



Islamic Civilization and Cultural Dynamics in Southeast Asia: A Comparative Study of Muslim Communities in Indonesia and Thailand

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Abstract. *This study examines the dynamics of Islamic civilization and cultural expressions in Southeast Asia through a comparative analysis of Muslim communities in Indonesia and Thailand. Southeast Asia represents a unique region where Islam has interacted with diverse local traditions, producing distinctive cultural forms and civilizational patterns. The research aims to explore how Islamic values, cultural traditions, and historical experiences shape the development of Muslim societies in both countries. Using a qualitative comparative approach, this study analyzes historical sources, academic literature, and socio-cultural practices within Muslim communities in Indonesia and Thailand. The research focuses on three main aspects: the historical development of Islam, the interaction between Islamic teachings and local cultures, and the role of cultural practices in shaping contemporary Muslim identity. The findings reveal that Islamic civilization in Southeast Asia is characterized by adaptability, cultural negotiation, and pluralistic expressions. In Indonesia, Islamic cultural expressions tend to be more institutionalized and integrated within national cultural frameworks, while in Thailand, Muslim communities maintain strong cultural identities through local traditions and religious institutions despite existing within a predominantly Buddhist society. This study contributes to the broader discourse on Islamic civilization by demonstrating that cultural diversity and local adaptation play significant roles in shaping Muslim societies in Southeast Asia. Understanding these dynamics provides deeper insight into the relationship between religion, culture, and civilization in pluralistic societies.*

Keywords: *Civil Religion; Cultural Sociology; Religious Tolerance; Social Construction; Southeast Asia.*

1. INTRODUCTION

The study of Islam in Southeast Asia has predominantly focused on Muslim-majority regions such as Indonesia, Malaysia, and Brunei. However, there is a notable lack of research on the dynamics of Islamic minorities in non-Muslim majority countries like Thailand, Singapore, the Philippines, and Vietnam. This gap is particularly striking given the increasing importance of understanding the challenges faced by Muslim minorities, including issues of justice, citizenship, and tolerance. Tolerance, once a localized concern, has now become a global humanitarian issue, particularly in the context of inter-religious relations. Huntington's (1993) Haynes (2019), theory of the "Clash of Civilizations" posits that post-Cold War global conflicts are primarily cultural rather than ideological or economic. He identifies nine major civilizations, including Western, Islamic, and Buddhist civilizations, and predicts that the most violent clashes will occur between Western Christian cultures and Islamic cultures. This perspective has reinforced stereotypes of Islam as a source of aggression and hostility, particularly in Western scholarship. However, this view overlooks the complex interplay of cultural and religious factors that shape inter-group relations.

This study seeks to address the question of how Muslim minorities in Thailand adapt to living within a non-Muslim majority, and how Muslim majorities in Indonesia create space for non-Muslim minorities. By examining these dynamics, the research aims to contribute to a

deeper understanding of tolerance as a cultural and religious construct, particularly in the context of Southeast Asia's diverse societies. The issue of tolerance must be elevated to a global and critical level, particularly in the context of minority-majority relations, because cultural differences often pose greater challenges to unity than political or economic differences. While one can identify as both French and Arab, it is far more complex to reconcile identities that are deeply rooted in conflicting religious beliefs, such as being both Muslim and Catholic. Huntington (1993) emphasized that political and economic differences are more malleable and open to negotiation than cultural or religious differences. However, what is often overlooked is the interdependence that arises from human interaction.

This interdependence fosters dialogue and mutual understanding, even among the world's major religions, which are increasingly aware of the challenges they face and are engaging in interfaith dialogue (Samuel, 1993). Huntington's "Clash of Civilizations" thesis Ayooob (2012) highlights the potential for conflict when nations fail to address cultural diversity and tolerance. It is imperative for every country to actively engage in fostering dialogue and cooperation between different cultural and religious groups. Religious institutions and democratic systems must work hand in hand to promote tolerance, as religion not only contributes to but also strengthens democracy. Statesmen and political leaders must prioritize the needs of both minorities and majorities, ensuring that policies are inclusive and equitable. Tolerance is not merely a matter of balancing minority and majority interests; it is also about managing pluralism and ensuring that all voices are heard and respected. This requires fair regulation and a commitment to upholding the principles of equality and justice. The challenge of implementing tolerance is further complicated by the intricate interplay of cultural and religious dynamics within societies. The state and government must play a strategic role in promoting peaceful coexistence and prosperity. Without effective policies, the failure to nurture tolerance can lead to societal fragmentation and global instability. As Kreutzmann (1998) argues, tolerance is a cornerstone of global relations, and its breakdown can have far-reaching consequences for international peace and security.

