



Assessment of the 5th Koree, Murottal, and Anasyid Recitations Competition for Peace in the South

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Abstract

The objective of this study is to evaluation of the 5th Southern Regional Arts and Cultural Festival Project: Koree, Murottal, and Anasyid Competitions for Peace. The sample used in this study consisted of 302 participants who attended the 5th Southern Regional Arts and Cultural Festival Project: Koree, Murottal, and Anayid Competitions for Peace. The research instrument used was a questionnaire, and the data were analyzed using percentage statistics. The research results were found that, most of the participants were male rather than female. The overall of the assessment of Arts and Cultural Festival Project: “The 5th Koree, Murottal, and Anasyid Recitations Competition for Peace in the South” found that participants were highly satisfied with the project, averagely at the high level at 4.21. Separately, it is found that the benefits of the project reach the highest mean at 4.32, followed by work performance at 4.21. while the public relations and facilities have the mean at 4.14.

Keywords: Art and Cultural, Koree, Murottal, Anasyid

Introduction

Thai Muslims in the southern border provinces namely Pattani, Yala, Narathiwat, and parts of Songkhla and Satun are predominantly descendants of the Malay Muslim ethnic group. This group is considered an ethnic minority in Thailand but constitutes the majority population in the southern border provinces, as well as a significant ethnic group within the ASEAN region. The Malay Muslim ethnic group has maintained a strong sense of identity from the past to the present through expressions of religious practice, language, culture, and ways of life. As a result, Malay Muslim communities in Thailand today commonly referred to as Thai Muslims of Malay descent possess cultural and social characteristics that are clearly distinct from those of the Thai ethnic majority and other ethnic groups living in Thailand. The impacts of nation state building in the past, which



attempted to incorporate the Patani state whose population was predominantly Malay Muslim into Siam, were aimed at achieving complete integration into Siam in terms of both territory and a sense of Thai national identity. As a result, several policies implemented by Siam during that period began to affect the expression of Malay Muslim identity from the past and continue to have implications up to the present day. The restriction on the expression of Malay Muslim identity among Thai Muslims of Malay descent is consistent with the findings of a study by Rahimmula, (2005), which stated that authoritarian governments in the past attempted to implement assimilation policies in the southern border provinces. This became one of the factors contributing to the rise and expansion of Malay nationalist sentiments throughout the three southern border provinces, with the aim of preserving the original identity of the Malay Muslim community. In addition, survey findings reflecting the voices of people in the area also highlight this issue. For example, the survey on public attitudes toward the conflict in Thailand's southern border provinces conducted by the King Prajadhipok's Institute, together with a study on the situation of unrest in the southern border provinces and public perceptions regarding problem-solving. This survey targeted populations aged 18 years and above in the provinces of Yala Province, Pattani Province, and Narathiwat Province. Part of the survey results revealed differing responses between Thai Muslims and other Thai groups. The findings indicated that most Thai Muslims and Yawi-speaking respondents did not perceive the cause of the conflict as stemming from demands for territorial separation. In contrast, most respondents from other Thai groups believed that the conflict was caused by separatist aspirations. At the same time, the majority of Muslims and Yawi speakers viewed the root of the problem as the government's failure to understand the local population. In response to the issues concerning the expression of Malay Muslim identity among Thai Muslims of Malay descent in the southern border provinces, as discussed above, the research team collected data to evaluate the Koree, Murattal, and Anasyid Recitation Project aimed at promoting the social identity expression of Muslim youth in southern Thailand.

The study seeks to utilize the findings as a model for organizing cultural activities that encourage youth to express and preserve their identity. Furthermore, it aims to promote greater understanding among other groups in society, thereby fostering peaceful coexistence in the future.

Objectives

Assessment of the 5th 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 youth in educational institutions. These included school administrators, teachers, Muslim youth in schools, and religious or community 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

Nuanpian (2008) described Patani as a term referring to the area covering five provinces of the ancient Malay Kingdom of Patani. In the past, this region served as the center of the Malay Kingdom of Langkasuka during the early centuries of the Common Era. Later, when the Kingdom of Langkasuka declined, a new kingdom emerged to replace it the Kingdom of Patani which became prosperous and powerful. However, toward the end of the subsequent millennium, Patani came under the influence of the Thai state and was eventually incorporated into Thailand up to the present day. Nevertheless, the process of assimilation implemented by the Thai state toward the Malay population in the Patani region has continued to face challenges and has not been fully successful for several reasons, as follows:

First, the Malays have a long and continuous history of their own nation under the name of the Kingdom of Patani, which is considered older than the Sukhothai Kingdom of the Thai people, which emerged around the 12th century.

