Thai people can adjust themselves and get use to it. However, the nature of

violence which becomes crueler has created suspicion in Southern Thailand as well. Part of this is due to malicious acts of some groups, and it has built the image of Muslims as a group of extremely aggressive people.” (Srawut Aree, Feb 22, 08)

Mr.Sukrasak JongJit said:

“The incidents in the south make people have a bad image for Muslims. The media spreads the news daily and those who do not like Muslims even feel worse about Muslim. But if someone wants to learn and study in detail, they will know the background and know how to deal with Muslim. So what they have done is not religions matter. Those who do not like Muslims will convey wrongly and those who do not understand will believe in the media.

Mr. Chaiwat Changkleun shared:

“When we heard about the incident in the south, it made us angry those who have done such a thing. It was too violent. The Media have reported the news and we do not know which they are real or not. Uncertainly, the insurgency in the south, we do not know whom input the wrong teaching. The situations are affected the Muslim in general. The societies blame us all. They would say Muslim did that.

Mr.Alee Seusaming said:

“Actually, not only Muslims in the south are affected from these situations but they impact the whole Muslim communities. The news report ambiguously. They are presented as if Muslim made the society in turmoil. When they arrested someone, most of them have a Muslim name. No matter what made these happen we should have social awareness. The societies should not included Muslim to take all the responsibilities for this situation. Sadly, when foreigner get caught from the obscene case why the society judged them individually dislike in the case of Muslim, the society judge Muslim collectively.”

Miss Sudruethai Sadthipraseard

“The insurgencies really affect the image of Islam. Whenever who got caught, they have the Muslim family name. Obviously, we are a Muslim but do not understand who is behind this situation. The others might think we do not want to live in this country.”

2.2 The mentally illness

The impact came in the form of questions which conduct to entrust and mentally affected. The informants had shared their thought following these:

Mr.Chaiwat Changkleun said:

“We do not know what the people are thinking about us. Do they trust us? Some friends question us that we are the Muslim from the south. Truly, I know they do not mean that but it made us deeply feel uncomfortable. Especially when people or media said Muslims are involved with the incidents”

Mr.Alee Suesaming said:

“Actually, we are living in Thailand where people of other faiths are living together. The insurgencies made people do not trust each other anymore. Someone used to be very close friends after the insurgencies they feel have something in between then the relationship have been changed. It may not affect the close community because they knew other for a very long time but we can not guarantee about the outside of community. Previously, the people never question about the terrorist but presently people question us and afraid that we might be the one of the terrorist. Sometime people just joke around with this issue but some Muslims might take it seriously.

Dr.Srawut Aree said:

“Many times, Muslims women told me that when they walked pass a group of gangsters, these gangsters teased them as they were in a Bin Laden’s group or they were a terrorists.”

2.3 The negative thought.

Non-Muslims have various thought toward Muslims following these:

A Graphic Designer and a house wife, 38

"I used to scare of Muslim. They seem too strict with their faith and it looks mystery to me. Even their food I did not eat."

A group of International Student, 20 said

"When we thought about Muslim or Islam, the first thought is violence, aggressive and strictness about religious practice. Generally, we knew not all Muslims are like that But we just do not understand what they believe".

Buddhist Employee, 21

"They are aggressive people and too strictly. Personally, I do not have Muslim friend. I just do not like them"

Sasitorn Wattanakul, Celebrity, 34

"Once, I went to the south to interview and did some activities with the local Muslim. First, I felt very nervous to make some mistake related to what they believe. Finally, it came out fine. I have learned a lot about their culture."

The attitudes are various. Some Non-Muslims felt positively but some negatively reacted. Especially, the negative feelings are caused the great impact toward Muslim which made them feel that they were treated unequally compare with other group of people in Thai society. The Muslim informants have shared their feeling following these:

Mr.Alee Seusaming

"It was obviously the clear scene of negative thought toward the Muslim people. Muslims are treated very low among society as can be seen through the use of public transportations in here even these people are having nothing to do with the situation in Southern Part. For those who live in the Southern Part, when applying for the jobs, they are discriminated even though they

prepared complete documents. The taxis are really discriminated Muslim and know them through their dresses. It is quite strong discrimination throughout the country. His opinion during that time was just like he and other Muslim did not live in own land. When they looked at other non Muslim, they could tell how others perceived them. They were looked as if they are not born here, even though their ancestors were born here. The people around us did not really trust us, as we could see through their questions such as how these things had started from. For him he did not really face the negative acceptance directly, but he had heard from someone, especially, the ladies, since they had to cover their heads with clothes. The taxi drivers had against them very often. It had been discussed very often among Muslim... The Muslim schools here are using the same system as "Por Nor" in Southern Part. When people discussed about the situation in Southern Part, we will refer to the stability of the country, and the police department. We should separate the situation in Southern Part and here. The police still concentrated on the Mosques. The civil service department ordered the Mosques Committees to record the users of the Mosques, which are so difficult, since there will be five times services daily, and there will be huge numbers of users on Friday. The order was to watch the specific people who put hats, beard, which are very short descriptions to look only to those. The terrorists do not have specific dress codes. Just only these orders have great impact already. Also we can feel the double standard in the society, for example, the dress codes of priest of Jewish would seem to be very religious people, but the Muslim who wears long beard would be considered as terrorist. Or the nun who wears the uniform is also considered as the martyr who sacrifices her life to God, while the Muslim lady who puts on the cloth is perceived to be discriminated on gender. The world did not complain much about the free sexual, while the Muslim allows to have four wives openly, not the mistresses is considered to be over needed." (Alee Seusaming Feb 26, 08)

Mr.Umsas and Unuch said:

“I was being searched. It is a policy of working people. I feel that I am looked as if I was another class, I mean officially. It is completely negative. It is strange regarding being searched. (Umsas and Unuch, Feb 26, 09)

Miss Sudruethai Sadthipraserd said:

“My brother has warned his daughter who covers her head like all Muslim women that she needs to be careful when using the public transportation. Some people might hate us. We did not know. They might hurt us somehow. My friend has told me that one Muslim got in the bus and a guy approached and attacked them. For me, I am working in the Education institution, my colleague understand me well and know me. They accept me just the way I am. The impact might depend on which the community you live. Unfortunately, for those who do not know or understand about Muslim, they got the wrong information about Muslim such as they said Islamic faith was founded by the murderer and these cause the negative attitude take place.”

Dr.Srawut Aree said:

“Speaking about a negative effect, Muslims are view as terrorists, war lords like Bin Laden or Muslims militaries. Part of this is due to malicious acts of some groups, and it has built the image of Muslims as a group of extremely aggressive people. It’s true that there are some Muslims groups who use violence to spread their religion. They are actually aggressive Muslims”
(Srawut Aree, Feb 22, 08)

Assist Prof Niran Pantanakit ,

“In the Tak-Bai incident, what arose were pity and curiosity over what provoked the incident to become violent. These curiosities then turn into negative views. Soon, the issue degraded and corrupted the real beliefs of most Muslims. As a religion that resembles peace, the religion of Islam instead is currently viewed by many groups as a violent and strong belief. Because of misperception and misunderstanding, the issue had turned into a

more violent problem. These mislead ideas creates a damage to the religious institutions of Muslims and may create hatred among many groups. Because of the lack of knowledge among the Thai society and stereotypes over a small group of people, it affected a larger population of the same group.” (Niran Pantanakit Feb 5, 08)

In the crisis, there is the opportunity existed. Therefore, the informants had shared the positive attitude behind the insurgencies at the southern part of Thailand.

Mr. Alee Seusaming said:

“Positively, even in the Southern Part, there is still opportunity, but it is only how the brothers and sisters of Muslim in Southern Part can really manage the crisis to be changed to the opportunity. It is considered to be good part if we can look at the circumstances in the Southern part to allow everyone to really concern about human value” (Alee Seusaming Feb 26, 08)

Dr.Srawut Aree said:

“After the situations in the South, many groups have tried to understand the culture, tradition and religion principles of southern Muslims so that all Thais will live together peacefully. This is an advantage hide within a negative effect; nonetheless, Thai people become alert only in academic matter. Many seminars are organized to distribute understanding and knowledge. Even professors in universities apart from southern universities have tried to educate their students about Islam and Muslims. Lots of scholars are invited to lecture on these topics, and more dialogues are set up. If there was no violence in southern Thailand, people would not discuss more about culture and tradition of Muslims. This is a good start to learn each other, and this is a positive effect.” (Srawut Aree, Feb 22, 08)

1.5 How much people of other faiths know about Islam and Muslim?

As Assist. Prof. Niran Pantanakit had mentioned above the society misperception and misunderstanding because of the lack of knowledge. People only look at the

surface, but did not really understand the core of the religion. The informants also have an opinion about this problem.

Dr.Srawut Aree:

“This is a problem that we have disregarded. Many people ask why we should learn to understand Muslims who are minority in the society. In my opinion, ignorance should not happen. We pay less attention to Muslims even though Muslims are the second majority in Thailand. We have only a few lessons about culture and social in a secondary school and a high school. But, the worst thing is that these lessons are written wrongly due to misunderstanding. The lesson books starting from secondary school curriculum are incorrect. If religions are correct taught, we are able to distinguish whether what Media present is right or wrong even we are young. However, at the beginning, we ignore to educate youngsters and ignore to correct the lessons. Wrong idea about Islam is a problem. Lessons we have learnt from classes are inaccurate. Living together requires understanding of faith, believe, culture and tradition of each others. Do Muslims have to study Buddhism? I think they have to. Muslims learn Buddhism from Media and from lessons created by the department of education. Since the majority in Thai society is Buddhists, awareness of Buddhism is created through many channels. Consequently, Muslims especially who live outside Muslim communities will easily absorb Buddhism from these channels. They study in schools which most students are Buddhist, and they spontaneously learn Buddhist way of living from their environments. Muslims are able to distinguish their faith from others and they have much knowledge about religions. In Contrast, Buddhists, a majority group of people, have not seen an importance of studying Muslims. It is not their fault; however, it may causes suspicion when something happens in the South. Learning to live with each other is the main key. It relies on understanding of believe, tradition and culture of each other.”