Therefore, the state's role in regulating and promoting tolerance is not just a domestic concern but a global imperative. In summary, the application of tolerance in minority-majority contexts requires a nuanced understanding of cultural and religious complexities. It demands proactive state involvement, inclusive policies, and a commitment to fostering dialogue and mutual respect. Only through such efforts can societies achieve peaceful coexistence and long-term prosperity. Based on the above, it is necessary to make the question of tolerance a global and important issue at the level of minorities and majorities, because cultural differences are

less able to unite than characteristics and political-economic differences. You can be half French and half Arab, but it is difficult to be half Muslim and half Catholic. Arab, but it is difficult to be half Muslim and half Catholic. Huntington wanted to reinforce his view that politico-economic differences are more open than cultural differences. But what is more important to note is that interaction between people leads to interdependence. Interdependence. In the same way, the world's major religions are aware of the challenges they face and are in dialogue with each other (Samuel, 1993).

It is important to pay attention to Huntington's ideas. Ayoob (2012), on the clash of civilizations, which occurs when all nations and countries do not care about cultural diversity and tolerance. every country must play a role in the issue of cultural differences and tolerance and create a dialogue between the two. on the other hand, there is a need for cooperation between religious institutions and democracy. here the role of personalities and statesmen must think about minorities and majorities, religion not only contributes to, but also strengthens and reinforces democracy. It is also important that tolerance between people is not only a matter of minorities and majorities but also of pluralism and literary power, which must be regulated fairly. Tolerance and the issue of minorities and majorities cannot be claimed as an issue of one nation or region alone, as they have become a common issue involving many interests and efforts to equate perceptions of how tolerance is implemented and does not damage a nation's joints (Kreutzmann, 1998). Simply put, tolerance, if damaged or not running properly, will result in risks for the world and global relations. The challenge of applying tolerance to minorities and majorities is further compounded by the intricate web of cultural and religious relations in the region, necessitating the strategic involvement of the state and government in promoting peaceful coexistence and prosperity. Ultimately, a society's need for peaceful coexistence and prosperity is a product of political and government policies regulating it.

This study therefore considers it necessary to revisit the concept of tolerance in global relations, namely; Tolerance can be defined as the attitude of respect and recognition toward the differences between individuals and groups (Sala, 1997). The promotion of peaceful coexistence is contingent upon the adoption of a tolerant mindset views, and beliefs between individuals (Knauff, 2016). In a linguistic sense, tolerance can be defined as the ability of all humans to exercise patience and refrain from engaging in activities that do not align with their interests a religious element contributes to a tolerant social reality, it becomes a value system shaped by societal dynamics. Violence and tolerance in the name of religion, or differences in beliefs arising from the question of majority and minority, are part of the social reality itself, and violence will inevitably give rise to what is called a culture of violence. With an attitude

of tolerance, conflict, violence and division between individuals and groups will not occur, because tolerance is the main key to peace.

The construction of tolerance in this study is a modern concept, both in name and in content. This term was first born in the West, in political, social, and cultural situations and conditions (Creppell, 2013). Tolerance comes from the Latin word *tolerate*, which means forbearance, gentleness, and patience. It can be concluded that tolerance is an attitude that gives full freedom to others to express their opinions, even if their feelings are wrong and different. Tolerance between religious communities is based on respect for the teachings of their respective religions (Oberdiek, 2001). To maintain religious harmony, it is necessary to maintain tolerance and mutual understanding so that conflicts do not arise. Tolerance is also a fundamental element needed to develop mutual understanding and respect for differences between religious communities "within society."

The present study does not seek to evaluate the implementation of tolerance in a nation about minority and majority issues. Rather, its objective is to examine and analyze the nature of tolerance practiced and cultivated among adherents of diverse belief systems, such as the Muslim community in Thailand and Muslims in Indonesia. It is acknowledged that each Muslim individual in a given country faces distinct challenges and experiences different policies. Looking at the dynamics of the implementation of tolerance in Muslim minority countries, academically at least gives new insights to peer countries that in the era of globalization inequality and injustice caused by differences in beliefs and tolerance are global and shared issues. On the other hand, the struggle to uphold Muslim tolerance in minorities is a common struggle and the state should not close the problems in it. On the other hand, promoting tolerance in Muslim minority countries such as Indonesia, will have an impact on global knowledge and its uniqueness of how tolerance is created and the state is involved in protecting different religious issues. It is not impossible that each country with a Muslim minority and majority position can learn from each other and contribute to the civilization of the world.

