



Assessment of the 3rd Koree, Murottal, and Anasyid Recitations Competition for Peace in the South

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Abstract

Thai society is multi-cultural where people respect differences of religions and cultures as a way of life. Islam also consists of its own identities, especially the Quran recitation; however, the influences, environment, and changes of the society have altered much on its cultures, traditions, and customs. These make some of Islamic practices disappear from the memory of youths. Hatyai University has foreseen the significance of living in the multi-cultural society, and run the Koree, Murottal, and Anasyid recitations competition in order to maintain the culture of Muslims. The Quran recitations will promote peaceful living in the society. The overall picture of the assessment of Arts and Cultural Festival Project: “The 3rd Koree, Murottal, and Anasyid Recitations Competition for Peace in the South” is found that the participants are satisfied with the project, averagely at the high level at 3.85. Separately, it is found that the benefits of the project reach the highest mean at 3.97, followed by work performance at 3.84, while the public relations and facilities have the mean at 3.82 and 3.71 respectively.



Introduction

The Muslims in the southern border provinces, particularly those who live in Pattani, Yala, Narathiwat and some parts of Satun and Songkhla Provinces, are mostly inherited from Malay Muslims who are the ethnic minority of Thailand, but they are the majority of the southern border provinces. The Malay ethnics are the group of people who firmly maintain their identities from the past up until the present through the expressions of the religion, language, culture and ways of life. These make the Malay Muslim ethnics in Thailand or the so-called Malay Thai Muslims obviously different from all other ethnic groups in Thailand.

The impact of merging the Pattani State to the Thai State (Siam) in the past made most of Malay Muslim ethnics to completely become part of Siam. In order to absolutely merge the Pattani State to Siam for both geographical areas and awareness of being the Thai State, some policies of Siam at that time deterred Malay Muslim ethnics from expressing their identities up until now. The problem of Malay Muslims' identities expression of Thai Malay Muslim ethnics is revealed by the study of Pheungfu (2012) who stated that the unrest problem in the southern border provinces was the mixed issues of nationalism and Malay Pattani ethnics who wished to maintain their binding identities of the language, religion, and culture. These people need to have power in the society, justice, quality of life, and wealthy along with their local ways of life. Although the idea of separatism might exist, it is not the idea of the majority. According to Nidhi Eoseewong (M.P.P), he pointed out that the problem of separatism was just the agitation from some Thai outsiders for obeying the ineffective policy and injustice of the Thai government, and both civilians and government officers sacrificed their lives to this policy for a long time. The Thai government has to provide spaces for Malay, Karen, Khmer, Mon ethnics, and so on to express their cultural identities freely. Also, Rahimmula (2005) said that the authoritarian government in the past had implemented the policy of cultural assimilation in the southern border provinces. Unfortunately, the policy has become one of causes of the eruption of Malay nationalism in the three southern border provinces, with the goal of maintaining original Malay Muslim identities. Other surveys also reflect the voices of people in the areas about such issue. For example, King Prajadhipok's Institute conducts the survey of attitudes about the conflict of people in the areas and the unrest situation in the southern border provinces and perception of people in solving the problem. The survey is carried out to focus on upper 18 years old participants in Yala, Pattani, and Natathiwat Provinces; some parts of the survey contained the answers of the dispute between Thai Muslims and other groups. The survey discloses that Thai Muslims and most Yawi (Pattani Malay) speakers don't see that separatism is the real cause of conflict and unrest, while most of other groups perceive that the conflict is from separatism.



However, the Thai Muslims and most Yawi speakers perceive that the cause of the problem is the failure of the government in building up understanding with local people. A report of the survey of opinions of people about a peaceful life that people in southern border provinces wanted in the future. The immediate solution for the social problem is the acceptance of Islamic culture as part of Thai culture.

From the problem of Muslim identities expressions of Thai Malay Muslims in the southern border provinces as mentioned above, the researchers then carry out a survey study to assess the Arts and Cultural Festival Project: “The 3rd Koree, Murottal, and Anasyid Recitations Competition for Peace in the South.” As the project is run to promote social identities expressions of Muslim youths, the outcomes and conclusion of the survey are also beneficial as a model for running activities and self-identities expressions, distributing understanding to other groups to have better understanding about Muslim ways as to promote peaceful living.

