

## Islam In Modern Thailand

Published in 1974, Marshall Hodgson's *The Venture of Islam* was a watershed moment in the study of Islam. By locating the history of Islamic societies in a global perspective, Hodgson challenged the orientalist paradigms that had stunted the development of Islamic studies and provided an alternative approach to world history. Edited by Edmund Burke III and Robert Mankin, *Islam and World History* explores the complexity of Hodgson's thought, the daring of his ideas, and the global context of his world historical insights into, among other themes, Islam and world history, gender in Islam, and the problem of Muslim universality. In our post-9/11 world, Hodgson's historical vision and moral engagement have never been more relevant. A towering achievement, *Islam and World History* will prove to be the definitive statement on Hodgson's relevance in the twenty-first century and will introduce his influential work to a new generation of readers.

Buddhist violence is not a well-known concept. In fact, it is generally considered an oxymoron. An image of a Buddhist monk holding a handgun or the idea of a militarized Buddhist monastery tends to stretch the imagination; yet these sights exist throughout southern Thailand. Michael Jerryson offers an extensive examination of one of the least

known but longest-running conflicts of Southeast Asia. Part of this conflict, based primarily in Thailand's southernmost provinces, is fueled by religious divisions. Thailand's total population is over 92 percent Buddhist, but over 85 percent of the people in the southernmost provinces are Muslim. Since 2004, the Thai government has imposed martial law over the territory and combatted a grass-roots militant Malay Muslim insurgency. *Buddhist Fury* reveals the Buddhist parameters of the conflict within a global context. Through fieldwork in the conflict area, Jerryson chronicles the habits of Buddhist monks in the militarized zone. Many Buddhist practices remain unchanged. Buddhist monks continue to chant, counsel the laity, and accrue merit. Yet at the same time, monks zealously advocate Buddhist nationalism, act as covert military officers, and equip themselves with guns. *Buddhist Fury* displays the methods by which religion alters the nature of the conflict and shows the dangers of this transformation.

*Between Integration and Secession* asks whether Muslim minorities can co-exist with the majority and other cultures within non-Muslim states. Moshe Yegar's excellent new work examines the radicalization of Muslim communities during the nationalist fervor that swept southeast Asia in the aftermath of World War II. The book's grand historical scope traces the theological and political

impact of the postwar Islamic renaissance on the creation of Muslim separatist tendencies and heightened religious consciousness. Drawing on a wealth of archival and secondary sources, Yegar examines three cases of rebellion in Muslim minorities: in the Philippines, in Thailand, and in Burma/Myanmar. He studies the communities' struggle to define their aims--be it for communal separation, autonomy, or independence--and the means each has at their disposal to achieve them. This book examines the origins of Islam in the kingdom of Siam, Muslim integration into the Thai nation, and the effects of globalization and modernity on a mostly traditional and rural community.

Brunei, although a relatively small state, is disproportionately important on account of its rich resource base. In addition, in recent years the country has endeavoured to play a greater role in regional affairs, especially through ASEAN, holding the chair of the organisation in 2013, and also beyond the region, fostering diplomatic, political, economic and educational ties with many nations. This book presents much new research and new thinking on a wide range of issues concerning Brunei largely drawn from Bruneian academics. Subjects covered include Brunei's rich history – the sultanate formerly had much more extensive territories and was a key player in regional affairs; the country's economy, politics, society and ethnicities; and

resource issues and international relations. This study addresses the competing histories of Thailand and Patani beginning in the fourteenth century up to the mid-twentieth century. It provides an explanation of the causes of ongoing political conflict between the Malay Muslims in the three southernmost provinces of Thailand and the Thai government, against which "separatist" movements fought in the 1960s. Even though January 2004 marked the beginning of the current violence that now plagues Thailand's south, most people in and outside the area still believe that the nature of such conflict is internal and could be resolved peacefully. The major contention in the competing histories of Siam and Patani revolves around national policies that resulted in discrimination and destruction of the Muslim's cultural identity and rights. In the early twentieth century under the rule of King Chulalongkorn, which was characterized by centralization and cultural suppression, Patani was reduced to a mere province. Further forced assimilation occurred under the Phibun government in the 1940s, at which time Islamic practices and the use of the Yawi language were curbed. The sources of political conflict—including the political status of Patani, ethnic identity, Bangkok politics, and bureaucratic misconduct in the south—have historical roots. Understanding and appreciation of each other's culture and ethno-religious identities could

lead to positive political will on both sides for peaceful resolution of the conflict.

Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters.

