VOICES OF DIVERSITY: UNVEILING THE MULTICULTURAL PRACTICES OF THAILAND'S MUSLIM MINORITIES

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Abstract:

This research analyzes the implementation of multicultural practices in Thailand, especially in minority Muslim communities, and compares it with other Southeast Asian countries. Using qualitative methods, using multiculturalism theory and cultural identity theory, this study explores similarities, differences, challenges and opportunities in supporting diversity and inclusion. The results of this research show that, although there are policies to promote multiculturalism, their implementation is uneven and Muslim communities in Southern Thailand face discrimination and inequality. Comparisons with Thailand, Indonesia and the Philippines reveal similar obstacles, even though these three countries have national principles that support multiculturalism. The research identifies opportunities such as increased awareness of minority rights and economic empowerment, but challenges such as ethnic conflict and inconsistent policies remain significant. These findings emphasize the need for comprehensive and sustainable policies to support multiculturalism in Southeast Asia.

Keywords: *Southern Thailand, Pattani Muslim minority, Multiculturalism*

INTRODUCTION

Multiculturalism is an important issue in contemporary social and political studies, especially in the Southeast Asia region which is known for its ethnic, cultural and religious diversity. Among the countries in the region, Thailand stands out for the presence of a significant minority Muslim community, especially in the south. The existence of Muslim communities in Thailand and other Southeast Asian countries such as Indonesia, Malaysia and the Philippines, provides a diverse picture of how multicultural practices are implemented and responded to by society and government.

Diversity is something real and inevitable in social life, diversity is a reality experienced by society and culture in the past, present and future. The definition of multicultural is something that is diverse in culture. According to Parsudi Suparlan, the root word of multiculturalism is culture, namely a culture that is seen from its functional value as a guide for human life (Vanesia et al., 2023).

Multicultural is the root of culture, according to cultural experts it has very diverse meanings, including the following; Multicultural is an ideology that can be a tool or forum for improving the level of humans or their humanity. Multicultural also recognizes and glorifies differences in the degrees of each individual or group culturally. An education in multicultural application can be

interpreted as an educational effort with the aim of instilling togetherness values in students or communities in different environments, including race, ethnicity, religion, culture, values and ideology so that they have the ability to live in harmony. coexist in differences and have the awareness to live peacefully (Vanesia et al., 2023).

Thailand, as a country with a majority Buddhist population, has a long history of managing relations with minority Muslim communities. On the other hand, Indonesia and Malaysia have Muslim majorities, so the approach towards minorities may be different. The Philippines, with its Catholic majority, also provides a unique perspective on this. Given these contextual differences, it is important to understand how Muslim communities in these countries face challenges and exploit opportunities in the context of multiculturalism.

Government policies, social interactions, and political dynamics play a large role in shaping the daily experiences of minority Muslim communities. In Thailand, issues such as national identity, social integration, and security policies are important in discussing the implementation of multicultural practices. Meanwhile, in other Southeast Asian countries, colonial historical factors, demographic differences and national policies also influence the way Muslim communities live their lives.

In addition, globalization and the increasingly rapid flow of information make issues related to multiculturalism increasingly complex. Global challenges such as terrorism, migration, and socio-economic changes also affect relations between majority and minority groups in various countries.

This research aims to comparatively analyze the implementation of multicultural practices in Thailand and other Southeast Asian countries with a focus on similarities and differences, challenges faced, and opportunities that can be utilized by minority Muslim communities. In this way, it is hoped that it can contribute to understanding the dynamics of multiculturalism in this region and provide policy recommendations that can support better social integration.

THEORETICAL REVIEW
Multiculturalism Theory

Multiculturalism comes from the word "culture", in the Big Indonesian Dictionary it means culture (Departemen Pendidikan Nasional, 2005). The etymological understanding of multiculturalism comes from the words multi (many), culture (culture), and ism (school/understanding), essentially this word contains the meaning of a recognition of the dignity of humans who live in their groups with each unique and diverse culture (Mahfud, 2011). Therefore, everyone must feel respected and feel that they have a responsibility to live together with their community. Denial of the need for mutual recognition and mutual responsibility to live together with their community is a form of inequality in various areas of life.

According to (Bennet 1995, Fay 1996, Jary and Jary 1991, Nieto 1992, and Reed, ed. 1997) in (Suparlan, 2002). Multiculturalism is an understanding or ideology that upholds and respects the existence of differences. Differences in this case are differences between individuals or groups, differences in culture, religion and race. The existence of differences in a culture is able to encourage the realization of cultural diversity or pluralism, and is able to give birth to an attitude of mutual respect and mutual respect for cultures that are different from each other, regardless of whether the culture comes from the majority or minority community.

Multiculturalism is a valuable asset that plays a role in the formation of

civilization and the progress of a nation, because diversity is a nation's resource that can be used to strengthen its strengths (Saripudin et al., 2023).

Azumardi Azra explains that multiculturalism is a worldview that plays an important role in the formation of various policies in culture that emphasize acceptance of religious realities, diversity and multiculturalism that exist in people's lives (Azra, 2007).