(Srawut Aree, Feb 22, 08)

Mr.Umsas and Unuch said:

“Thai society knows but they understand just a little. Mostly people do not know where Islam comes from. This creates a problem. They do not understand that Islam context is different from Buddhism. They do not understand our standing point that we have to stand firm in our religious principles: not to buy nor drink alcoholic and not to pit at the same tussle as those who are drilling.” (Umsas and Unuch, Feb 26, 09)

Mr.Alee Seusaming,

Thai’s society has very little knowledge about Islam religion, or Muslim compare to the ages of the religion and the people existing here. This is partly the mistake of the Muslim. It is because the Muslim has lacked of the right ways to inherit the communication of the religion and the culture to their generations. Thais had little knowledge about Islam. All they knew about Islam are; Muslim prohibited the eating of pork, but can drink alcohol, and they can have four wives. They must do circumcision, and those all the Thais know about the culture of Muslim. Compare to the ancient time, the people in those days knew more about Islam religion. Non Muslim Thais have little knowledge about the real Muslim. In the education system at elementary level, the religion study has existed in social study. Later, there were some adjustment in it, and some information had been deviated. These had caused from the references usages which adapted from Western records. Lately, there were new adjustments to improve the more fact in to it. Thai people should know the main structure of religion, the teaching, and the history of Islam in South East Asia, and even the relationship of Muslim among Thais since the ancient time with the building of each dynasty. The present study has some structures, but not in depth” (Alee Seusaming Feb 26, 08)

Mr. Manit Tongsang,

“What they are teaching now is already out - of - date. It is as important for Muslim children as for ordinary people.” (Manit Tongsang, Feb 29, 08)

Mr.Surasak Jonjit

“What a Thai society knows about Islamic religion is worshipping of God’s kindness and fast. They know very little. The people in Thai society are in diversity in religious matter. They should be educated. The Thai people should know about Islamic religion. This will help improving conflicts in the society. Islamic religion is complicated regarding doctrines, speech, and practices. If they learn about our practice for example in the period of fasting month, Ramandon, Thai people should honor them and do not tempt them especially at meal time. When the Buddhist are in mourning or giving alms to monks or (walking, carrying lighted candles clockwise round a church), we understand them. We learn from each other to live together.” (Surasak Jongjit, Feb 22, 08)

Part 2: The Results of Questionnaire

2.1 The Results of the General Data of Non-Muslim

Table 1: Percentage Distribution of Buddhist and Christianity by selected general characteristics

General characteristics of sample groups	Number			Percentage		
	Buddhists (N=119)	Christianity (N=100)	Total (N=219)	Buddhists (54.3)	Christianity (45.7)	Total (100)
Gender						
- Male	56	40	96	58.3%	41.7%	100%
- Female	63	60	123	51.2%	48.8%	100%
Age						
- Below 21	15	18	33	12.6%	18%	15.1%
- 21-30	60	28	88	50.4%	28%	40.2%
- 31-40	23	31	54	19.3%	31%	24.7%
- 41-50	14	15	29	11.8%	15%	13.2%
- 51-60	7	8	15	5.9%	8%	6%
- Above 60	-	-	-	-	-	-
Education						
- Elementary	4	3	7	3.4%	3%	3.2%
- Secondary	28	12	40	23.5%	12%	18.3%
- Undergraduate	5	7	12	4.2%	7%	5.5%
- Bachelor	73	61	134	61.3%	61%	61.2%
- Master and above	9	17	36	7.6%	17%	11.9%
Occupation						
- Trading	3	4	7	2.5%	4%	3.2%
- Government Officer	20	1	21	16.8%	1%	9.6%
- State Enterprise	6	2	8	5%	2%	3.7%
- Employee	44	35	79	37%	35.4%	36.2%
- Student	17	20	37	14.3%	20.2%	17%
- Other	29	37	66	24.4%	37.4%	30.3%
Interaction with Muslim						
- Always	30	8	38	25.2%	8%	17.4%
- Sometimes	62	80	142	52.1%	80%	64.8%
- Never	27	12	39	22.7%	12%	17.8%

Table 1: (Continued) Percentage distribution of Non-Muslims who are Buddhist and Christianity by selected general characteristics

General characteristics of sample groups	Number			Percentage		
	Buddhists (N=119)	Christianity (N=100)	Total (N=219)	Buddhists (54.3)	Christianity (45.7)	Total (100)
Residence of Muslim in Non-Muslim area of living						
- Many	18	24	42	15.1%	24%	19.2%
- Some	48	32	80	40.3%	32%	36.5%
- None	25	20	45	21%	20%	20.5%
- Uncertain	28	24	52	23.5%	24%	23.7%

As shown in Table 1, the general characteristics of the 219 samples consist of 119 Buddhists and 100 Christians, which are 54.3% of Buddhists and 45.7% of Christians. It is noted that the sample group female Buddhists and Christians are the majority. The age of sample group at the age of 21-30 year are the majority group of Buddhists and the age of 31-40 years are majority group of Christians.

Regarding the education level, the majority of Buddhists sample group are holding bachelor degree. Secondary school, master degree and above, undergraduate and elementary school are in the next rank of Buddhists. For Christians, the majority of sample groups are holding bachelor degree. The next ranking are master degree and above, secondary school, undergraduate and elementary school.

Accordingly, the occupations of Buddhists sample group, the majority of Buddhists are employee. The others, government officer, student, state enterprise and trading are in the next rank of Buddhists. For Christians, the majority of sample group are working in the others. The next rankings are employee, student, and trading, state enterprise and government officer.

To consider the interaction between Buddhists with Muslims and Christians with Muslim are slightly different, as 52.1% of Buddhists have sometimes interacted with Muslim, 25.2% of Buddhists always have interacted with Muslim and 22.7% of Buddhists have never interacted with Muslim. For Christian, 80% of Christians have

sometime interacted with Muslim, 12% of Christians have never interacted with Muslim and 8% of Christians have always interacted with Muslim.

Exploring the Muslims who reside in the area of Non-Muslim, 40.3% of Buddhists have some Muslims reside in their living area, 23.5% of Buddhists have uncertainly know about the residence of Muslim in their living area, 21% none of Muslims reside in their living area and 15.1% of Buddhists have many Muslims reside in their living area. For Christians, 32% of the Christians reside with some Muslims in their living area 24% of Christians have uncertainly know about the residence but at the same percentage, 24% of Christians reside with many Muslims in their area of living, 20% none of Muslim in the area.

2.2 The Result of the Attitude of Buddhists and Christians

Table 2: Percentage of Attitude of Buddhists and Christians toward Muslim

Attitude	Buddhists			Total	Christians			Total
	Agree	Dis agree	Un certain		Agree	Dis agree	Un certain	
1. Being Thai being Buddhist	36	73	10	119	6	89	5	100
%	30.3%	61.3%	8.4%	100%	6%	89%	5%	100%
2. Thai has right to choose religion and perform religious rites	111	1	6	118	96	4	0	100
%	94.1%	.8%	5.1%	100%	96%	4%	0%	100%
3. Bangkok has more diverse religions and cultures than other parts of Thailand	78	20	20	118	64	16	20	100
%	66.1%	16.9%	16.9%	100%	64%	16%	20%	100%
4. Religious differences are obstacles in interacting with other people in the society	29	77	13	119	20	69	9	98
%	24.4%	64.7%	10.9%	100%	20.4%	70.4%	9.2%	100%
5. Khaek is used for calling Muslim	58	39	21	118	49	35	16	100
%	49.2%	33.1%	17.8%	100%	49%	35%	16%	100%
6. Muslims often live among their own community	90	11	17	118	81	8	10	99
%	76.3%	9.3%	14.4%	100%	81.8%	8.1%	10.1%	100%
7. Islamic teachings are intertwined with violence	13	60	45	118	18	57	25	100
%	11.0%	50.8%	38.1%	100%	18%	57%	25%	100%
8. Muslims have strong Islamic Ideology	72	15	31	118	79	4	17	100
%	61%	12.7%	26.3%	100%	79%	4%	17%	100%
9. Muslims hold the strictness the religious rites	85	4	29	118	73	7	19	99
%	72%	3.4%	24.6%	100%	73.7%	7.1%	19.2%	100%
10. Muslim teachings are consistent with the Thais' ways of living	35	25	59	119	10	36	53	99
%	29.4%	21.0%	49.6%	100%	10.1%	36.4%	53.5%	100%
11. Muslim teachings promote unity in the society	39	17	62	118	20	30	49	100
%	33.1%	14.4%	52.5%	100%	20.2%	30.3%	49.5%	100%

Table 2 shows that most Buddhists disagree with the attitude being Thai, being Buddhist (61.3% =73 Buddhists), followed by 30.3% of Buddhists (36 Buddhists) agree to the attitude and 8.4% of Buddhists (10 Buddhists) are uncertain of the attitude. For Christians, most Christians disagree to the attitude being Thai, being Buddhist (89% =89 Christians), followed by 6% of Christians (6 Christians) agree to the attitude and 5% of Christians (5 Christians) are uncertain of the attitude. The percentage indicates that Buddhists and Christians mostly disagree about the attitude being Thai, being Buddhist.

The second attitude, most Buddhists agree that Thai has right to choose religion and perform religious rites (94.1% = 111 Buddhists), followed by 5.1% of Buddhists (6 Buddhists) are uncertain of the attitude, and 0.8% of Buddhist (1 Buddhist) disagrees of attitude. For Christians, most Christians agree that Thai has right to choose religion and perform religious rites (96% =96 Christians), followed by 4% of Christian (4 Christians) disagrees of the attitude. The percentage indicates that Buddhists and Christians mostly agree that Thai has right to choose religion and perform religious rites.

The third attitude, most Buddhists agree that Bangkok has more diverse religions cultures than other parts of Thailand (66.1% =78 Buddhists), followed by 16.9% of Buddhists (20 Buddhists) disagree to the attitude and 16.9% of Buddhists (20 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that Bangkok has more diverse religions cultures than other parts of Thailand (64% =64 Christians), followed by 20% of Christians (20 Christians) are uncertain of the attitude and 16% of Christians (16 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians agree that Bangkok has more diverse religions cultures than other parts of Thailand.

