Thai Government Concerns towards Malay-Muslim Students in Saudi Arabia and Egypt, 1940s-1970s

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ABSTRACT

Thai government initiated to concern towards the Malay-Muslim students in Saudi Arabia in the 1940s and in Egypt in the 1950s respectively. The intensive concern to Thai students could be carried out well after the Thai consulate in Jeddah was set up in the 1950s. From the 1960s up till the 1970s Thai government had more intensively concerned its students and at least three approaches had been used to discover namely, to appoint officials to take care of their works and activities, to cooperate with students’ guardians to report any details of their son and daughters and to associate with Saudi Arabia and Egypt government in monitoring Thai students. The major aim to concern with was to ensure they did not involve into political movement and other matters that cause deterioration to the Thai government. Graduates from they were considered to be important graduates after returning homeland.

Keywords: Thai Government, Concern, Malay-Muslim, Saudi Arabia and Egypt
Introduction

Increased numbers of pilgrims (Hujjaj) and Thai students especially Malay Muslims from south Thailand, since the beginning of the 20th century, in Haramayn, two main cities of the Kingdom of Saudi Arabia, Mecca and Madinah, had made one of major foreign task of each country particularly colonial nations. Haramayn was very important location for not only place for worshipping but also for seeking knowledge and not except to the Thai people. Prior to the 1940s there has no any authorities based in Saudi Arabia to carry out the annual coming of Thais.

The Thai government had initiated to increase monitoring to its Muslim students oversea after the end of the Second World War. The official documents towards the Muslims' students in the Middle East had just found many during the early 1950s. There were also many Malay Muslims from southern Thailand and from the capital city of Bangkok in the Middle East. The Thai government had increased its concern by establishing its consulates in some countries in the Middle East especially in Saudi Arabia where many Muslims from Thailand had been there for the Hajj and for furthering education, and to Egypt for education.

This paper attempts to reveal the development of Thai government in concerning and finding approaches to carry out Thai students oversea especially those located in the Saudi Arabia and Egypt where majority of Thai students were chosen as their studying destination. The paper classified into two part; concerning towards Thai students in Saudi Arabia and then in Egypt.

Concern towards Thai Students in Saudi Arabia

The concern and monitoring of the Thai government towards Thai Muslim students based in Middle East particularly in Mecca had been evident since the end of World War II. The upsurge of its control to Thai Muslims students had been developed consistently to the control and better management on the Thai pilgrims which increase in number every year. Those who journeyed to the Haramayn in order to perform the Hajj, pilgrims, or Hujjaj, the majority came from the Southern Thai provinces of Pattani, Yala and Narathiwat.
Thai government under the Ministry of Foreign Affairs, firstly sent, in 1949, its Muslim representative to observe Thai Muslim people and met the important officials and personalities of Saudi Arabian government. Ari Wongsan, a representative, went for performing his first pilgrimage meanwhile took advantage to observe the consequence of Thai Muslims going there for pilgrimage (up then will use the term Hajj). His intention also included to learn religious matters during the term of Hajj (National Archives of Thailand, Ministry of Foreign Affairs, 1961).

The major concerns were mentioned in his report of a long the period of the Hajj, related to several matters namely the difficulties and stages to get permission for Hajj, difficulties and hazard a long the shipping journey of around fifteen days to the port in Jeddah, life of the Thai Muslims in Mecca, his meeting with senior officials of Saudi Arabian government, stages of Hajj and some recommendations towards Thai government through the Ministry of Foreign Affairs (1961).

In the report to the Ministry of Foreign Affairs, he mentioned about the live of the Thai people and their types of occupations there. It also showed in general the life of Thai students in Mecca especially during the period of the Second World War. He briefly describes those who came to Mecca for Hajj and education just before the war as the following (1961);

During previous war, Thais who came for performing Hajj and stayed there for the purpose of religious education got an immense agony. Because of no connection with their relatives in their homeland it caused them stop from studying instead they went for working in order to survive. Most of them sold out their own necessities in order to buy meals. However, this (Saudi Arabia) government is merciful since they donate bread to the people without caring to the ethnic backgrounds till the war ended. For those who had their own consulates they could receive great assistance from theirs. The Arabic merchants have known Thais well and they are sympathy to them by giving opportunity to work as selling assistant meanwhile they went out to help the people.