2. LITERATURE REVIEW

Around 95% of Thailand's population is Theravada Buddhist, but religious tolerance works well in Thailand and is protected by law. About 4% are Muslim, especially in the south, and the rest are Confucian, Christian, Hindu, and Taoist (Speece, 2019). In Indonesia based on religion, the majority, or 87.08% of Indonesia's population is Muslim. This totaled 245,973,915 people in the first half of this year. 'Indonesia has always been known as the largest Muslim

country,' followed by 20,911,697 Christians (7.40%) and followed by Catholicism with 8,667,619 people (3.07%), Buddhism with 2,004,352 people (0.71%), Confucianism (0.03%), and 98,822 beliefs (0.03%) (Kaur & Darmawan, 2024). The discrepancy is pronounced: whereas the Muslim population in Thailand constitutes a mere 4% of the total population, this figure rises to 87% in Indonesia. Nevertheless, the number of religious adherents in Indonesia is greater than in Thailand. Indonesia officially recognizes six religions, whereas Thailand recognizes five. recognized, excluding the Shamanic tradition. With the significant difference in the number of Muslims between Thailand and Indonesia, it is certainly not easy to place the concept of tolerance that can be understood and accepted by religious communities. Each community also faces difficulties in the political system in their respective countries.

Some terms need to be clearly understood, such as construction and tolerance, two words that academically require elaboration and deepening. Social construction is a sociological theory that explains the creation of social reality through action and interaction. The term social construction of reality is defined as a process through actions and interactions in which individuals create continuously a reality that is subjectively shared and experienced. Based on this explanation Berger (1990), it can be understood that social construction is an action and social interaction that creates a reality. Social reality is divided into three forms, including:

- a. Objective Social Reality, which refers to the complexity of the definition of reality. For example, social symptoms, ideologies, beliefs, and so on.
- b. Symbolic Social Reality, refers to the symbolic expression of reality that has an objective nature. An example is news in the mass media. Text: Subjective Social Reality
- c. The Concept of Subjective Social Reality, which is the social reality owned by each individual. This reality involves individuals in the process of social interaction and externalization (Najikh, 2023).

Social construction is part of sociological knowledge whose task is to trace and understand meaning at the level of social interaction. Therefore, Berger makes social interaction the subject of sociology (Dreher, 2016). This interaction is the relationship between individuals and society. Individuals are acting subjects, living beings who always act in their daily lives. Individual actions are based on the subjective meanings that actors have about the goals they want to achieve, the ways or means to achieve goals, and the situations and conditions to effectively research intersubjective experiences within the framework of reality construction, it is essential to understand that society is formed by both objective and subjective dimensions. Society, as a cultural creation, is built on intersubjective relationships, and individuals also play a role in creating their worlds. Therefore, when observing surround them

before and or when the action is taken. Society is a complex entity made up of (relatively) large and structured human relationships.

- a. Redefining the notions of ‘reality’ and ‘knowledge’ in a social context. Sociological theory must be able to explain that people's lives are constructed continuously. The daily social symptoms of society are always in process, which is found in social experience. Therefore, the center of attention of society is directed at the forms of appreciation (*Erlebniss*) of community life as a whole with all aspects (cognitive, psychomotor, emotional, and intuitive) (Phillipson, 1998). In other words, social reality is implicit in social intercourse, which is socially expressed and manifested in action. This kind of social reality is found in intersubjective experience (intersubjectivity). Through intersubjectivity, it can be explained how the life of a particular society is continuously shaped (Hjelm, 2014). The concept of intersubjectivity points to the dimension of the structure of general consciousness to individual consciousness in a special group that integrates and interacts with each other.
- b. Finding the right methodology to research intersubjective experiences in the framework of constructing reality. In this case, it is necessary to realize that what is called society must be built from both objective and subjective dimensions because society itself is a cultural creation of society (in which there are intersubjective relationships) and humans are also the creators of their private world (Hunter & Ainlay, 2024). Therefore, in observing social phenomena, it is necessary to select them, paying attention to aspects of development, change, and social action. In this way, we can understand the social order or social order that is self-created by society and that is maintained in everyday relationships.
- c. Choosing the right and appropriate logic. Researchers need to determine which logic needs to be applied to understand social reality which has characteristics that are plural, relative, and dynamic. The problem for Berger is what kind of logic needs to be mastered so that sociological interpretation is relevant to the general structure of consciousness (Kara, 2010). The sociology of knowledge must pursue everything specifically considered ‘knowledge’ in society. Berger and Luckmann argue that reality is socially constructed, so the sociology of knowledge must analyze the process of its occurrence. In the sense that individuals in society are the ones who build society, the experience of individuals is inseparable from the social order.