The fourth attitude, most Buddhists disagree that religious differences are obstacles in interacting with other people in the society (64.7% =77 Buddhists), followed by 24.4% of Buddhists (29 Buddhist) agree to the attitude, and 10.9% of Buddhists (13 Buddhists) are uncertain of the attitude. For Christians, most Christians

disagree that religious differences are obstacles in interacting with other people in the society (70.4% =69 Christians), followed by 20.4% of Christians (20 Christians) agree to this attitude and 9.2% of Christians (9 Christians) are uncertain of the attitude. The percentage indicates that Buddhists and Christians disagree that the religious differences are obstacles in interacting with other people in the society.

The fifth attitude, most Buddhists agree that Khaek is used for calling Muslim (49.2% =58 Buddhists), followed by 33.1% of Buddhists (39 Buddhists) disagree to the attitude and 17.8% of Buddhists (21 Buddhists) are uncertain of the attitude. For Christians, most Christians also agree that Khaek is used for calling Muslim, (49% =49 Christians) followed by 35% of Christians (35 Christians) disagree to the attitude and 16% of Christians (16 Christians) are uncertain of the attitude. The percentage indicates that Buddhists and Christians agree that Khaek is used for calling Muslim.

The sixth attitude, most Buddhists agree that Muslims often live among their own community (76.3% =90 Buddhists), followed by 14.4% of Buddhists (17 Buddhists) are uncertain of the attitude, and 9.3% of Buddhists (11 Buddhists) disagree to the attitude. For Christians, most Christians agree that Muslim often live among their own community (81.8% =81 Christians), followed by 10.1% of Christians (10 Christians) are uncertain of this attitude, and 8.1% of Christians (8 Christians) disagree to this attitude. The percentage indicates that Buddhists and Christians agree that Muslims often live among their own community.

The seventh attitude, most Buddhists disagree that Islamic teachings are involved with violence (50.8% = 60 Buddhists), followed by 38.1% of Buddhists (45 Buddhists) are uncertain of this attitude, and 11% of Buddhists (13 Buddhists) agree to the attitude. For Christians, most Christians disagree that Islamic teaching are involved with violence (57% (57 Christians), followed by 25% of Christians (25 Christians) are uncertain of this attitude, and 18% of Christians (18 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians disagree that Islamic teachings are involved with violence.

The eighth attitude, most Buddhists agree that Muslims have strong Islamic ideology (61% =72 Buddhists), followed by 26.3% of Buddhists (31 Buddhists) being uncertain of the attitude and 12.7% of Buddhists (15 Buddhists) disagree to the attitude. For Christians, most Christians agree that Muslims have strong Islamic ideology (79% =79 Christians), followed by 17% of Christian (17 Christians) are uncertain of the attitude and 4% of Christians (4 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians agree that Muslims have strong Islamic ideology.

The ninth attitude, most Buddhists agree that Muslims hold the strictness of religious rites (72% = 85 Buddhists), followed by 24.6% of Buddhists (29 Buddhist) are uncertain of the attitude, and 3.4% of Buddhists (4 Buddhists) disagree to the attitude. For Christians, most Christians agree that Muslims hold the strictness of religious rites (73.7% =73 Christians), followed by 19.2% of Christians (20 Christians) are uncertain of the attitude and 7.1% of Christians (9 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians agree that Muslim hold the strictness of religious rites.

The tenth attitude, most Buddhists are uncertain that Islamic teaching promotes unity in the society (49.6% =59 Buddhists), followed by 29.4% of Buddhists (35 Buddhists) agree to the attitude, and 21% of Buddhists (25 Buddhists) disagree to the attitude. For Christians, most Christians are uncertain that Islamic teaching promotes unity in the society (53.5% =53 Christians), followed by 30.3% of Christians (25 Christians) disagree to the attitude, and 20.2% of Christians (20 Christians) agree to the attitude. The percentage indicates that Buddhists and Christians are uncertain that Muslim teachings promote unity in the society.

Table 3: Percentage of Attitude of Buddhists and Christians toward the insurgencies at the southern border of Thailand on Muslim in Bangkok

Attitude	Buddhists			Total	Christians			Total
	Agree	Dis agree	Un certain		Agree	Dis agree	Un certain	
1.You have been updated with the incidents in the southern part of Thailand	98	6	15	119	81	7	12	100
%	82.4%	5.0%	12.6%	100%	81%	7%	12%	100%
2. Media reported the news concerning the incidents in the southern part of Thailand without bias.	38	31	50	25	32	43	4	100
%	94.1%	.8%	5.1%	100%	96%	43%	4%	100%
3. Incident occurred in the Southern of Thailand are more likely to be intertwined with political issues rather than religious issues.	54	22	43	119	47	10	42	99
%	45.4%	18.5%	36.1%	100%	47.5%	10.1%	42.1%	100%
4. Muslim around the country are affected by the incidents in the southern part of Thailand	67	22	30	119	48	25	27	100
%	56.3%	18.5%	25.2%	100%	48%	25%	27%	100%
5. Muslim in Bangkok are most affected by the incidents in the southern part of Thailand comparing with other religious communities	26	43	50	119	18	51	31	100
%	21.8%	36.1%	42%	100%	18%	51%	31%	100%
6. People in Bangkok have to live more careful lives after the incidents in the southern part of Thailand happened.	68	25	26	119	41	32	27	100
%	57.1%	21%	21.8%	100%	41%	32%	27%	100%
7.The incidents in the South of Thailand degraded the images of Islam	69	30	20	119	71	15	13	99
%	58%	25.2%	16.8%	100%	71.7%	15.2%	13.1%	100%
8. Islam is discriminated by other religious communities	34	49	35	118	47	24	29	100
%	28.8%	41.5%	29.7%	100%	47%	24%	29%	100%

Table 3 shows most Buddhists have been updated with the incidents in the South of Thailand (82.4% =98 Buddhists), followed by 12.6% of Buddhists (15 Buddhists) are uncertain of the attitude and 5% of Buddhists (6 Buddhists) disagree to the attitude. For Christians, most Christians have been updated with the incidents in the South of Thailand (81% = 81 Christians), followed by 12% of Christians (12 Christians) are uncertain of the attitude and 7% of Christians (7 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians have been updated with the incidents in the southern part of Thailand.

The second attitude, most Buddhists are uncertain that Media reported the news concerning the incidents in the south of Thailand without bias (42% =50 Buddhists), followed by 31.9% of Buddhists (38 Buddhists) agree to the attitude, and 26.1% of Buddhists (31 Buddhists) disagree to the attitude. For Christians, most Christians disagree that Media reported the news concerning the incidents in the south of Thailand without bias (43%=43 Christians), followed by 32% of Christians (32 Christians) are uncertain of the attitude and 25 % of Christians (25 Christians) agree to the attitude. The percentage indicates that Buddhists are uncertain that Media reported the news concerning the incidents in the south of Thailand without bias and Christian disagrees that Media reported the news concerning the incidents in the southern part of Thailand without bias.

The third attitude, most Buddhists agree that the incident in the southern part of Thailand are more like to be intertwined with political issues rather than religious issues (45.4% =54 Buddhists), followed by 36.1% of Buddhist (43 Buddhists) is uncertain of attitude, and 18.5% of Buddhist (22 Buddhists) disagree to the attitude. For Christian, the most of Christian agrees that the incident in the southern part of Thailand are more like to be intertwined with political issues rather than religious issues (47.5 % = 47 Christians), followed by 42.1% of Christian (42 Christians) is uncertain of the attitude and 10.1 % of Christian (10 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians agree that the incident in the southern part of Thailand are more like to be intertwined with political issues rather than religious issues.

The fourth attitude, most Buddhists agree that Muslims around the country are affected by the incidents in the southern part of Thailand (56.3% = 67 Buddhists), followed by 25.2% of Buddhist (30 Buddhists) is uncertain of attitude, and 18.5% of Buddhist (22 Buddhists) disagree to the attitude. For Christians, most Christians agree that Muslims around the country are affected by the incidents in the southern part of Thailand (48 % = 48 Christians), followed by 27% of Christian (27 Christians) is uncertain of the attitude and 25 % of Christian (25 Christians) disagree to the attitude. The percentage indicates that Buddhists and Christians agree that Muslims around the country are affected by the incidents in the southern part of Thailand.

The fifth attitude, most Buddhists are uncertain that Muslims in Bangkok are most affected by the incidents in the southern part of Thailand (42% = 50 Buddhists) is of attitude, followed by 36.1% of Buddhist (43 Buddhists) disagree to the attitude, and 21.8% of Buddhist (26 Buddhists) agree to the attitude. For Christians, most Christians disagree that Muslims in Bangkok are most affected by the incidents in the southern part of Thailand (51% = 51 Christians), followed by 31% of Christian (31 Christians) is uncertain of the attitude and 18 % of Christian (18 Christians) agree to the attitude. The percentage indicates that Buddhists are uncertain that Muslims in Bangkok are most affected by the incidents in the southern part of Thailand but Christians disagree that Muslim in Bangkok are most affected by the incidents in the southern part of Thailand.

The sixth attitude, most Buddhists agree that people in Bangkok live more carefully after the incidents in the southern part of Thailand (57.1% = 68 Buddhists), followed by 21.8% of Buddhist (26 Buddhists) is uncertain of attitude, and 21% of Buddhist (25 Buddhists) disagree to the attitude. For Christians, most Christians agree that people in Bangkok live more carefully after the incidents in the southern part of Thailand (41 % = 41 Christians), followed by 32% of Christian (32 Christians) disagreeing to the attitude and 27 % of Christians (27 Christians) are uncertain of the attitude. The percentage indicates that Buddhists and Christians agree that people in Bangkok live more carefully after the incidents in the southern part of Thailand.

The seventh attitude, most Buddhists agree that the incidents in the southern part of Thailand degraded the image of Islam (58% = 69 Buddhists), followed by 25.2% of Buddhists (30 Buddhists) disagree to the attitude, and 16.8% of Buddhists (20 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that the incidents in the southern part of Thailand degraded the image of Islam (71.7 % = 71 Christians), followed by 15.2% of Christians (15 Christians) disagree to the attitude and 13.1 % of Christians (13 Christians) are uncertain of the attitude. The percentage indicates that Buddhists and Christians agree that the incidents in the southern part of Thailand degraded the image of Islam.