Cultural Identity Theory

Identity comes from the word identity, meaning it is a condition or reality in events that are similar to one another, whether in social life, meetings of people, objects and groups. Cultural identity is a breakdown of the characteristics or characteristics of a culture that is shared by a group of people who have certain boundaries and a characteristic that can be identified when compared with other cultures emerges.

According to Hall (1990) in (Christian, 2017) explains two ideas about cultural identity, first, he states that cultural identity is a shared culture shared by a group of people who have the same history and descent. This explains that cultural identity reflects the same historical experiences and cultural codes which tend to be stable and do not change. Second, cultural identity is not completely fixed (unchanging), but can change and depends on how it is positioned and becomes a subject of history, culture and power that continues to play out. The meaning of Hall's two thoughts is, the first thought is cultural identity as something that is being, and the second thought states cultural identity as something that is becoming. Hall (1990) then came to the conclusion that cultural identity is a production that is never finished, but is always in the process of identification in historical and cultural contexts (Christian, 2017).

RESEARCH METHODS

This research uses a qualitative approach as a research method, which is one of the approaches commonly used in social sciences. This approach focuses on collecting and analyzing data in the form of words, both spoken and written, as well as human actions. This research does not prioritize measuring or calculating qualitative data, but rather emphasizes a deep understanding of the observed phenomena (Afrizal, 2017). The first step taken by researchers was to analyze the similarities and differences in the implementation of multicultural practices in minority Muslim communities in Thailand compared to other countries in Southeast Asia. The next step, identifying the main challenges faced by minority Muslim communities in implementing multicultural practices in Thailand and Southeast Asian countries. The third step is to identify opportunities that can be utilized by minority Muslim communities in implementing multicultural practices in Thailand and Southeast Asian countries. The final step is to analyze the influence of social, political and cultural factors on the implementation of multicultural practices in minority Muslim communities in Thailand and Southeast Asian countries.

DISCUSSION
Understanding Multicultural

Thailand and other countries in Southeast Asia have a diversity of cultures, religions, ethnicities and languages which shows that they are regions that have a multicultural society. This diversity is something special, making it something unique, full of value, but this plurality can also be something dangerous if not

addressed well and wisely, it can give rise to divisions and feuds that can threaten national and international security.

The diversity of a culture is a natural phenomenon resulting from the meeting of various cultures in one place, meetings that occur between one individual and another individual, or one group and another group, bringing their respective cultural behavior and unique way of life into their lives. Multiculturalism can generally be understood as the understanding of many cultures blending into one whole. Culture is understood as an ideology and at the same time as a tool to reach the highest level of humanity. Therefore, it is important to see culture functionally and operationally in social institutions.

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Multiculturalism is a valuable asset that plays a role in the formation of civilization and the progress of a nation, because diversity is a nation's resource that can be used to strengthen its strengths (Saripudin et al., 2023).
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Multiculturalism can also be interpreted as an awareness in politics, Bikhu Parekh explains that a multicultural society is a community consisting of various cultural communities with various characteristics, even though they have several similarities in world conceptions, systems of meaning, values, forms of social organization, history, customs. customs and customs (Parekh, 2001).

In real life in a community or nation, it shows that diversity is sometimes the cause of tension and conflict in society, so it cannot be denied that multiculturalism, which should be social capital, actually leads to something negative in creating peace, security, tranquility and harmony. in a plural life. A society or nation that lives in multiculturalism is like a double-edged sword, on the one hand it produces something good and positive, but if it is not managed well and wisely, this diversity will trigger conflict that threatens the foundations of complete national unity and the loss of it. national identity. Another thing that causes the loss of a national identity can be caused by the acceptance and openness of the free flow of information through cultural acculturation without

paying attention to existing local culture, which can lead to the emergence of extremism.

Implementation of Multiculturalism Practices in Thailand and Southeast Asian Countries

Thailand is one of the countries in the Southeast Asia region, geographically the Southeast Asia region is located between two large continents, namely Australia and mainland China, mainland India to the China Sea, because of Thailand's strategic location, many immigrants just stop by or even stay there. This island has been around for centuries with the initial aim of trading or spreading religion (Supriadi, 2008). The large number of immigrants from various countries, with different backgrounds creates natural changes that local people are not aware of, they form a meeting of local culture with new culture, both in terms of customs, customs, religion, teachings, and so on.

Viewed from a political perspective, the emergence of multiculturalism consists of two aspects, namely; there is migration from a community group and they have pride as a minority community, in this case the first aspect is experienced by immigrant destination countries such as the United States, Canada and Australia, the second aspect is more specific to immigrants who migrate, It is more about the element of identity that each individual has which is felt to be stronger than their sense of nationalism (Kymlicka, 2011).

All nations in the world naturally have basic characteristics of multiculturalism, the formation of a multicultural society has added value for a nation, diversity formed from race, ethnicity, tribe and religion is a characteristic of multiculturalism, as is the case in Thailand and countries in Asia Southeast, which is a fairly complex area with such diversity.

Southeast Asia is a very diverse and multi-layered sub-region in Asia consisting of countries with various different ethnicities, languages, cultures and societies. Apart from that, countries in Southeast Asia share distinctive socio-cultural characteristics, with various variations in the social structure. It can be seen that several countries in Southeast Asia, such as Indonesia, Malaysia, Singapore and Thailand, have a lot of diversity, they overcome this great diversity in various different ways (Ali, 2011).