Second, there are ethnic differences between the Malay people and the Thai people.

Third, the Malays are predominantly Muslims, whereas the Thai people mainly adhere to Buddhism.

Finally, the Malays use the Malay language, while the Thai people use the Thai language.

In summary, these two nations differ fundamentally in at least four major aspects: history, ethnicity, religion, and language. Wongtanee (2002) analyzed the culture of Malay Muslims in the three southern border provinces and noted that it is diverse and encompasses both worldly and spiritual dimensions, integrating both religious practices and beliefs. People in these provinces possess a community culture that represents a “specific identity”, often referred to as a “strong culture” a culture that is difficult to change and deeply rooted.



The culture of Malay Muslims in the southern border provinces encompasses various aspects, including language and communication, occupations, trade and investment, income generation, ways of life, religion, birth and death rituals, and cultural practices associated with important occasions and festivals such as Friday, the Eid al-Fitr festival, and the Eid al-Adha festival. It also includes cultural aspects related to food and living conditions, gender and age interactions (men and women, children, adults, and the elderly), as well as cultural practices concerning conflict resolution and dispute mediation. Regarding language culture, Muslims in the three southern border provinces communicate not only in spoken Thai but also in spoken Malay, commonly referred to as Malay/Malay language or Yawi (Yawi language). This includes both regional Malay dialects and standard Malay. In terms of written language, in addition to Thai, there are also local written forms of Malay, including both standard Malay and the Pattani Malay dialect. These appear in two writing systems: Jawi script (Malay written using the Arabic script) and Rumi script (Malay written using the Roman alphabet). In addition, Wongtanee (2002) also discussed other cultural aspects, such as dress culture, which is an important cultural element shaped by Islamic teachings that prescribe appropriate forms of attire for both Muslim men and women. These guidelines include both obligations and prohibitions, making it clear that Muslims, regardless of where they live, are expected to dress in accordance with Islamic principles. Regarding marriage culture, practices are generally conducted in accordance with Islamic teachings, particularly the Nikah marriage ceremony. In some localities, there is also a traditional wedding procession resembling a dowry parade, which often includes ceremonial items such as yellow sticky rice, boiled eggs, and grilled chicken according to customary traditions. Wedding feasts are commonly organized in the Malay style, which local people refer to as maké puloh or kin niyow (a communal sticky rice feast). In some areas, the event is referred to in Arabic as Walimah.

With respect to food culture, the cuisine of Malay Muslims in the three southern border provinces includes both general Thai dishes and distinctive local foods. Their meals typically emphasize meat, vegetables, spices, and coconut milk. Examples include dishes such as Ikan Pijé, Budú sauce, Sama Ikan, Solek Lado, Ayam Golek, Satay Daging, Rojak, and Taeh. In many communities, there is also a continuing tradition of preparing Asura porridge (Bubur Asura), a communal dish prepared through collective participation by villagers during the month of Muharram, the first month of the Islamic (Arabic) calendar.

Furthermore, there are cultural traditions related to performing arts and craftsmanship, including traditional performances such as Mak Yong, Dikir Hulu, Dikir Barat, and Rong Ngeng dance. There are also traditional martial arts such as Silat, as well as forms of craftsmanship including the making of the Kris (Keris) dagger, decorative painting on Kolek (Kolae) boats, and the crafting of miniature Kolae boat models. Salae (2011)



described the people of the three southern border provinces as largely descendants who inherit a rich diversity of culture, ethnicity, language, and religion. These elements have gradually crystallized over time as a result of long-standing interactions between people within the region and those from outside the area. The inhabitants of this land are heirs to an ancient civilization that experienced prosperity and development across many historical periods. This history dates back to the era prior to the emergence of the Langkasuka Kingdom, when local populations practiced animistic beliefs. Subsequently, the region developed into a Hindu-Buddhist kingdom and later became part of the polity known as Sri Wangsa, during which Malay rulers gradually converted from Buddhism to Islam.