The eighth attitude, most Buddhists disagree that Islam is discriminated by other religious communities (41.5% = 49 Buddhists), followed by 29.7% of Buddhists (35 Buddhists) who are uncertain of the attitude, and 28.8% of Buddhists (34 Buddhists) agree to the attitude. For Christians, most Christians agree that Islam is discriminated by other religious communities (47 % = 47 Christians), followed by 29% of Christians (29 Christians) are uncertain of the attitude and 24 % of Christians (24 Christians) disagree to the attitude. The percentage indicates that Buddhists disagree that Islam is discriminated by other religious communities but Christians agree that Islam is discriminated by other religious communities.

2.3 The Results of the General data of Muslim sample group

Table 4 Percentage distribution of Muslims by selected general characteristics

General characteristics of sample groups	Muslim	
	Number (N=195)	Percentage (100%)
Gender		
- Male	75	38.5%
- Female	120	61.5%
Age		
- Below 21	88	45.4%
- 21-30	28	14.4%
- 31-40	22	11.3%
- 41-50	24	12.4%
- 51-60	16	8.2%
- 61-70	11	5.7%
- Above 70	5	2.6%
Education		
- Elementary	28	12.9%
- Secondary	108	55.7%
- Undergraduate	21	10.8%
- Bachelor	40	20.6%
Occupation		
- Trading	43	22.2%
- Government Officer	15	7.7%
- State Enterprise	18	9.3%
- Employee	19	9.8%
- Student	99	51.0%
Hometown		
- Bangkok	156	80.8%
- Other provinces	34	19.2%
Area of living (District)		
- Minburi	42	21.5%
- Rajtawee	49	25.1%
- Bangkok Yai	49	25.1%
- Nong Jok	55	28.2%

Table 4 (Continued) Percentage distribution of Muslims by selected general characteristics

General characteristics of sample groups	Muslim	
	Number (N=195)	Percentage (100%)
Interaction with Non-Muslim		
- Always	113	58.5%
- Sometimes	78	36.9%
- Never	4	4.6%
Residence of Non-Muslim in the area of living		
- Many	46	23.6%
- Some	80	41%
- None	68	34.9%
- Uncertain	1	0.5%

As shown in Table 4, the general data of the Muslim 195 samples consist of 75 males and 120 females, which are 38.5% of males and 61.5% of females. These are noted that the sample group female Muslims are the majority. The age of the sample group at the age of below 21 is the majority group.

Regarding the education level, the majority of Muslims sample group are holding secondary school, bachelor's degree, elementary school, and undergraduate are in the next rank of Muslims.

As for the occupations of the Muslim sample group, the majority of Muslims are students, trading, employee, state enterprise, and government officer are in the next rank of Muslims.

The majority of Muslims sample group are originated from Bangkok which are 80.8% of Muslims (156 Muslims) and 19.2% of Muslims (34 Muslims) are from other provinces. Concerning the area of living, the majority of Muslims sample group live in Nongjok, Bangkokyai, Rachatawee, and Minburi are in the rank of Muslims.

Considering the interaction between Muslims and Non-Muslims, the majority of Muslims always interact with non-Muslim, which are 58.5% (113 Muslims), 36.9% (78 Muslims) sometime interact with non-Muslim, and 4.6% of Muslim (4 Muslims) never interact with non-Muslim.

Exploring the residence of non-Muslims in the area of Muslim community, 41% of Muslims (80 Muslims) have some of non-Muslim living in their area, 34.9% of Muslims (68 Muslims) have none of non-Muslim living in their area, 23.6% of Muslims (46 Muslims) have many of non-Muslim living in their area, and 0.5% of Muslim (1 Muslim) does not know that the non-Muslim live in their area.

Table 5: The Percentage of attitude of Muslims toward the impact of the insurgencies at the southern border of Thailand on Muslim in Bangkok

Attitude	Muslims			Total
	Agree	Disagree	Uncertain	
1. Being Thai being Buddhist	26	155	12	193
%	13.5%	80.3%	6.2%	100%
2. Khaek is used for calling Muslim	69	107	18	194
%	35.6%	55.2%	9.3%	100%
3. Thai Muslims are Thai	179	2	12	193
%	92.2%	1.0%	6.2%	100%
4. Muslims have rights to choose religion and perform religious rites	145	31	17	194
%	74.7%	16.5%	8.8%	100%
5. Muslim teachings are consistent with the Thais' ways of living	149	17	26	192
%	77.6%	8.9%	13.5%	100%
6. Muslims strictly hold the religious rites	177	3	11	193
%	92.7%	1.6%	5.8%	100%
7. Muslims have strong Islamic Ideology	176	5	12	193
%	91.2%	2.6%	6.2%	100%
8. Bangkok has more diverse religions and cultures than other parts of Thailand	135	31	27	193
%	69.9%	16.1%	14%	100%
9. You have been updated with the incidents in the South of Thailand	147	25	21	193
%	58.8%	13%	10.9%	100%
10. Media reported the news concerning the incidents in the of Thailand with neutrality	46	78	70	194
%	23.7%	40.2%	36.1%	100%
11. Incident occurred in the Southern of Thailand are more likely to be intertwined with political issues rather than religious issues.	128	21	44	193
%	66.3%	10.9%	22.8%	100%
12. Muslim around the country are affected by the incidents in the South of Thailand	115	34	44	193
%	59.6%	17.6%	22.8%	100%
13. Muslim communities are most affected by the incidents in the South of Thailand comparing with other religious communities	110	43	38	194
%	57.6%	22.5%	19.9%	100%
14. Muslim in Bangkok are affected by the incidents in the South of Thailand	90	58	46	194
%	46.4%	29.9%	23.7%	100%

Table 5: (Continued) The Percentage of attitude of Muslims toward the impact of the insurgencies at the southern border of Thailand on Muslim in Bangkok

Attitude	Muslims			Total
	Agree	Disagree	Uncertain	
15. Muslims in Bangkok have to live more careful lives after the incidents in the South of Thailand happened.	82	70	42	194
%	42.3%	36.1%	21.6%	100%
16. The incidents in the South of Thailand degraded the images of Islam	132	37	26	195
%	67.7%	19%	13.3%	100%
17. Non-Muslims had asked you about the incidents in the south of Thailand	120	33	40	193
%	62.2%	17.1%	20.7%	100%
18. Muslim community is reserved as a closed society	69	100	26	195
%	35.4%	51.4%	13.3%	100%

Table 5 shows the attitudes of Muslims towards the impact of the insurgencies at the southern border of Thailand on Muslim in Bangkok. For the first attitude, most Muslims disagree that being Thai, being Buddhist (80.3% = 155 Muslims), followed by 13.5% of Muslims (26 Muslims) agree to the attitude and 6.2% of Muslims (12 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims disagree to the attitude being Thai, being Buddhist.

The second attitude, most Muslims disagree that Khaek is used for calling Muslims (55.2% = 107 Muslims), followed by 35.6% of Muslims (69 Muslims) agree to the attitude and 9.3% of Muslims (18 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims disagree that Khaek is used for calling Muslim.

The third attitude, most Muslims agree that Thai Muslims are Thai (92.2% = 179 Muslims), followed by 6.2% of Muslims (12 Muslims) being uncertain of the attitude and 1% of Muslim (2 Muslims) disagrees to the attitude. The percentage indicates that the majority of Muslims agree that Thai Muslims are Thai.

The fourth attitude, most Muslims agree that Muslims have rights to choose religion and perform religious rites (74.7% = 145 Muslims), followed by 16.5% of Muslims (31 Muslims) disagree to the attitude and 8.8% of Buddhists (17 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims agree that Muslims have rights to choose religion and perform religious rites.

The fifth attitude, most Muslims agree that Islamic teachings are consistent with the Thais' ways of living (77.6% = 149 Muslims), followed by 13.5% of Muslims (31 Muslims) are uncertain of the attitude, and 8.9% of Muslims (17 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that Islamic teaching is consistent with the Thais' ways of living.

The sixth attitude, most Muslims agree that Muslims hold the strictness of the religious rites 92.7% (177 Muslims), followed by 5.8% of Muslims (11 Buddhists) are uncertain of the attitude, and 1.6% of Muslims (3 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that they hold the strictness of the religious rites.

The seventh attitude, most Muslims agree that Muslims have strong Islamic ideology (91.2% = 176 Muslims), followed by 6.2% of Muslims (12 Muslims) are uncertain of the attitude, and 2.6% of Muslims (5 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that they have strong Islamic Ideology.

The eighth attitude, most Muslims agree that Bangkok has more diverse religions and cultures than other parts of Thailand (69.9% = 135 Muslims), followed by 16.1% of Muslims (31 Muslims) who disagree to the attitude, and 14% of Muslims (27 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims agree that Bangkok has more diverse religions and cultures than other parts of Thailand.

The ninth attitude, most Muslims have been update with the incidents in the South of Thailand (58.8% = 147 Muslims), followed by 13% of Muslims (25 Muslims) disagreeing to the attitude, and 10.9% of Muslims (21 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims have been update with the incidents in the South of Thailand.

The tenth attitude, most Muslims disagree that media reported the news concerning the incidents in the South of Thailand without bias (40.2% = 78 Muslims), followed by 36.1% of Muslims (70 Muslims) being uncertain of the attitude, and 21% of Muslims (25 Muslims) agreeing to the attitude. The percentage indicates that the majority of Muslims disagree that the media reported the news concerning the incidents in the south of Thailand without bias.

The eleventh attitude, most Muslims agree that the incidents occurred in the southern part of Thailand are more likely to be intertwined with political issues rather than religious issues (66.3% = 128 Muslims), followed by 22.8% of Muslims (44 Muslims) who are uncertain of the attitude, and 10.9% of Muslims (21 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that the incidents occurred in the South of Thailand are more likely to be intertwined with political issues rather than religious ones.

The twelfth attitude, most Muslims agree that Muslims around the country are affected by the incidents in the southern part of Thailand (59.6% = 115 Muslims), followed by 22.8% of Muslims (44 Muslims) who are uncertain of the attitude, and 17.6% (34 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that Muslims around the country are affected by the incidents in the southern part of Thailand.