In this study, it is necessary to focus on the construction theory of Peter L. Berger and Thomas Luckman. In explaining the constructivist paradigm, social reality is a social construction created by individuals. Individuals are free human beings who conduct relationships between humans with one another. Individuals become determinants in the social

world that are constructed based on their will. Individuals are not victims of social facts but as creative production and reproduction media in constructing their social world. Berger attempts to restore the nature and role of the sociology of knowledge within the framework of understanding social construction. In this study, tolerance is tolerance comes from the Latin, *'tolerate'* which means to hold back, be patient, respect other people's opinions, and be open-hearted and tolerant towards people with different views or religions (Araujo et al., 2008). About speaking, the tolerance of this study is limited to religious tolerance as it relates to the issue of the minority and majority of Muslims in another country (Decorte, 2004). therefore, attention to tolerance is focused on several basic things, namely;

- a. Not forcing personal religious beliefs on others who have different beliefs.
- b. Appreciating and respecting the religions of others.
- c. Not interfering with the worship or activities of other religions.

The definition of tolerance adopted in this study allows for the selection of the following components of tolerant behavior: activity, awareness (i.e., the capacity for ethical reflection), respect, acceptance of the 'other' and self-control as well as state involvement in the space of communication and action to govern religious believers fairly and similarly. Contextually, the understanding of tolerance towards non-Muslims and Muslims as a brotherhood of humanity (*ukhuwah insaniyah*) is also a form of protection for minority groups by the majority (Nugroho, 2019). Various incidents of discrimination against minorities occur in various contexts. parts of the world. Groups Ethnic, religious, racial, and cultural minorities are often subjected to pressure, intimidation, and violence by the majority group. Minorities are not only spiritual but also marginalized groups. Laying out the construction of an understanding of tolerance towards Muslims in minority countries and Muslims in majority countries as *ukhuwah insanity* is influenced by the interests of affirming identity. So, by placing the concept of human relations, tolerance is not only a religious issue but various issues in a more balanced, balanced, and balanced manner Issues in a more balanced, middle way not too to the right (radical) nor the left (liberal). In the context of tolerance towards non-Muslims, this attitude is shown by remaining open to cooperation, for example, eradicating corruption, and overcoming natural disasters (not hostile, let alone hostile, let alone fighting like radical groups) with other parties, even with radical groups) with other parties, even with non-Muslims.

Bringing together the concept of tolerance in two regions with varying Muslim populations may be feasible from an academic standpoint, but we cannot overlook the social reality. Therefore, this study emphasizes the construction of tolerance based on specific norms, values, and the necessary space for genuine state involvement. need to theoretically lay out

how Muslim communities living in non-Muslim neighborhoods become clear on their maximum boundaries and see their existence directly in different cultures and backgrounds, but at the same time do not intend to discriminate. Thus, as majority Muslims, we can understand how the word tolerance in minor Muslims is not easy. According to data released by the United Nations and published on the Respublika Resonance page (14/5/18), more than 550 million Muslims are living as minority citizens in non-Muslim countries. This number represents one-third of the total Muslim population worldwide and is spread across six continents, outside the countries that are members of the OIC (Organization of Islamic Cooperation). In several countries across Asia, Europe, Latin America, and Africa, Muslim minorities encounter numerous challenges. These include difficulties in constructing mosques, worshipping at their workplaces, and accessing halal food. Furthermore, they often face negative perceptions from the local community. This situation highlights the existence of Islamophobia; however, it does not necessarily represent the overall view of Islam, as such attitudes frequently arise from a lack of understanding of the faith. Tolerance in Thailand is derived from core values that foster a spirit of understanding. This spirit is influenced by the moderate teachings of Islam and *Buddhism* and is reinforced by a royal edict outlining three key values of tolerance:

- a. *Khaochai* (understanding)
- b. *Khaotong* (engagement with grassroots communities), and
- c. *Pattana* (development) (McCargo, 2004).

Additionally, the values of mutual aid and collaboration play a crucial role in promoting tolerance within the country. The movement to foster tolerance is actively engaged in various aspects of both schools and communities. Tolerance in Thai society reflects the government's policy of acceptance towards the Muslim minority, taking into account the socio-religious sensitivities of this group. Most Muslim and Buddhist students in Southern Thailand exhibit good interaction and communication skills. The region is characterized by strong interpersonal relations. Furthermore, a notable relationship exists between effective interaction and communication and positive attitudes towards religious tolerance. There are ample opportunities for Islamic religious teachers and their students to learn from each other about the realities of diversity in Southern Thailand. However, it must be acknowledged that the... limiting factors for the development of tolerance in Thailand are limited accessibility and social stigma against the Muslim community which are the main obstacles in the spread of Islamic education. Indonesia and Thailand also have many other traditions in common, such as

wedding traditions, funeral traditions, and holiday celebration traditions. These traditions show that the two countries have interconnected histories and cultures.

