

CONTENTS

	Page
Acknowledgement	iii
English Abstract	v
Thai Abstract	viii
List of Tables	xv
List of Figures	xvi
List of Abbreviation	xviii
Glossary	xix
Chapter 1 Islam on the Move: the Intersection of Faith, Identity, and Social Network	1
1.1 Background and Rationale of the Study	1
1.2 Research Questions and Objectives	5
1.2.1 Research Questions	5
1.2.2 Research Objectives	5
1.3 Literature on Burmese Muslim and Muslim Studies in the Thai Context	6
1.3.1 Muslim Settlement in Burma	6
1.3.2 Muslim Classification during British Rule in Burma	7
1.3.3 Forming Ethno-Religious Identity: From <i>Zerbadee</i> to Burmese Muslim	9
1.3.4 Locating Muslim Studies in the Thai Context	13
1.4 Research Methodology	15
1.4.1 Scope of the Research	15
1.4.2 Research Site	16

CONTENTS (Continued)

	Page
1.4.3 Analytical Units	19
1.5 Methods of Research	21
1.6 Organization of the Thesis	25
Chapter 2 Theoretical Approach to Ethno-religious, Borderlands, and Social Network	28
2.1 Introduction	28
2.2 Ethno-religious Identity as Ethnic Identity	29
2.3 Negotiating Identity within the Flexibility of Borderlands	39
2.4 Cultural Capital and Social Networks around the Borderlands	46
2.5 Conceptual Framework	53
Chapter 3 Border Cosmopolitanism: Muslim Fluidity along Sripanit and Islam Bamroong Roads	57
3.1 Introduction	57
3.2 Mae Sot: From Isolated Zone to Plural Zone	60
3.3 Indian Muslim Traders and Muslim Settlement	64
3.4 Burmese Muslim Community: Its Mobility and Hybrid Identity	69
3.5 Border Cosmopolitanism: Commercial Trade, Migration and Cultural Complexity	74
3.6 Summary	78
Chapter 4 In-between Zone: From Border to Broker	79
4.1 Introduction	79
4.2 Mapping Muslim Livelihoods	81
4.2.1 Gem Traders	84
4.2.2 Secondhand Commodities	92
4.2.3 Visa Brokers and Money Transfer Services	99
4.3 Summary	104

CONTENTS (Continued)

	Page
Chapter 5 Ethno-religious Identity around the Borderlands	107
5.1 Introduction	107
5.2 <i>'I am Burmese but I am not Buddhist; I am a Moslem, but I am not Rohingya'</i>	111
5.3 From Religious Freedom to a Reinvention and Assertion of Religious Identity	118
5.4 Schooling and Language: Thai Identity – between Contestation and Accomodation	126
5.5 Summary	132
Chapter 6 <i>Musjid</i> Nurul Islam: Social Network in the Religious Space	133
6.1 Introduction	133
6.2 Nurul Islam and the Begining of Social Network Construction	137
6.3 Managing <i>Ummah</i> : An Imam for Social and Religious Life, and a Committee for Socio-Economic Development	143
6.4 Mosque as a Source of Circulating and Accumulating Capital	149
6.5 Summary	157
Chapter 7 Multi-layered Tablighi Jama'at: the Link between Faith and Social Capital	158
7.1 Introduction	158
7.2 The begining: Haji Yousuf Khan and his Charismatic Leader	162
7.3 Working on Deen: "They" Belive in Allah, but Never Act to Allah	164
7.4 From Negotiating Identity into Helping on Mobility	172
7.5 Summary	182
Chapter 8 Conclusion: The Flexibility of Ethno-religious Identity as Social Network	184
8.1 The Borderland, Migration and Shifting Ethnic Identity	184

CONTENTS (Continued)

	Page
8.2 The ‘Contesting Binary Opposition’ Model and its Relevance to Ethnicity Studies	187
8.3 Burmese Muslim Social Networks in the Borderlands: From Boundary Maintenance to Adaptive Strategies for Socio-Economic Survival	189
Bibliography	192
Curriculum Vitae	205



ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่
Copyright© by Chiang Mai University
All rights reserved

LIST OF TABLES

Page

Table 6.1 List of Mosques and Mushollas in Mae Sot

137



ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่
Copyright© by Chiang Mai University
All rights reserved