The thirteenth attitude, most Muslims agree that Muslim communities are most affected by the incidents in the South of Thailand comparing with other religious communities (57.6% = 110 Muslims), followed by 22.5% of Muslims (43 Muslims) who disagree to the attitude, and 19.9 % of Muslims (38 Muslims) are uncertain of the

attitude. The percentage indicates that the majority of Muslims agree that Muslim communities are most affected by the incidents in the South of Thailand comparing with other religious communities.

The fourteenth attitude, most Muslims agree that Muslims in Bangkok are affected by the incidents in the South of Thailand (46.4% = 90 Muslims), followed by 29.9% of Muslims (58 Muslims) who disagree to the attitude, and 23.7 % of Muslims (46 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims agree that Muslims in Bangkok are affected by the incidents in the South of Thailand.

The fifteenth attitude, most Muslims agree that they have to live more careful lives after the incidents in the South of Thailand happened (42.3% = 82 Muslims), followed by 36.1% of Muslims (70 Muslims) who disagree to the attitude, and 21.6% of Muslims (42 Muslims) are uncertain of the attitude. The percentage indicates the majority of Muslims agree that they have to live more careful lives after the incidents in the South of Thailand happened.

The sixteenth attitude, most Muslims agree that the incidents in the South of Thailand degraded the images of Islam (67.7% = 132 Muslims), followed by 37% of Muslims (26 Muslims) who disagree to the attitude, and 13.3% of Muslims (26 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslims agree that the incidents in the South of Thailand degraded the images of Islam.

The seventeenth attitude, most Muslims agree that Non-Muslims had asked them about the incidents in the South of Thailand (62.2% = 120 Muslims), followed by 20.7% of Muslims (40 Muslims) who are uncertain of the attitude, and 17.1% of Muslims (33 Muslims) disagree to the attitude. The percentage indicates that the majority of Muslims agree that Non-Muslims had asked them about the incidents in the South of Thailand.

The eighteenth attitude, most Muslims disagree that Muslim communities are reserved as a closed society (51.4% = 100 Muslims), followed by 35.4% of Muslims (39 Muslims) who agree to the attitude, and 21% of Muslims (25 Muslims) are uncertain of the attitude. The percentage indicates that the majority of Muslim disagrees that Muslim communities are reserved as a closed society.

2.5 The Results of Attitude on the Islamic and religious study in Thai society.

Table 6: The Percentage of Attitude of Buddhists, Christians and Muslim toward Islamic and religious study in Thai society.

Attitude	Buddhists (N=119)			Christians (N=100)			Muslims (N=195)		
	Agree	100% Dis agree	Un Certain	Agree	100% Dis agree	Un Certain	Agree	100% Dis agree	Un certain
1.Thai society should be educated more About Islamic religion.	66	27	24	57	19	24	142	17	36
%	55.9%	22.9%	24%	57%	19%	24%	72.8%	8.7%	18.5%
2. You agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam.	61	31	28	45	25	28	182	4	8
%	51.3%	26.1%	28.6%	45.9%	25.5%	28.6%	93.8%	2.1%	4.1%
3.You agree that school should provide course in each religion and should be instructed by people who have knowledge and belief in certain religion.	84	20	9	84	7	9	178	10	7
%	70.6%	16.8%	9%	84%	7%	9%	91.3%	5.1%	3.6%
4. Understanding of each religion would reinforce peace and unity in the community we are living in.	98	14	4	81	5	4	175	7	14
%	82.4%	11.8%	4%	81%	5%	4%	89.7%	3.6%	6.7%
5.In the present, religious studies play important role in our daily lives.	92	9	14	81	5	14	176	3	16
%	77.3%	7.6%	14%	81%	5%	14%	90.3%	1.5%	8.2%

Table 6 shows the popular attitude of Buddhists, Christians and Muslims toward Islamic and religious study in Thai society. For the first attitude, most Buddhists agree that Thai society should be educated more about Islamic religion (55.9% = 66 Buddhists), followed by 22.9% of Buddhists (27 Buddhists), disagree to the attitude and 24% of Buddhists (24 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that Thai society should be educated more about Islamic religion (57% = 57 Christians), 24% of Christians (24 Christians) are uncertain of the attitude and 19% of Christians (19 Christians) disagree to the attitude. For Muslim, most Muslims strongly agree that Thai society should be educated more about Islamic

religion (72.8% = 142 Muslims), followed by 18.5 % of Muslims (36 Muslims) are uncertain of the attitude, 8.7% of Muslims (17 Muslims) disagree to the attitude. The percentage indicates that Buddhists, Christians, and Muslims agree that Thai society should be educated more about Islamic religion.

The second attitude, most Buddhists agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam (51.3% = 61 Buddhists), followed by 26.1% of Buddhists (31 Buddhists) disagree to the attitude, and 28.6% of Buddhists (28 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam (45.9% = 45 Christians), followed by 28.6% of Christians (28 Christians) are uncertain of the attitude, and 25.5% of Christians (25 Christians) disagree to the attitude. For Muslim, most Muslims strongly agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam (93.8% = 182 Muslims), followed by 4.1% of Muslims (8 Muslims) are uncertain of the attitude, and 2.1% of Muslims (4 Muslims) disagree to the attitude. The percentage indicates that Buddhists, Christians, and Muslims agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam.

The third attitude, most Buddhists agree that school should provide course in each religion to be instruct by people who have knowledge and belief in certain religion (70.6% = 84 Buddhists), followed by 16.8% of Buddhists (20 Buddhists) disagree to the attitude, and 9% of Buddhists (9 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that school should provide course in each religion to be instruct by people who have knowledge and belief in certain religion (84% = 84 Christians), followed by 9% of Christians (9 Christians) are uncertain of the attitude, and 7% of Christians (7 Christians) disagree to the attitude. For Muslim, most Muslims strongly agree that school should provide course in each religion to be instruct by people who have knowledge and belief in certain religion (91.3% = 178 Muslims), followed by 5.1% of Muslims (10 Muslims) disagree to the

attitude, and 3.6% of Muslims (7 Muslims) are uncertain of the attitude. The percentage indicates that Buddhists, Christians, and Muslims agree that school should provide course in each religion to be instruct by people who have knowledge and belief in certain religion.

The fourth attitude, most Buddhists agree that understanding of each religion would reinforce peace and unity in the community we are living in (82.4% = 98 Buddhists), followed by 11.8% of Buddhists (14 Buddhists) disagree to the attitude, and 4% of Buddhists (4 Buddhists) are uncertain of the attitude. For Christians, most Christians agree that understanding of each religion would reinforce peace and unity in the community we are living in (81% = 81 Christians), followed by 5% of Christians (5 Christians) disagree to the attitude, and 4% of Christians (4 Christians) are uncertain of the attitude. For Muslim, most Muslims strongly agree that understanding of each religion would reinforce peace and unity in the community we are living in (89.7% = 175 Muslims), followed by 6.7% of Muslims (14 Muslims) are uncertain of the attitude, and 3.6% of Muslims (7 Muslims) disagree to the attitude. The percentage indicates that Buddhists, Christians, and Muslims agree that understanding of each religion would reinforce peace and unity in the community we are living in.

The fifth attitude, most Buddhists agree that presently, religious studies play an important role in our daily lives (77.3% = 92 Buddhists), followed by 14% of Buddhists (14 Buddhists) are uncertain of the attitude, and 7.6% of Buddhists (9 Buddhists) disagree to the attitude. For Christians, most Christians agree that presently, religious studies play an important role in our daily lives (81% = 81 Christians), followed by 5% of Christians (5 Christians) disagree to the attitude, and 14% of Christians (14 Christians) are uncertain of the attitude. For Muslim, most Muslims strongly agree that presently, religious studies play an important role in our daily lives (90.3% = 176 Muslims), followed by 8.2% of Muslims (16 Muslims) are uncertain of the attitude, and 1.5% of Muslims (3 Muslims) disagree to the attitude. The percentage indicates that Buddhists, Christians, and Muslims agree that presently, religious studies play an important role in our daily lives.

CHAPTER VII

CONCLUSIONS AND SUGGESTIONS

The purpose of this research is to study the impact of the insurgency from the southern border of Thailand on Muslims in Bangkok. The researcher expects to present the attitude of the Muslims toward the insurgency by focusing on the viewpoints of Muslims who are the minority in the Buddhist society and how the insurgencies at the southern border affect Muslims who live in Bangkok. Moreover, the researcher intends to help Non-Muslims sympathize and understand Muslims who are confronting with the difficulties. Lastly, this chapter also aims to conclude all the details and information presented in the previous chapters.

7.1 CONCLUSION

7.1.1 The Difference between Muslim in Bangkok and Muslim in the Southern part of Thailand.

In general, Muslims in Bangkok and in the South of Thailand, are not religiously different. They are the same in the sense that they are both Muslims and share the same beliefs. They perform the same pattern of religious life, the standard of morality, and the Islamic principles. They all believe in One God as uncompromised monotheism and submit their lives under the rule of God. They hold the same strictness of rites. Therefore, the essences of faith do not make them different. But we cannot truly say they are totally the same because Muslims in Bangkok and Muslims in the South live in different contexts and the perceptions of historical background are different. This research intends to understand the differences between Muslims in Bangkok and Muslim in the southern part of Thailand which help to explain the impact of the insurgencies from the South on the Muslims who have residence in Bangkok. The factors used to examine this impact are as follows:

1. Ethnic Diversity

According to the historical context in Chapter III, Assoc. Prof. Saowanee Jitmode has shown the details of the lineage of Muslim ethnic group in Thailand. The

southern provinces are where the majority of Muslims live and most of them are the lineage of Malay Muslim. In general, people tie the ethnic Malay with Muslim even if not all the Malay lineages are Muslim. Some of the Malay lineages are Buddhist or Hindu. Historically, Malay Muslims live in the land that used to be their old independent kingdom before Thailand expanded the kingdom and brought some of them to settle down in the central region of Thailand. As a result, the Malay Muslims settled down in Bangkok and the nearby provinces. At the same time, other Muslim ethnic groups came to the Kingdom of Siam in the Ayutthaya period for trading. According to Assoc. Prof. Saowanee Jitmode, she said *“In the Ayutthaya period, more than 40 ethnics groups lived in the kingdom”* and as Mr. Theraanon said *“Siam consists of the ethnic diversity living together”* In Bangkok, the Muslims’ ethnicities are very diverse.

