



**Implementation of Peace Education in Islamic Schools in the Deep South of
Thailand: A Case Study of Selected Schools in Pattani and Songkhla Provinces**

Serigne Sagne Dieye Sy

**A Thesis Submitted in Fulfillment of the Requirements for the Degree of Master
of Arts in Conflict and Peace Studies**

Prince of Songkla University

2025

Copyright of Prince of Songkla University



**Implementation of Peace Education in Islamic Schools in the Deep South of
Thailand: A Case Study of Selected Schools in Pattani and Songkhla Provinces**

Serigne Sagne Dieye Sy

**A Thesis Submitted in Fulfillment of the Requirements for the Degree of Master
of Arts in Conflict and Peace Studies**

Prince of Songkla University

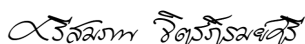
2025

Copyright of Prince of Songkla University

Thesis Title Implementation of Peace Education in Islamic Schools in the Deep South of Thailand: A Case Study of Selected Schools in Pattani and Songkhla Provinces

Author Serigne Sagne Dieye Sy

Major Program Conflict and Peace Studies

Major Advisor


Digitally signed : 2025.05.02 11:59:22 +07:00

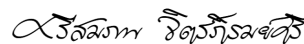
(Asst. Prof. Dr. Srisompob Jitpiromsri)

Examining Committee :


Digitally signed : 2025.05.05 13:31:13 +07:00

.....Chairperson

(Prof. Dr. Jaran Maluleem)

Co-advisor


Digitally signed : 2025.05.02 11:59:24 +07:00

.....Committee

(Asst. Prof. Dr. Srisompob Jitpiromsri)



Digitally signed : 2025.05.05 13:10:59 +07:00

(Dr. Md. Mahbubul Haque)



Digitally signed : 2025.05.05 13:11:01 +07:00

.....Committee

(Dr. Md. Mahbubul Haque)



Digitally signed : 2025.05.14 10:19:44 +07:00

.....Committee

(Prof. Dr. Ibrahim Narongraksakhet)



Digitally signed : 2025.05.15 11:37:38 +07:00

.....Committee

(Asst. Prof. Dr. Hasan Akrim Dongnadeng)

The Graduate School, Prince of Songkla University, has approved this Thesis as Fulfillment of the requirements for the Master of Arts in Conflict and Peace Studies

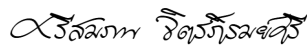


Digitally signed : 2025.05.16 9:15:14 +07:00

(Prof. Dr. Mitchai Chongcheawchamnan)

Dean of Graduate School

This is to certify that the work here submitted is the result of the candidate's own investigations. Due acknowledgement has been made of any assistance received



Digitally signed : 2025.05.02 11:59:25 +07:00

(Asst. Prof. Dr. Srisompob Jitpiromsri)

Major Advisor



Digitally signed : 2025.05.05 13:11:02 +07:00

(Dr. Md. Mahbubul Haque)

Co-advisor

Serigne Sagne Dieye Sy

Candidate

I hereby certify that this work has not been accepted in substance for any degree, and is not being currently submitted in candidature for any degree.

Serigne Sagne Dieye Sy
Candidate

Thesis Title	Implementation of Peace Education in Islamic Schools in the Deep South of Thailand: A Case Study of Selected Schools in Pattani and Songkhla Provinces
Author	Serigne Sagne Dieye Sy
Major Program	Conflict and Peace Studies
Academic Year	2024