In response to this diversity, countries in Southeast Asia are encouraged to build a common regional identity with the aim of creating integration as a single unit of countries in Southeast Asia. This idea is also supported by the Association of Southeast Asian Nations (ASEAN) as one of the an organization that is quite influential in Southeast Asia. ASEAN also supports the concept of being used as a long-term plan, they state that ASEAN has formulated a planned integration policy with related countries and invited these countries to embrace regional identity (Jones, 2004).

Some countries' regional identities create concepts that are very close to community life, because multiculturalism itself is a unity that is present and embedded in the body of society. However, it is different from Thailand, where this country cannot yet be called a country that has successfully implemented multiculturalism. The Islamic Ummah in Thailand is not like the Islamic Ummah in Malaysia, in Malaysia the government provides facilities and means for da'wah, religious figures who play a role in spreading Islamic da'wah are given salaries directly by the government, TV and radio facilities also broadcast Islamic da'wah every night.

The Southern Thailand region has become an area of religious conflict and territorial disputes with long-standing racial and religious backgrounds, this area has become the base for the Malay-Muslim Community. There has been conflict in Southern Thailand since the British colonial government gave the Northern Malay region to the Siamese Kingdom, since then the Anglo-Siamese Treaty was made, which resulted in the deprivation of the rights and dignity of Pattani Muslims, which ultimately resulted in resistance actions which were considered a separatist movement. by the central government, and the imposition of military emergency in the region (Mania, 2019).

This ongoing conflict has caused many victims to fall, resistance continues to be carried out by the people of Southern Thailand, the resistance they carry out is not just limited to mere existence, but as a way for the Thai government to implement multiculturalism, as an effort to maintain their identity and awareness as a minority that has Sociocultural characteristics different from the majority make them aware of how to protect themselves. The various movements they created, such as the Pattani Liberation National Front, the National Revolution Front, and the Pattani Union Liberation Front, some of these organizations are under the MPR MP (Council of the Muslim People of Pattani) which is their umbrella organization (Yulianto, 2004).

The resistance they carried out finally bore fruit, the Thai government finally changed the policies they had made, in 1977 the Thai government began to make policies that supported Muslims, by providing freedom of expression and religion (Walker, 2005), apart from providing freedom of religion, the government also providing facilities and facilities, also giving the Muslim community a role in being able to have a career in the political system, some even holding Ministerial positions. In 2001, the Thai government abolished the autonomy of the provinces in Southern Thailand (Walker, 2005).

In a multicultural Southeast Asian society, an exclusive attitude of diversity that recognizes truth and salvation unilaterally will certainly cause friction between religious groups, as is done by the majority Thai community. In the context of diversity, every country and every community within it should be able to implement an inclusive, harmonious and mutually respectful attitude, such as producing pluralism and tolerance in various matters.

As is the case in Indonesia, as a country with great diversity, in terms of race, culture, religion and language, it has succeeded in showing itself as a nation that has a multicultural society. The Unitary State of the Republic of Indonesia is a pluralistic country and has two important modalities in forming a multicultural character, namely democracy and local wisdom as a value that is believed and understood to be able to maintain harmony between religious communities and nations.

Indonesia implements multiculturalism into its state ideology, namely Pancaasila, as a guideline for how all communities and elements within it should unite in forming national nationalism. Apart from that, the government also continues to carry out various efforts and ways to implement multiculturalism in Indonesia, such as the concept of moderation, the government created a concept called the four pillars of moderation, Prof. Kamaluddin said, the four pillars of moderation are, first is national commitment, second is tolerance, third is non-violence, and fourth is accommodating culture (Media, 2023).

Likewise with the Philippines, this country has had a long conflict, from the Spanish Colonial period, America and the period of upheaval between the Philippine government and the Moro Muslims, the phenomenon that occurred in

the Philippines certainly fostered a different concept of implementing multiculturalism, the government made many peace and reconciliation efforts to implement pluralism in that country, both in politics, education, economics and social.

Moderation must be understood, developed as a joint commitment to maintain all balance, in every layer of elements of society, ethnicity, race, tribe, religion, culture and politics, to be able to listen to each other and learn from each other in practicing management skills. and overcome the differences that exist in their midst.

To realize moderation for every nation in the Southeast Asian region, they must avoid an exclusive attitude, as well as an inclusive attitude which is limited to recognizing diversity is also not justified, this must be accompanied by active involvement in realizing a multicultural attitude. Therefore, moderation is one of the right ways to implement a multicultural attitude to maintain togetherness by having an attitude of tolerance towards our ancestral heritage which teaches us to understand each other between all communities in the Southeast Asian region.

Differences and Similarities, Opportunities and Challenges in Implementing Multiculturalism in Minority Muslim Communities in Thailand and Countries in Southeast Asia

The implementation of multiculturalism in Southern Thailand and countries in Southeast Asia certainly has its own way, cultural and societal diversity is considered to be one of the main factors in the emergence of various new problems in the region, several things that can cause conflict in the implementation of multiculturalism include the following; diversity of ethnicity, culture, religion and race.