The interest on the Thai Muslims in the Haramayn was clearly indicated by the Thai government after the incline of the independent impact a lot to the Asian countries especially among the countries whose majority are Muslims. Those who went to Haramayn for Hajj at least would absorb the idea of Islamic spirit, Muslim brotherhood and politics of independence. Malaya and Indonesia were the first two countries looking
close to impact those of Malay Muslims from the South of Thailand in terms of independent ideology (1960a).

The idea to control Thai Muslims in the Haramayn may not be possible without setting up a government agency over there. Actually, the recommendation to set up the Thai Consulate General in Jeddah was also presented by Ari. In the same report, he tried to impress to the government to establish a Thai consulate since it would take much advantage to all Thai citizens whether in case of those of workers or educators and especially of those performing the Hajj. In Jeddah, there already found the consulates of France, Britain and America with their populations going to Saudi Arabia would be served by such government agencies. It did not only serve in terms of religious matters but also in the matters of business and international relation (National Archives of Thailand, Ministry of Interior, 1960a).

To allocate the Thai representative unit in Saudi Arabia would also take advantage as ever being favor by those governments. Thai government could make some major advantages from its own strength in order to support business in the matters of exporting quality rice and wood that highly demand as well as good profit. The most important concern was to control and manage Thai people since it was found many of them were resided there till a large number of them had already been permanent citizens of Saudi Arabia while others had not yet been any evidence to indicate the citizenship. It was at the same time the advantage could make to the Thai students and workers into the concern of Thai government as it was done by other consulates (1960a).

Previously, the matters related to the Thai Muslims especially concerning to the Hajj, they would refer to the French consulate in Jeddah while at other time would also refer to the consulates of America and Britain. Some troubles and issues could be settled but some others remained troublesome and not easy to get reports from such consulates to the Thai government since they also had also much enough trouble and issue to settle. As a result, it had no confirmation on the certain place to refer by the Thais. Problems had occurred time by time without avoiding (1960a).

Reflection of such advantage the consulate was formally opened during the early 1950s. It was then more realistic to overcome the problems and to arrange the Thai people as well. A survey of the Thai populations prepared by the Thai consulate was done in 1956.
Under the account of Thai permanent populations in Saudi Arabia, it indicated the overall of 679 populations (see table 9) who stayed scattering around the area of Mecca and hold the Thai document (1960a). However, all of them had specified as students and none as workers. It was impossible to be so since the account itself was surveyed through the basis of those who carried out Thai citizenship document and the very main purpose of their coming to Saudi Arabia, which was to study religion.

From the number of 679 populations, more than 90 percents came from the Southern Thai provinces of Pattani, Yala and Narathiwat. Percentage is made on the basis of the names indicated in the account (Names of the Malay Muslims from the South of Thailand likely show in original Muslim name and Malay-or-Muslim surnames while the Muslims of the upper part of Thailand are whether in Thai, Thai slang or altogether from the first name to surname). The document did not even show much detail of each on the matters of their background in education. However, at least it would be the first effort by the Thai government towards the control and arrange the Thai Muslims settled in Saudi Arabia.

Table 1 : Extraction of Thai Population Survey in Saudi Arabia in 1956 (National Archives of Thailand, Ministry of Interior, 1960a).

<table>
<thead>
<tr>
<th>Occupations</th>
<th>Number of Thai Populations</th>
<th>Locations in Saudi Arabia</th>
<th>Main City</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Students</td>
<td>679</td>
<td>Samiyah, Qararah, Mudda’a, Naqa, Sha’ib Ali, Masfalah, Sukulil, Sumaliyah, Jiyad, Kusasiyah, Subaikah, Jabal Buqis, Marwah, Palak, Jarwal, Sofar, Hafa’ei, Sumali, Qassah, Ma’la,</td>
<td>Mecca</td>
</tr>
<tr>
<td>2 Workers</td>
<td>--</td>
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</tr>
</tbody>
</table>

A good association of the Ministry of Interior and Ministry of Foreign Affairs could advance controlling Thai Muslims in Saudi Arabia much more obviously. The Ministry of Interior also represented its own agency to search the Thai Muslim movements
in the Haramayn. The Ministry of Interior made a lot of intention on the relation of the Thai Muslim with Malays of Malaya and Muslims of Indonesians whose countries had closed to find the independence. It also gave intention towards matters of the formations of Thai consulate in Jeddah, the politics of Saudi Arabia, Russian Muslims whose nation was communism and the attitude of Thai people in the Haramayn towards Thai government (National Archives of Thailand, Ministry of Interior, 1960b).