During the period when the rulers were Muslims, the name Langkasuka was replaced by Patani, and the region developed into a renowned center of Islamic learning. It was honored with the title “Darussalam,” leading to the name “Patani Darussalam,” which can be interpreted as “a city of scholars and peace.” At present, the population of the three southern border provinces can broadly be categorized into three major ethnic groups: Malays, Thais, and Chinese. The term “Muslim,” however, refers to individuals who adhere to Islam. When combined with an ethnic identifier, such as “Malay,” it conveys a more specific meaning. For example, the term “Malay Muslim” refers to individuals of Malay descent who practice Islam. Given the diversity of the population shaped by religious affiliation and connections to religious teachings, practices, and institutions there are deep-rooted ethnic heritages among Malays, Thais, Chinese, Indians, Javanese, and others. These factors constitute important characteristics that contribute to the cultural diversity among Muslims and Buddhists of different ethnic backgrounds within contemporary society in the southern border provinces. Empirical observations indicate that most Muslims in the region make significant efforts to maintain their identity within the cultural framework of being Malay Muslims while simultaneously holding Thai nationality. They take pride in being citizens of Thailand from birth. Muslims worship only Allah and regard the Qur'an as the supreme constitution guiding their lives. Their way of life emphasizes faith and the performance of religious duties according to Islamic principles, both in daily life and on special occasions. In some families, certain traditional rituals inherited through ancestral lineage may also be practiced, provided that these traditions are considered compatible with Islamic teachings. In addition, Salae (2011) further explained the distinctive characteristics of language, religion, and culture among various groups in the southern border provinces. In this context, the focus is on Thai Muslims of Malay descent in the three southern border provinces. Regarding linguistic identity, the Pattani Malay dialect and standard Malay are used as symbols for transmitting feelings, thoughts, and wisdom that represent the cultural values of the group. There has



long been an understanding that the Malay language is inseparable from the life and spirit of the Malay ethnic group and serves as a means of safeguarding Malay identity from disappearing from global society. This belief is reflected in well-known Malay proverbs such as “Bahasa adalah jiwa bangsa” (Language is the soul of a nation), “Hilang bahasa hilang bangsa” (If the language is lost, the nation is lost), and “Bahasa tidak boleh dijual beli” (Language cannot be bought or sold). These proverbs clearly affirm that the Malay language and the Malay ethnic identity are inseparable and have endured throughout history alongside Malay cultural civilization.

Regarding religious identity, the historically prosperous kingdom known as Patani Darussalam in this region developed into a distinguished Muslim city that produced many renowned Islamic scholars. These scholars conveyed their intellectual and spiritual insights and left behind enduring knowledge in the form of kitab (an Arabic term meaning Islamic religious books or texts). These works were written in Malay using the Jawi script as well as in Arabic, and they have been studied and used as guidance for life by followers of Islamic culture from various communities both within and beyond the Patani region.

The prominence of religious scholarship was a key factor that made Patani Darussalam widely recognized as one of the important centers of Islamic learning on the Malay Peninsula. It gained widespread respect and admiration within the global Muslim community, which regarded Patani as a repository of Islamic knowledge. This reputation further elevated Patani and led to it being honored with the title “Serambi Mekah” (the Veranda of Mecca), reflecting its dignity and status as a land of Darussalam, or a land of peace. In terms of cultural identity, the three southern border provinces today remain an important center for the continuation of Malay culture, which has developed through interesting interactions and integration with other cultural traditions. This distinctive cultural dimension attracted individuals such as Sulaiman bin Kasim from the state of Perak, Malaysia. At that time, he was a teacher in a project supported by UNESCO in the state of Kelantan. He later traveled to teach the Malay language both reading and writing in the Jawi and Rumi scripts to the people of Patani in government schools and Islamic religious schools in villages throughout Pattani Province. This initiative continued until the project concluded in 1964. His decision to do so was inspired by the advice of his father, who had once told him: “If you wish to truly understand the Malay people, go and live in Patani and learn about the customs and traditions of their society.” This statement reflects the recognition among people in Kelantan that the three southern border provinces of Thailand represent an authentic embodiment of Malay cultural identity and a place worthy of study and learning.



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

In this section, the research team compiled information on key activities related to the preservation of identity in the southern border provinces that have been organized by various major institutions. These activities are presented as conceptual references and supporting information for designing the activity framework of this research project. Some of the activities identified and collected by the research team include the following:

- Academic Festival of Southern Border Provinces

This competition is organized annually as a continuous event. The academic festival involves students from schools of the Primary Educational Service Area Offices and the Secondary Educational Service Area Offices in the five southern border provinces. Prior to the Southern Border Provinces Academic Festival, each educational service area usually organizes internal competitions to select representatives at the district level to participate in the festival. The competition format is divided according to different learning subject groups. For this research, which focuses on studying activity models to promote the expression of identity among Muslim youth in the southern border provinces, the relevant subject area in the Southern Border Provinces Academic Festival is limited to one group: the Social Studies, Religion, and Culture learning area.