ABSTRACT

This research was conducted in selected Islamic schools in Pattani and Songkhla in the Deep South of Thailand, a region affected by ongoing conflicts that challenge local stability and social unity. The study focuses on the importance of Peace Education as a tool for fostering understanding and promoting harmony in such a volatile environment. This study aims to identify effective strategies and principles for incorporating Peace Education into educational environments and community practices, with the objective of promoting a culture of peace and non-violence among students, educators, and the surrounding community. A qualitative research approach was employed, utilizing in-depth interviews and observations from school administrators, teachers, students, local religious leaders, and other key stakeholders, with insights gathered from twenty-eight informants. The findings indicate that Peace Education enhances critical thinking, empathy, and dialogue among students, though its effectiveness is hindered by historical conflicts and resource limitations. The study recommends improvements in teacher training, increased community involvement, and the adaptation of content to the local context. Additionally, the research underscores the importance of a community-centered approach, emphasizing cultural awareness and the active participation of all stakeholders in promoting peace initiatives. The study provides practical recommendations for implementing Peace Education in conflict-affected areas, aiming to foster sustainable peace and strengthen community cohesion. In summary, this research contributes to a deeper understanding of Peace Education's

potential in addressing conflict and promoting harmony, offering practical recommendations for its integration into educational and community contexts

Keyword : Peace Education, Islamic Schools, Thailand Deep South (Pattani, Songkhla), Community cohesion.

ACKNOWLEDGMENT

Thank you to everyone who contributed to this challenging task, including students, school officials, and teachers, for their invaluable support and insights into the implementation of Peace Education in Thailand Deep South. I extend my sincere gratitude to my thesis supervisor, Assistant Professor Dr. Srisompob Jitpromsri, and my co-advisor, Dr. Md. Mahbubul Haque, for their encouragement, insightful feedback, and active involvement throughout the preparation of this thesis. I'm deeply grateful to the members and staff of the Institute for Peace Studies for awarding me this scholarship, which is helping me fulfill my dream. Thank you very much for this wonderful opportunity. To my friends and colleagues who played a key role in making this possible, I want to thank everyone who prayed for me and provided steadfast support, giving me the mental stability needed during my challenging academic years at Prince of Songkhla University.

Serigne Sagne Dieye Sy

Contents

	Page
Abstract	vi
Acknowledgment	viii
Contents	ix
List of Tables	xi
List of Figures	xii
Chapter 1 Introduction	1
1.1 Introduction	1
1.2 Rationale of the Research	2
1.3 Academic Rationale for Selecting Islamic Schools in Pattani and Songkhla Provinces for Peace Education Study	4
1.4 The characteristics of Pattani and Songkhla Provinces	5
1.5 Overview of these Selected Islamic schools	6
1.6 Objectives of the Research	6
1.7 Research Questions	6
1.8 Significance of the Research	6
1.9 Expected advantages	7
1.10 Definition of Terms	7
Chapter 2 Review of Literature	9
2.1 Theoretical models of Peace Education	9
2.2 Importance of Peace Education	10
2.3 Historical and socio-political overview in the Deep South of Thailand.....	12
2.4 Thai education system	15
2.5 Evolution and Dynamics in Education in the Deep South of Thailand	18
2.6 Islamic schools in the Deep South of Thailand	19
2.7 Diverse Landscape of Islamic Schools	20
2.8 Peace Education in conflict zones	22
2.9 Integrating Peace Education with Islamic teachings	25
2.10 Conceptual framework	27

Contents

	Page
Chapter 3 Research Methodology	30
3.1 Secondary data& Document Review	30
3.2 Primary Data (From Various Sources of Information)	30
3.3 Research Design	31
3.4 Target Groups.....	31
3.5 Research Instrument.....	32
3.6 Data Collecting Technique.....	32
3.7 Data Analysis Procedure	32
3.8 Limitation of the Research	32
3.9 Ethical Considerations	33
3.10 Key Informants	34
Chapter 4 Result and Discussion	36
4.1 Factors influencing Peace Education in three Islamic schools in the Deep South of Thailand	36
4.2 Overview of these Selected Islamic schools	39
4.3 Overall situations in Peace Education efforts in these selected Islamic schools ...	45
4.4 Factors Affecting Peace Education	46
4.5 Methods and Strategies to Address Challenges	51
4.6 Integrating Islamic Values into Peace Education.....	52
4.7 The effects of Peace Education and strategies for developing effective programs	59
Chapter 5 Conclusion and Recommendations	68
5.1 Summary of research findings.....	68
5.2 Recommendations for further research	70
5.3 Limitation	73
References.....	74
Appendix A.....	96
VITAE.....	104