The diversity comprises various ethnic groups such as Persian Muslims, Indian Muslims and Pakistani Muslim etc. Most likely, the biggest group in Bangkok is Cham Malay Muslims who tie themselves into a big community and each race truly blends itself into a big Muslim community. There is much diversity for Muslims in Bangkok. According to the questionnaire results, 78% of Buddhists and 64% of Christians agree that Bangkok is more diverse in terms of religions and cultures than other parts of Thailand, and likewise, the religious differences are not obstacles in interacting with other people in the society.

Frederik Barth, a Norwegian sociologist, defined and explained ethnicity from the outside in: it is not the ‘possession’ of cultural characteristics that makes social groups distinct, but rather it is the social interaction with other groups that makes that difference. The difference is created, developed, and maintained only through interaction with others. Ethnic boundaries thus define the group, not the cultural characteristics that it encloses. Cultural difference does not create ethnic collectivities; it is a social contact with others that leads to the definition and categorization of an ‘us’ and a ‘them’. Group identities must always be defined in relation to other groups.

Clearly, Muslims in Bangkok get more chance to have social interaction and social contact with people of other faiths. As a result, they have no distinctive feeling of ‘us’ and ‘them’ even though they are the minority of religious population. The

Muslims in Bangkok mostly feel that they are not different from others. In the southern border of Thailand, on the other hand, the majority of the religious population is Muslim. They have less chance for social interactions and social contacts with people of other faiths. So the group identity is much clearer than the Muslims in Bangkok. Therefore, the social interaction of two communities is different. One has been positive to adapt and adopt the life of Thai culture but the other wants to remain its group identity and is unwilling to assimilate or integrate into the life ruled by the majority of Thai society. Muslims in the south is preserved as the ethnic boundaries community while most scholars agree that Muslims in Bangkok are ethnically and culturally diverse which makes them more open to adopt the Thai cultural influences.

Durkheim also supports that cultural diversity is built upon common universal goals and values of society as a whole, meaning that ethnic loyalties are first transformed into a devotion to the nation and then into a devotion to entire humanity. So in Bangkok, if one wants to see the Thai Model House, one has to go to the Muslim communities to see the Mosques and the Thai Model House. At the Bang Luang Mosque, it is the only Mosque in the world which embeds the Thai architectural style. It seems that Muslims are the one who still preserves Thai culture. The good Thai culture can still be seen among the Muslim people. This culture has no conflict with the Muslim religion.

2. Social Structure

Durkheim's concept of ethnicity, even if people have the same religious structure, the social structure can be different. Some societies are traditional and simple, but some are modern and complex. These affect the way these societies function externally. Modernization moves into the communities then evolves into complexity and the social structure is transformed. Since the Muslims in the south generally live in the traditional and simple way of life, their lives are not challenged by urbanism and cultural diversity. As mentioned in the interview, many Muslim students from the south who came to study in Bangkok are easily misguided and tempted by immoral places. For, they have never confronted with and are not used to living in such a complex environment where there are many temptations.

Bangkok is the capital city and manifests as a civilized province. Therefore, the cosmopolitanism of the Muslim community in Bangkok manifests itself in the plurality of cultures, subcultures, and urbanism.

The Muslims in Bangkok are confronted with urbanism. They learn how to survive in the urban while keeping the role of faithful Muslims. Temptations in the form of entertainment businesses are more abundant in Bangkok than in other parts of Thailand. This factor distinguishes Muslims in Bangkok from those who live in the South with a close society. Once the temptations are in, they got used to the real modern living, which may not be perceived through the teaching or real understanding. Then, those Muslims could not cope with the situation of changes. The Muslims in southern Thailand live simple lives and are not tested with urbanism. Thus, Muslims in Bangkok are highly prone to being blended into Western civilization rather than into Muslims' way of life. But it is useful to notice that Southern Muslims studying or living in the Central part are more infatuated with excitement than those who actually live in Bangkok.

3. The Perception of Religion, Nationalism and History

The perceptions about religion, nationalism and history of Muslims in Bangkok and Muslims in the southern part are also different. This issue is quite significant, as significant as the religious believes. One problem in the Southern part of Thailand is that the majority views nationalism and religion as being the same idea which complement each other. Another factor is their excessive attention over the history of their religion. Muslims in the Southern part have heard stories that were told to them by their parents, their grandparents, and their great grandparents. And these stories were told on and on with emotions, feelings that were transformed into words. This is also another core reason that caused the problem. The problem was caused by misperception, misunderstanding, and a change in the information of history as it is passed down from generation to generation with additional parts added in each generation. In order to resolve the problems in the Southern part of Thailand, we have to consider the three issues, nationalism, religious teaching and historical perception that must be understood correctly.

History has its own feature. For instance, the war between Siam and Pattani, this war is like any other war, like the war between Siam and Burma. Just like most wars or battles, the war between Siam and Pattani was a consequence of a ruler's need to expand his territory further. As a result, many groups of people were forced to move to other regions due to the need of a nation's expansion. In other case, wherein an expansion is followed by an increase in demand for labor or manpower, certain groups of people who are inferior may be forcibly drawn into the labor force or even into slavery. History must be looked at in many dimensions. When viewing history, if we were to view it in a negative perspective, we must also look at a positive perspective. Asst.Prof. Niran Pantanakrit said *"Pain and hardship are common symptoms of war. However, because of the war between Siam and Pattani in history, there are now up to 175 Muslim communities in Bangkok. One of the core reasons that laid the opportunity for the Islam religion to base itself in Bangkok is war"* (Feb 5, 08)

Muslims in the southern part are derived from long history of the region and from how they gather tightly within their own communities. But in the mindset of Muslims in Bangkok, they perceive how they were brought from the South. They know and aware of their history. However, they prioritize their historical context as the family history and they do not consider it as the significant factor for their living.

Looking at it in a positive point of view, the war soon made most groups better off. Therefore, the Muslims in Bangkok did not put themselves as the victims but the survivors. Then they prioritize the historical background with a positive perception and focus on surviving. The results of the questionnaire showed that 92.2 % of Muslims in Bangkok strongly agree that Thai Muslims are Thai. They have no doubt to play the role as Thai.

Commonly, the Thai consciousness is related to Buddhism as being Thai and being Buddhist. Actually, the result from the data shows that the majority of Buddhists (61.3%) and Christians (89%) in Bangkok disagree with the attitude about being Thai, being Buddhist because they agree that all Thais have rights to choose a religion and perform religious rites. Observably, the 30.3% of Buddhists agree with the attitude about being Thai, being Buddhist. Indeed, it showed that some Buddhists still think Thainess is related to being a Buddhist. Arong Suthasasna has viewed this

point in his work, “Thai Society and the Muslim Minority”. “Thainess” is denoted in three terms; ‘nation’, ‘religion’, and ‘monarchy’. The term religion means Buddhism, the religion of the majority of the country, both in theory and in practice. Buddhism is expressed in Thai rituals, ceremonies, and ethical structures. As one Muslim remarked, *“when the Thais hold that Buddhism and the Thai way of life as the measure of Thainess, they automatically hold that the Muslims are not Thai or, at the best, only partly Thai. This is contrary to the constitutions, new or old, which state that every Thai person has freedom in worshipping religion or creed”* (Arong Suthasasna, 1989:96)

7.1.2 Muslims as Reserved as a Closed Society.

Non-Muslims mostly see Muslims as reserved and a closed society with the factors of the habitat, religion, culture, and custom. As a result from the questionnaire, 76.3% of Buddhists and 81.8% of Christians agree that Muslims often live among their own community. Moreover, 72% of Buddhists and 73.7% of Christians agree that Muslims hold the same level of strictness of the religious rites as the Islamic Ideology. These made Muslims seen as living in a closed society. Actually, Muslims’ life does not separate religion from life. As mentioned in Chapter IV, the worldview of Islam, the basic Islamic believes and the Five Pillars of Islam, which are five duties that unite Muslims into a community and they also define the lifestyle and the way of Muslims’ living. As Mr.Songsak Jongjit has mentioned that *“We are reserved because there is religious regulation. A woman must wear a veil or cover face and palm. Men cannot wear shorts. Muslim cannot eat pork. These are the difference between Muslim communities and Non-Muslim society. We are regarded as a reserved society because we are confined in religion that we cannot do some certain things. For Muslim, love has no country boundary but has to have religion boundary. Everything is involved with religion”*.

Asst.Prof.Niran Pantanakit said *“A closed society means that the people do not accept any change nor do they agree to have any understanding about other societies.”* Actually, Muslim community is not closed in the sense of learning but in the sense of preventing. As mentioned in Chapter IV, the Hisbah is a religious institution that appoints people to consider and carry out the responsibility of

instructing what is right and refuse what is wrong. The purpose of Hisbah is to save the Islamic community, to protect faith and to ensure the welfare of Muslims to live in both religious and worldly way according to the standard of the law of Allah. Hisbah is the institution to fulfill the Islamic obligation that instructs the Muslims of what is the right way to live according to the law of Allah and forbid what is wrong. The Hisbah is the official means of carrying out this duty.

In fact, the community of Muslims in Bangkok is more opened comparing to Muslims in the south as Mr. Alee Suesaming has mentioned *“It is considered as open society in Bangkok. They are mixed since it is the society that consists of different group of people, especially with Chinese. The relationship with the Chinese is considered to be very good. They live together as good neighbors. They also pay good respect to each other. There are also some Buddhists who live among them and behave with the same patterns.”* Moreover, 51.4% of Muslims in Bangkok disagree that Muslim community is as reserved as a close society. Observably, 52.1% of Buddhists and 80% of Christians interact with Muslims sometimes, 58.5% of Muslims always interact with Non-Muslim and 41 % of Muslims have some Non-Muslims residence in their community. Therefore, Muslims in Bangkok have socialized with the people of other faith while they still hold their faith strictly and also have a very strong Islamic Ideology.