Objective

Assessment of the 3rd Koree, Murottal, and Anasyid Recitations Competition for Peace in the South

Utilizations

1. To use the outcomes of the survey for improving the next project
2. To be an applicable model for other organizations that will run a similar project

Limitation

- Population

The people related to Muslim youths in schools such as administrators, teachers, and Muslim youths in school, religious leaders or local Malay Muslim leaders who attend the project are sources of data.

Concepts and Related Theories

1. The concept of social identities of people in the southern border provinces

Nuanpain (2008) stated about Patani that it was a word that signified the areas of 5 provinces of ancient Malay Pattani State that once used to be the center of Malay Lankasuk Empire during the early Christian era. After the empire declined, a new prosperous and more powerful empire called Patani Empire was established. The Pattani Empire lasted until the late of the last millennium and it was occupied and merged with Siam or Thailand up until now. However, the process of assimilation the Malay Muslims



in the areas of the Pattani Empire nowadays is still seemingly unsuccessful because of some important reasons:

1) The Malays have their long ethnic history inherited from the Patani Empire, which was probably older than the Kingdom of Sukhothai, which was just emerged during the 12th century.

2) The different races of Malays and Thais.

3) Malays are Muslims while Thais are Buddhists.

4) The Malays speak the Malay language, but Thais use the Thai language.

Indeed, the two ethnic groups are completely different in at least four issues: history, races, religions, and languages.

Sangtong (2008) pointed out that the cultural identities of Malay Muslims were originally developed from the faith of Islam which was firmly related to the Malay language, while Jandang (2008) stated about the Malay Muslims in the South of Thailand that they had a different race, language, model, tradition, and feeling or group awareness. These five different factors drive the people to struggle to maintain some important identities in their group. They still feel that their origin race is what they are proud of; they want to retain their identities because of the long history of Malay, which had a firm unity since the past. The Malay Muslims settle firmly with a large group, and they do not separately move to other regions like other groups. They have strong social and cultural identities which are apparently different from other Thai societies and cultures.

Chokchi Wongtani (2008) analyzed the culture of the Malay Muslims in the southern border provinces and he pointed out that the people are diverse both on a way of life, religion, faith, and daily life practice. The people in the areas have their own “Special Identity”, mostly called as a strong culture; that is, it is the unchangeable and innate culture. The culture of Malays Muslims in the southern border provinces covers the boundary of language, communication, careers, trade, investment, making income, a way of life, religion, being birth, being death, and festival days such as Friday, Eidul Fitri, and Raya Hajee, food, living, gender interaction, dispute solving etc. For the language, besides using the Thai language, the people also use Malay or Yawi, both dialect Yawi and central Yawi. For the written language, they use Thai and also central Malay and Pattani Malay in two ways: Yawi alphabets (Malay with Arabic alphabets) and Rumei alphabets (Malay with English alphabets). The culture of death and birth of Muslims in the three border provinces, including Muslims in Songkhla and Satun Provinces, are similarly related. For instance, a way of practicing with a new born baby, the baby will have a haircut and be named (Both Thai and Arabic names, some families just use an Arabic name). The ways to kill animals and sing lullabies will be conducted by both Arabic and local Malay. The culture of death is practiced into two ways. The first one is



about the details encouraging (Faldukeefaya) such as bathing a corpse. It may be a bit differently practiced in some areas such as using different scented materials between borneol, jujube leaves, and camphor to reduce the smell of a corpse. This includes corpse wrapping (Maiyat), Yanasa Lamad at the mosque and corpses bury at the graveyard. The tradition of each local area may be diverse in accordance with Islam; some people may practice, but others may not practice. For example, Talaken reading in front of the tomb, money donation for guests who perform Yanasa Lamad, offering merits to the dead person for three days, and offering the merits on the 7th or 40th days after the death.