In the concept of a country, multiculturalism exists naturally, formed from the diversity of society and culture, multiculturalism emphasizes equal and fair cultural diversity. In an effort to build the nation's future, multiculturalism as an ideology must be fought for as a foundation for upholding democracy, human rights and the welfare of the people within it. To make multiculturalism a foundation for a democratic nation, relevant concepts are needed. In this study, researchers will use the four pillars of the moderation concept created by the Indonesian government to analyze differences and similarities, opportunities and challenges in implementing multiculturalism in minority Muslim communities in Thailand and other countries. Countries in Southeast Asia.

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Analysis of Similarities and Differences in the Implementation of Multiculturalism in Minority Muslim Communities in Thailand and Countries in Southeast Asia
National Commitment

Every country in Southeast Asia definitely has a shared commitment to forming a national spirit or nationalism that is built to become the foundation of the country, such as in Indonesia, this country makes Pancasila the basis of the state, while Thailand makes Constitutional Monarchy the basis of the state, and the Philippines implements presidential unity. As a form of state government, of course this has differences and similarities in the application of multiculturalism.

According to Hall (1990) cultural identity is a production that is never finished, but is always in the process of identification in a historical and cultural context which then forms national commitment (Christian, 2017).

The similarities found in the implementation of national commitments in Indonesia, Thailand and the Philippines can be seen that these three countries share a concept that aims to build nationalism. One form of national commitment carried out in Thailand is contained in the 1945 State Law, regarding the change in the name of Muslims in Thailand to officially become Thai people who adhere to Islam (Prachachon Chau Thai Thi Nabtue Sasna Islam), the change in the name Thai is used because many things because it contains nationalistic as well as cultural aspects, which are contained in the three highest institutions in the country, namely; National institutions (Chat), religious institutions (Sasna), and King's Institutions (Phra Maha Kasatra) (Wayeekao, 2016).

To foster a multicultural Thai society (Buddhist, Malay, Chinese and Indian), the Thai government implemented a government policy program with the aim of realizing peace (Tangsupvattana & Poocharoen, 2009), the government implemented this program by implementing a dogma which reads "Wattanatham Haeng Cha" (national culture). This program aims to provide freedom to adhere to religion and carry out untouchable religious and cultural rituals without degrading state institutions, religion and the king, which are responsible for the Ministry of National Culture. This was done by the Thai state to form a national commitment (Wayeekao, 2016).

In Indonesia, Pancasila is used as the basis of the state in the context of building national commitment, the first principle which reads "Belief in One God", reflects the national commitment to mutual respect for diversity in religion and belief among its people. The meaning contained in the first principle of Pancasila describes how national commitment must be built on the basis of an inclusive (open) attitude, mutual respect for each other, development, peaceful coexistence and mutual trust, so that no one party feels isolated or sidelined. .

The concrete things done by the Indonesian government in building national commitment through Pancasila can be seen from various aspects, such as the commemoration of religious holidays which are designated as important days by the Indonesian government, namely; Christmas, Vesak, Eid al-Fitr and Nyepi. Construction of houses of worship for all religions in Indonesia as a means of worship. Protection of minority groups and local beliefs, as a form of security and safety without discrimination in carrying out their beliefs (Faiz, 2023).

The Philippines is also doing various things to build national commitment in the country, the government is taking steps to recognize and protect the rights of minorities, ethnic and religious, especially in the Mindanao region through greater autonomy than other regions. The Philippine government is doing two things to build national commitment and joint commitment with various community groups within it, namely; first, Conciliation, namely various peace efforts, open dialogue with all groups involved in the rebellion, and discussing all issues so that they can be accepted by all parties. Second, regional development, carrying out development in all national fields, such as economic, social, cultural and cultural facilities as well as expanding population participation in this development, the real implementation carried out by the Philippine government is forming an autonomous government (SA, 2008).

The government also plays an active role in monitoring and ensuring that national commitments are carried out in accordance with the concept, the government also carries out programs in the realm of education and outreach

regarding the diversity of religions and beliefs with the aim of avoiding misunderstandings and conflicts (Faiz, 2023).

The differences in the commitment to building nationalism in Indonesia, Thailand and the Philippines lie in the history and background of the formation of nationality in these countries. This requires that the concepts applied to realize nationalism between these three countries must vary according to the circumstances within them. The difference in the religious background of the majority of its population can be seen: Thailand is a country where the majority of the population is Buddhist, while the Philippines is predominantly Catholic, and both have minority Muslim communities in it. Indonesia is the opposite of these two countries, this country has a majority population. is Muslim, and has Buddhist and Catholic populations as minorities.

The formation of nationality in Thailand began with a long history of conflict from changes in the form of government, starting from the form of government of the Kingdom changing to a constitutional monarchy, this was certainly something difficult and full of struggle, until finally today's form of nationality was officially established. Various government policies that bind the Pattani Muslim community in Southern Thailand have also become the basis for conflict in Southern Thailand, including the following; the annexation of Siam, making all groups within it the Thai nation, as well as other social, political, religious and cultural policies. The conflict and resistance carried out by Pattani Muslims in Southern Thailand is historical evidence that this change is something that threatens the minority community therein (Wayeekao, 2016).

