

## **Ignorance of Religion and Its Impact on Intellectual Excess in Southern Thailand: A Field Study**

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### **Abstract :**

The southern Thai community is different from the other Thai states. It is a Malay society, meaning that its population is of Malay people living on the islands of Southeast Asia, such as the well-known Malay states of Indonesia, Malaysia and Brunei, sharing unified language, religion, and lifestyles. Because the southern part of Thailand dwellers are predominantly Muslims, the presence of non-Muslims living in the region, embracing religions other than Islam, and spreading their cultures and religion are of the main reasons for differences, inconsistencies and co-existence issues between Muslims and others. The problem is that some Muslims, due to ignorance, religious extremism and thought, the society of southern Thailand has become divided, sectarian and is in conflict with one another. These phenomena have adversely impacted the arena of preaching, scientific and educational domains. Hence this research explores and reveals these issues and develops solutions and treatment appropriate to them.

**Keywords:** definitions, ignorance, extremism, southern Thailand,

### **Introduction**

In spite of the large number of writings on the south of Thailand, studies that deal with intellectual stupidity and its impact on Muslims did not take their share of the specialized scientific study. According to the researcher, there was no independent academic scientific study like that of other studies. They study this matter in a scholarly scientific study that draws upon its scientific output in enriching contemporary religious references.

In addition to the above, the importance of research can be highlighted in detail through the following elements:

1. The research is interested in Islamic issues in the south of Thailand; the research is not without the presentation of the reality of Islam and present Muslims in southern Thailand.
2. The content of the research benefit researchers in southern Thailand and other Muslims in different parts of the Islamic world, especially those living in the Muslim minority community; it is in its most important aspects on how to live among Muslims in harmony without differences.

The study also explores the reality of intellectual excess in the society of southern Thailand, a Muslim Malay community, by studying the causes of the phenomenon of ignorance due to ignorance of religion, and finding solutions and proposals to remedy them. in southern Thailand.

### **Research Objectives:**

The research aims to achieve the following:

1. Recognition of the Islamic presence in southern Thailand between the past and present.
2. To seek to diagnose the impact of ignorance of religion in the cause of intellectual hyperbole in southern Thailand.
3. identify the proposals and solutions to address the phenomenon of exaggeration at the level of general trends of advocacy and advocacy institutions and scientific

### **The problem of research and its questions:**

The ignorance of the religion on some of the society of southern Thailand, which led to the intellectual extremism in the region, thinking that it is the promotion of good and the prevention of vice, and then affected all aspects of life and aspects, and this Stresses the importance of studying the causes of the emergence of excess in southern Thailand in terms of ignorance of religion, to be the development of the appropriate plan to address this phenomenon.

In order to study and analyze the research problem, the research will answer the following main question:

What is the impact of ignorance on religion on the phenomenon of intellectual excess in southern Thailand?

The following questions stem from the main question:

1. Does Islam and Muslims have a presence in southern Thailand, whether in the past or the present?
2. Is ignorance of religion impact on the phenomenon of intellectual hyperbole in southern Thailand?
3. What solutions and proposals to address the phenomenon of intellectual exaggeration at the level of general trends of advocacy and advocacy institutions and scientific ?.

### **Limits of research and its community:**

Search can be defined in the following items:

Objectivity border:

The study focuses on the description of the phenomenon of hyperbole in southern Thailand with an indication of the impact of ignorance of the sharia in the emergence of this phenomenon and the development of solutions and proposals to address this phenomenon, with a brief overview of southern Thailand, and the situation of Islam and Muslims.

- Spatial boundaries:

The majority of Muslims in southern Thailand are concentrated in their three states, and the phenomenon of intellectual excess is present in them. Therefore, the spatial limit of the research will be on the main southern governorates: Patani, Yala and Narathiwat.

- Time limits:

Research is a field study in the present reality, as well as previous studies on the Islamic presence in southern Thailand related to the issue of intellectual excess in southern Thailand.