An urgent-secret letter was prepared by the Thai consulate and issued in 1960 under the request of Ministry of Interior. The letter had pictured the establishment of an association under the flag of “Sabil Muslimin.” The association was introduced by an educated-leading Indonesian based in Mecca. Thai government had concerned too much on the association fearing its idea would attract Thai Muslims to involve in especially those who came from the South of Thailand. Since part of such association’s leader was a deputy head of a famous Indonesian school (Madrasah Indonesia) where also found some 10 Thai students being registered as its students. Tunku Abdul Jalil, a deputy head of the school was a former leading personality fighting for Indonesian Independence and was a royal family member under the Javanese dynasty. He lost a lot of property as the cost for the movement and the process of independence. He got lose anything since the first government of Indonesia did not accept the concept of royalty into the new constitution (1960b).

The government was worried since at the school there were Thai students as well. The purpose of the association itself was to reach Islamic Knowledge to the people according to the doctrine of Islam but it could not assure that it would spread out the ideology of Islamic politics and independence. Nevertheless, the letter made a conclusion that such association never impacted to Thai Muslim in terms of political ideology or make a good friendship with such Indonesians while his or his group movement had much focus on Indonesians who were in the large number enough to gather, their campaign often related to Indonesian rule, law and conditions. Also among the Thai people own some problems to resolve namely the permanent settlement in Saudi Arabia and the problem of children education till graduating at the level of higher secondary (National Archives of Thailand, Ministry of Interior, 1960a).
The phenomenon of fearing to the impact of the new trend of independence originated by the indigenous people of Indonesia and Malaya in particular was obviously showed in a Singaporean newspaper as noted that (Singapore Tiger Standard, 1956: 6);

Now that Malaya is going to be independent, the Thai Government fears its Malay subjects may again agitate for identifying themselves with their country for origin. If the Merdeka spirit gets into souls, no one can prevent them asking Tunku Abdul Rahman to set them free from Thai rule and return Patani to Malaya.

Annual increase of pilgrims and students in Mecca generated the Thai government to oversee them so far. Interestingly, in 1951, under the desire of the Office of Civil Bureau, the office functions in organizing and managing bureaucratic professional long with arranging the Thai students abroad; the interest in arrangement Thai students in Saudi Arabia become clearer. Now the government set three steps of controlling and arranging them namely 1) the association between students with parents and the Thai government in reporting their son or daughter studying in Saudi Arabia, 2) the appointment of a certain officer to take care the works and activities of Thai students to make easier on arrangement and 3) association of the Saudi Arabian government to acknowledge to the Thai government on the educational system and knowledge teaching in this country as well as the approved institutions (National Archives of Thailand, Ministry of Foreign Affairs, 1962).

On the perspectives of the Thai consulate in Saudi Arabia, the best approach to make sure the effort of controlling Thai Muslims students in Haramayn being well-done was through the following suggestion (1962);

…. a person who owns responsibility to monitor has to stay closely to the students individually and is ready to have a connection with their schools and it is crucial to build up the permanent hostel in Mecca. He should not stay together with his relative that then would make him be afraid and become the issue of accusation so that the issues have never been ending up. Such an incident often happens as long as the consulate has long been aware.

At the beginning, it was free to those who would like to register to be under the custody of the office. They also need to know their parents to present their son’s or daughter’s names and some background. Replacement with convenience and priority the
student must pay 450 pounds per year. Under this first effort there were 53 students registered at the office then sent the names to the consulate in Jeddah. Most of them were from the south of Thailand (1962).

The official opening of the center for Thai students under the patronage of the Thai consulate would take at least four advantages, which include the following (1962);

1) The government is able to reduce the tasks on the matters of policy since procedures and approaches to arrange students could support well on the control and arrangement of the Thai people in Saudi Arabia.

2) An appointed position is able to monitor the life and activities of the Thais mainly in Mecca meanwhile to increase more awareness.

3) After the pilgrimage season, the office for health care will be empty for 2 rooms. One of which can set to be the reading room prepared mostly the Thai books, magazines and newspaper. It functions as the library to the students as well.

4) During long period of school holiday the officer could come to consulate in order to assist works.

However, there still have many students who did not register at the consulate. Part of them had even no Thai evident documents. Again a survey was conducted by the consulate in 1966 with the list of 598 Thai students. Seventeen of them were noted as the instructors at different institutions (National Archives of Thailand, Ministry of Foreign Affairs, 1966).