7.1.3 The Word “Khaek” and Muslim.

Thais often call Muslims “Khaek”. The result of the questionnaire showed that 49.2% of Buddhists and 49% of Christians agree that the word Khaek is used for calling Muslim, on the contrary, 55.2% of Muslims disagree that Khaek is used for calling Muslim. The word “Khaek” usually means guest, people who come to visit. But later this word is used as the low word to discriminate or look down on Muslim.

Peter G. Gowing wrote an essay about “Moros and Khaek: The Position of Muslim Minorities in the Philippines and Thailand.” He stated that Thai Muslim is called “Khaek” which deeply refers to the foreign visitor and refugee. This word implies that negative attitudes towards the Muslim minorities do exist among the majority people. Such a small word as “Khaek” causes a sense of discrimination on

Thai Muslims. Thus, most people become familiar with the word “Khaek” and use it even though they do not mean to discriminate or look down on Muslims. Yet this word is still not a proper word for Muslims. As we live in a diverse society among people of other faiths, social awareness is necessary. Essentially, Thai society does not mean to look down upon Muslims but the lack of knowledge, understanding and awareness must be considered. Therefore, we have to realize the word “Khaek” is not an appropriate word to be used for calling Muslims. The Muslims prefer people to call them as Muslim (مسلم) or the feminine form of 'Muslim' is **Muslimah** (مسلمة). Literally, the word means "one who submits to God".

7.1.4 The Impact of the Insurgency at the Southern Border of Thailand on Muslim in Bangkok

The results found that if we look on the surface we might not see any impact of the insurgency on the Muslim in Bangkok but when we look deeper we can see that they are affected in many ways.

1. The Perspective toward the Insurgency

The insurgency in the southern border has direct impacts on the lives of the local people. However, these incidents involve extensive violence which also has a great impact on the majority of Muslim. Muslims in Bangkok include the people who come from different professions, educations, religions and cultures. They have to face pressure from people outside the Muslim community. As a matter of fact, Muslims in Bangkok and Muslims in the south are different regarding the clarifications that are mentioned earlier but it seems like Muslims all over the country are affected in any other way. The sample groups show 82.4% of Buddhists and 81% of Christians have been updated with the incidents in the south of Thailand. Positively, all people, both Muslim and Non-Muslim, agree that the incidents in the south of Thailand are intertwined with political issues rather than religious issues and 46.4% of Muslims agree that they are affected by the insurgence in the southern part of Thailand.

The insurgency happened far in the Southern Border of Thailand but the impacts are affected socially and mentally to the Muslims all over the country as we have found that 59.6% of Muslims agree that, comparing to other religious

communities, Muslim around the country are affected by the incidents in the South of Thailand and they also strongly agree that the Muslim communities are mostly affected by the incidents in the South of Thailand.

2. The Impact from the Insurgency

2.1 The Social Impact on the Image of Muslim and Islam.

The Media are really important. The Media seem to have a problem with the direction of how an image of Muslims is presented. Obviously, the consequences from the Media are that Muslims are viewed negatively. The images of Muslims are significantly influenced by the media. Because we do not live in the area, everybody in Bangkok learns about the situation through media. 82.4% of Buddhists, 81% of Christians and 58.8% of Muslims have been updated with the incidents in the Southern part of Thailand and 94.1% of Buddhists and 96% of Christians agree that the media reported the news without bias while 40.2% of Muslims disagree with the attitude. As Mr.Chaiwat Changkleun said *“The Media have reported the news and we do not know which are real or which are not. The situations affected the Muslim in general. The societies blame us all. They would say Muslims did that.”* Therefore, the results showed that 58% of Buddhists and 71.7% of Christians agree that the incidents in the South of Thailand degraded the images of Islam. Muslims feel that plenty of blames to go around their communities. The influences of media are very strong in our society. The spectacles in the news seem to find who cause the mess. Unfortunately, the incidents happened in the area of Muslim majority thus the media spread the news daily and those who do not like Muslims even feel worse about Muslim. The incidents in the south implant a bad image for Muslims to the general public. The society should not include Muslim to take all the responsibilities for this situation. The society should not judge Muslim collectively.

Virtually, the media play as an important role in the society and they should be responsible for what they have reported. Muslims in Bangkok are affected from by media in the form of social image. The incidents in the southern part of Thailand are very sensitive issues. The social awareness should be established in every area of society. In particularly, people who work in the media business should learn more about Muslims and Islamic faith. Because it will help the media to be more concerned

about the language that they used to refer to Muslims and they will know the right way they present the news for bringing the better understanding into our society.

Fortunately, in Bangkok there are more educated people and the Muslims in Bangkok get a chance to socialize with the people of other faith and culture. Hence, the impact toward Islamic image might not be strong enough to cause the social conflict in Thai society. Nonetheless, we are not supposed to disregard this issue.

2.2 The Mental and Physical Impact

As shown in the interview results, some Non-Muslims felt positively but some felt and reacted negatively. The negative feelings have had a great mental and physical impact on Muslims. It has made them feel that they are treated unequally when compared to other groups of people in Thai society. And it also created an area of mistrust as it has shown in the Table 3, the sixth attitude, 57.1% of Buddhists and 41% of Christians agree that living in Bangkok is not safe after the incidents in the Southern part of Thailand and in the Table 5 at the fifteenth attitude has shown that 42.3% of Muslims also agree that living in Bangkok is not safe after the incidents in the Southern part of Thailand.

Mentally, some Muslims felt that they did not live in their own land. When they looked at other non Muslims, they could tell how others perceived them. They were looked at as if they were not born here, even though their ancestors were born here. Table 5; the seventeenth attitude, 62.2% of Muslims agree that Non-Muslims had asked them about the incidents in the South of Thailand. Some questions created the sense of mistrust such as how the insurgencies had started from or are you one of the groups who caused the mess? All these questions are not intended to blame Muslim but they are mentally affected somehow. It seems like Muslims have responsibility to the insurgency in the South.

Physically, according to the interviews, we found that some Muslims were treated badly such as being attacked, finding it hard to get a job, being teased around, and discriminated against. These made them feel that they are in another class level. Actually, all these behaviors have occurred before the incidents in the South but they are getting worse after the incidents. The causes of the problem lie in the negative

attitude, the lack of knowledge as well as the misperception and misunderstanding among the people in Thai society.

These impacts affect the long-term of inter social relationship. On the surface, the Muslims in Bangkok handle this situation very well. But the mental illness can be changed to be the bitterness root in Muslims' life. The impacts of the insurgency in the Southern border of Thailand on the Muslims in Bangkok are not as serious as it was in the south but in the long run no one can estimate the situation. The world has changed a lot lately and it seems worse than before. Religions are used as tools for political profits so the political issues are shifted to the religious issues. In the book by Samuel P. Huntington in, *the Clash of Civilizations and the Remarking of World Order*, has pointed out the issues causing social and political problems between Western Civilization and others. The shifting balance of power among civilization, cultural indigenization, and conflict is generated by western universalism, Muslim militancy.

The gap of ignorance can cause a big impact in our society. As Mr.Alee Suesaming said *"Thai society has very little knowledge about Islamic religion, or Muslims comparing to the ages of the religion and the people existing here. This is partly the mistake of the Muslims. It is because the Muslims have lacked the right ways to inherit communication of the religion the culture to their generations"*.

7.1.5 The Knowledge about Islamic and Religious Study in Thai Society

This is a problem that we have disregarded. Many people ask why we should learn to understand Muslims who are minority in the society. As it has seen through the questionnaire for Non-Muslim, when the questions are related to the Muslim teaching, mostly the answers were at the uncertain rate for example 49.6% of Buddhists and 53.5% of Christians are uncertain that Muslim teachings are consistent with Thais' ways of living and 52.5% of Buddhists and 49.5% of Christians are uncertain that Muslim teaching promote unity in the society. This is a sign of ignorance that should not happen in Thai society. We pay less attention to Muslims even though Muslims are the second majority in Thailand. We can see that the problems have occurred because of the lack of knowledge and the abundance of misperception and misunderstanding. Therefore, the Islamic teaching needs to be

communicated in Thai society. Through increasing media communications about the Islamic believes, we can further elaborate and illustrate the faith to the society as a whole. In addition, an increase in education could also help Muslims explain their culture to the society in an interpretable way. As the society understands the religion and believes more deeply, it will understand Islamic way of living. Therefore, the inter-social relationship needs to be promoted in Thai society. The government should concern treat on educating the right knowledge about religious studies to people in Thai society.

In a crisis, opportunity exists. After the situations in the South, many groups have tried to understand the culture, tradition and religious principles of Muslims so that all Thais will live together peacefully. This is an advantage hidden within a negative effect. Muslims and Non-Muslims also agree that Thai society should be educated more about Islamic religion. This knowledge should be provided in school education and should be instructed by the people with knowledge in the religion.

Assoc. Prof. Soawanee Jitmod said *“even though we are many miles apart, our spirit is close”* (<http://www.moradokislam.org/access:> May 5, 08) Same as the insurgency in the southern border of Thailand, the situations that happened in the south strongly affected the local people but the Muslim believe in the same God, if one Muslim suffers, all suffer together. The insurgency is like a wake up call for Thai society. The situations have created social awareness. People are concerned more about the value of life, and searched for justice to create a peaceful environment. Presently, understanding each religion would reinforce peace and unity in the community we are living in while religious studies also play an important role in our life. Religion is not only the ritual or bible but it also means life as a whole.

Personally, I do believe that religious studies cannot be observed from one perspective or one circumstance, but it needs to be looked at from every side such as the historical background, the doctrines, and the religious principles. I believe that religion is an important tool to give value to life and determine social behaviors among communities. The religious worldview has the power to change society, economy and the politics. Whenever we understand religious dimensions, then we will get a point to understand what is going on in our society.

7.2 SUGGESTIONS

7.2.1 Suggestions

1) The Media business should be better educated about Islamic faith and also religious studies.

2) Government should be promoted the inter-social relationship.

3) The ministry of education needs to revise the school curriculum about religious studies. .

4) Inter-faith dialogue is necessary to be practiced. It will be the tool for every religion to understand each other and create the social awareness in our society.

7.2.2 Suggestion for Further Study

In this study, we have found that there are many times that religion is used as a tool for political profits and people do not realize it because of the lack of knowledge about other religions. Therefore, further study should be conducted to investigate how much people in Thai society know about other religions.