Within the Social Studies, Religion, and Culture learning area, there are two sub-activities related to the expression of identity among Muslim youth in the southern border provinces, as follows:

- Anasyid singing in the Thai language, which is organized into four competition levels: Grades 1–3 of primary education, Grades 4–6 of primary education, Grades 7–9 of secondary education, and Grades 10–12 of secondary education. The competition is conducted in team categories consisting of either all-male teams or all-female teams.
- Anasyid singing in the Malay language, which is also organized into four competition levels: Grades 1–3 of primary education, Grades 4–6 of primary education, Grades 7–9 of secondary education, and Grades 10–12 of secondary education. The competition is conducted in team categories consisting of either all-male teams or all-female teams.

- The Quran installation competition festival for the Royal Trophy

This festival has been organized annually on a continuous basis. In year 2025, it was held for the 18th time from 4–6 August 2025 at the Pattani Central Mosque in Pattani Province. The objectives of the event are to cultivate awareness among youth and the Muslim community, encouraging them to develop faith and a love for studying the Qur'an so that they may apply its teachings correctly in their daily lives. In addition, the event



aims to demonstrate loyalty to the nation, religion, and the monarchy.

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

In the five southern provinces, educational institutions, government and private agencies, clubs, and various associations recognize the importance of providing appropriate platforms for Muslim youth in the southern border. As a result, such activities can be observed continuously throughout the year. The research team therefore attempted to compile examples of these activities that took place during the years 2025–2026 in order to present an overview, as follows:

On 12 February 2026, Narathiwat Rajanagarindra University organized the “ANASYID CONTEST 2026,” a choral Anasyid singing competition at the level of the three southern border provinces, in celebration of the 21 anniversaries of the establishment of Narathiwat Rajanagarindra University.

On 14–15 February 2026, the Faculty of Islamic Sciences, Prince of Songkla University Pattani Campus organized an Anasyid competition festival under the project “AMAR AMRAN VOICE 2026.” The event served as a platform that provided opportunities for youth in the three southern border provinces to demonstrate their talents.

On 3 September 2025, the Faculty of Islamic Sciences, Prince of Songkla University Pattani Campus organized an Anasyid Singing Competition as part of the academic event “PSU Pattani Open House 2025.” The event provided a platform for young people and emerging Anasyid performers to showcase their talents.

On 30 January 2025, Islamic private schools in Bannang Sata District, Yala Province participated in an academic skills competition among private educational institutions in the district. A total of eight schools took part in the event, which was organized under the title “Hari Sekolah Sewasta Agama” (Private Religious Schools Day), the 3rd annual competition for the 2025 academic year.

On 2 May 2025, the Pattani Provincial Office of Tourism and Sports, in collaboration with Prince of Songkla University Pattani Campus, organized an Anasyid music and poetry competition titled “DAI Voice Thailand” and “DAI Voice ASEAN.” The event aimed to preserve cultural arts and promote a positive tourism image for Pattani Province. The competition also included participants from Malaysia and Indonesia.

On 14 July 2025, the Yala Provincial Islamic Committee organized the 8th Central Mawlid Celebration of Yala Province for the Islamic year 1447 AH in Yala Province. The event included a Qur'an recitation test and a Qur'an memorization competition at the level of the 14 southern provinces.

In addition, many competitions are organized at the school, subdistrict, and district levels through various activities related to promoting the identity of Muslim youth in the



southern border provinces. Based on the collected data, it was found that activities of this nature particularly smaller-scale events held at the school, subdistrict, and district levels are organized continuously throughout the year.

Review Literatures

Kerenimit (2013) conducted a study on the preservation of the identity of Akha ethnic students at Chiang Rai Rajabhat University. This quantitative research aimed to examine how students from the Akha ethnic group preserve and practice their ethnic identity within the university context. The findings revealed that Akha ethnic students at Chiang Rai Rajabhat University perceived language as the most significant element of their ethnic identity. Furthermore, they expressed their Akha identity most prominently through the use of language, particularly by communicating in the Akha language in their daily lives.