Awareness of Thai government towards its students was not limited only in Saudi Arabia but also in Egypt, another main destination for the Islamic education in the Middle East with al-Azhar University as a major higher institution. In Egypt, there are more educational choices compared with in the Haramayn since the students can join whether Islamic or academic knowledge and whether formal and informal form of education. It is also people can find the much more advanced and wider knowledge being ready throughout the city of Cairo in particular. It was good enough to graduate education at the level of higher secondary (Thanawiyyah) but Saudi Arabia had a limited and systematic higher degree (Aliyyah) of the field in religion or academics.
Saudi Arabia itself needed support from Egypt in form of curriculum arrangement and professionals. During the period of 1950s there was only one university in Saudi Arabia while in Egypt there were some high standard universities. Even though Egypt was well-known as the center of knowledge, at the beginning, for those from Thailand they reached there through the Haramayn meaning they mostly graduated from the Haramayn then go to further degree in Egypt or at least they came to Mecca at first for Hajj and move to Egypt for education.

**Concern towards Thai Students in Egypt**

Actually, the coming of Southeast Asian Muslims to Egypt was started by a Malay Muslim from the Southern Thailand. Syeikh Wan Ahmad Ibn Muhammad Zain al-Fatani came to al-Azhar University during the 1870s. His initiative gave a lot of inspiration to other generation especially for whoever used to be his pupils. The end of nineteenth century up to the beginning of twentieth century the number of students in Egypt was increased. In his letter sent to his pupils being studying in Cairo showed a lot of names originated from different regions of Southeast Asia included two from the South of Thailand namely Syeikh Muhammad Nur Ibn Syeikh Muhammad al-Fatani and Haji Wan Ismail Ibn Syeikh Ahmad al-Fatani (Wan Mohd. Shaghir Abdullah, 1992: 19-24).

It is remarkable that in the 19th century, students of Southern Thailand went almost exclusively to Mecca for study, but towards the end of the century and obviously by the 1920’s they were attending al-Azhar University in Cairo as well (Virginia Matheson and M.B. Hooker, 1988: 14). Another report in 1919 shows that around 60 students studying in Cairo from Indonesia, mostly from west Sumatra; with maybe an additional twenty from peninsular Malaya and Southern Thailand (William R. Roff, 1970: 73-88.). This information is consistent with what is mentioned by Ahmad Fathy al-Fatany that during the beginning of 1920’s there were some Thai students included from Patani went to further religious education at al-Azhar University in Cairo (Ahmad Fathy al-Fatani, 2002: 113.). Though most students from Asia had furthered religious education in Cairo, one could hardly state that their political learning was being neglected (William R. Roff, 1970). Regarding such thing, Thai government also concentrated on the movement of the students in Cairo as seen in a case of 9 scholarship students from Thailand came to observe their
movement in Cairo during the later part of 1960s (National Archives of Thailand, Ministry of Foreign Affairs, 1964).

During the era of late President Gamal Abdel Nasse, scholarships were offered to bring foreign students to al-Azhar University (M. Fische, 1982: 101-25.). It was in his time that the Egyptian poor farmers and villagers started to open their eyes to learn new things around themselves. It was the first time in the history of the nation that the Egyptian people had come out on the street waving their hands sheering their first leader as saying loudly: 

\textit{ya'iish Nasir, ya'iish Nasir}, meaning “Long live Nasir !!! Long Live Nasir !!! This enthusiastic emotion has moved a long line with the slowly moving away of their leader. Yet, the same emotional atmoshere still continues to his successors President Anwar Sadat and President Hosni Mubarak.

During the time of President Gamal Abdel Nasir people from a far distance everywhere from upper and lower Egypt usually had hurried up in the earlier day in the morning before the day break circling around the radio listening to their charismatic Za’im (leader). A live broadcasting via television is also done especially in the occasion of Eid al- ‘Ilm.

