



ISLAMIC DEVELOPMENT IN THAILAND

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ABSTRACT

Islam in Thailand in Pattani and other southern Thailand regions. The entry of Muslim workers from Malaysia and Indonesia into Thailand is one of the causes of the development of Islam in Thailand. The aim of this study is to describe the development of Islam in Thailand and religious freedom in Thailand. The method used in this study is the method of social relations with data sources of the results of observation of the development of Islam in Thailand. The results of this study were found Thailand is one of the Southeast Asian nations where Buddhism is practiced by the majority of the population. But in Thailand, there is a region called Southern Thailand that has a large Muslim population. In Pattani and a few other provinces, specifically. Islam was brought to Thailand through Arab trade. Ancient Thai paintings of the Arabs in the Ayuthaya region and the Arabs' success in founding Daulah Islamiyah provide as evidence for this. Despite being a minority religion in Thailand, Islam nonetheless maintains a significant presence there because to the Patani United Liberation Organization (PULO).

Keywords: History, Islam, Thailand, civilization, Muslim people

INTRODUCTION

Thailand is a country in Southeast Asia that forms a constitutional monarchy. (suatu pemerintahan yang didirikan di bawah sistem konstitusional yang mengakui Raja, Ratu, atau Kaisar sebagai kepala negara). Islam was introduced to Thailand

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around the 10th or 11th century by Arab and Indian traders. Islam once ruled the Kingdom of Siam, until now Muslims have become a minority and discriminated against by the Thai government. Islamic development in Thailand After the collapse of the Pattani Sultanate, Islam continued to flourish in the southern region of Thailand. The introduction of Muslim workers from Malaysia and Indonesia to Thailand was one of the causes. They were port workers in Thailand at the time.

Thai Muslims are mostly spread across four southern provinces, namely Pattani, Yala, Narathiwat and Satun. They often get trouble and violence from the government. To this day, Thai Muslims continue to fight for their rights. There are several opinions about the entry of Islam into Southeast Asia. The first opinion of Europeans and the second opinion of Arab and Muslim historians. The vast majority of European historians absolutely hold on to what the Italian traveler Marcopolo mentioned that the arrival of Islam in Southeast Asia was in the thirteenth century AD to the north of the island of Sumatra and they limited their views to this Marcopolos journey to the region in 1292 AD.

As for some Arab and Muslim historians on the history of Southeast Asia as follows:

Muhammad Dhiya'Syhab and Abdullah bin Noah from Indonesia said:

“Many historical books from the West and those who followed it thought that Islam entered Indonesia in the thirteenth century BCE. But I am convinced that the arrival of Islam in Southeast Asia is far ahead of the time that those foreigners and their followers anticipated.”

Johor Sultan Mufti, Malaysian Syarif Alwi bin Thohir Al Haddad said: “The views of historians about Islam’s entry into Southeast Asia are inaccurate. Particularly the opinion of European historians that established the main opinion of the European historian that establishes the entry of Islam to Java in 800-1300 H, in Sumatra and Malaysia in the 7th century Hijriah. The truth is contrary to what they say. For indeed Islam had kings in Sumatra in the sixth century, even in the fifth Hijriah.

Dr. Muhammad Zaitun said:

Although historians mention the entry of Islam into Malaysia in the sixth century of the Hijriah (twelfth century AD), the stronger opinion is that Islam has entered there far beyond that. Per the years that have been mentioned by them only explain the historical records (prasasti) that came to them after the



government of the regions embraced the religion of Islam and formed the Islamic cult in the area. In Malaysia, the territory of kedah is the fastest to embrace Islam.”

The Thai kingdom is more commonly referred to as Thailand in English, or in its original language Mueang Thai is a country in Southeast Asia bordering with Laos and Cambodia in the east, Malaysia and the Siam Gulf in the south, and Myanmar and the Andaman Sea in the west. Muslims in Thailand are about 15 percent, compared to Buddhists, about 80 percent. The Muslim majority lives in southern Thailand, about 1.5 million people, or 80 percent of the total population, in Pattani, Yala and Narathiwat, three highly dynamic provinces in South Thailand. South Thailand consists of five provinces: Pattani, Yala, Narathiwat, Satun and Songkhla, with a total population of 6,326,732 (Kantor Statistik Nasional, Thailand, 2002).