The Philippines also has a long history of conflict between the government and the Moro Muslim minority community, but this long conflict is slowly being resolved by the Thai government because the policies and programs issued by the Philippine government also side with the minority, not making them feel oppressed and able to develop, except hardline minority Muslim groups who do not want to make peace with the government.

Several policies and programs were created by the Philippine government, such as the policy of establishing an autonomous government, establishing the Ministry of Islamic Affairs, establishing the Philippine Hajj Travel Management Agency, establishing the Institute for Islamic Studies at the University of Manila, holding the First Congress of Islamic Education, holding the first congress of Madrasahs throughout the Philippines. , holding an annual Al-Qur'an reading competition, and implementing a National Muslim-Christian dialogue.

In contrast to the formation of national commitment in Indonesia, since the beginning of the formulation and formation of Pancasila, important figures were involved in it with the aim of forming a national commitment that is just in every community in it, so that the formulation and establishment of Pancasila as a form of national commitment and the foundation of the Indonesian state was not too much. caused many national conflicts.

The government also forms various policies and plays an active role in this matter, such as introducing the values of moderation from an early age through education in schools, creating an attitude of mutual respect between religious communities, building facilities and infrastructure between religious communities, creating state institutions that deal with religion, ensuring security and comfort between religious communities, and supervising the mass media so as not to spread intolerant content.

Tolerance

Tolerance is the behavior of respecting other people's positions. Respect here does not mean correcting it, let alone agreeing to follow and justify it, but tolerance here is a social and humanitarian attitude to maintain national harmony and unity (Hasan, 2021).

The similarities between Thailand, the Philippines and Indonesia in terms of tolerance are found in the role of these countries in making various efforts to implement attitudes of tolerance between cultural and religious communities, and the governments of these three countries play an active role and are involved in implementing tolerance in their countries.

The "Wattanatham Haeng Cha" (National Culture) program carried out by the Thai government is an effort to increase attitudes of tolerance between religious communities which have a long history of conflict, even though currently the majority of the Thai population is Buddhist, the tolerance that occurs among the people of Southern Thailand is Buddhists and Muslims are doing well.

As written by (Sucipto, 2019), how Buddhists and Muslims in Southern Thailand live side by side, in harmony with mutual cooperation and a very family atmosphere. Several women with religious backgrounds, both Buddhist, Muslim and Christian, were seen working together to cultivate land from Mount Kampan to be used as basic material for t-shirt dyes and fabric shavings, and later the goods would continue to be sold as souvenirs for tourists.

The Philippines applies an attitude of tolerance to its country through the country's motto, which reads "Maka-Diyos, Maka-Tao, Makakalikasan at Makabansa" meaning For God, Man, Nature and Country, which is a statement that reflects the core values upheld by the country. Philippines, this motto is used by the Philippine state as an attitude to uphold tolerance in that country, considering that the Philippines is a country that was built on the basis of ethnic, religious, linguistic plurality and the forced incorporation of the sovereignty of the Moro nation into the Philippines, but with this motto it is hoped that it can to become a peaceful, safe and harmonious country (SA, 2008).

The tolerant attitude implemented by the Catholic-majority Philippine government towards the Moro Muslim minority community can be seen from the policy and program efforts issued by the Philippine government, the Philippine government also held a national dialogue between Christians and Muslims, established facilities and infrastructure that support the development of Muslims, providing access and roles for Muslims in the political field, creating a center for peace studies in the Southern Philippines, issuing various regulations (proclamation laws, presidential decrees) regarding Islam and Muslims in various fields, Muslim holidays are also recognized as Islamic holidays. Muslim holiday. All these efforts were made by the government to apply the motto of the Philippines to the attitude of tolerance of a developed country (SA, 2008).

Furthermore, tolerance in Indonesia can be seen from the application of the term "Bhinneka Tunggal Ika" which means different but still one, this term is used to apply the attitude of tolerance that exists in Indonesia, with the multi-ethnic background of Indonesia's population, this term is quite successful in its application in Indonesia. addressing the issue of tolerance in the country.

For example, in his writing (Faiz, 2023), he explains that Indonesian people live their daily lives with an attitude of mutual respect and respect, Indonesian people respect each other's celebrations of different religions, when the big day of one religion arrives, other people also took part, visited neighbors'

houses, said goodbye to each other and celebrated, and even helped with preparations and maintaining security in the surrounding area. Another thing can be seen from the attitude of the community in maintaining beliefs in religion, culture and belief, community leaders and their adherents respect each other, it is not uncommon for places of worship between religious communities to be close to each other.

The difference in the context of tolerance in Indonesia, the Philippines and Thailand lies in how the government and society have active and harmonious communication. It should be noted that the implementation of national culture in Thailand has become an integration policy which is quite burdensome for the Pattani Muslim community and has given rise to quite a long resistance movement. This is a problem for Pattani Muslims because Thai concepts and terms in the understanding of the Islamic community are synonyms of the word Buddha, while the word Malay was synonymous with Islam at that time, and tended to be closer to Buddhism and the culture of the Siamese (Thai-Buddhist) people (Wayeekao, 2016).