However, tolerance in Indonesia is more dominated by Muslims interacting with other communities or minorities. therefore, tolerance in Indonesia is more interpreted as a strategy for managing religious harmony and providing space for state involvement in managing that harmony. there is a kind of inter-religious harmony unit in which various religious figures are involved in providing solutions and technical policies but the final decision remains with the state. this is done so that the balance of religious people is maintained and sustainable. while the inhibiting factor for the development of tolerance in Indonesia is that low education often results in intolerant behavior. Meanwhile, low social status also makes people intolerant of others. Someone who commits acts of intolerance wants to impose his will, his opinion, and his existence on others. So, in this study, the construction of tolerance that is built is

- a. The existence of relations between religious communities in the region
- b. The existence of social relations between religious communities in the ummah and other social areas including economics, education,
- c. The freedom of natural religion adherents to carry out their respective religious rituals and traditions,
- d. There is state involvement in regulating religious tolerance space equally and fairly,
- e. Some historical traces and civilizations become the social roots of tolerance culture in the region. So, a building of tolerance that is recognized by all religious communities is the result of a long-processed configuration of civilization and not a mere chance event. Therefore, the concept of religion and making religious civilization something that must be maintained and preserved is a concept called religious civilization or civil religion from robert bellah (stauffer, 1975).

Civil Religion is a concept that emerged from political thought in France and has become a major topic for American sociologists since it became popular. It became popular complete Robert Bellah in the 1950s (R. N. Bellah, 1967). It posits an implicit functioning of the state as a religion (way of life), as seen in public celebrations, state symbols, ceremonies, and holidays at historical sites (such as monuments, battlefields, or heroes' cemeteries). These practices are derived from outside religious teachings, although religious rituals are sometimes inserted into these civil religious practices. The main theme of this concept is that civil religion is essentially based on human thought rather than revelation, where the idea of religion incorporates elements of religion that are deemed appropriate, such as employing the Constitution, universal norms, the national experience of the founding fathers, the use of religious symbols and practices that

are similar to or modified from religious practices, and the involvement of the state in maintaining the religious space as it is revealed (R. Bellah, 2017).

What Robert Bellah offers is a middle ground for how the revelation of God to all his creatures is the result of dialogue with his creation. The revelation called religion is very idealistic and needs to be brought down to earth so that it can dialogue again with the development of man and his problems. Robert Bellah offers the concept of civil religion which is a concept of grounding the teachings of religion through universality and human civilization. Tolerance is a human civilization created in diversity and tribes to know each other and maintain balance. the significance of this study is how the Muslim majority of Indonesia reflects on the Muslim minority of Thailand and vice versa Thailand also reflects on how Indonesia treats minorities in Indonesia. tolerance teaches all citizens to put the ideology of togetherness that humans are created in nations and tribes to learn and get to know each other and build a reflection of integrity and interconnectedness.

3. RESEARCH METHOD

The study of tolerance and the issue of Muslim minorities and majorities is strategic and global. it is rare for academics to raise this theme to be studied in depth and publish it. Tolerance and the issue of minorities and majorities are issues of modern humanity and global interests. The confluence of interests and civilizations is related to it. therefore, the study is placed in the study of modern cultural phenomenology because it reveals the essence critically and specifically. Data collection techniques were conducted in in-depth interviews, followed by in-depth observation, and complemented by documentation of relevant heritage studies. the method of approach of this study uses the science of cultural sociology, especially the civil religion concept Robert Bellah (Stauffer, 1975) these two theories are sufficient to explain the subject of this study, especially from some phenomena of tolerance. The data was analysed using two levels of analysis, the first at the level of data collection and the second at the level of content analysis and interpretation of phenomenal essences.

4. RESULTS AND DISCUSSION

Thailand and Indonesia are two countries that have different political systems, Indonesia is a unitary republic while Thailand is a kingdom and has a prime ministerial system of government. Indonesia is predominantly Muslim while Thailand is the word "predominantly." Buddhist. In terms of the influence of values and norms, Indonesian life is more influenced by norms and values, even the Islamic system, Thailand is the same, and Buddhism gives more

colour to the cultural and social systems of its people. The spread of Islam in Indonesia began from the coast to the cities and from the cities, it spread to villages in almost all areas of Indonesia. The spread of Islam and its development through five well-known media (Said, 2008), namely:

- a. Trade and commerce
- b. Sufism scholars and the institutionalization of Islam
- c. Islamic jurisprudence scholars and Islamic knowledge
- d. Institutionalization of social and political institutions
- e. Education and the institutionalization of the Islamic education system