This volume seeks to introduce and deepen the understanding of Islam and its role in politics as encountered in different national and transnational contexts in Southeast Asia, eschewing the neo-orientalist approach that has informed public discourse in recent years. In *Encountering Islam*, the book lingers beyond the summary moment and reflects on the multiple impressions, suppressions and repressions, whether coherent or incoherent, associated with Islam as a socio-political force in public life. To this end, it is not adequate simply to represent the divergent identities associated with Islam in Southeast Asia, whether embedded in state-endorsed orthodoxy or Islamic movements that contest such orthodoxy. It is also important to examine religious minorities in political contexts where Islam is dominant and Muslim communities in national contexts where they are minorities. By situating these religious identities within their larger socio-political contexts, this volume seeks to provide

a more holistic understanding of what is encountered as Islam in Southeast Asia.

The Islamic world, often regarded as an anathema to civil society, in fact has rich traditions of associational life pursuing “common good”. These religious resources have been reinterpreted for the enhancement of civic virtues and participatory politics in contemporary context, that is, democratization. Such pioneering efforts have been clearly observable in Muslim Southeast Asia. In November 1999, the Sasakawa Peace Foundation invited ten Muslim activists and scholars from the region to Japan for exchanging views and experiences among themselves and with Japanese participants. Here their papers and discussions are compiled into a book, *Islam and Civil Society in Southeast Asia*.

This report examines the recent rise of anti-Islam sentiment or Islamophobia in Thailand. It covers the detailed phenomenon of Buddhist resistance against Muslims from 2015-2018. It is a result of a joint effort by a team of researchers, Buddhists and Muslims, who came together to shed light on this extremely sensitive issue that has been neglected by academic and policy circles.

The American Journal of Islamic Social Sciences (AJISS) is an interdisciplinary journal that publishes a wide variety of scholarly research on all facets of Islam and the Muslim world: anthropology, economics, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam. Submissions are subject to a blind peer review process.

When students from a Muslim boarding school were convicted for the 2002 terrorist bombings in Bali, Islamic schools in Southeast Asia became the focus of intense international scrutiny. Some analysts have warned that these schools are being turned into platforms for violent jihadism.

## Access Free Islam In Modern Thailand

Making Modern Muslims is the first book to look comparatively at Islamic education and politics in Southeast Asia. Based on a two-year research project by leading scholars of Southeast Asian Islam, the book examines Islamic schooling in Malaysia, Indonesia, Thailand, Cambodia, and the southern Philippines. The studies demonstrate that the great majority of schools have nothing to do with violence but are undergoing changes that have far-reaching implications for democracy, gender relations, pluralism, and citizenship. Making Modern Muslims offers an important reassessment of Muslim culture and politics in Southeast Asia and provides insights into the changing nature of state-society relations from the late colonial period to the present. It allows us to better appreciate the astonishing dynamism of Islamization in Southeast Asia and the struggle for Muslim hearts and minds taking place today. Timely and readable, this volume will be of great interest to teachers and specialists of Islam and Southeast Asia as well as the general reader seeking to understand the great transformations at work in the Muslim world. Contributors: Esmael A. Abdula, Bjørn Atle Blengsli, Joseph Chinyong Liow, Robert W. Hefner, Richard G. Kraince, Thomas M. McKenna.

Since January 2004, the three Muslim-dominated provinces of Pattani, Yala and Narathiwat in the Thai south have been ablaze with political violence. This title examines the reasons behind the unrest in south Thailand from a variety of perspectives.

The making of modern Thailand is grounded in specific political institutions, Brahmanical tropes, and sacred Buddhist traditions stylized with Hindu rituals. Over and above these mysterious practices and ancient customs, modern Thailand is a product of the late Great Rama IX Bhumibol Adulyadej. Most Thai people have only known one King. Born in Europe and educated during World War II, Bhumibol was the son of a

Harvard medical doctor who had a penchant for jazz music and fast cars. When he returned to Thailand in 1951 to assume his royal duties, he could hardly speak Thai but his French and German were remarkable. Bhumibol had inherited an impoverished country with nothing but a symbolic role as a figurehead monarch. He was surrounded by envious courtiers and royals from other families now sidelined by the rise of the Chakri. Scheming generals and authoritarian field marshals were emptying the Kingdom's coffers. Using guile and wit, Bhumibol had turned the tide by 1973. He became the most powerful modern warlord in the history of the Kingdom. He survived attempted murder, crafty politicians, corrupt generals, sycophantic courtiers and impoverished masses. When he died on October 13 2016, Bhumibol was already the longest standing monarch in the world. King Bhumibol was deeply respected and well-liked by farang and locals alike. Despite his massive social and economic achievements many problems continue to plague the Kingdom. These are prostitution, human rights issues, pollution, corruption, cronyism in Chinese businesses, border conflicts with Cambodia, and the refugee problem. This book examines the role of Rama IX and the variegated set of problems that persist in life under the great white elephant and mango trees. Rappa draws from his primary research that includes interviews, surveys and first-hand observations of a remarkable kingdom and a uniquely remarkable king to reveal the internal security threats to democracy and civil society in the oldest Southeast Asian kingdom in late modernity.