List of Tables

Table	Page
Table 1 Key Informants Interviewees	35
Table 2 Islamic Studies at Azizstan Foundation School	96
Table 3 Timetable of Islamic Sciences Demonstration School (IDS).....	97
Table 4 Kanlayanachonrangsang Foundation School.....	98
Table 5 Institutions, Levels, and subjects	99
Table 6 Interviewees with perspectives on "Peace"	100
Table 7 Interviewees with methods employed by teachers to encourage Peace Education	100
Table 8 Teachers inquired about the challenges of implementing Peace Education .	101
Table 9 How would you characterize your students' approach to learning Peace Education?.....	102
Table 10 In what ways could the curriculum at your school incorporate Peace Education?	102
Table 11 Does a persistent environment of violence and conflict make Peace Education impractical?.....	103
Table 12 Proposing ways to integrate Peace Education.....	103

List of Figures

Figures	Page
Figure 1. Pedagogical Strategy	28
Figure 2: Islamic Schools Organization	43
Figure 3: Structure of the Organizational Chart	44

Chapter 1 Introduction

1.1 Introduction

The conflict in Thailand Deep South has persisted for several years, affecting the provinces of Pattani, Yala, Narathiwat, and parts of Songkhla. The region's dynamics are shaped by a multifaceted mix of historical, cultural, and religious factors, predominantly influenced by the significant presence of the ethnic Malay-Muslim population. This prolonged unrest has had profound effects on local residents, disrupting both their security and their access to quality education (Yong, 2023). In response, there has been a unified effort to foster peace and reconciliation, with education acknowledged as a vital tool for driving change. Among the different strategies used, the introduction of Peace Education in Islamic schools has emerged as a promising approach (Jamjuree, 2022). These schools, acting as central community points, are key in molding the values and outlooks of the younger generation (Shobron et al., 2020). Integrating Peace Education into school curricula can significantly contribute to reducing conflict, enhancing intercultural understanding, and promoting lasting peace in the region (Suwannathat-Pian, 2000). Peace Education is described as a holistic process designed to develop knowledge, skills, and attitudes necessary for fostering peace at both the individual and community levels (Velez & Gerstein, 2021). It aims to empower individuals to build a safe, sustainable world through a nonviolent, empathetic approach to life (Kilag et al., 2024). This educational approach includes not only attitudinal changes but also practical skills, preparing individuals to actively contribute to the creation of a harmonious environment (Ruslan & Irham, 2022). The diversity of Peace Education programs reflects the varied educational systems across different contexts, each employing unique delivery methods and content (Pherali, 2023). Key to the success of these programs is the focus on training educators, updating curricula to meet societal needs, and creating supportive learning environments both inside and outside the classroom. Pre-service teacher training in Peace Education is especially important because it provides future educators with the skills required to

incorporate peacebuilding themes into their teaching, thereby spreading the culture of peace beyond educational institutions (Tan & Vickers, 2024). This study investigates the implementation of Peace Education in three Islamic schools situated in the conflict-affected provinces of Pattani and Songkhla. Through detailed case studies, the research examines the challenges, strategies, and outcomes associated with Peace Education initiatives in these settings. The aim is to uncover perspectives efficiency of Peace Education in promoting tolerance, dialogue, and conflict resolution within a region characterized by profound socio-political complexities. The study also looks into Peace Education in Islamic schools to enhance understanding of education's role in peacebuilding, especially in areas where cultural and religious diversity heighten tensions. The results seek to guide both local and global initiatives in fostering peace within areas afflicted by conflict, providing significant insights into the transformative role of education in constructing a more harmonious and unified society.