LIST OF FIGURES

	Page
Figure 1.1 Map of Thailand and Mae Sot District (Source: Lee Sang Kook 2007)	17
Figure 1.2 The area colored blue is the research site (<i>Chumchon</i> Islam)	18
Figure 2.1 Conceptual framework	56
Figure 3.1 A monument signifying Mae Sot as a multi-religion town	63
Figure 3.2 Islam Bamroong road; the center of the Muslim community	73
Figure 3.3 A billboard publicising an arts festival written in two languages	75
Figure 4.1 Shared space among gems traders along Prasatwithi road	86
Figure 4.2 Gem brokers crowd around a regular customer along Prasatwithi road	87
Figure 4.3 One of secondhand bicycle garages at pier no. 9	95
Figure 4.4 A car spare parts business in town	96
Figure 4.5 Secondhand bicycle business in town	97
Figure 4.6 A passport-visa agency office in town	101
Figure 4.7 Posters and leaflets promoting visa agencies and money transfer Businesses	103
Figure 5.1 Cultural products consumed by Burmese Muslim and sold in Mae Sot	116
Figure 5.2 Burmese Muslim men wearing Islamic clothes	120
Figure 5.3 Calligraphs decorating a Burmese Muslim restaurant	121
Figure 5.4 Halal symbol at a food stall in Phajaroen Market	123
Figure 5.5 Burmese Muslim students at a <i>Madrassa</i> in town	127
Figure 5.6 A teacher and students at Nurul Islam Kindergarten	128
Figure 5.7 Burmese Muslim students and teacher at Islam Suksa School	129
Figure 6.1 The first building of Nurul Islam Mosque (left), and after its first renovation (right). Source by Chalee Sriprasert	140

LIST OF FIGURES (Continued)

	Page
Figure 6.2 Nurul Islam Mosque after its second renovation (today)	142
Figure 6.3 Hafiz Nurul Islam and Islam Suksa School	151
Figure 6.4 Buildings leased by Nurul Islam Mosque	154
Figure 6.5 Muslim public cemetery (left), and a land document belonging to Nurul Islam (right)	156
Figure 7.1 Members of Tablighi Jama'at wearing Muslim clothes	165
Figure 7.2 Jama'at after doing the <i>khuruj</i> at Nurul Islam Mosque	167
Figure 7.3 Bayan (study circle) at Nurul Islam Mosque	168
Figure 7.4 Religious books used by Tablighi Jama'at and translated into Burmese	174



ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่
Copyright© by Chiang Mai University
All rights reserved

LIST OF ABBREVIATIONS

BMS	Burma Muslim Society
CDC	Children's Development Center
DKBA	Democratic Buddhist Karen Army
EWEC	East West Economic Corridor
GMS	Greater Mekong Sub-Region
NGO	Non-Governmental Organization
SEZ	Special Economic Zone
UN	United Nations
UNHCR	United Nations High Commissioner for Refugees

ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่
Copyright© by Chiang Mai University
All rights reserved

GLOSSARY

- Azan/Adzan* : The sound voiced by a Muslim to call the people for praying, or indicating the praying time
- Alim* : Religious scholar
- Assalamualaikum* : An Islamic greeting
- Aqiqah* : Islamic term on animal sacrificing practice (one mutton to a girl, and two muttons for a boy) on the occasion of a child's birth
- Bayan* : Religious piercing on Tablighi Jama'at activity
- Bilal* : A term used to call a person in charge of calling out the *adzan* to indicate the praying time five times a day, he is also the assistant of an Imam
- Chumchon* : A Thai term to call a community or a unit in a small scope or smaller than village (*mubaan*)
- Da'wa* : Missionaries practice
- Deen* : Semitic word often translated as 'religion'. In the Koran, Islam itself is often described as *deen*
- Emir* : A term to call the highest leader of Tablighi Jama'at
- Ghast* : A term on Tablighi Jama'at to call a series of routines or activities in the mosque, especially visiting the house of other Muslim fellows (during the spare time between *Ashr* and *Maghrib*) aims to invite them to the evening prayer in the mosque
- Hadith* : The sayings of Prophet transmitted by his followers through a chain of narration
- Hafiz* : An informal Islamic school teaches the Holy Koran memorizing for Muslim of 5-16 years old
- Haji* : Islamic term used to call males who went for Hajj (the pilgrimage to Mecca, in the Saudi Arabia)

- Halal* : An Arabic term defined as “to be allowed” or “permitted”. Halal is commonly used in the context of foods, whether it could be consumed or not by a Muslim
- Hijab* : Cloth to cover head and chest for Muslime female, it is believed as an attempt to apply the Islamic value and it is required by the religion. The use of *hijab* is unlike the *burkha* or *chador*, because *hijab* does not need to cover the whole face. Both *burkha* and *chador* are the long clothes to cover the whole parts of body including face
- Hijra* : Indicates the migration towards Medina that Mohammad performed to save the new religion and its followers from persecution
- Eid al-Adha* : Means the ‘festival of sacrifice’, is the second of two religious celebration by Muslims worldwide each year. It honors the willingness of Ibrahim (Abraham) to sacrifice his young firts-born son as an act of submission to God’s command, before God then intervened to provide him with a lamb to sacrifice instead
- Eid al-Fitr* : Is an important religious celebration of Muslims worldwide that marks the end of Ramadhan, the Islamic holy month of fasting
- Imam* : Literally means a leader of *salat* – prayer, but some Muslim communities in particular countries use this term to call a religious leader, or even a social-political leader
- Jama’at* : Islamic term is used to call the group
- Juz-Amma* : Juz is an Islamic term that means part of the holy Koran. Juz Amma itself is the last part from the total of 30 parts in the holy Koran and contain of the most *surrah* in total of 37 *surah*
- Kalimah* : An Islamic term for a single word or *lafadz* – sentence, in particular meaning and it is identical with a perfect sentence *Kalimah Syahadah* is a sentence states the trust and believe in the singleness of Allah and the Prophet Mohammad, as well as