Apart from these, Wongtani (2008) also stated other cultures such as dressing which was an important culture under the realm of Islam that designed the appropriate practices between Muslim men and women for both practical ways and denial ways, making a clear style of dressing for Muslims in every area to conform the religion. The culture of wedding is mostly performed accordingly with the teaching of Islam such as the Niga ceremony in some areas that still remains the marching to offer a tray of gifts to the house of a bride's parents. Yellow sticky rice, boiled eggs, grilled chicken will be put in the tray of gifts. According to the old tradition, a Malay banquet will be offered after the ceremony called "Makea Pu Loh" "eating sticky rice"; and in some areas, it is called in Arabic as "Wa Lee Ma Party." The culture of food in the three southern border provinces is the style of Malay Muslim. People besides prefer eating Thai food; they also have a specific Malay Muslim food, focusing on meat, vegetable, spices, and coconut milk such as Ekea Peji, Budoo sauce, Sama Ekea, Saoh La Dor, Ayea Ko Lea, Sa Tae Da nging, Ro Yor, Ta Hea etc. The local communities still maintain activities of making stirred Ar Su Lor Rice, which is made by the harmony of local people in the early "Mu Hun Rom" period in Arabic calendar. Other activities include culture of playing and invention such as Ma Yong, Li Ke Hu Loo, Li Ke Ba Kor, Rong Ngeng Dancing, Sila martial art, dagger making, Ko Rea Boat painting, and making miniature Ko Rea Boat.

Salae (2008) pointed out about the people in three southern border provinces that most people were the descendants who inherited diverse culture, races, language and religion that were melted down to be the crystal sediment in which it was an outcome of interaction among people in the areas and outsiders for a very long time. The people are the descendants of prosperous old city for many reigns. The people in the early age before the Lankasuka Empire respected spirits, and they later converted to Hinduism and Buddhism. In the reign of Wang Sa Empire, however, the ruler converted from Buddhism to Islam. During the Muslim ruler, the Lankasuka Empire was reestablished to be "Fatoni", and the ruler developed famous Islam education areas known as "Darussalam" or "Fatoni Darussalam", that meant a peaceful scholars city. At



present, the people in the three southern border provinces can be widely categorized into three ethnic groups: Malays, Thai, and Chinese, whereas the word “Muslim” means those who are Islamists. When the word “Muslim” is used with ethnic words such as “Malay”, it will mean differently such as “Malay Muslim” means Malay ethnic groups who are Islamists. With the differences among people because of their regions, which mean teaching, practices, and places that contain the characteristics of Malay, Thai, Chinese, Chawa etc, they become important factors that make Muslims and Buddhists in the areas at present have different contents of culture. When focusing on the empirical data, it is obvious that most Muslims strictly try to maintain themselves in the frame of culture of Islam together with being Thai citizenship. These people are proud of the land of Thailand from their birth. The Muslims solely respect Allah God and perceive the Quran as the highest charter in their lives. The living of Muslims is based on faith, and they perform their religious activities according to Islam both daily and in special occasions; and some families may have additional inherited ceremony that is acceptable by Islam.

Salae (2008) also explained about the uniqueness of language, religion and culture of Muslims in the areas that they used the local Patani Malay and standard Malay as a channel to demonstrate their feeling, thoughts, and wisdom as the valuable culture of the group. They are familiar and understand that the Malay language is with their lives or spirit that mix with their Malay ethnics, and the language help protect their ways of Malay to last forever. As it is said in Malay proverbs “Bahasa adalah jiwa bangsa” (the language is the life of ethnicity), “Hilang bahasa hilang bangsa” (Losing the language is losing ethnicity), “Bahasa tidak boleh dijual beli” (the language is unable to be sold”. These proverbs insist that the Malay language and Malay ethnics are united and remained in the world of languages not less than the history and culture of Malays. For the religious identity, Fatoni Darussalam Empire that was really prosperous in the past had developed itself as a Muslim city honestly by producing up many Islam scholars. Those scholars transfer their ideas as permanent powerful wisdom and intelligence in the form of “Ke Tab” (The Arabic word that means a book or the Islam textbook) with the Malay language by Yawi alphabets and Arabic for all Islam descendants both who are in Fatoni and outside worldwide to study and use as guidelines for their living. With these outstanding contents of Islam, they become another significant component that drives Fatoni Darussalam Empire in the past well-known and to become one of the important centers of Islam study in the Malay Peninsula. The Fatoni Darussalam Empire had widely praised by the Muslim world, and it was said that Fatoni was the knowledge base of Islam. The reputation had noticeably marked Fatoni as “Sue Rum Bee Mue Kuh” (Corridor of Mecca” with honesty and integrity of being Darussalam land or land of