As for the research community, the study is conducted on the people who call to Allah Almighty, individuals and institutions in the three southern governorates: Patani, Yala and Narathiwat, to identify the effect of ignorance on religion in the emergence of intellectual excess in southern Thailand. The following paragraphs of the study:

The reality of South Thailand's society in terms of multiple differences:

1. Religion in southern Thailand: The predominant religion among the Thai community is Buddhism, while Muslims in Thailand are the highest after Buddhists, and they come second with 10%. They are concentrated in the southern states. Muslims in Thai society enjoy religious freedom; the Thai government supports Muslims in all areas and religious events; it builds mosques, supports religious schools, and gives charities inside and outside the country to carry out their charitable and religious work. [See: Islamic Schools in Southern Thailand and Their Role in Advocacy To God, Ali Mahama Samoh, unpublished doctoral thesis presented to the Department of Islamic Propagation and Culture, Faculty of Da'wa and Principles of Religion, Islamic University, Medina, 1433 AH (p. 306)]

In spite of the promulgation of Article 38 of the Constitution of the country in 1998, which provides for the freedom of any person to condemn any religion, and to adhere to any of the doctrines provided that it does not harm society and public opinion, (See: Political Rights of the Muslim Minority in Southern Thailand, An Evaluation Study in the Light of Islamic Law, by Esman T. Ali, Unpublished Doctoral Thesis, Introduction to the Department of Jurisprudence and its Principles, College of Knowledge of Revelation and Human Sciences, International Islamic University, Malaysia, 2010-2011 (p. 150). However, Muslims in southern Thailand are currently living in a precarious security situation of killing, destruction and bombing, especially after the recent disturbances in January 2004).

2 - The reality of the multiplicity of differences in the south of Thailand: As for the reality of the differences of Muslims and sectarian diversity, says Professor Abdul-Nasser, showing the multiplicity of sectarian and partisan: «Those who follow the conditions of Islamic work in Thailand find that most of the preachers of the children of Pattani ... It is noted that most of them belong to Islamic groups As advocates in the cause of Allah on the one hand, and mujahideen Patani seeking to liberate their homeland on the other hand ... These organizations may not only be divided on themselves, and some members of these parties may become fanatic to the point of enmity between the brothers of faith and faith. Although this phenomenon does not represent a large group in Thai society, it threatens the stability and stability of the nation, The band among them »

Elsewhere, Professor Abdul Nasser describes the existence of sectarian intolerance among the Thai society. "Thailand has long been a religious fanaticism," he said. "This may be fanaticism, which helps stabilize society if it is against other followers of bees. This became among the Muslims, especially when he reached the stage of atonement with which coexistence has come to an impossible end.

Since the middle of the 20th century, Thai society has had two common terms:

The first is: (the people of Tawah) the old group.

This group is characterized by adherence to the doctrine of jurisprudence is the specific doctrine of Imam Shafi'i God's mercy and rejection of other doctrines ... And secondly: (Moda folk), the modern community. This group is distinguished by the fact that they do not adhere to any of the doctrines of the known jurisprudence.. They fight superstitions and heresies ..." [See: Islamic Call in Thailand, Abdel-Nasser Ahmad Minha, research submitted to obtain a master's degree in advocacy and Islamic civilization, Islamic Call College, Tripoli, Libya, In 1998 (p. 199).

### Field study procedures

#### 1. Research Sample (Study Society):

The researcher chose a random sample of Thai preachers from the Ministry of Advocacy and Guidance in the Kingdom of Saudi Arabia and the preachers of public and private educational and educational institutions in Thailand. Due to the large size of the study society, the researcher chose a sample representing the study society, taking into account the diversity of the institutions of advocacy, both governmental and non-governmental. He chose (20) educational and educational institutions distributed over the three provinces of Thailand as well as the Thai preachers of the Ministry of Affairs, Advocacy, Endowment and Guidance in Saudi Arabia. He distributed 120 questionnaires to the preachers, The researcher (80) of the questionnaire, which represents the sample of the study.