Islam strongly influences the culture and social system of families in Indonesia. Even customary law is derived from Islamic law. Therefore, the issue of relations between people and religions becomes dynamic and very fluid, not limited by issues of faith and religious rituals. However, there can still be small clashes between religious communities due to the issue of establishing houses of worship. This is where the state legal system must be involved to regulate it. For Indonesia, the issue of tolerance between religions and cultures is serious and strategic. because both are the basic capital for the development of the country and the progress of the country. the construction of tolerance for Indonesia is harmony between religious communities and cooperation between different cultures in one whole and diverse region (Mazyra et al., 2024). the tolerance that exists is a gift and not something that must be interpreted as singular or unified but something that is inevitable and enriches diversity and difference itself. The involvement of the state in terms of tolerance is placed on technical issues between religious communities by facilitating it in a forum, namely a forum for religious harmony under the Ministry of Religion and structured down to the city or district level. In this forum, interfaith figures from various religions are represented, and monitor every religious relationship that occurs.

Inter-religious conflicts and tensions in Indonesia have also occurred, especially on the issue of preaching to people who already have a religion and the issue of establishing houses of worship. An example of a case is the rejection and prohibition by the *Elpaputih* Maluku Protestant Church congregation against the construction of the Bethel Indonesia Church (GBI) *Jemaat Siloam Elpaputih* in Maluku in 2018. Several cases related to IMB issues occurred in the *Pasundan* Christian Church (GKP) Bandung, West Java; Jabal Nur Mosque, Manado, North Sulawesi; *Assafiyah Mushola* Denpasar, Bali; and the Batak Karo Protestant Church (GBKP) Pasar Minggu, DKI Jakarta. This is the impact of globalisation which causes dynamic community mobility that makes various cultures and beliefs interact in one place. To overcome

this, the government issued a Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and 8 of 2006 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship (Rozikin et al., 2024).

Thailand has Buddhism as its national religion. Thais may practice different religions, but more than 90% of them are Buddhists. This also practices Islam, Christianity, Brahmanism, Hinduism, and Sikhism (Preap, 2005), among others. The Thai Constitution and other laws provide good protection in terms of religion. It does not force Thais to practice a particular religion, assuming that individuals enjoy freedom to practice their religion, even religious denominations. The detailed guidelines are different but have the same principle, which is to teach everyone to do good deeds for the welfare of the person physically and mentally, which will bring peace to Thai society as a whole. Its official name is the Kingdom of Thailand. It is a nation-state located in Southeast Asia. Originally known as "Siam" the government officially changed its name to Thailand in 1939 (Subrahmanyam, 2013). Thailand is the 50th largest country in the world with an area of 513,120 square kilometres. And has the 20th largest population in the world, about 70 million people, bordered by Burma to the north and west, Laos to the north and east, Cambodia to the east and Malaysia to the south. Bangkok is the country's administrative and largest city. and provincial administration Organized into 76 provinces. Despite the establishment of a monarchy and parliamentary democracy in 1932, the military still plays a large role in Thai politics, the last coup took place in 2014.

In 1932, a revolution took place that transformed the government into a democratic monarchy. The People's Party played a major role in politics. And in the Buddhist decade of 1937, Prime Minister Field Marshal *Plaek Phibunsongkhram* implemented an intense nationalist policy. During World War II, Thailand joined the Axis Powers, but most of the Allies did not accept the declaration of war. During the Cold War, Thailand was an ally of the United States, which supported the military government. The 1957 coup led by Marshal Sarit Thanarat brought the country into an era of total military dictatorship (Somvichian, 1969). The government restored royal power and implemented anti-communist policies in the region. As a result of the events of October 14, 1973, a short-term parliamentary democracy was created. However, after the October 6 incident and the 1976 coup, Thailand returned to a military dictatorship and "Half Democracy" Thailand has had a Prime Minister since the first election in 1988. After the 1997 Buddhist era, there was a political crisis between parties supporting and opposing former Prime Minister Thaksin Shinawatra to date. Including two coups The last

time was born in 2014. The current constitution is the 20th edition which was enacted on April 6, 2017 (Satasut, 2019).