At the Auditorium of Cairo University, at a big hall, their leader Gamal Abdel Nasir always gives address to the outstanding students as follows (Mambar al-Islam, al- ‘Adad 9, 1965):

\begin{quote}
The revolution ‘althawrah’ is not an expression of feeling, yet in the true meaning, it is the knowledge that could be obtained by all. The society should not be changed by emotional reaction, nor having satisfied with the situation that controlled over the society. Rather, the society should be correctly cured by solving the problem of economic, social welfare and to bring its structures back into a new foundation to benefit the nation in a wider scope.
\end{quote}

Gamal Abdel Nasir who was elected the President of Egypt on 23\textsuperscript{rd} of June 1956, and became the first Egyptian leader for the sixteen years, had paid more attention to issues of education(Lois A. Aroian and Richard P. Mitchell, 1984: 320). For, he said “education in all fields is like the ‘shining niche’ (al-Masabih al-Kashifah) along which we bring them to shine around ourselves to find out future, to follow our steps in order to reach the future. Our progress for the future and our movement towards it is, in fact, a kind of sensing and crawling in the swamp of darkness and of ignorance.” Gamal Abdel Nasir added that it is a
time for us to concentrate our academic glance in order to challenge what is facing us and what we ourselves are facing to. We have just come to the starting point, yet we have to take great responsibilities towards the launching point (Mambar al-Islam al-’Adad 9, 1965).

During his regime, the young Muslims from different nationalities received scholarship and came to study at Ma’had al-Bu’uth al-Islamiyah to prepare themselves in Arabic language and the Islamic subjects. Only those who have good background in Arabic and general academic could join the first year university level. Most of them, anyhow, have to stay in secondary level for a few years, at least two or three years, in the Islamic Mission Institute. Thai students who used to study at the pondok institutions also have to sit and brush themselves at the Institute in different levels to prepare themselves on reading, writing in Arabic language especially the arts of speaking. Poor in such skills makes students weak in every subject (1965).

During the sixties (1960s) the Thai students started to come to Cairo via Saudi Arabia. They came to Cairo usually after performing the Hajj or the Umrah. Some of them got certificate from Dar al-Ulum and a few from Aziziah or al-Falah in Mekka. Those who obtained certificate from the mentioned institutions could join in the first year university. For example; Hashim Non-Anant, Kesem Ben Aree, Pisut Haji Din, Dr. Ismail Yakob, Dr. Abdul Ghani Yakob, Abbas Jalotong, Ahmad Kruseh, Omar Tayib, Sanan Phettongkam, Chulee Pakdeetham and Ahmad Samadi. Also during these years the Thai students are moving to another countries in North Africa, such as Sudan, Libya, Morocco, Algeria, Tunisia, Iraq, and Kuwait.

It is interesting to mention here that most of Arab students from Arab countries take Cairo as their study-place for a higher education. For them Cairo is the necessary center to get good education. Thus, al-Azhar University, Cairo University, Ain Shams University, Alexandria University were crowded by the Arab students. Most of Thai students study in Al-Azhar University, taking Shari’a and Law, Usuluddin, Arabic Language, History as their majors, yet some joined Medical school and commerce.

Every summer, after finishing the final exam, most of Wafidin (foreign) students are brought to take a rest for a month in Alexandria seashore. It is arranged by the
authorities to bring the *wafidin* students to relax and run suitable activities, such as football match, volley ball, table tennis, judo, and etc. In the meantime, there are academic talks mostly given by high-ranking officials.

Once at the *Mu'tamar Abi Bakr al-Siddiq*, a Summer Camp in Alexandria, Shaykh Mahmud al-Shaltut gave an address to the *Wafidin* students saying in the 1960s (*Mambar al-Islam, al-'Adad* 3, 1963: 17):

> My children, every year during July, Egyptian people move their families to take rest on the seashore of Alexandria in order to take pure breeze. The same thing has been done for you the ‘wafidin’ from Africa and Asia. You all come here under the taking care of your Big Brother Muhammad Tawfiq Uwaidah along which he himself has come here or he was entrusted by the ummah to come with to this place to take a relax and to be away from the hardship happened to you during your study. When you finished your study and go back to your homelands, you bring back the messages and teach them to your people. Therefore, Islam spreads in every corner of the world as it used to be in the two continents.