peace). For the cultural identity, the three border provinces these days have become the land of Malay culture maintenance that has the combination with other cultures interestingly. The dimension of outstanding culture attracts Cikgu Encik Sulaiman Bin Kasim, who was from Pelak Malaysia, and worked as a teacher under the project of UNESCO in Tangkanoo State, to come to teach the Malay language on writing and reading with Yawi alphabets and Rumeel alphabets for people in “Patani” (in Pattani Province) both in public and private schools until the project completed in 1964. To do such mission, he follows his father’s request who once said “if you need to feel the Malays, you will need to go to Patani and learn the tradition of that society.” This reflects that people in Karantan accept the three southern border provinces as the representative of unique Malay cultural world that really need to be learnt.

The Ministry of Culture (2013) stated about the Malay Ethnic that it was a race that has different religion, language, tradition, a way of life, history, and living from the majority of Thais. The ways of life of people rely on their religion; they continuously transfer the wisdom from generation to generation for several hundred years. Their characteristics make them proud and honorable for their community. The realm of history is discovered that the people have the history of development and changes in accordance with political mechanism in the region, from Hindusim and Buddhism Langkasuka (during 700-2000 B.D) to Patani Islamic State Darussalam (during 2043-2353 B.D). When the empire lost the cultural war with Siam in 1786 B.E., the Patani Islamic State Darussalam completely became part of Siam since 1902. The history recorded that during the Patani Islamic State Darussalam, it had prosperous a harbor, being Islamic study center. The people trades and came to study in the area from many places, and many famous Islamic scholars with literary works on the religion are widely accepted worldwide. Their characteristics have been maintained up until at present by generation to generation. The dimension of the religion is explained that the Muslim community need to build up the learning process from the birth to the death, putting emphasis on individuals to learn, study, read the Quran, understand the ways and practices of Muhammad. The religious practices encouraged religious gathering activities, group work gathering, praying together (Yu Koh) at the mosque, and praying 5 times a day: the dawn, afternoon, the dusk, the evening, and at night. For the dimension of knowledge seeking, the Islamic ways have set up men and women to have long life learning in every subject in order to make them realize themselves such as places they are from, things that they are doing, and the world they will go after the death. They will need to know how to live happily for this world and the eternal world after the death. The knowledge seeking in the world today is just for sufficient living and families in order to facilitate religious activities comfortably. The original style of the teaching is in a Ponor School, but reading



the Quran, explanation, and Ki Tab learning could be also done at the mosque and residences of religious leaders to encourage them to develop more faith. Several teachers who are really qualified will be called Toe Kru. The power of transferring knowledge to practices drives the Muslims in the South to have a strong society, and they are able to maintain their original community as one of most prosperous societies of the country. Toe Kru is considered as the highly valuable person in a Muslim society. For the dimension of culture, the society of the three border provinces consists of the overlap culture from the past; that is, the Malay culture that is originally from the faith in Hindusim and Islamic culture. The customs that are not against Islam can still be practiced and remained such as the Malay language is still existed for a thousand year. The visit for doing merits between Buddhist and Muslim communities are still well performing. The culture of playing and actions that violate the teaching of Islam is disappearing or rare to be seen such as Ma No Ra Dancing, Ma Yong, Te Ri, Puppet Shadow showing, Sila Dancing, Birds in old literature marching, Bai Sri marching, Elephant walking on a wedding day, Sunat or De Ke Hu Lu etc. Some cultures can be a good medium to make understanding among people in the community; they need to be filtered with understanding about the original concepts such as De Ke Hu Lu may be inserted with several constructive contents and make good understanding about the processes of the society.

2. Data of Activities related to maintaining the identities of the southern provinces by organizations

In this part, the researchers collect data of key activities which are primarily done by other units related to the maintenance of identities of southern border provinces. The data are used as ideas and information for the model of the study which contains the following parts:

- Academic Festival of Southern Border Provinces

The academic festival of southern border provinces is an annual project which students and schools under Primary Education Service Area Office and High Schools Education Service Area Office in five southern border provinces gather for the competition. As the competition is just run for five southern border provinces, each education area usually have a competition to select a representative for this academic festival. The pattern of competition is divided by a learning group such as the primary group and Thai language group. Each group will have different main and minor activities. For this study, it is aimed to investigate models of running activities for encouraging identities expressions of Muslim youths in southern border provinces. The learning group for the competition in the academic festival is just the group of social study, religion, and



culture. The activities for the competition consist of two minor activities for expressing their identities as follows.