The conflict caused by the lack of attention to tolerance towards Pattani Muslims led to a quite large separatist movement and a long conflict. This movement demanded several things that the Thai government should have granted; firstly, every person on the border has the right to a happy life with their religious and cultural identity, he explained that Pattani Muslims as a minority have the right to live according to their religious beliefs in Thailand without anyone disturbing them, secondly, everyone must be able to respect differences in culture which can be a strength and intelligence for political stability, security and national development, third, regional communities must be given opportunities and roles in the process of solving problems and development (Yuniarto, 2005).

The Philippines has a different conflict background from Thailand in the government's implementation of an attitude of tolerance in that country. There are three main reasons why it is difficult to implement an attitude of tolerance between Moro Muslims and Catholics, namely, first, the Moro people's lack of respect for national laws, especially in individual and group relations, because they have the view that these laws originate from the West and Catholicism, secondly, the school system which determines the same curriculum for every child in all regions, regardless of religious and cultural differences, and When the Moro nation still harboring trauma and hatred towards the government's population transfer program to the Mindanao region, because this program caused the Moro people, who were originally the majority, to become a minority (Hasaruddin, 2019).

Meanwhile, the implementation of Bhinneka Tunggal Ika in Indonesia does not cause division or conflict, because this concept does not burden or bias one group in Indonesia, everything is considered equal and equal, the government also provides an active and fair role for all people in the country. the.

Anti Violence

A non-violent attitude in a country can be created through religious moderation. To achieve perfect religious moderation, the government and society need to work together to fight radicalism and intolerance that threaten the integrity of a country. It can be seen that various efforts have been made by the governments of the two countries, both the Thai and Indonesian governments, carrying out dialogue with certain parties, with the aim of understanding each

other and understanding each other's differences so that they become one frequency and create harmonization.

One example of implementing religious moderation is as follows; The government collaborates with security forces, religious leaders and the community in overcoming potential conflicts between religious communities, implementing socialization and learning in educational areas, supervising mass media and information technology so as not to spread content that is provocative in nature so that it can trigger conflict, and that Most importantly, the government must be firm and provide appropriate sanctions for groups or individuals who use religion to commit violence (Faiz, 2023).

In reality, Thailand and the Philippines are both unable to handle the problem of violence, separatist movements have emerged in southern Thailand and the southern Philippines. According to David Wyatt (1970), the separatist movement that occurred in Southern Thailand was caused by; first, history and conquest by Siam, second, economic interests, third, internal migration, fourth, failure to accommodate differences in identity. The rebellion against Siam or Thailand carried out by Pattani Muslims in Southern Thailand continues to take root and grow, both organized and unorganized. This movement is a form of resistance carried out by Pattani Muslims against the discrimination they receive, as a form of effort to maintain their identity and religious values. their ethnicity by demanding the discriminatory attitude of the Thai Kingdom (Yuniarto, 2005).

When we talk about Islam in the Philippines, almost always what comes to mind is armed struggle, Moro Islamic separatism which has made various efforts to escape the grip of the Philippines which is considered to be discriminating against them, with all the polemic issues in the background, the Philippine government always finds it difficult and tends to fail in the context of implementing anti-violence in its country, even though the Philippine government has made various efforts through national policies and programs, there are still movements or groups that carry out resistance movements against the government (SA, 2008).

The factors in the emergence of the Islamic Movement in the Philippines, in general, can be influenced by two factors, namely internally and externally. Internally, it can be seen that the rise of the Islamic Movement in the Philippines can be seen in two paradigms, first, the radical paradigm developed by the MNLF which voicing independence for the Moro nation, secondly, the moderate views of modernist Islamic groups and supported by many Islamic groups, which speak out about social change in a broader context (Ibrahim, 2009).

External factors are caused by the influence of colonialism which still influences the pattern of Philippine government, which ultimately causes the destruction of a healthy social, political, educational and cultural order, the deep-rooted legacy of colonialism resulting in education in the Philippines being unrelated to and not adhering to the local culture of the Filipino people, political policies that unfairness between Muslims and Catholics, the politics of pitting Muslims against Catholics was also used by the Philippine government to make Muslims unable to escape and be independent from the Philippines, ultimately the attitudes and actions taken by the Philippine government led to the emergence of the Islamic separatist movement (Ibrahim, 2009).

This is different from the anti-violence attitude in Indonesia, Indonesia is a country that has a fairly high level of tolerance for all groups within it. Indonesian people have been taught the concept of tolerance since childhood, an attitude of mutual respect, and an attitude of not hurting one another, often

people of different religions help each other and work together at every major event of another religion, for example Muslims help guard places of worship for people of other religions, and vice versa (Faiz, 2023).

But in reality, Indonesia also has problems that threaten the country in the context of anti-violence. It is proven that in the last ten years there have been several events that ended tragically, hitting several regions in Indonesia, this is caused by differences in religion, ethnicity and ethnicity, the diversity that exists in Indonesia. Indonesia also triggers violence, attacks, destruction, arson, arrests and intimidation, some examples of tragedies, namely; Poso tragedy, Sampit tragedy, May 1998 tragedy (As, 2016).