Palasai (2014) developed Thai reading and writing skills on the topic of final consonant spelling rules by using a series of supplementary reading books titled *Promoting Morality and Local Identity* for Grade 3 students at Muang Narathiwat School. The main objective was to create a set of supplementary reading books that met the 80/80 efficiency standard for Grade 3 students. The book series was divided into nine volumes, corresponding to the nine types of final consonant spelling rules. Each volume incorporated one story reflecting local identity. The efficiency of the book series was 84.15/84.07, which met the established 80/80 standard criterion. When implemented in classroom instruction, students' post-test learning achievement scores were significantly higher than their pre-test scores at the 0.05 level of statistical significance. Additionally, users reported a high level of satisfaction with learning through this book series, with a mean score of 4.24.

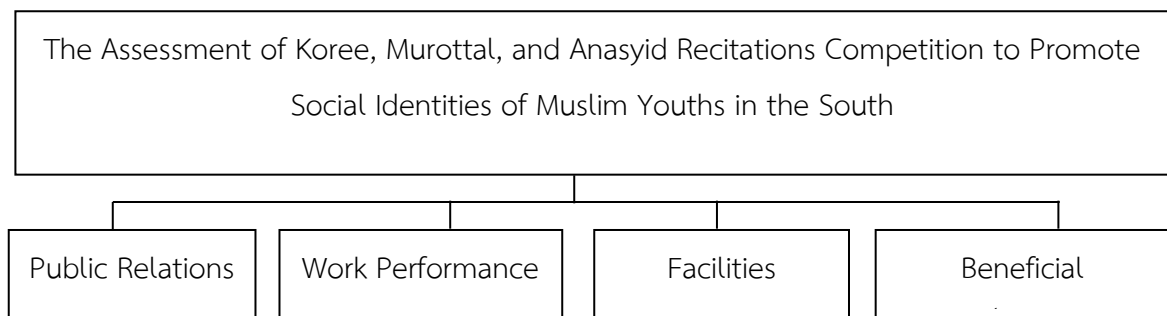
Hasama (2009) conducted a study titled "The Identity of the Muslim Community in Rueso Subdistrict: Southern Thailand." The study explains that community identity is reflected through a way of life that strongly integrates the principles of Islam with local Malay cultural traditions. This identity is sustained through key social institutions, including the family, Islamic religious schools (pondok), and the mosque, which function as central institutions for preserving cultural and religious values. At the same time, the community continues to adapt in order to coexist within a context of diversity and conflict in the area.

Madsaman (2020) conducted a study titled "Anasyid: The Meaning-Making of Thai Muslims in the Southern Border Provinces." The study concluded that Thai Muslims in the southern border provinces, including Pattani Province and Songkhla Province, define anasyid in several ways. First, anasyid are considered a tool for the propagation of Islam, encouraging people to practice being good Muslims, such as having reverence and fear of



God, following the example of the Prophet, and performing religious obligations properly. Second, anasyid function as a form of entertainment, providing enjoyment and pleasure within the boundaries permitted by Islam. Third, anasyid are viewed as a cultural commodity. Fourth, anasyid represent the identity of Thai Muslims in the southern border provinces, and the knowledge associated with them can be used to further develop cultural capital in ways that are appropriate for future social contexts.

Research Concepts



Research Methodology

Assessment Limitations

1. Population: School administrators, teachers, and Muslim youth in educational institutions, regardless of gender, who participated in the 5th Koree, Murottal, and Anasyid Recitations Competition for Peace in the South.
2. Sample: School administrators, teachers, and Muslim youth in educational institutions, regardless of gender, who participated in the project.
3. The tools for the assessment are a set of questionnaires for assessing the level of satisfaction towards the Arts and Culture Project.
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 5th Koree, Murottal, and Anasyid Recitations Competition for Peace in the South” from 302 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	172	56.95
Females	130	43.05
Status		
Competitors	175	57.95
Judges	18	5.96
Participants	69	22.85
Uncertain status	40	13.24
Total	302	100.00

The evaluation results revealed that most respondents were male (56.95%). The majority were contestants (57.95%). Most participants received information about the event through their schools (74.84%), followed by information obtained through the Hatyai University website (12.91%) and social media (2.65%), respectively. The details are presented in Tables 1 and 2.