Using the case study of Laos, a small landlocked country in Southeast Asia that has seen some of the world's most brutal forms of poverty and violence, this book examines the power of traditional and indigenous conflict resolution systems as a tool for social justice. It explores how the

conflict resolution mechanisms build infrastructures that support social harmony, and address larger scale conflicts within communities, nations and international arenas. The book discusses how over centuries, foreign powers have polarised and used the ethnic groups of Laos to support their own agendas, and how in spite of this, the Lao people have consistently managed to recreate the peace and harmony that support their social relationships, whether that is within groups or between many distinct groups. Through the development and use of appropriate grassroots conflict resolution structures that do not require a formal court system and exists outside the political arena, they have been successful in resolving conflicts within and across cultural groups. The book shows that the conflict resolution systems of Laos are embedded in the fabric of ordinary, everyday life, and operate independently of the hierarchical structures that dominate governing institutions. Highlighting how peace continues to work its way into existence, through elaborate mediation systems and rituals that bring people together, this book will be of use to students and scholars of Southeast Asian Politics, Peace Studies and War and Conflict Studies. This volume provides an ethnographic description of Muslim merit-making rhetoric, rituals and rationales in Thailand's Malay far-south. This study is situated in Cabetigo, one of Pattani's oldest and most important Malay communities that has been subjected to a range of Thai and Islamic influences over the last hundred years. The volume describes religious rhetoric related to merit-making being conducted in both Thai and Malay, that the spiritual currency of merit is generated through the performance of locally occurring Malay adat, and globally normative amal 'ibadat. Concerning the rationale for merit-making, merit-makers are motivated by both a desire to ensure their own comfort in the grave and personal vindication at judgment, as well as to transfer merit for those

already in the grave, who are known to the merit-maker. While the rhetoric elements of Muslim merit-making reveal Thai influence, its ritual elements confirm the local impact of reformist activism.

Examines the ways in which religion and nationalism have interacted to provide a powerful impetus for mobilization in Southeast Asia.

This study explores contemporary practices concerning women's and children's bodies, with a special focus on postpartum practices, the treatment of the afterbirth and its cosmological dimensions, and male and female circumcision. At the intersection between traditional midwifery and modern medicine, Muslim women cross the boundaries between different cosmologies and medical systems. At the borders to Malaysia, the Muslim minority in Thailand upholds postpartum practices which have been abandoned by the Thai Buddhists in the region, making of the body a contested site of powers and identities. Traditional midwives are pressured to limit their practices to rituals and massage. The increasing use of medical technologies in the form of Caesarean section and modern contraceptives are perceived as leading to changes in the local ethnophysiology of female bodies. The fluidity once characterising pre-and postpartum bodily states, has turned into an infertile rigidity exemplified by metaphors of a hardened body. In official discourse a sharp line is drawn between outdated tradition and medical modernity, at the same time as ethnic-religious borders between Malay Muslims and Thai Buddhists are erased with the disappearance of old practices and the emergence of new Muslim identities

and rituals. Prodigious events and pregnancy losses led in the past to the formation of spirit cults managed by female mediums and represented a means of communication between Muslim and Buddhist lifeworlds. As these events vanish under medical scrutiny and intervention on the one hand, and a modernist reading of Islam on the other hand, local ethnophysiological conceptions are lost. Individual and social bodies are put under the medical dressage of biopolitics and a discourse on the Muslim minority is created to serve aims of internal colonialism.

Asian Islam in the 21st century is divided into two sections: religion, politics and society in major Muslim majority countries and ethnic and religious politics in Muslim minority communities. Muslims in Asia are affected by what is happening in the Arab Middle East and the Western part of the Islamic world.

This study analyzes the ongoing conflicts in southern Thailand and southern Philippines between indigenous Muslim minorities and their respective central governments. In particular, it investigates and interrogates the ideological context and content of conflicts in southern Thailand and southern Philippines insofar as they pertain to Islam and radicalism in order to assess the extent to which these conflicts have taken on a greater religious character and the implications this might have on our understanding of them. In the main, the monograph argues that while conflicts in southern Thailand and southern Philippines have taken on religious hues as a consequence of both local and external factors, on present evidence they share little

with broader radical global Islamist and Jihadist ideologies and movements, and their contents and contexts remain primarily political, reflected in the key objective of some measure of self-determination, and local, in terms of the territorial and ideational boundaries of activism and agitation. Furthermore, though both conflicts appear on the surface to be driven by similar dynamics and mirror each other, they are different in several fundamental ways.