1.2 Rationale of the Research

Thailand, a captivating country in Southeast Asia, is officially named the Kingdom of Thailand and is often called the "Land of Smiles." Thailand has become popular as a popular destination for tourists from all over the world due to its warm hospitality, stunning natural scenery, and diverse cultural heritage (Assalihee & Boonsuk, 2022). This research was taken place in the southernmost part of Thailand. It is a region known for struggling complex challenges and difficulties. This region, which is located close to the Malaysian border, has attracted a lot of attention for its remarkable cultural integration, preservation of traditional values and persistent security issues (Abdel-Monem, Sateemae et al., 2020). This region offers a fascinating mixture of varied cultures, a rich historical legacy, and spectacular landscapes (Nazaruddin, 2020). The Southern area is a melting pot of many cultures and races, which is reflected in its vibrant customs and traditions. The integration of Malay, Thai, and Chinese influences create a fascinating composition of cultural variety (Tuannoi &

Rugwongwan, 2020). The history of the Deep South of Thailand is profoundly influenced by the legacy of the once-thriving Malay Sultanate of Pattani. The region had a strong connection to its neighbors, particularly the Malay Peninsula, because it was a hub for cultural and commercial exchange. However, the events of 1909 marked a significant change in early twentieth century, leading the establishment of Siamese (Thai) control over the region (Engchuan, 2020). This transformation signaled the beginning of a complex relationship between the Deep South and the Thai state. The region is mostly inhabited by a Malay Muslim population, as opposed to the largely Buddhist population found in other parts of Thailand and the cultural foundation of the region is profoundly influenced by the customs, language, and traditions of the Malay-Muslim heritage (Tantipisanuh & Gale, 2022). The local community has stated several issues and various grievances including unjust treatment, limited economic opportunities, and restrictions on cultural and religious practices (Joll, 2021). The conflict involves separatist groups that seek either independence or increased autonomy for the region. (Lo Bianco, 2019). These groups referred to as insurgents, have been involved in violent activities such as bombings, killings, and attacks on security personnel, government officials, and civilians. (Chen & Chen, 2021). The impact has been severe, with a high human cost suffered by both sides, including casualties among combatants and innocent civilians caught in the crossfire of the conflict (Warakulsalam & Chokprajakchat, 2022). As a result, Thailand Deep South continues to suffer from ongoing conflicts and frequent episodes of violence. The Muslim population represents the majority, and their different cultural and religious identities have a significant impact on the conflict's dynamics (Nguyen, Roe et al., 2021). Islamic schools played crucial role in promoting Islamic faith and maintaining the rich the Muslim community's cultural legacy. These Islamic schools act as educational hubs, encouraging ethical development, fostering moral growth, and shaping the character, personality, and religious education of Muslims (Sattar & Sahoh, 2022). These Islamic schools maintain Islamic values by delivering a comprehensive education that blends

religious teachings with secular subjects (Setiawan, 2020). Islamic Schools, also known as Pondok schools or madrasahs, have an essential influence on the education and social integration of Muslim students in the Deep South. These schools of learning provide religious teaching along with academic curriculum, influencing students' worldview and values (Zainal, Yunus et al., 2021). Consequently, it has become essential to incorporate Peace Education into the curriculum of Islamic schools in the region has become crucial. Peace education includes a range of knowledge, skills, attitudes, and values that enable individuals to resolve conflicts peacefully, advocate for social justice, and foster a culture of peace. Integrating Peace Education into Islamic teachings has the potential to tackle the root causes of conflict and violence, nurturing a new generation of peacebuilders (Boonpunth and Saheem, 2022). However, the introduction of Peace Education in Islamic schools in the Deep South faces considerable challenges and limitations. These challenges encompass a shortage of teachers trained in Peace Education, limited access to resources and teaching materials, resistance to change due to conservative interpretations of Islam, and a widespread climate of fear and distrust (Russell et al., 2020). Creating a comprehensive strategy for putting into effect peace education in Islamic schools is crucial for tackling challenges and fostering sustainable peace. This plan must thoughtfully address the region's cultural and religious context, ensuring that the curriculum is consistent with Islamic teachings and values. Strategies for teacher training, curriculum integration, community engagement, and resource development are essential for successful implementation. This thesis explores integrating Peace Education in these Islamic schools in the Deep South of Thailand by examining existing models, identifying challenges, and developing effective strategies.