- The Thai language Anasyid recitation contains the primary school levels 1-3, primary school levels 4-6, and junior high school level 1-3. The recitation can be either a team of five girls or boys.

- The Malay language recitation contains the primary school levels 1-3, primary school levels 4-6, and junior high school level 1-3. The recitation can be either a team of five girls or boys.

- The Quran installation competition festival for the Royal Trophy

This festival is continuously run once a year. It is the 10th festival that will run during August. The objective is to build up awareness for Muslim youths and people to have more faith to study the Quran, using for their daily lives. The competition is also a stage for selecting a representative for the national competition.

The activities in the festival also contains some minor ones such as Koree recitation for both men and women, Anasyid chorus, exhibition of Islamic private schools, and exhibition of local products.

- Activities running by education institutions, public and private units, clubs, associations

The areas of five southern border provinces consist of many education institutions, public and private units, clubs, and associations that see the importance of opening areas for social identities expressions of Muslim youths. Therefore, such kinds of activities can be seen along the year. Each organization has its own activities, and some activities are run every year; some are occasionally run, and some are just at the initiation. For this study, the researchers just focus on the activities that were conducted in 2015 in order to have the overview as the following.

On 24 – 25 January, 2015, Yala Provincial Administration Organization ran the Quran Recitation Completion for 14 southern provinces, consisting 2 types: general people and youths, boys and girls.

On 6 – 7 February, 2015, Fatoni University ran a Welcoming ASEAN Festival where Malay Anasyid recitations were set up with two categories: general people and students of high schools and universities.

On 11 – 12 February, 2015, The Malay Language Institute of Thailand, Southern Border Provinces Administration ran the 2nd Malay Language International Speech Competition.

On 13 February, 2015, Princess of Naradhiwas University ran the Aesthetics Development Project for Anasyid chorus competition.



On 15 February, 2015, Hatyai University ran the Quran Recitations; Murottal, and Anasyid Competition to Promote Peace in the South. The competition includes Murottal, and Anasyid recitation, and speech competition.

Besides, there are also several competitions in schools, sub-districts, and districts. The activities are run for promote Muslim identities of youths in southern border provinces. The data collected on activities running are found out that they are small activities in the level of schools, sub-districts, and districts which are annually run.

Review Literatures

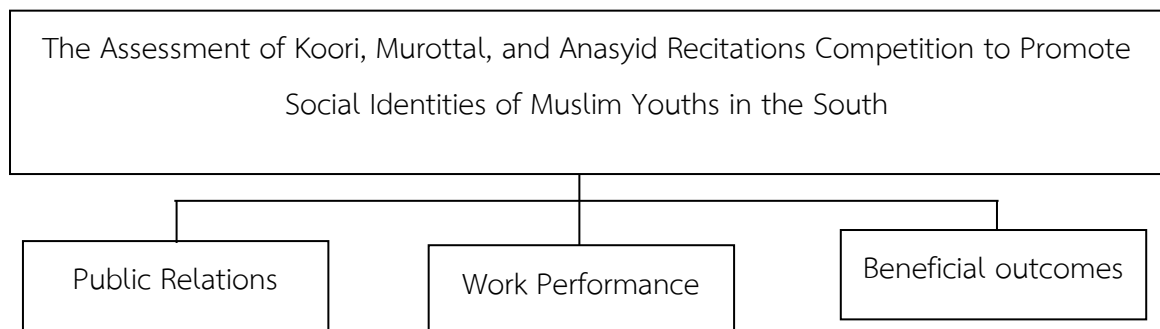
Binlate and Tongchuy (2010) conducted a study on the process of Muslim identities maintenance and building a strong community, a case study of Ban Nuer Mosque Community. The study is aimed to understand the potentialities and the meaning of three Muslim identities which appear in the Quran Sulor, Alhaj Arya 41, including praying, Sakating, and goodness encouraging against evils; building up strong Ban Nuer Mosque Community. The study also examines the process of enhancing those three identities and the results of the process in building up the strong community. The study is an ethnic investigation as a qualitative study. The study reveals that praying had a high potential for creating repetitive Islam vision, mind purification, and sustainable grouping in the community while Sakat encourages the economic system both for making and sharing benefits; whereas, goodness encouraging against evils builds up regulations for its own community, making more peaceful and disciplined. The process that enables the community to maintain the three identities included the knowledge management, ways of life building, and administration.