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APPENDIX

Questionnaire for Non-Muslims

“The impact of the insurgencies at the Southern Border of Thailand on the Muslims in Bangkok”

1. Kindly answer the questionnaire as truly as it applies to your understanding and opinion.
2. The main purpose of this questionnaire is for education.
3. Your given information will be kept confidentially and used for educational purpose only.
4. There are two sections contained in this questionnaire.
 - 1st Section: 7 questions
 - 2nd Section: 23 questions

Kindly answer every question in this questionnaire.

The researcher would like to express gratitude for your help and cooperation in answering this questionnaire and making this research possible.

Miss Daranee Waraseth
Student of Master of Art degree
Department of Comparative Religion
Faculty of Social Sciences and Humanities
Mahidol University

Questionnaire: Part 1

Instruction: Please check (✓) in the appropriate box which most applies to you.

1. Sex:

☐ Male☐ Female

2. Age:

☐ Below 21☐ 21-30☐ 31-40☐ 41-50☐ 51-60☐ Above 60

3. Education:

☐ Elementary☐ Secondary☐ Undergraduate☐ Bachelor Degree☐ Master Degree and above

4. Occupation:

☐ Trading☐ Government Officer☐ State Enterprise☐ Employee☐ Student☐ Others

5. Religion:

☐ Buddhism☐ Christianity

6. Interaction with Muslim(s):

☐ Always☐ Sometimes☐ Never

7. Residence of Muslim in your area of living

☐ Many☐ Some☐ None☐ Uncertain

Questionnaire: Part 2

Please check (✓) in the appropriate box which you most agree with.

Attitude	Agree	Disagree	Uncertain
1. Being Thai, being Buddhist			
2. Thai has right to choose religion and perform religious rites			
3. Bangkok has more diverse religions and cultures than other parts of Thailand			
4. Religious differences are obstacles in interacting with other people in the society			
5. Khaek is used for calling Muslim			
6. Muslims often live among their own community			
7. Islamic teaching are intertwined wit violence			
8. Muslims have strong Islamic Ideology			
9. Muslims hold the strictness of religious rites			
10. Muslim teachings are consistent with the Thais' ways of living			
11. Muslims teaching promote unity in the society			
12. You have been updated with the incidents in the Southern part of Thailand			
13. Media reported the news concerning the incidents in the southern part of Thailand without bias			
14. Incident occurred in the Southern part of Thailand are more likely to be intertwined with political issues rather than religious issues			
15. Muslims around the country are affected by the incidents in the southern part of Thailand			
16. Muslims have to live more careful lives after the incidents in the Southern part of Thailand happened.			
17. The incidents in the South of Thailand degraded the images of Islam			
18. Islam is discriminated by other religious communities			
19. Thai society should be educated more about Islamic religion			
20. You agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam			
21. You agree that school should provide course in each religion and should be instructed by people who have knowledge and belief in certain religion.			
22. Understanding of each religion would reinforce peace and unity in the community we are living in			
23. In the present, religious studies play an important role in our daily lives.			

Questionnaire for Muslims

“The impact of the insurgencies at the Southern Border of Thailand on the Muslims in Bangkok”

1. Kindly answer the questionnaire as truly as it applies to your understanding and opinion.
2. The main purpose of this questionnaire is for education.
3. Your given information will be kept confidentially and used for educational purpose only.
4. There are two sections contained in this questionnaire.
 - 1st Section: 8 questions
 - 2nd Section: 23 questions

Kindly answer every question in this questionnaire.

The researcher would like to express gratitude for your help and cooperation in answering this questionnaire and making this research possible.

Miss Daranee Waraseth
Master degree of Art
Department of Comparative Religion
Faculty of Social Sciences and Humanities
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Questionnaire: Part 1

Instruction: Please check (✓) in the appropriate box which most applies to you.

1. Sex:

☐ Male☐ Female

2. Age:

☐ Below 21☐ 21-30☐ 31-40☐ 41-50☐ 51-60☐ Above 60

3. Education:

☐ Elementary☐ Secondary☐ Undergraduate☐ Bachelor Degree☐ Master Degree and above

4. Occupation:

☐ Trading☐ Government Officer☐ State Enterprise☐ Employee☐ Student☐ Others

5. Hometown

☐ Bangkok☐ Other Provinces

6. Area of living (District)

☐ Minburi☐ Rajtawee☐ Bangkok Yai☐ Nong Jok

7. Interaction with Non-Muslim(s):

☐ Always☐ Sometimes☐ Never

8. Residence of Non-Muslim in your area of living

☐ Many☐ Some☐ None☐ Uncertain

Questionnaire: Part 2

Please check (✓) in the appropriate box which you most agree with.

Attitude	Agree	Disagree	Uncertain
1. Being Thai, being Buddhist			
2. Khaek is used for calling Muslim			
3. Thai Muslims are Thai			
4. Muslims have rights to choose religion and perform religious rites			
3. Bangkok has more diverse religions and cultures than other parts of Thailand			
4. Religious differences are obstacles in interacting with other people in the society			
5. Muslim teachings are consistent with the Thais' ways of living			
6. Muslims hold the strictness of religious rites			
7. Muslims have strong Islamic Ideology			
8. Bangkok has more diverse religions and cultures than other parts of Thailand			
9. You have been updated with the incidents in the Southern part of Thailand			
10. Media reported the news concerning the incidents in the southern part of Thailand without bias			
11. Incident occurred in the southern part of Thailand are more likely to be intertwined with political issues rather than religious issues			
12. Muslims around the country are affected by the incidents in the southern part of Thailand			
13. Muslim communities are most affected by the incidents in the southern part of Thailand			
14. Muslims in Bangkok are affected by incidents in the Southern part of Thailand.			
15. Muslims in Bangkok have to live more careful lives after the incidents in the South of Thailand happened.			
16. The incidents in the South of Thailand degraded the images of Islam			
17. Non-Muslims had asked you about the incidents in the Southern part of Thailand.			
18. Muslim community is reserved as a closed society			
19. Thai society should be educated more about Islamic religion			
20. You agree that Islamic studies should be provided in the school and it should be instructed by people who have knowledge and belief in Islam			

Attitude	Agree	Disagree	Uncertain
21. You agree that school should provide course in each religion and should be instructed by people who have knowledge and belief in certain religion.			
22. Understanding of each religion would reinforce peace and unity in the community we are living in			
23. In the present, religious studies play an important role in our daily lives.			

The information of informants for in-depth interviews

No	Name	Occupation	Date of interview/location
1.	Mr.Ronnapop Poontanasan	Islamic Religious teacher at Khunnatham Wittaya School, Nong Jok	May 27, 2007 at Khunnatham Wittaya School, Nong Jok.
2.	Mr.Teranun Chungpichet	Historical Advisor at Tonson Mosque	June 4, 2007 at Sirapakorn University June 14, 2007 at Tonson Mosque
3.	Mr.Thamneab Chuangpishit	Historical Advisor at Tonson Mosque	June 4, 2007 at Sirapakorn University June 14, 2007 at Tonson Mosque
4.	Assoc. Prof. Saowanee Jitmod	-Professor at Faculty of Social sciences and Humanities, Dhonburi Rajabhat University. -The author of Ethnic Group: Thai Muslim, Islamic Culture and others	September 13, 2007 At Dhonburi Rajabhat University
5.	Assist Prof.Niran Pantanakit	- Professor at Department Ethics at Faculty of Social Sciences and Humanities, Mahidol University	February 5, 2008 At Department of Humanities, Mahidol University.
6.	Mrs.Wannee Somboopraserd	Office Assistant	February 19, 1008 At Srinakarintrawirod University

No	Name	Occupation	Date of interview/location
7.	Mr.Chaiwat Changkleum	IT assistant at Srinakarintrawirod University	February 19, 1008 At Srinakarintrawirod University
8.	Dr.Srawut Aree	-In-House Research Staff at Institute of Asian Studies, Chulalongkorn University - The author of “Terrorism in Islamic World’s Perspectives”	February 22, 2008 At Institute of Asian Studies, Chulalongkorn University
9.	Mr.Surasak Jongjit	-Government Teacher from Krabi - Master Degree Student, Faculty of Administration of Education, Chulalongkorn University	February 22, 2008 At Central Library, Chulalongkorn University.
10	Mr.Alee Suesaming	- Principal of Islamic School - Islamic Historical Scholar	February 26, 2008 At Majlisuddene Foundation.
11	Mr.Umsas	Muslim Journalist	February 26, 2008 At Islamic Center of Thailand
12	Mr.Unuch	Muslim Journalist	February 26, 2008 At Islamic Center of Thailand
13	Mr.Manit Tongsang	-Imam of Masjid Darul Aman -Secretary of the Islamic Committee of Bangkok	February 29, 2008 At Masjid Darul Aman

No	Name	Occupation	Date of interview/location
14	Miss. Sudruethai Sadthipraseard (Muslim)	Teacher at Bangkok Christian College	February 29, 2008 At Bangkok Christian College
15	Mr.Winit Sumalayasak	Imam of Masjid Al Hul'na	March 7, 2008 At Masjid Al Hul'na
16	Mr.Suwit Sumalayasak	Khateeb of Masjid Al Hul'na	March 7, 2008 At Masjid Al Hul'na
17	Mr.Wanchai Sumalayasak	Vice-secretary of the Chief of the Muslim in Thailand	March 7, 2008 At Masjid Al Hul'na
18	Uncle Chai	Assistant at Bang Luang Mosque	April 4, 2008 At Bang Luang Mosque
19	Mr.Ramadon Taomsakon	Imam of Bang Luang Mosque	April 4, 2008 At Bang Luang Mosque
20	1 Buddhist	Taxi driver	April 4, 2008
21	5 Buddhists	Employee	March 10, 2008 At Wattana Church
22	12 Christians	Theological Student	February 5, 2008 At Bangkok Institute of Theology
23	1 Christian	Housewife	January 3, 2008 At Sukhumvit 33
24	Mrs.Sasitorn Wattanakul	Celebrity, MC	January 3, 2008 At Sukhumvit 33

BIOGRAPHY

NAME	Miss.Daranee Waraseth
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