How have states in the Middle East and North Africa responded to the War on Terror? While much scholarship has focused on terrorism in the region, there is need for critical studies of Middle Eastern states' counter-terrorism policies. This book addresses that need by investigating Morocco's unique approach to counter-terrorism: the bureaucratization of religion. Morocco's strategy is unique in the degree to which it relies on reforms that seek to make the country's religious institutions into tools for rewarding loyalty and discouraging dissent from religious elites. Through these measures they have limited opposition through an enduring form of institutional control, accommodating some of the country's most virulent critics. This book will be of great use to researchers and scholars of Middle Eastern politics, and it will also appeal to those policymakers interested in security studies and counter-terrorism policies.

The first book to thoroughly examine the terrorist conflict in Thailand in the context of global jihad  
Islam in Modern Thailand Faith, Philanthropy and Politics  
Routledge

This book addresses the complexity of Islam in Thailand, by focusing on Islamic charities and institutions affiliated to the mosque. By extrapolating through Islam and the waqf (Islamic charity) in different regions of Thailand the diversity in races and institutions, it demonstrates the regional contrasts within Thai Islam. The book also underlines the importance of the internal histories of these separate spaces, and the processes by which institutions and ideologies become entrenched. It goes on to look at the socio economic transformation that is taking place within the context of trading networks through Islamic institutions and civil networks linked to mosques, madrasahs and regional power brokers. Brown casts this study of private Islamic welfare as strengthening rather than weakening relations with the secular Thai state. The current regime's effectiveness in coopting these Muslim elites, including Lutfi and Wisoot, into state bureaucracies assists in widening their popular base in the south, in the north-east, and in Bangkok. Such appointments were efficacious in reinforcing the elite's Islamic identity within a modern, secular, literate, and cosmopolitan Thai culture. In challenging existing studies of Thai Muslims as furtive protest minorities, this book diverts our attention to how Islamic philanthropy provides the logic and dynamism behind the creation of autonomous spaces for these independent groups, affording unusual insights into their economic, political and social histories.

Seminar paper from the year 2004 in the subject  
Ethnology / Cultural Anthropology, grade: 1,  
University of Vienna (Calpoly Thai Study Program

2004), 24 entries in the bibliography, language: English, abstract: I am writing this paper on the Thai nation state and its minorities as a student of political sciences as well as social and cultural anthropology, educated at the University of Vienna. Through a short period I had the chance to study Thai culture in the country itself but this is not given me enough proficiency to judge the same. On my research I rely on scholars which have had wide range of vast experiences with the country, nevertheless I try to implement my own experiences in a, as far as it is possible, objective way. Since 1939 Thailand exists, but only the name itself appeared then as Siam, its former name was known already hundreds of year, back to its traditional founding date in 1238 (CIA Factbook, Winichakul 1994:150). The difference between Siam and Thailand is the form of its organization, as Siam was always a monarchy ruled by an absolute monarch. Only 1932 this absolute monarchy became history and a new form of state was born. From there on we speak of Thailand – a modern nation state (McCargo 2000). As Thongchai Winichakul writes was this change a political act of a chauvinist regime to promote the domination of the ethnic Thai and their culture over others. The Thai government under Phibun (1939-1944) had adopted to fascism, which was a global current during this time, they promoted the notion of the great Thai race and their territory (Winichakul 1994:18,150). The

following paper is going to deal with this concept of the Thai state during the major part of the last century, describing the challenges the western concept brought with it, especially in terms of ethnicity. Thailand was formed with nationalistic ideas, in a territorial as well as an ethnic way, whereas the latter was natural due to the fact that, as nowadays, 95% of the Thai citizens define themselves as ethnic Thai's – including Isarn and Lanna (see 2.3). At the beginning of the nation this did not look as clear as it seems. As a part of the heterogeneous South East Asia also the territory of Thailand is inhabited by a wide ethnic divergence. Thailand itself brought many Chinese immigrants into the country, as workers adding to their economic boom. Where are they now? And much more interesting what are they now?