Kerenimit (2014) carried a quantitative study on retaining the identities of Akha Ethnic students in order to investigate the ways to retain and perform their identities in Chiang Rai Rajabhat University. The study discloses that the Akha ethnic students in Chiang Rai Rajabhat University perceive their language as the most outstanding identity for their group by using the Akha language in the daily life as most expressed identity. Palasai (2014) developed the system for reading and writing development for the final consonant sounds of the Thai language by using a textbook for encouraging reading development, ethics, and local identities of primary school students on level 3 in Mueang Natathiwat School. The study is conducted to create a series of textbooks for the students in accordance with the standard criteria 80/80. The series of the textbooks contain 9 volumes with one volume one consonant sound; whereas, the local identities are inserted to each volume which includes the story of beautiful Bala-hala forest, southern most Siam at Bang Lang Dam, seeing Batik at Mueang Nara, beautiful 300 hundred years mosque, enjoyable boat racing, we love Thaksin Ratchaniwet Palace,



Chatwarin Waterfall of the South, Rak Rom Jai Royal Folk Arts And Crafts Center, and Pikul Tong Swamp Forest sightseeing. The series of textbooks is effective at 84.15/84 along with the criteria of 80/80 standard. When the books are used, students increase the learning achievement scores before using statistically significant at 0.05, and the users are satisfied with the learning of these textbooks at the high level with the mean at 4.24.

Research Concepts



Research Methodology

Assessment

1. The population is 215 students who are under 20 years old live in the South and other regions and apply for the Arts and Culture Project “The 3rd southern Korea, Murottal, and Anasyid Recitations Competition for Peace.”

2. Samples are 138 under 20 year’s old students who participate the Arts and Culture Project “The 3rd southern Korea, Murottal, and Anasyid Recitations Competition for Peace” and answered the questionnaire. Use sample Random purposive sampling method.

3. The tools for the assessment are a set of questionnaires for assessing the level of satisfaction towards the Arts and Culture Project “The 3rd southern Korea, Murottal, and Anasyid Recitations Competition for Peace.”

4. The statistics used to analyze the data are percentage, mean, and standard deviation, summarizing the data collected from the project.

Findings

The data collected from the Arts and Culture Project “The 3rd southern Korea, Murottal, and Anasyid Recitations Competition for Peace in the South” from 138 participants are concluded as the following.



Part 1: General information from the participants

Table 1: Number and percentage of the participants

| General Information | Numbers (people) | Percentage |
|---------------------|------------------|---------------|
| Genders | | |
| Males | 62 | 44.93 % |
| Females | 76 | 55.07 % |
| Status | | |
| Competitors | 78 | 56.52 % |
| Judges | 25 | 18.12 % |
| Participants | 14 | 10.14 % |
| Uncertain status | 21 | 15.22 % |
| Total | 138 | 100.00 |

The results of the assessment indicate that most of participants are women (55.07 %) and they are the competitors (56.52 %). Most of them acknowledge the project form their school (71.74 %), the Website of Hatyai University, and invitation letters from Hatyai University at 8.70 % and 6.52 % respectively as shown on both the table 1 and 2.

Table 2: Numbers and Percentage of Channels of Receiving Information of the Project

| Channels | Numbers (people) | Percentage |
|---|------------------|---------------|
| Schools | 99 | 71.74 % |
| Website of Hatyai University | 12 | 8.70 % |
| Invitation letters from Hatyai University | 9 | 6.52 % |
| Social Media | 5 | 3.62 % |
| Leaflets/Posters | 3 | 2.17 % |
| Others | 10 | 7.25 % |
| Total | 138 | 100.00 |

Part 2: Opinions on the Project

The overall of assessment of the Arts and Culture Project “The 3rd southern Korea, Murottal, and Anasyid Recitations Competition for Peace in the South” is found that most participants are satisfied with the project at the high level with the mean at 3.97, followed by work performance at 3.84, public relations at 3.82, and facilities at 3.71 respectively.