The Organization of Charitable Trusts and the Supreme Council for Islamic Affairs or in Arabic name such as “Hayʼat al-Awqaf wa al-Majlis ‘al-Aʼla lil Shu ‘un al-Islamiyyah”, which was the official organization of countries like the Saudi Arabia, Iraq, Kuwait, Libya, Sudan, Tunisia, Algeria and Egypt are funding most of the Muslim students from Thailand, either through official or private channels, under the category of financial aid known as “al-Minhah al-Dirasiyyah” (Educational Scholarship) (Hasan Madmarn. *Op.cit*, p. 69.). In Egypt, most of sponsored male students stay in a dormitory called *Madinat al-Bu 'uh al-Islamiyyah* (The Islamic Mission City) in Abbasiyyah, Cairo, while the female students mostly funded by al-Majlis al-A’la lil Shu’un al-Islamiyyah, in Garden City, Cairo, stay in Dar al-Diyafah al-Islamiyyah (The Islamic Guest House), Dar al-Malak, Misr and Sudan Street, Cairo. The number of Thai Muslim students staying in Cairo increased every year. They come to study in various fields, mostly at al-Azhar University (Hasan Madmarn, 2001: 69).

The record of the Thai Embassy in Cairo in 1965 found 137 Thai students located in Cairo with 136 males and 3 females. One of which was a Buddhist student. Eighty percents of them originates from the South of Thailand (National Archives of Thailand, Ministry of Foreign Affairs, 1967). On the other hand, the Thai Students’ Association in
Cairo provides the different scene of the total number of Thai Students year by year since 1955, the year of establishing the association, up to 1987 (see table 2). However, if we consider that to study in Egypt, it is hard to find one who could graduate according to the right year set up by the curriculum so that the number of students from the years before still remained up 1964 that can be 137 as mentioned.

The control of Thai students in Egypt focuses mainly on the matters of the same things conducted in Saudi Arabia. It should also be noted that to control and arrange Thai students there is easier than in Saudi Arabia since a large number of them to go there just for the purpose of education. Unlike in Haramayn, the majority of people to go there aimed at performing Hajj, working and educating respectively.

The establishment of the Thai Students’ Association in 1955 made easier to link the students with the government. Egypt itself was an open country where people are easy to come and go especially in case of tourism. As the cost of living is not so high, Thai students could live without much difficulty as Egypt offers wide opportunity in academic.

The control of Thai students also goes forwards to the scholarship supported yearly either by Muslims’ organizations or the government of Egypt. The Thai government must know the process of selection, sources of funding and the purpose of financial aid. Furthermore, as most of the students come from Southern Thailand and part of them never graduate from the local educational system forced by the Thai government whether at the level of primary or secondary, Thai government had offered informal education for both certificates.

Informal education was first offered in 1965 and still active up to the present day. The subjects include the significant skills of language learning namely, reading, speaking, listening, writing, comprehension and spelling. Finally the Thai government made also attention to the standard of education. In 1965 as well, Royal Thai Embassy in Cairo reported to the Office of Civil Bureau that at that time there were 5 approved universities in Egypt (Ministry of Higher Education) namely Cairo University, Al-Azhar University, Alexandria University, ‘Ain Shams University and Assiut University (1967).
Table 2: Number of Thai Students in Egypt from 1955 to 1987 (National Archives of Thailand, Ministry of Foreign Affairs, 1966).

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of students</th>
<th>Year</th>
<th>Number of students</th>
</tr>
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<tbody>
<tr>
<td>1955</td>
<td>16</td>
<td>1972</td>
<td>12</td>
</tr>
<tr>
<td>1956</td>
<td>6</td>
<td>1973</td>
<td>20</td>
</tr>
<tr>
<td>1957</td>
<td>0</td>
<td>1974</td>
<td>43</td>
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<td>1958</td>
<td>3</td>
<td>1975</td>
<td>49</td>
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<tr>
<td>1959</td>
<td>5</td>
<td>1976</td>
<td>57</td>
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<tr>
<td>1960</td>
<td>18</td>
<td>1977</td>
<td>61</td>
</tr>
<tr>
<td>1961</td>
<td>8</td>
<td>1978</td>
<td>136</td>
</tr>
<tr>
<td>1962</td>
<td>25</td>
<td>1979</td>
<td>195</td>
</tr>
<tr>
<td>1963</td>
<td>35</td>
<td>1980</td>
<td>84</td>
</tr>
<tr>
<td>1964</td>
<td>44</td>
<td>1981</td>
<td>159</td>
</tr>
<tr>
<td>1965</td>
<td>1</td>
<td>1982</td>
<td>92</td>
</tr>
<tr>
<td>1966</td>
<td>26</td>
<td>1983</td>
<td>95</td>
</tr>
<tr>
<td>1967</td>
<td>19</td>
<td>1984</td>
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<tr>
<td>1968</td>
<td>8</td>
<td>1985</td>
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<tr>
<td>1969</td>
<td>5</td>
<td>1986</td>
<td>35</td>
</tr>
<tr>
<td>1970</td>
<td>21</td>
<td>1987</td>
<td>30</td>
</tr>
<tr>
<td>1971</td>
<td>16</td>
<td></td>
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</tbody>
</table>