	one of the five pillars of Islam. Uttering the two <i>Kalimah Syahadah</i> is the fundamental requirement of a person to embrace Islam
<i>Kamnan</i>	: A Thai term to call administrative structure that governing official at the <i>tamboon</i> (sub-district) level
<i>Khatib</i>	: A term used to call people who giving worship at various religious activities, especially on the Friday prayer
<i>Khitan</i>	: Male circumcision
<i>Khon Phama</i>	: A Thai term to call people from Burma
<i>Khuruuj</i>	: One core of Tablighi Jama'at, where a member will stay at the mosque for particular days, in order to focus doing the prayer and conducting the <i>da'wa</i> to other Muslims
<i>Kurta</i>	: An Urdu and Hindi term for a traditional South Asian item of clothing without a collar, has long sleeves and drops down to the knee. The <i>Kurta</i> is worn by both Hindus and Muslims (Wikipedia). In Mae Sot, the <i>Kurta</i> is often worn by Muslims (majority from Burma, Pakistani, India and Bangladeshi) either during prayers at the mosque or during the day
<i>Lokaniti</i>	: A Burmese term to call “Buddhist instruction in ethics”
<i>Longyi</i>	: A sheet of cloth widely worn in Burma. In Thailand, Malaysia, and Indonesia it is called as <i>sarong</i>
<i>Maddhab</i>	: (An Arabic term of doctrine) is the generic term for a school of taught within <i>fiqh</i> (Islamic Jurisprudence)
<i>Madrasa</i>	: Religious school associated to Islamic education; a school where religious classes are taught
<i>Mahala</i>	: Is a term on Tablighi Jama'at to call their activities center in local level, usually the mosques
<i>Markaz</i>	: A base, or a camp; on Tablighi Jama'at it is associated with center of activities
<i>Motowali</i>	: A term to call Islamic committee in Mae Sot
<i>Moulwie</i>	: A term to call a religious scholar graduated from an Imam school (Moulwie School)

- Muezzin* : Literally means a person calling the *Azan* – the Islamic call for prayer
- Mahram* : Islamic term defined as a prohibited person to marry due to biological traits, from the same breast feeding source, and marriage in Islamic law. As for females, their *mahram* is their husband, father, grandfather, sons, grandsons, or brothers. In *Tablighi Jama'at*, only males for the *maharam* of the females to accompany and wait them in various agendas of *Jama'at Mastoorat*.
- Musafir* : A Muslim traveler
- Musholla atau Bale* : A place or a small house similar to mosque that is used for praying or *Salat* for Moslem. The use of *Musholla* or *bale* is also similar to mosque, but the difference is that it cannot be used for the Friday praying
- Musjid* : An Arabic term of mosque
- Rasul* : A messenger, a term frequently used in Islam to describe the numerous divinely inspired men who conveyed God's message to humanity throughout history
- Sholat or Salat* : Is an Islamic term that means praying. There are five compulsory daily praying in different time for Muslim, they are Shubuh, Dzuhur, Ashr', Maghrib, and Isha'
- Shura* : Councils of elders or the highest council on Tablighi Jama'at structural organization in Thailand (in every level from local, regional into national), which is role as the on matters of common interest in order to reach a consensus
- Sunna* : In Arabic literally means 'custom' or 'tradition', while *rasul* means a 'messenger', 'envoy' or 'apostle' used to call the prophets of Islam. In this this case, *Sunna Rasul* is a naration about the way of life of the Prophet Muhammad SAW, either through actions (*sirahs*) or the spoken word (*hadists*)
- Surah* : Chapters in the holy Koran

- Taklim* : The term on Tablighi Jama'at to call the routines of circle studies either before or after the praying. *Taklim* is different to *bayan*, in which this study is led by a member whom duty is reading the *hadits* or other religious book. Every member in the circle has opportunity to ask questions related to the topic of discussion
- Tala'at* : A Thai term of market
- Tamboon* : A Thai term of sub-district
- Thanaka* : A yellowish-white cosmetic paste made of ground bark, used and applied to face of women and girls, and few men and boys. This is also one cultural product as the distinctive feature of Burma
- Turban* : A cap used by the Indian, Pakistani, or those from the Middle East
- Ummah* : The community of all Muslims and believers in one God (Marranci 2008) or community of Islamic believers
- Waqf* : Also spelled *wakf* under the context of 'sadaqah', is an inalienable religious endowment in Islamic law, typically donating a building or plot of land or even cash for Muslim religious or charitable purpose

ลิขสิทธิ์มหาวิทยาลัยเชียงใหม่
 Copyright© by Chiang Mai University
 All rights reserved