Thailand is in a democratic system. The King is the head of state. There is a Prime Minister as the head of government. Thailand has long organized a systematic domestic government, which has resulted in Thailand being united and able to adapt and change according to the times. and always in line with the needs of the nation. This caused the way of government in each period to be different and Thailand changed the regime from absolute monarchy to democracy with the King becoming head of state in that year in 1932, there were 18 constitutions which were the highest laws governing the country. Currently, it is the constitution of the Kingdom of Thailand in 2014. Thailand has one inseparable state and has Power divided into 3 parts (Nachan, 2023):

- a. Executive power is the power to implement laws. Enforcing or regulating the country by the government which is the power and duty of the Prime Minister and cabinet.
- b. Judicial power is the legal power of the Court used to decide the case The court is divided into 3 levels: Court of First Instance, High Court, and Supreme Court.
- c. Legislative power is the power to make laws. and monitor the work of the government.

The conflict in Southern Thailand is a conflict between Malay Muslims and Thai Buddhists. This cannot be separated from the existing facts. Most of the people in Southern Thailand, especially in Pattani, are Malay Muslims. This has created various problems that must be overcome by Thai Muslim communities have experienced political, security, and social dynamics that have fostered movements at the local level in Southern regions. Thailand, particularly in three provinces: Narathiwat, Yala and Pattani. Among them are the Barisan Revolusi Nasional (BRN), Pattani United Liberation Organisation (PULO), and Pattani Islamic Mujahideen Movement (GMIP) (Melvin, 2007). BRN demanded secession using socialist ideology, and collaborated with the Malay Communist Party on the border in the 1950s. Meanwhile, PULO is a separatist movement that demands the Patani region - the name for the three provinces of Narathiwat, Yala, and Pattani - as an independent region. Their initial demands favored joining Malaysia. PULO's exiled Vice President, Haji Lukman Bin Lima, proclaimed 'Jihad' as a movement against the 'Thai-Buddhist Infidel Government', aimed at ending their domination of the Islamic Malay region of Patani. The GMIP has a stronger Islamic identity. Although all demanded independence, each had its own character and movement identity. A few years after their founding, they tried to unite under one roof, using the Malay term *Bersatu*. But because they were founded with different ideologies, *Bersatu* was also ineffective in uniting the whole movement (Noiwong, 2001).

In principle, in 2006, almost all rebel factions signed a memorandum of reconciliation agreement: 'Joint Peace and Development Plan for Southern Thailand'. Among them were PULO, (BRN-C), Bersatu, (GMIP), and Pattani. However, the arrest of GMIP's leader in Malaysia has led to the continued operation of some members in the southern region, and BRN-C continues to engage in armed conflict. At the grassroots level, Muslim journalists conduct advocacy supported by independent NGOs in Thailand. Prince Sonkla University in Pattani is also actively supporting peace efforts. The Asian Muslim Action Network (AMAN) is also. Rehabilitation efforts for victims of violence and young people who have been negatively affected by the conflict. In addition, *Majelis Ugama*, Islamic boarding schools, and madrassas support reconciliation and peace efforts in principle (Chantra, 2017). Their strong desire is not matched by government policies on security, and the lack of support for broad educational advancement and employment opportunities in the South.

In 1921, the Thai government enacted the Lower Education Ordinance. They required Muslim children to attend Thai public schools. The children were required to use the Thai language, and the Malay language began to lose favor. Many in the Muslim community suspected that this 'Siamization' policy was an attempt by the Thai government to undermine the ethnicity and culture of Malay Islam. This led to protests from a large section of the Thai Muslim community. Eventually, in 1923, the government revoked the policy. In the following years, several cases of tension occurred in terms of implementing education by the wishes of the government. Eventually, in the mid-1960s, some improvements were made, including a Thai language teaching system, the use of Malay, and Muslim teachers, and the inclusion of a syllabus that emphasized Islamic history, and Malay culture (Hayeesama-ae, 2023). This led to progress and attracted Muslims to join the formal school program. The ongoing conflict between the Muslim community and the Thai government is more likely to be influenced by ideological, social, racial, and cultural factors. The policies enacted by the government tend to discriminate against the Muslim community. This has caused some of the Muslim community to join the anti-government movement, and this movement even tends to be violent. The government's efforts to deal with this conflict will not succeed without reconciliation between the government and the Muslim community and a commonality of ideas and opinions. The southern part of Thailand has been experiencing tensions since the early 1990s.

The tensions are between the ethnic Malay Muslims who make up the majority of Southern Thailand's population and the Thai government. This happened because of the dissatisfaction of the Malay-Muslim ethnic towards the policies issued by the Thai Government which were considered not in their Favor and discriminatory. This long-lasting and protracted

problem in the Southern Thailand region forced the ethnic Malay Muslims to carry out many rebellions. In the southern tip of the White Elephant country, there are three provinces where more than 80 percent of the population is Muslim: Pattani, *Yala and Narathiwat* provinces. Even so, tolerance between the two religions is very high. This can be felt in the three provinces in southern Thailand, namely, Yala, Narathiwat, and Pattani Provinces. The attitude of tolerance between religious believers is also felt at Klong Srui Hai Market. The market, which is located right on the edge of the main road to Yala Province, is filled with traders from the two largest religions in the country. Social processes and relationships between communities in these three southern Thai border provinces always meet and participate in joint activities. Most of the activities are religious. In addition, the resident communities will have good interactions with each other.