This book brings together international scholars of Islamic philosophy, theology and politics to examine these current major questions: What is the place of pluralism in the Islamic founding texts? How have sacred and prophetic texts been interpreted throughout major Islamic intellectual history by the Sunnis and Shia? How does contemporary Islamic thought treat religious and political diversity in modern nation states and in societies in transition? How is pluralism dealt with in modern major and minor Islamic contexts? How does modern political Islam deal with pluralism in the public sphere? And

what are the major internal and external challenges to pluralism in Islamic contexts? These questions that have become of paramount relevance in religious studies especially during the last three-four decades are answered as critically highlighted in Islamic founding sources, the formative classical sources and how it has been lived and practiced in past and present Islamic majority societies and communities around the world. Case studies cover Egypt, Turkey, Indonesia, and Thailand, besides various internal references to other contexts.

This volume of selected readings on Islam is a portrait of the Southeast Asian Islamic mosaic, with emphasis on the contemporary period. The collection of articles also serves to reflect the broad thematic interest of scholars — not only indigenous and foreign, but also Muslim and non-Muslim — who have contributed to an understanding of Islam in Southeast Asia.

Unlike its Southeast Asian neighbors, Thailand was never colonized by an imperial power. However, Siam (as Thailand was called until 1939) shared a great deal in common with both colonized states and imperial powers: its sovereignty was qualified by imperial nations while domestically its leaders pursued European colonial strategies of juridical control in the Muslim south. The creation of family law and courts in that region and in Siam proper most clearly manifests Siam's dualistic position.

Demonstrating the centrality of gender relations, law, and Siam's Malay Muslims to the history of modern Thailand, *Subject Siam* examines the structures and social history of jurisprudence to gain insight into Siam's unique position within Southeast Asian history. Tamara Loos elaborates on the processes of modernity through an in-depth study of hundreds of court cases involving polygyny, marriage, divorce, rape, and inheritance adjudicated between the 1850s and 1930s. Most important, this study of Siam offers a novel approach to the question of modernity precisely because Siam was not colonized yet was subject to transnational discourses and symbols of modernity. In Siam, Loos finds, the language of modernity was not associated with a foreign, colonial overlord, so it could be deployed both by elites who favored continuation of existing domestic hierarchies and by those advocating political and social change. "This is a remarkable piece of scholarship that illuminates general and specific tendencies in Islamic education in South Thailand. Armed with an enormous amount of rich empirical detail and an elegant writing style, the author debunks the simplistic Orientalist conceptions of Wahhabi and Salafi influences on Islamic education in South Thailand. This work will be a state-of-the-art source for understanding the role of Islam and the ongoing conflict in this troubled region of Southeast Asia. The book is significant for those scholars who are

attempting to understand Muslim communities in Southeast Asia, and also for those who want deep insights into Islamic education and its influence in any area of the Islamic world." - Raymond Scupin, Professor of Anthropology and International Studies Lindenwood University, USA "Few books address the sensitive issue of Islamic education with empathy as well as critical distance as Joseph C. Liow's Islam, Education, and Reform in Southern Thailand. He examines global networks of religious learning within a local Thai as well as regional Asian context by brilliantly revealing the intersections between religion, politics and modernity in an accessible and illuminating manner. Traditional educational institutions rarely receive such sensitive and balanced treatment. Liow's book is a tour de force and mandatory reading for policy-makers, academics and all of those interested in current affairs." - Ebrahim Moosa, Associate Professor of Islamic Studies, Department of Religion, Associate Director, Duke Islamic Studies Center (DISC), Duke University, USA "Islam, Education, and Reform in Southern Thailand is Joseph Chinyong Liow's critical attempt to map out the reflexive questioning, locations of authority, dynamics and contestations within the Muslim community over what constitutes Islamic knowledge and education. Through the optics of Islamic education in Southern Thailand, Liow manages to brilliantly portray the ways in which

Muslim minority negotiate their lives in the local context of violence and the global context of crisis of modernity." - Chaiwat Satha-Anand, Senior Research Scholar, Thailand Research Fund, Author of *The Life of this World: Negotiated Muslim Lives in Thai Society*

The goal of this study is to ascertain how Thailand wages counterinsurgency (COIN). Thailand has waged two successful COINs in the past and is currently waging a third on its southern border. The lessons learned from Thailand's COIN campaigns could result in modern irregular warfare techniques valuable not only to Thailand and neighboring countries with similar security problems, but also to countries like the United States and the United Kingdom that are currently reshaping their irregular warfare doctrines in response to the situations in Afghanistan and Iraq. The first set of COIN lessons comes from Thailand's successful 1965-85 communist COIN. The second set comes from Bangkok's understudied 1980s-90s COIN against southern separatists. The third set comes from Thailand's current war against ethnic Malay separatists and radical Islamic insurgents attempting to secede and form a separate state called 'Patani Raya, ' among other names. Counterinsurgency is a difficult type of warfare for four reasons: (1) it can take years to succeed; (2) the battle space is poorly defined; (3) insurgents are not easily identifiable; and