There are several theories about the arrival of Islam in Thailand. Some say Islam entered Thailand in the 10th century through Arab traders. Some say that Islam entered Thailand through the Ocean Kingdom of Pasai in Aceh. If you look at the map of Thailand, you will get the Muslim-populated areas to be exactly next to the countries, especially Malaysia. In 1613, d'Eredia estimated that Patani entered Islam before Malaka, which was traditionally known as the “first darussalaam” of the time. (mills 1930:49). In his research on the arrival of Islam in Indonesia, G.W.J. Drewes found that in Trangor, which was one of the neighbors of Patani, the new religion had been established by 1386 or 1387.

The life of the Muslim community in Thailand is not as fortunate as the Islamic community in Malaysia where almost all the Da'wah facilities such as mosques are provided by the Malaysian government. Likewise, the Imam, Khotib, Bilal, and the mosque administrators were paid directly by the government. Media outlets such as TV and radio in Malaysia are given time every night for the Da'wah Islam.

The southern part of Thailand, which is the base of the Muslim community, is a region of religious conflict and territorial disputes with a persistent racial and religious background. The conflict in southern Thailand has taken place since the surrender of northern Malay territory by the British colonial government to the Siamese kingdom. The Anglo-Siam Treaty abolished the rights and dignity of Pattani Muslims. As a result, actions of resistance emerged and the central government was viewed as separatism, until a military emergency was imposed in the region.



THEORETICAL FRAMEWORKS

The theory of social identity is a social psychological analysis of the process of formation of self-concept in membership within a group, the processes that take place within the group, and the relationships that occur between groups. Thus, social identity is part of the self-concept that derives from knowledge as long as it is within the group to implement values, participate, and develop a sense of concern and pride for its group.

The theory of social identity was first developed by Henri Tajfel in the 1970s. Henry Tajfel is an English social psychologist. This theory is a more systematic development of Tajfel's previous personal interests, which included issues such as group perception, prejudice, social categorization, social comparison, discrimination, and group conflict.

This social identity theory explains prejudice, discrimination, social change, and intergroup conflict. The theory of social identity states that identity is bound to classifying members in a group. The theory of social identity to look at social relationships between groups, group processes and self-socialization. In the demonstration of social identity, especially the actions carried out by a social group in which the individual lives, as well as the social relations of the community, each individual will form his own social identities.

METHOD

The method of research used in this study is to use the method of social relations that means how much the relationship between an individual with another individual, between one group with another, or group with an individual. In interaction there is also a form of symbol, where a symbol is understood as something whose value or meaning is given to it by those who use it. The process of social interaction, according to Herbert Blumer, is when a person acts on something on the basis of the meaning it has to a person. Then the meaning of something comes from the interaction between someone and his neighbor. And lastly, meaning is not fixed but can be changed, change to meaning can occur through the process of interpretation performed by when finding something. This process is also called an interpretative process. Social interaction can occur when there is social contact and communication between two individuals or groups. Social contact is the first stage of social relationships.



The data sources used from this study used observation results, which were obtained from the results of reading and recording the development of Islam in Thailand.

FINDINGS AND DISCUSSION

The development of Islam in Thailand education encouraged by the government of the Kingdom of Thailand belongs to the descriptive nature of Islam. In 1923, several Islamic Madrasahs considered to be extreme were closed, in Islamic schools taught national education and ethical education of the nation taken from the core of Buddhist teachings. At certain times, schoolchildren have to sing Buddha-breathing songs and teachers have to worship Buddha. The Ministry of Education reversed history, saying that it was the evil Muslims who wanted to oppose the rule of the Shah in Siam and overthrow the king. The outstanding impact of developments oriented towards this. For example, in 1966, about 60% of children in Pattani could not speak the national language. It is related to many Muslim parents who prefer to send their children to religious schools.

The strategy that needs to be built by Muslim communities in South Thailand at the moment is to advance education, support national development, and maintain local stability. However, until now the Muslim community of Pattani Thailand is facing complex discrimination and prolonged terror. Social and political life is very limited. The Thai government has not yet been able to educate Muslims. Security-based pressures always threaten them. This divide lowered nationalism outside the Thai-Buddha majority.

CONCLUSION

Thailand is one of the countries in Southeast Asia where the majority of the population is Buddhist. But in Thailand there is a province where the majority of the population is Islamic, namely in South Thailand. Exactly in Pattani and several other provinces. Islam entered Thailand through trade by the Arabs. The evidence is an ancient painting depicting the Arabs in Ayuthaya, a region in Thailand, and the success of the Arabs in establishing the Daulah Islam. Although Islam is a minority religion in Thailand, Islam has an influential institution in Thailand: the Patani United Liberation Organization.

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(PULO). In this regard, this article is intended to study the geographic conditions of the population of Thailand, the history of the arrival of Islam in Thailand, its religious life, and the development of Thai Muslims.

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