These three countries have similarities in the problem of violence that threatens the security of their country, namely that violence in these three countries occurs due to religious, social, political and cultural factors. Apart from that, these three countries also have differences in the context of the violence that occurs, violence in Thailand and the Philippines This occurred due to religious and ethnic factors and was vulnerable to a long period of time at the same problem point and was difficult to overcome, but violence in Indonesia did not last long and was immediately resolved.

Adaptive to Culture

Adapting to culture is an effort that must be carried out by all citizens, as a form of attitude of protecting and preserving the culture handed down by their ancestors, every citizen must have an accommodating attitude and acceptance of differences in tradition and culture, often each religion has its own unique way of implementing it. religious practices, usually related to local traditions and culture. Accepting and appreciating this diversity is a concrete manifestation of implementing inclusive and tolerant religious moderation (Faiz, 2023).

According to Azumardi Azra, multiculturalism is a worldview that plays an important role in the formation of various policies in culture that emphasize acceptance of religious realities, diversity and multiculturalism that exist in people's lives (Azra, 2007).

The differences that lie in the adaptive context of culture in Thailand, the Philippines and Indonesia lie in the phenomena that occur in these countries, Thailand being a country that is quite difficult to implement an even attitude of tolerance in the country. This is because Pattani Muslims in Southern Thailand are a minority community who often receive unfair treatment, and often experience discrimination either from certain parties or from policies set by the government in many cases, Pattani Muslims in Southern Thailand are also called Khaek or outsiders. , this term makes Pattani Muslims in Southern Thailand an isolated community and receives little attention (Mania, 2019). Thailand also only recognizes one official language, namely Thai, while the Thai government makes minimal efforts to recognize local languages and culture in public policy (Mania, 2019).

Meanwhile, the Philippines and Indonesia are countries that are quite open to cultural acceptance. It is proven that the Philippines recognizes several regional languages as official additional languages and there are stronger efforts to maintain and develop local languages and culture through education and cultural policies, the Philippine government also made laws regulating the field of culture and Islamic law, making Education with Catholic and Islamic religious backgrounds, creating a center for peace studies in the Southern Philippines and

several policies and programs that support cultural development in the Philippines (SA, 2008).

Indonesia is one of the countries that is quite adaptive to culture, it can be seen how the acceptance of traditions and culture is held in Indonesia, for example, the Vesak celebration in Borobudur which involves Buddhist religious rituals and Javanese culture, or the Nyepi celebration in Bali which reflects the uniqueness between Hinduism and Hinduism. Balinese customs, wayang performances formed from Hindu, Islamic and Javanese culture, these cultural practices show adaptive cultural acculturation, how diverse traditions and cultures are accepted and accommodated in a religious context (Faiz, 2023).

In general, these three countries have diverse ethnic groups, many languages, and many cultures, as well as policies that support equality and harmony between groups, but in implementation they do not meet expectations because there are still many events that arise from the cultural context.

The table below contains an analysis of similarities in the application of multiculturalism to minority Muslim communities in Thailand and countries in Southeast Asia.

No	Regarding	Thailand	Philippines	Indonesia
1	National Commitment	Create policies to promote Thai national identity and try to respect ethnic and cultural diversity	Have the same policy to build national identity, to recognize and protect the rights of minorities, ethnicities and religions, and create regional autonomy policies	Having the same policy in building a strong national identity, while still providing space for religion, ethnicity and culture to develop
2	Tolerance	Building an attitude of tolerance through a state program called Wattanatham Haeng Cha (national culture)	Building an attitude of tolerance through state programs implemented from the motto "Maka-Diyos, Maka-Tao, Makakalikasan at Makabansa" meaning For God, Man, Nature and Country,	Building an attitude of tolerance through state programs implemented from the motto Bhinneka Tunggal Ika, meaning different but still one.
3	Anti Violence	Facing violent conflicts originating from ethnicity, religion, culture, social and politics.	Facing violent conflicts originating from ethnicity, religion, culture, social and politics.	Facing violent conflicts originating from ethnicity, religion, culture, social and politics.
4	Adaptive to culture	Having various ethnic groups demands policies to support equality and harmony between groups	Having various ethnic groups demands policies to support equality and harmony between groups	Having various ethnic groups demands policies to support equality and harmony between groups

Table number 1

The table below contains an analysis of differences in the implementation of multiculturalism in minority Muslim communities in Thailand and countries in Southeast Asia

No	Regarding	Thailand	Philippines	Indonesia
1	National Commitment	Adopt a strong assimilation approach, where ethnic and cultural minorities are expected to integrate into the dominant Thai culture. Government policies often focus on a single Thai national identity.	More accommodating to cultural and religious diversity. The government has taken steps to recognize and protect the rights of ethnic and religious minorities, especially in Mindanao through greater autonomy for the region (e.g., Bangsamoro Autonomous Region in Muslim Mindanao)	Adopting the principle of Bhinneka Tunggal Ika (Diverse but still one) which explicitly recognizes cultural diversity and encourages unity.
2	Tolerance	There are conflicts between religions and ethnicities, between minority Muslims and majority Buddhists and the implementation of tolerance is quite difficult even though the government has made various efforts to implement tolerance.	Experiencing quite a long conflict between the Moro people and the Philippine government, the Philippine government entered into a peace and reconciliation agreement to try to deal with it.	Trying to continue making efforts to increase tolerance between ethnicities and religions, even though there are still several incidents that are in the context of tolerance, but not as severe as in the Philippines and Thailand.
3	Anti Violence	Despite relative peace, there is conflict in the south with the Malay-Muslim population feeling marginalized.	Also experiencing conflict in Mindanao, but the approach is different with the existence of a peace process and special autonomy to resolve these tensions. The Philippines has a long history of rebellion and peace negotiations with Muslim	Facing challenges related to ethnic and religious conflicts, with an approach through Pancasila and Bhinneka Tunggal Ika implemented by the government