(4) war typically takes place among a civilian population that the guerrillas depend on for auxiliary support. Successful COINs include not only precise force application operations based on quality intelligence, but also lasting social and economic programs, political empowerment of the disenfranchised, and government acceptance of previously ignored cultural realities. Background: In 1965, communist insurgents, backed by the People's Republic of China and the Democratic Republic of Vietnam (North Vietnam), began waging an insurgency against Thailand in order to overthrow its government and install a Marxist regime. The Thai government struggled, both politically and militarily, to contain the movement for years, but eventually, it prevailed. Its success was based on a combination of effective strategy and coordination, plus well-designed and run security, political, and economic programs, the latter nowadays called the 'three pillars of COIN,' a phrase developed by David Kilcullen, a modern COIN theorist and practitioner. One of Bangkok's most successful initiatives was the CPM program (civil-military-police), which used a linked chain of local forces, police, and the military to not only provide security for villages, but also economic aid and administrative training to rural peoples. State political programs that undercut communist political programs backed by masterful diplomacy and a constant barrage of rural works

helped erode the communist position. The 1980s-90s COIN against southern separatists followed similar lines. The far South's four border provinces, comprised of 80 percent ethnic Malay Muslims, had been in revolt on and off for decades since Bangkok annexed the area in 1902. Bangkok had waged haphazard COIN campaigns against rebel groups there for decades with mixed results. But after the successful communist COIN was up and running in 1980, Bangkok decided to apply similar ways and means to tackle the southern issue. The government divided its COIN operations into two components: a security component run by a task force called CPM-43, and a political-economic component run by the Southern Border Provinces Administrative Center, or SB-PAC. SB-PAC also had a Special Branch investigative capacity. Combined, the 80s-90s southern COIN strategy relied on extensive military intelligence networks to curb violence, civilian administrators to execute local political reforms, and local politicians to apply traditional Malay and Muslim problem solving techniques to keep the peace. These programs worked well against the multitude of southern insurgent groups that conducted sporadic attacks against government and civilian targets while also running organized criminal syndicates. By the end of the 1990s, with a dose of Thailand's famed diplomacy and help from Malaysia's Special Branch,

Bangkok defeated the southern separatists. In January 2004, however, a new separatist movement in southern Thailand emerged - one based on ethnic Malay separatism and radical Islam. It is a well-coordinated movement with effective operational expertise that attacks at a higher tempo than past southern rebel groups. It moreover strikes civilian targets on a regular basis, thereby making it a terrorist group. Overall, it dwarfs past southern movements regarding motivation and scale of violence. Thai officials think the Barisan Revolusi Nasional Coordinate, or BRN-C, leads the current rebellion, but there are several other groups that claim to also lead the fight. Members of the insurgency are nearly exclusively ethnic Malays and Muslims. The movement demonstrates radical Islamic tendencies through its propaganda, indoctrination, recruitment, and deeds. It is a takfiri group that kills other Muslims who do not share its religious beliefs, so it wrote in its spiritual rebel guidebook, *Fight for the Liberation of Patani*. BRN-C seeks to separate the four southernmost provinces of Pattani, Yala, Narathiwat, and Songkhla from Thailand in order to establish an Islamic republic. The separatists base their revolt on perceived military, economic, cultural, and religious subjugation going back to the early 1900s. And they have a point. The central government has, at different times in the past, indeed treated southerners with

tremendous disdain and sometimes violence - especially those considered insurgents. But Bangkok has also instituted scores of economic and social aid programs in the south - mosque building, college scholarships, and medical aid, for example - so it has not been a continual anti-Muslim 'blood fest' as government detractors have painted it. Still the maltreatment, certainly many times less than yesteryear, has provided today's insurgents with ideological fodder for a steady stream of recruits and supporters. Combined with radical Islam, it has bonded the insurgents to a significant degree. Statistically, in the 2005-07-time frame, insurgents assassinated 1.09 people a day, detonated 18.8 bombs a month, and staged 12.8 arson attacks a month. In 2005, they conducted 43 raids and 45 ambushes. The militants target security forces, government civilians, and the local population. They have killed fellow Muslims and beheaded numerous Buddhist villagers. The insurgents' actions have crippled the South's education system, justice system, and commerce, and also have maligned Buddhist-Muslim relations. Overall, the separatists pose a direct threat to Thailand's south and an indirect threat to the rest of the country. Moreover, their radical Islamic overtones have potential regional and global terrorist implications. The Thai Government spent much of 2004 attempting to ascertain whether the high level of violence was, in