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

Channels	Numbers(people)	Percentage
Schools	226	49.70
Website of Hatyai University	39	32.12
Invitation letters from Hatyai University	3	4.24
Social media	8	6.06
Leaflets/Posters	26	2.42

Part 2: Opinions on the Project

The overall evaluation of the Arts and Cultural Festival Project: the 5th Korea, Murottal, and Anasyid Recitations Competition for Peace in the South, found that participants had a high level of satisfaction with the project overall, with a mean score of 4.21. When considering each aspect, it was found that the benefits received had the highest mean score of 4.32, followed by project implementation with a mean score of 4.21. Meanwhile, public relations and facilities had the same mean score of 4.14. Regarding



the public relations aspect, respondents reported a high level of satisfaction across all items. The highest mean score in the public relations aspect was the convenience of the application channels, with a mean score of 4.19, followed by the completeness of information received through public relations, with a mean score of 4.18, and the appropriateness of the timing for public relations and application, with a mean score of 4.11, respectively. For the facilities aspect, also high level of all items. The highest mean score was the signage indicating rooms and competition venues, with a mean score of 4.16, followed by the adequacy of parking spaces, with a mean score of 4.15, and the adequacy of resting areas within the event venue, with a mean score of 4.12, respectively. For the benefits received, high level of all items. The highest mean score was promoting peaceful coexistence in a multicultural society, with a mean score of 4.38, followed by enhancing understanding and acceptance of Muslim arts and culture among the general public and creating opportunities to disseminate and preserve the valuable arts and culture of Muslims, with mean scores of 4.34 and 4.33, respectively. The details are presented in Table 3.

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

Topics	Mean	Standard Deviation	Levels
Public Relations	4.14	0.60	high
1. Appropriateness of information of public relations	4.08	0.81	high
2. Completeness of information of the public relations	4.18	0.71	high
3. Appropriateness of duration of public relations and application	4.11	0.75	high
4. Convenience of application channels	4.19	0.73	high
Work Performance	4.21	0.54	high
5. Appropriateness of places for running activities	4.32	0.77	high
6. Convenience of front door registration	4.26	0.74	high
7. Convenience of coordination with the university	4.25	0.70	high
8. Appropriateness of orders of ceremony	4.26	0.74	high
9. Appropriateness of judging criteria	4.12	0.75	high
10. Appropriateness of patterns of competition activities	4.24	0.72	high
11. Appropriateness of duration of work performance	4.16	0.74	high
12. Sufficiency of food shops	4.08	0.76	high
Facilities	4.14	0.69	high
13. Sufficiency of resting areas around the hall	4.12	0.86	high
14. Sufficiency of parking lots	4.15	0.75	high



Topics	Mean	Standard Deviation	Levels
15. Signposts for rooms and places for the competition	4.16	0.78	high
Beneficial Outcomes	4.32	0.59	high
16. Gaining knowledge and understanding of contents / competition activities better	4.23	0.75	high
17. Allowing competitors to express their abilities appropriately	4.31	0.78	high
18. Building up the atmosphere for spreading and retaining good culture and arts of Muslims	4.33	0.69	high
19. Understanding building and acceptance of culture and arts of Muslims for general people	4.34	0.68	high
20. Encouraging peaceful living of the bilateral culture	4.38	0.70	high
Average level of assessment	4.21	0.53	high

Conclusion and Discussion

The overall summary of the Arts and Cultural Festival Project: 5th Koree, Murottal, and Anasyid Recitations Competition for Peace in the South, indicates that participants expressed a high level of overall satisfaction with the project. This is because the project provided opportunities for participants to express and preserve the Muslim identity in Southern Thailand, which is distinctive and unique in character. This finding is consistent with Saengthong (2008), who stated that the cultural identity of Malay Muslims originates from Islamic beliefs that are inseparably connected with the Malay language. Meanwhile, Wongtanee (2002) noted that Malay Muslim communities in Southern Thailand are shaped by factors such as ethnicity, language, religion, customs, traditions, and a collective sense of group identity, which are partly rooted in the historical cohesion of the Malay people that has continued to the present day. Similarly, Salae (2011) explained the distinctive characteristics in terms of language, religion, and culture among various groups living in the southern border provinces of Thailand. In addition, the study by Madsaman et al. (2020) titled “Anasyid: The Definition of Meaning among Thai Muslims in the Southern Border Provinces” concluded that Anasyid represents an identity of Thai Muslims in the southern border provinces, and that this knowledge can be further developed to enhance cultural capital in ways that are appropriate for future societal contexts.



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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