The following is a description of the sample of the study in the light of the identification of personal data:

#### A - Description of the sample of the study in terms of scientific qualification:

**Table (1) Distribution of the sample of the study in terms of scientific qualification**

Qualification	Frequency	Percentage
Ph.D.	32	17.5%
M.A.	12	40%
Bachelor of Educational Preparation	21	15%
BA	1	26,25%
Other	80	1,25%
Total	14	100%

Table (1) shows the distribution of the sample of the study according to the scientific qualification in terms of frequency and percentage. The highest frequency was in the (scientific qualification) Master degree (40%), followed by Bachelor in either educational preparation or otherwise, (1,25%). The increase in the Master's degree is due to the fact that the requirements of the administration of any educational and advocacy institutions as well as the membership of the

teaching staff in the universities in Thailand are that the director of the educational institution and the university faculty member hold a master's degree as the least scientific qualification.

The rate of the rise of the bachelor's degree as a second rank in the repetition is due to the fact that the administration of educational and educational institutions does not accept work except with university qualifications only rarely, so as to raise the level of scientific and social status.

B - Description of the study sample in terms of years of experience in advocacy:

**Table (2) Distribution of the sample of the study in terms of years of experience**

<b>Years of Experience</b>	<b>frequency</b>	<b>percentage</b>
1-5 years	11	13,75%
6-10 years	29	36,25%
10-15 years	19	23,75%
More than 15 years	21	26%25,
Total	80	100%

Table (2) shows the distribution of the sample of the study according to years of experience in the call in terms of frequency and percentage. The highest frequency in the years of experience was from (6-10 years) with a percentage of (36.25%), followed by more than 15 years ) With a percentage of (26.25%) followed by (years of experience 10-15) by a percentage of (23.75%) and the lowest frequency in the years of experience (1-5) by 13.75% (86.25%); Indicating the interaction of the most experienced preachers with the subject of the study, and their desire to express an opinion on the excesses in the south of Thailand and its impact on the call to God, especially they have experienced differences in the past and contemporary periods. There is no doubt that the high proportion of the experience of the long preachers in the research sample gives the questionnaire strength in the credibility of the indication of what the preachers on the causes of excess and its negative effects in the provinces of the three southern states.

C - Description of the sample of the study in terms of the number of training courses attended by preachers in the field of advocacy:

**Table (3) Distribution of the sample of the study in terms of the number of training courses.**

<b>Number of courses</b>	<b>Frequency</b>	<b>Percentage</b>
1-2	17	21,25%
3-4 courses	10	12,5%
More than 4 courses	48	60%
I did not attend any course	5	6,25%
Total	80	100%

Table (3) shows the distribution of the sample of the study according to the training courses in which the preachers in the field of da'wah joined in terms of frequency and percentage. The highest frequency was in the attendance of preachers for training courses (more than 4 courses) In not enrolling in any course (6.25%), This is due to the interest of universities and educational and educational institutions in the training courses because of their great benefit to the preacher; especially in dealing with the reality of the call in southern Thailand of its pros and cons. This also gave strength in the credibility of the indication of the preachers on the causes of excess Intellectual and its negative effects in the call in southern Thailand.

### **Search Tool (Questionnaire)**

The questionnaire is one of the most widely used scientific research tools in field studies, because it often provides information about the research community in terms of facts and facts related to a given situation, whether it is information about behaviors, trends, values, events or problems.

Usually in the form of open or closed questionnaires or both, where a number of questions are asked to be answered by a number of stakeholders in the subject of questionnaires.

In order to suit the nature of the study in terms of the effort, possibilities and size of the members of the study community, the researcher used the questionnaire as a tool for this study in the form of closed and open questionnaires

Closed questionnaires are based on questions that ask the respondent to choose the appropriate answer. The researcher also included the open questionnaire to allow the sample members to mention the reasons for exaggeration and its negative effects on the call in southern Thailand, which was not mentioned in the closed questionnaire. This will be mentioned in detail in situ.