fact, an insurgency. To begin with, the government, led by PM Thaksin Shinawatra, was puzzled by the fact that the separatists had not published a manifesto or approached Bangkok with a list of demands. By mid-2004, however, the insurgents had staged a failed, region-wide revolt, and their prolific leaflet and Internet propaganda campaign clearly demonstrated that a rebel movement was afoot. By fall 2005, the separatists had made political demands via the press, all of which centered on secession. By 2006, a coup against PM Thaksin succeeded and the military government that replaced him instituted a new COIN strategy for the south that by 2008 had reduced violence by about 40 percent. Some of the tenets of this new strategy were based on Thailand's past successful COIN strategies. Whether or not the government has concocted a winning strategy for the future, however, remains to be seen. This paper analyses these COIN campaigns through the COIN Pantheon, a conceptual model the author developed as an analytical tool. It is based on David Kilcullen's three pillars of COIN. The COIN Pantheon has as its base the concept of strategy, and then as the next edifice, coordination. Three pillars of security, politics, and economics rise from these to push against the insurgent edifice. The roof is the at-risk population. By researching the specifics of all these issues for the three COINs discussed here, the Thai way of

COIN emerges. Then, by measuring these results against the tenets of COIN theorists David Galula, Sir Robert Thompson, and Kilcullen, the Thai Way of COIN is more clearly illuminated.

At the heart of the on-going armed conflict in southern Thailand is a fundamental disagreement about the history of relations between the Patani Malays and the Thai kingdom. While the Thai royalist-nationalist version of history regards Patani as part of that kingdom "since time immemorial," Patani Malay nationalists look back to a golden age when the Sultanate of Patani was an independent, prosperous trading state and a renowned center for Islamic education and scholarship in Southeast Asia — a time before it was defeated, broken up, and brought under the control of the Thai state. While still influential, in recent years these diametrically opposed views of the past have begun to make way for more nuanced and varied interpretations. Patani scholars, intellectuals and students now explore their history more freely and confidently than in the past, while the once-rigid Thai nationalist narrative is open to more pluralistic interpretations. There is growing interaction and dialogue between historians writing in Thai, Malay and English, and engagement with sources and scholarship in other languages, including Chinese and Arabic. In *The Ghosts of the Past in Southern Thailand*, 13 scholars who have worked on this sensitive region evaluate the current

state of current historical writing about the Patani Malays of southern Thailand. The essays in this book demonstrate that an understanding of the conflict must take into account the historical dimensions of relations between Patani and the Thai kingdom, and the ongoing influence of these perceptions on Thai state officials, militants, and the local population.

This volume provides a comprehensive survey of the contemporary study of Islamic law and a critical analysis of its deficiencies. Written by outstanding senior and emerging scholars in their fields, it offers an innovative historiographical examination of the field of Islamic law and an ideal introduction to key personalities and concepts. While capturing the state of contemporary Islamic legal studies by chronicling how far the field has come, the Handbook also explains why certain debates recur and indicates fundamental gaps in our knowledge. Each chapter presents bold new avenues for research and will help readers appreciate the contested nature of key concepts and topics in Islamic law. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come. Providing an ethnographic account of the Islamic Party of Malaysia (PAS) and its Youth Wing (Dewan Pemuda PAS), this book analyses the genesis and role of Islamic movements in terms of their engagement in mainstream politics. It explores the party's changing approach towards popular culture and critically investigates whether the

narrative of a post-Islamist turn can be applied to the PAS Youth. The book shows that in contrast to the assumption that Islamic marketization and post-Islamism are reinforcing each other, the PAS Youth has strategically appropriated and integrated Islamic consumerism to pursue a decidedly Islamist – or ‘pop-Islamist’ – political agenda. The media-savvy PAS Youth elites, which are at the forefront of implementing new outreach strategies for the party, categorically oppose tendencies of political moderation among the senior party. Instead, they are most passionately calling for the establishment of a Syariah-based Islamic order for state and society, although these renewed calls are increasingly expressed through modern channels such as Facebook, YouTube, rock music, celebrity advertising, branded commodities and other market-driven forms of social movement mobilization. A timely and significant contribution to the literature on Islam and politics in Malaysia and beyond, this book sheds new light on widespread assumptions or even hopes of "post-Islamism". It is of interest to students and scholars of Political Religion and Southeast Asian Politics. Since January 2004, a violent separatist insurgency has raged in southern Thailand, resulting in more than three thousand deaths. Though largely unnoticed outside Southeast Asia, the rebellion in Pattani and neighboring provinces and the Thai government's harsh crackdown have resulted in a full-scale crisis. *Tearing Apart the Land* by Duncan McCargo, one of the world's leading scholars of contemporary Thai politics, is the first fieldwork-based book about this conflict. Drawing on his extensive knowledge of the region, hundreds of interviews conducted during a year's research in the troubled area, and unpublished Thai-language sources that range from anonymous leaflets to confessions extracted by Thai security forces, McCargo locates the roots of the conflict in the context of the troubled power relations