Interaction with The term "neighboring" refers to something that is located close to or adjacent to something else. communities is also well-established. although there are differences in religion but still contact each other to help each other always. The community as a whole, Muslims, and Buddhists in the community have a sense of love. Unity and reconciliation make the communities in the three southern border provinces of Thailand strong and peaceful. and learned Community coexistence in a multicultural society Fair regime, kinship relations, and communication in the same language These are factors that contribute to the peaceful coexistence of Buddhists and Buddhists. to the peaceful coexistence of Buddhists and Malay Muslims in the three southern border provinces of Thailand. To cultivate people's value awareness in the three border provinces of southern Thailand, it was found that there are 3 groups of people in the area who adhere to Buddhism, Christianity, and Islam. Different religions have love and unity Generosity, helping each other, doing activities together, helping each other develop the community. Makes the community peaceful. The principle of peaceful coexistence in society by adhering to the 4 institutions as the main ones.

- a. In National Institutions, everyone is considered to be of the same nation. That is, any nation, everyone, since their ancestors were born and died on Thai soil, should at least not think of destroying Thailand. but should replace the nation by acting as a citizen with honesty, integrity, and justice Respect the law and act as a good citizen.
- b. Religious institutions, although different in religion when realizing that they are the same nation on the same land, adhere to the same religious principles of doing good and being compassionate to neighbors and fellow human beings. Do not interfere To support each other, everyone has obligations and adheres to religious principles, respecting each other's rights and obligations. Peaceful society, if there is a problem, it will not cause disputes.

confront each other and Consult together to find a good agreement solution Because the harmony of each religion teaches love and unity. already at peace What is important, is participation in joint community activities Makes everyone have a sense of love, unity, unity, and mutual sincerity. Which is the basic principle of every religion, this community is a model of peaceful coexistence and community development for progress.

- c. Honour the King The King of Thailand has a royal dharma, although he is Buddhist. But he maintains the status of an ambassador of all religions, and since long ago, he has led people to protect the city from enemies. preserving the nation and Buddhism ruled the people of the land to be happy and prosperous, leading the nation out of crisis.
- d. The country is preserved to this day. If everyone is faithful to appreciate the kindness of His Majesty, as in the community at Wat Kanlaya, the people will have peace. because unless everyone is aware of their religious nation there is still the King as the center of the whole nation's mind to unite. which is by the religious principles of all religions in everything that has shown that the concept of religious relations is an integration of the religious views of the ASEAN Community so that there is no separation of thoughts and beliefs on religious issues through religious relations. in doctrine as a universal ethical principle based on the principles of peace, freedom, equality, and fraternity as a guideline for peaceful coexistence.

The long history of political conflict between the kingdom of thailan and the southern thailan region controlled by Malay Muslims has an impact on the policies of the kingdom of thailan on political access and relations between Muslims and Buddhists in thailan. recently since 2006 political policies on political access and diversity relations, especially Muslims, have begun to improve and are heading towards the point of understanding tolerance side by side. The cultural construction of tolerance in Thailand is understood as norms and values of religious-based behaviour and a culture of togetherness, both of which are not singular but mutually reinforcing the relationship between people and ethics in Thailand. Therefore, the study and research related to building relationships between communities in the three southern border provinces of Thailand with different cultural differences. what this research found in Building good relationships in society is that there must be an essential and universal strengthening of culture and religion between each other.

5. CONCLUSION

Indonesia with its Muslim majority is able to protect other religions and minority cultures because it is bound by tolerance itself. For Indonesia, the construction of a culture of tolerance lies in the relationship between religion and culture that is always in dialogue with human problems. As long as tolerance runs normally and naturally, the state only needs to do monitoring. Not for the minority Thai Muslims, they had to struggle and adapt to the Buddhist majority and the power politics of the Thai monarchy. Political access restrictions on the development of areas in southern Thailand and strict supervision of the institutionalisation of Islamic education were the walls that had to be faced. The cultural construction of tolerance was applied as a middle ground between the space of minority and majority citizen relations. This was the result of the changing political climate and power in Thailand in 2006. This study found the same thing as Robert Bellah's concept of civil religion, namely that tolerance is a cultural construction that grounds religious teachings into universality and positions the state as a regulator between different religions and cultures.

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