To prepare the search tool (the questionnaire) the researcher took the following steps:

- Access to literature and previous studies related to the subject:

The researcher studied the writings and previous studies [such as the study of: Abdul Nasser Ahmed on the Islamic call in Thailand and the efforts of Muslims in the process, and the study of the net Kara on the call to God in southern Thailand and its realities and problems]. Which have a bearing on the subject and can contribute to give the researcher the idea A wide range of facts of intellectual hyperbole in the south of Thailand, and how to develop the axes and paragraphs of resolution at the design, taking advantage of them in the analysis of the results of the study and interpretation.

- The preliminary questionnaire before sending it to arbitration was as follows:

1. The questionnaire included a letter of arbitration application, with information about the arbitrator.

2. The questionnaire also included personal data on the sample members.
2. The questionnaire contains (7) paragraphs.
3. The researcher used the five-step scale.

### **The questionnaire Validity**

The questionnaire used in this study is based on the truth that it was presented to (12) members of the faculty members from the departments of Dawah, Islamic culture and scientific research centers distributed to the College of Da'wa and the fundamentals of religion at the Islamic University, the College of Islamic Studies at Prince Sunkla University in Thailand, , And the University of Imam Muhammad bin Saud Islamic branch of Al-Ahsa, to judge the paragraphs of the questionnaire and its relevance to the subject to be measured, and the return (10 form).

In light of the observations of the arbitrators, the questionnaire was modified and the researcher took the most important and most frequent, especially with regard to the causes of intellectual exaggeration and its advocacy effects on the society of southern Thailand. The amendments were as follows:

A) the deletion of some paragraphs and the integration of some paragraphs and the amendment in others and the addition of other paragraphs.

B- Modifying the five-to-three runway.

(C) The final form of the questionnaire after the amendment of the arbitrators has become a term.

. 3. Statistical processing method:

The present field study is a descriptive study that deals with the description of the facts and phenomena in the human society. The researcher conducts a general survey of the members of the research sample to obtain information about the intellectual weakness in the south of Thailand and its impact on the call to God and then analyzes it in a qualitative manner, , And the quantitative method in which it depends on the numbers and percentages when analyzing the scientific article with reliance on the deductive approach, which governs the emerging issues, as settled previously through texts and others (See: Mekdad Yalgen, Research Methods and Applications in Islamic Education, Dar Al Alam Al Kutb, Riyadh, I, 1419H-1999 (p. 22).

Therefore, the researcher believes that it is appropriate to use the following methods in analyzing and interpreting the field study:

- 1 - Use of the program (spss) in the process of statistical processing.
2. Method of duplicates.
3. Percentage method.

#### 4. Analysis and interpretation of the study results:

##### **Ignorance of the purposes of the Sharia:**

The results of the survey indicate that ignorance of the purposes of shari'a is one of the reasons for intellectual excess in the south of Thailand. The total of (OK) is 72.5% of the study sample, which is the highest percentage of total approval, and 18.75% To a certain extent, ie: the total approval is estimated at (91.25%), and the following table number (4) shows this:

Degree of approval	Frequency	Percentage
OK	58	72,5
Somewhat OK	15	18,75
not agree	7	8,75
Total	80	100

##### **Misunderstanding of the terms of religion:**

In view of the above table it is clear that 70% of the sample responded with full approval, and 23.75% responded with some approval, ie, the approval group of the sample is estimated at 89% of the study sample, indicating that misinterpretation of religion In southern Thailand.

Degree of approval	Frequency	Percentage
OK	56	70
Somewhat OK	19	23,75
not agree	5	6,25
Total	80	100

##### . 4 - ignorance of the ethics of advice:

Reflecting on the sample of the study, the total approval is estimated at 90%, which confirms that ignorance of the ethics of advice from the causes of intellectual excess in the south of Thailand.