The student generation of the 1950s and 1960s were very crucial to the development of Islamic-oriented educational institutions especially of madrasah system in Southern Thailand. From these generations formal education becomes clearer while the connection with the institutions both domestic and abroad become closer. The chance to get the seats in education for the Malay Muslims opens wider with the hope of their future arena. Hasan Madmarn quotes the matters concerns as follows (Hasan Madmarn, 2001):

“In Mecca or Cairo, they adjusted themselves to the madrasah system there, studying subjects that qualified them for a higher education”

By the end of 1960s or the beginning of 1970s, there were many madrasah built around the provinces of Pattani, Yala and Narathiwat. The experience they got from Haramayn and then Egypt has been adapted to the practical environment of the Malay Muslims in Southern Thailand. Such generations, since they were quite familiar with the
madrasah system, they indicated to build madrasah system instead of traditional system of pondok. But it does not mean pondok had ceased its role in Southern Thailand. It still remains active altogether with the development of madrasah even to present day. Religious education in Southern Thailand, at least has two choices whether to go to madrasah, and then maybe further somewhere in Middle Eastern institutions or to go to pondok maintaining the old style of knowledge and teaching. Not less, the students select to attend both institutions in the same time. They act as the full-time students in madrasah while the rest of time they stay in pondok and act as part-time students. For them, the madrasah system is not good enough knowledge while will get advantage from its future career. While they choose pondok since this institution can give more than enough knowledge to pupils and can practice well.

Summary

The significance of the Haramayn as the centre for Hajj pilgrimage which is one of five pillars as a Muslim is the vital factor make emergence of Patani-Haramayn relation. As the place where Muslim people all around the world including the Malay-Indonesian archipelago gather every year make them construct its own community where they are involved not only in terms of pilgrimage matters but also in the intellectual arena. The Malay Muslims from Patani themselves were part of that process and appear as one of a network among the people of the Malay-Indonesian archipelago. Cairo of Egypt was then the second important location for religious education and since to attend Cairo especially al-Azhar University for secondary and tertiary education as well as many other selective informal learning around Cairo and its environs made Egypt as the most popular studying location for Malay Muslims from the South of Thailand began from 1970s up till present day.

As the unstable situation of the homeland with the easier approach to the prominent scholars (‘ulama) both Jawah and Arabs besides its special environment of the holy places of Islam, had attracted many students from the Malay-Indonesian archipelago to acquire knowledge there. For those from Patani the names of major scholars began to appear in the seventeenth century and in the Haramayn especially in Mecca Patani Malays had play some major roles namely in teaching, composing religious treatises in both Jawi and Arabic, organizing the printing and publication of religious works, and providing services
for the increasing numbers of Muslims undertaking the *Hajj* pilgrimage. To serve the *Hajj* pilgrims it is not only to lead them to the locations fixed by the conditions of the *Hajj* pilgrims but also to teach and acknowledge them every stage of the whole *Hajj* pilgrimage.

The restriction of Saudi Arabia for those who visiting the country for any purposes particularly for the *Hajj* pilgrimage, and for other purposes including for studying, decreased the number of Patani Malay Muslims. While other Arab countries began to accept overseas students, especially those from minority groups like the Patani Malays in southern Thailand and the Moros in southern Philippines. However, intellectual experience in the *Haramayn* had directly later, for those who return back Patani brought back and apply to the Patani community. The cumulative result of these changes was that by the early 1980s the *Haramayn* had lost its time-honoured place for Patani students as the most attractive centre for a religious education – although it retained its importance as the place of the *Hajj* pilgrimage.

To concern Thai Muslim students oversea especially in the Middle Eastern region was one of the major task to the government during the mid of the 20th century. This period was very important as it was found tremendous trend on the “independent” campaign in all countries under the Western colonials. The *Haramayn* of Saudi Arabia and Cairo of Egypt were important locations for Thai students especially the Malay Muslims from the south of Thailand, who settled there both for working and educating. Approaches to concern Thai students were varied but the most effective one was to monitor students through the establishment of Thai student association which received financial support from the government. The necessity to concern Thai students had been carrying out since most of graduates from the Middle East became important personalities after returning home.
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