between Bangkok and the Muslim-majority "deep South." McCargo describes how Bangkok tried to establish legitimacy by co-opting local religious and political elites. This successful strategy was upset when Thaksin Shinawatra became prime minister in 2001 and set out to reorganize power in the region. Before Thaksin was overthrown in a 2006 military coup, his repressive policies had exposed the precariousness of the Bangkok government's influence. A rejuvenated militant movement had emerged, invoking Islamic rhetoric to challenge the authority of local leaders obedient to Bangkok. For readers interested in contemporary Southeast Asia, insurgency and counterinsurgency, Islam, politics, and questions of political violence, *Tearing Apart the Land* is a powerful account of the changing nature of Islam on the Malay peninsula, the legitimacy of the central Thai government and the failures of its security policy, the composition of the militant movement, and the conflict's disastrous impact on daily life in the deep South. Carefully distinguishing the uprising in southern Thailand from other Muslim rebellions, McCargo suggests that the conflict can be ended only if a more participatory mode of governance is adopted in the region.

The volume is the first comprehensive compilation of texts on gender constructions, normative gender orders and their religious legitimizations, as well as current gender policies in Islamic Southeast Asia and contributes on current debates on gender and Islam.

This book examines the lives of the Malay and Cham Muslims in Thailand, Cambodia and Vietnam and examines how they co-exist and live in societies that are dominated by an alternative consensus and are illiberal and non-democratic in nature. Focusing on two major Muslim communities in Southeast Asia, both of whom live as minorities in societies that are not democratic and have a history of hostility and

repression towards non-conforming ideas, the book explains their circumstances, the choices and life decisions they have to make, and how minorities can thrive in an unfriendly, monocultural environment. Based on original field work and research, the author analyses how people live, and how they adapt to societies which are not motivated by Western liberal ideals of multiculturalism. The book also offers a unique perspective on how Islam develops in an environment where it is seen as alien and disloyal. A useful contribution analyzing historical and post-colonial experiences of Muslim minorities and how they survive and evolve over the course of state monopoly in mainland Southeast Asia, this book will be of interest to academics working on Muslim minorities, Asian Religion and Southeast Asian Studies.

The portion of the Malay Peninsula where the Thai Buddhist civilization of Thailand gives way to the Malay Muslim civilization of Malaysia is characterized by multiple forms of pluralism. This book examines a broad range of issues relating to the turmoil afflicting the region.

While the collapse of the Soviet Union and the Eastern bloc has contributed to the decline of communism as a revolutionary political force, religious and ethnic issues have now assumed renewed and increased significance in South East Asia. Since the Islamic resurgence of the early 1980s and 1990s, elements of a more radical political Islam have migrated from the Middle East to Asia. If left unchecked these radical elements could aggravate a number of security and political crises in countries weakened by the consequences of the devastating Asian financial crisis. In an increasingly globalized world, it is not only the exchange of tangible goods across borders that is transmitted with multiplying efficiency and speed, but the exchange of ideas across seamless borders, assisted by the ever-improving communications technology of the Internet and electronic mail. Paradoxically,

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globalization both creates social change that can spark a backlash in the form of Islamic radicalism, and provides improved means for the spread of Islamic ideals. This critical volume examines the advance and contours of Islamicism and analyzes the potential consequences that such activity poses in South East Asian region. The study tracks the activities of external countries such as Iran, Libya, Pakistan, and Saudi Arabia and highlights the key roles these countries play in East Asian economies, politics, religion, and weapons procurement. It focuses on four locations in South East Asia: Indonesia, Malaysia, the southern Philippines, and southern Thailand. The introduction treats the Islamic resurgence in Asia, its links to Middle Eastern Islam, and its external influences. Chapters 1 and 2 examine "Islam and Politics in the New Indonesia" and "Islam, Society, Politics, and Change in Malaysia"; chapters 3 and 4 discuss in detail "Militant Islamic Extremism in the Southern Philippines" and "Militant Islamic Separatism in Southern Thailand." A conclusion follows with an assessment of religious ext

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