Degree of approval	Frequency	Percentage
OK	48	60%
Somewhat OK	24	30%
not agree	8	10%
Total	80	100%

##### 4 - Do not return young Thai Muslims to scientists in understanding Islamic terminology:

The above table shows that the total number of respondents in the study sample was 93.75%, which confirms that the lack of return of Thai youth to scientists is one of the reasons for the increase in intellectual thinking in southern Thailand.

Degree of approval	Frequency	Percentage
OK	41	51,25
Somewhat OK	34	42,5
not agree	5	6,25
Total	80	100

#### 4 - The absence of the role of Thai scientists and their failure to warn against violence:

Based on the answer of the respondents, the total approval rate for the absence of the role of the Thai scientists and their failure to warn against intellectual excess of the causes of terrorism in southern Thailand is estimated at 93.75%. The following table (9).

Degree of approval	Frequency	Percentage
OK	34	42,5
Somewhat OK	41	51,25
not agree	5	6,25
Total	80	100

#### Hardness and atonement because of differences in the sub-issues:

The results of the survey indicate that extremism and atonement due to differences in sub-issues are among the reasons for the emergence of intellectual excess among Muslims in southern Thailand, where 41.25% of the sample responded with approval and 46.25% The approval group of the sample is estimated at 87.5% of the study sample, and the following table number (10) shows that:

Degree of approval	Frequency	Percentage
OK	34	42%5,
Somewhat OK	41	5%1,25
not agree	5	6%25,
Total	80	100%

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Degree of approval	Frequency	Percentage
OK	33	41,25
Somewhat OK	37	46,25
not agree	10	12,5
Total	80	100

### **Proposals at the general orientation level of advocacy.**

After presenting the causes of the phenomenon of intellectual excess in the south of Thailand and its negative effects on the course of the call; it is nice to mention the proposals at the level of general trends of advocacy through the three demands, which are as follows:

#### **- Proposals at the individual level:**

- To find development programs for Muslims from courses, training bags and workshops on issues related to issues of art controversy in the community of southern Thailand; to raise their level of knowledge; to be familiar with them.
- The need to train the Muslim on the modern planning strategies of advocacy management to meet the needs of society for peace and balance between interests and evil and legitimate purposes.
- Youth return to the scholars of the Lord in the confusion in the issues of advocacy and not rush to judge the various issues.

#### **Proposals for advocacy institutions:**

- The necessity of cooperation of advocacy institutions with charities and social institutions both inside and outside Thailand in activating the activities that develop the thought of moderation and peace and warn against intellectual excess, and invite experts to exchange ideas and opinions about it.
- The advocacy institutions should address issues related to the fight against intellectual excess, issues of tolerance development and peaceful coexistence between the society of different civilizations and religions so that people can live in security and peace.
- Advocacy institutions should strive to develop the means of advocacy and keep up with contemporary religious issues and meet the needs of preachers and invitees regarding the issues of nation unity.
- to work advocacy institutions to accommodate all preachers despite the differences of their tendencies and strands to be one hand in addressing the phenomenon of intellectual excess in the region.

#### **- Proposals for educational institutions:**

- Educational institutions must use experts and qualified in building curricula that contribute to building a culture of nation unity and peaceful coexistence between a multi-cultural society and warning differences.
- Work on updating the educational concepts on the unity of the nation and the establishment of national belonging to the emerging from early childhood, and the dissemination of culture of moderation and moderation and dialogue and the literature of difference and acceptance of the other, through the curriculum and extra-curricular activities.

- The educational institution should take care to provide the libraries with scientific references on the ethics of the dispute, to benefit teachers and students and meet their needs.
- To take care of the Islamic universities in Thailand with specializations and advocacy, and to include courses in the university stage topics related to the jurisprudence of the unity of the nation and peace in Islam and the centrality and literature controversy;

#### **Fourth: Recommendations:**

- 1 - Conducting a field study on the educational crisis in southern Thailand and its role in the emergence of differences in the region.
2. Conducting a field study on the efforts of scientists and scientific institutions to reduce the phenomenon of difference in southern Thailand.

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