For the public relations, it is found out that participants are satisfied on every aspect at the high level. The mean of appropriateness of public relations and convenience of channels for application is at 3.91, followed by the appropriateness of duration of public relations and public relations at 3.80, completeness of information of public relations at 3.69 respectively.

For work performance, it is found out that participants are satisfied on every aspect at the high level. The appropriateness of the venue is at 4.12, followed by patterns of activities at 3.92, convenience of registration was 3.91 respectively. The appropriateness of duration of the project is at the low level at 3.60.

For facilities, it is found out that participants were satisfied on every aspect at the high level. The sufficiency of parking lots is at the highest level at 3.81, followed by numbers of seats in the areas at 3.75, a signpost of room and places are at 3.57 respectively.

For outcome utilizations, it is found out that participants are satisfied on every aspect at the high level. The opening of opportunities for spreading and maintaining the good culture of Muslims are at the highest level at 4.04, followed by understanding building and acceptance of Muslim culture of general people, and peacefully living encouragement of bilateral culture at 4.01 respectively as shown on table 3.

Table 3: Mean, Standard Deviation, and Levels of Satisfaction about the Project

| Topics | Mean | Standard Deviation | Levels |
|--|-------------|--------------------|-------------|
| Public Relations | 3.82 | 0.86 | high |
| 1. Appropriateness of information of public relations | 3.91 | 0.93 | high |
| 2. Completeness of information of the public relations | 3.69 | 0.87 | high |
| 3. Appropriateness of duration of public relations and application | 3.80 | 0.92 | high |
| 4. Convenience of application channels | 3.91 | 0.91 | high |
| Work Performance | 3.84 | 0.78 | high |
| 5. Appropriateness of places for running activities | 4.12 | 0.84 | high |
| 6. Convenience of front door registration | 3.91 | 0.88 | high |
| 7. Convenience of coordination with the university | 3.83 | 0.89 | high |
| 8. Appropriateness of orders of ceremony | 3.87 | 0.85 | high |
| 9. Appropriateness of judging criteria | 3.72 | 0.84 | high |
| 10. Appropriateness of patterns of competition activities | 3.92 | 0.82 | high |
| 11. Appropriateness of duration of work performance | 3.60 | 0.87 | high |
| 12. Sufficiency of food shops | 3.65 | 0.86 | high |



| Topics | Mean | Standard Deviation | Levels |
|---|-------------|--------------------|-------------|
| 13. Sufficiency of resting areas around the hall | 3.75 | 0.93 | high |
| 14. Sufficiency of parking lots | 3.81 | 0.83 | high |
| 15. Signposts for rooms and places for the competition | 3.57 | 0.92 | high |
| Beneficial Outcomes | 3.97 | 0.82 | high |
| 16. Gaining knowledge and understanding of contents / competition activities better | 3.83 | 0.86 | high |
| 17. Allowing competitors to express their abilities appropriately | 3.94 | 0.83 | high |
| 18. Building up the atmosphere for spreading and retaining good culture and arts of Muslims | 4.04 | 0.88 | high |
| 19. Understanding building and acceptance of culture and arts of Muslims for general people | 4.01 | 0.79 | high |
| 20. Encouraging peaceful living of the bilateral culture | 4.01 | 0.88 | high |
| Average level of assessment | 3.85 | 0.77 | high |

Conclusion and Discussion

Overall, the this survey study could be concluded that the participants are satisfied with the project at the high level, and the results are in agreement with the study on “Assessment of the 2nd Koree, Murottal, and Ansyiid Recitations Competition for Peace in the South” conducted by Boontep and others (2018), in which the satisfactions of participants were also at the high level. Separately, each part of satisfactions is also high, particularly the satisfaction on the utilizations or outcomes. This is because the project provides opportunities to audiences to express and maintain their Muslim identities of the south of Thailand, which is unique and outstanding; in accordance with Salea (2008) who described the identities of the languages, religions, and cultures of ethnic groups in the southern borders of Thailand.

Suggestions

1. The public relations to schools and education institutions should widely cover all 14 southern provinces, and the national competition should be run for the coming year.
2. Schools and education institutions in other countries such Malaysia, Indonesia, and Brunei should be invited as to lift up the project as the international one.



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