		groups in the south.		
4	Adaptive to culture	Thai is the only official and dominant language in education and government. There is minimal effort to acknowledge local languages and culture in public policy.	Recognizes several regional languages as official additional languages and there are stronger efforts to maintain and develop local languages and culture through education and cultural policy.	Recognizing all religions and languages, but making Indonesian a unified language, and making the motto Bhinneka Tunggal Ika a guideline to unite the diversity that exists in Indonesia

Table number 2
Opportunities and Challenges in Implementing Multiculturalism in Minority Muslim Communities in Thailand and Countries in Southeast Asia

Opportunities for multiculturalism

The application of multiculturalism in Southeast Asian countries has great potential to increase social cohesion, encourage inclusive economic development, and strengthen inclusive national identity. By leveraging diversity as an asset, countries in the region can build more harmonious and prosperous societies. However, this requires a strong commitment from government, civil society and all stakeholders to create policies and programs that support inclusion and respect for all groups.

The implementation of multicultural practices in Thailand and Southeast Asian countries offers various opportunities that can strengthen social cohesion, reduce ethnic and religious tensions, and encourage inclusive economic development. The following is an explanation of some of these opportunities; first, promotion of harmony and peace between ethnicities and religions, second, increasing awareness and respect for minority rights, third, economic and educational empowerment, fourth, promotion of tourism and culture, fifth, strengthening inclusive national identity, sixth, development of public policy which is more inclusive, seventh, increasing regional cooperation which is usually under the leadership of ASEAN (Kymlicka, 2011).

Challenges of multiculturalism

Realizing multiculturalism in Thailand and countries in Southeast Asia is a shared responsibility that must be realized to create a peaceful and safe society, here are several main challenges; first, discrimination and inequality, second, ethnic and religious conflicts, third, inconsistent policies, fourth, negative stereotypes and prejudice, fifth, social and cultural challenges, sixth, economic and development obstacles, seventh, legal and policy issues, eighth, globalization and social change.

The implementation of multiculturalism practices in Southeast Asian countries faces many challenges that require a comprehensive and sustainable approach. Effective policies must be supported by adequate education, strong legal protections, and a consistent political commitment to respect and celebrate diversity. Without addressing these challenges, efforts to create inclusive and harmonious societies will continue to face significant obstacles.

CONCLUSION

This research has analyzed the implementation of multicultural practices in Thailand with a focus on the minority Muslim community, as well as making comparisons with other countries in Southeast Asia such as Indonesia and the Philippines. The results of this analysis point to several key conclusions:

1. Similarities in a Multicultural Approach:

   There are efforts to promote diversity and inclusion through multicultural policies in all three countries analyzed. Even though there are national principles that support multiculturalism, their implementation often faces obstacles.

   All three countries recognize the importance of interreligious and intercultural dialogue to promote harmony and reduce tensions.

2. Difference in Implementation:

   Thailand: Minority Muslim communities in southern provinces face significant discrimination and feel their cultural and religious identity is threatened. The government's efforts to increase dialogue and peace still face many challenges.

   Indonesia: The principle of Bhinneka Tunggal Ika is a strong basis for promoting multiculturalism, however cases of discrimination against certain minority groups still occur.

   Philippines: More accommodating to cultural and religious diversity. The government has taken steps to recognize and protect the rights of ethnic and religious minorities, especially in Mindanao through greater autonomy for the region (e.g., Bangsamoro Autonomous Region in Muslim Mindanao)

3. Main Challenges:

   Discrimination and Inequality: Minority groups in all countries studied face discrimination in various aspects of life, including education, employment, and public services.

   Ethnic and Religious Conflict: Ethnic and religious tensions remain a major problem, especially in regions with significant minority populations.

   Inconsistent Policies: Implementation of multicultural policies is often uneven and faces political and administrative obstacles.

4. Opportunities for Improvement:

   Increased Awareness of Minority Rights: Education and public awareness campaigns can increase respect for minority rights.

   Economic and Educational Empowerment: Programs that focus on economic and educational empowerment can help reduce disparities and increase the participation of minority groups in society.

   Promotion of Harmony and Peace: Interfaith and intercultural dialogue initiatives can strengthen harmony and reduce the potential for conflict.

   Despite significant efforts to promote multiculturalism in Thailand and other Southeast Asian countries, major challenges still exist in the form of discrimination, conflict, and inconsistent policies. To achieve a truly inclusive and harmonious society, a strong commitment from government, civil society and all stakeholders is needed to overcome these obstacles and take advantage of existing opportunities.

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