1.3 Academic Rationale for Selecting Islamic Schools in Pattani and Songkhla Provinces for Peace Education Study

The Islamic schools in Pattani and Songkhla Provinces were selected for this study as they represent the Deep South of Thailand, a region with a complex history of conflict and educational disruption. These schools were chosen to offer diverse

perspectives on implementing Peace Education in areas affected by socio-political tensions. The Pattani schools are particularly significant due to the ongoing challenges in the region, while the inclusion of a school from Songkhla facilitates comparative analysis between provinces with differing levels of conflict. This selection supports a deeper exploration of the challenges, strategies, and solutions for integrating Peace Education in conflict-prone areas, offering valuable insights into its effectiveness.

1.4 The characteristics of Pattani and Songkhla Provinces

Pattani and Songkhla Provinces, located in the Deep South of Thailand, are close in geographic proximity but exhibit distinct characteristics. Pattani, situated in the Southern region, is recognized by its coastal location along the Gulf of Thailand (Boonyamanond & Chaiwat, 2020). The province shares borders with Malaysia, shaping its historical and cultural ties. On the contrary, Songkhla, neighboring Pattani, features a combination of coastal and inland areas. Its strategic importance arises from its proximity to Pattani and the southern border. While Pattani's identity is influenced by its coastal and border connections, Songkhla stands out for its diverse terrain and strategic significance in the broader southern region (Wu, 2023). The differing geographic features contribute to the historical, cultural, and strategic dynamics of each province (Praprom & Laipaporn, 2023). Pattani and Songkhla, with predominantly Muslim populations, struggle with historical tensions and regional conflicts. The demographic prominence of Muslims shapes the predominance of Islamic Schools. Songkhla, adjacent to Pattani, shares comparable cultural and religious demographics, and both provinces are affected by conflicts, influencing education and the implementation of peace education initiatives (Aree & Joll, 2020). Understanding these distinctions is vital for comprehending the intricate dynamics of the region, impacting cultural identity, economic endeavors, and geopolitical importance (Chachavalpongpun, 2023). This comprehension is particularly vital for promoting Peace Education in areas depicted by historical conflict and cultural diversity.

1.5 Overview of these Selected Islamic schools

The researcher selected these Islamic schools—Azizstan Foundation School (AFS), Islamic Sciences Demonstration School (IDS), and Kanlayanachonrangsan Foundation School Ban Nuea Mosque (KFS)—due to their representation of diverse educational settings within the Deep South of Thailand, offering insights into the implementation of Peace Education in conflict-prone areas. These schools were chosen for their distinct approaches and their potential to provide valuable data on integrating peacebuilding practices in Islamic educational contexts.

1.6 Research Objectives

The objectives of this research are:

1. To identify the key factors influencing the implementation of Peace Education in these Islamic schools.
2. To explore strategies for addressing the challenges associated with the implementation of Peace Education in these Islamic schools.

1.7 Research Questions

1. How do the key factors influence the implementation of Peace Education in these Islamic schools?
2. How can strategies be effectively used to address the challenges associated with the implementation of Peace Education in these Islamic schools?

1.8 Significance of the Research

The study on Peace Education in Islamic schools is essential for promoting peace and stability in conflict-affected regions, fostering tolerance and non-violence among students. It aims to enhance social cohesion, empower educators, and improve teaching methods. Additionally, the research equips students with conflict resolution skills and encourages interfaith dialogue, fostering mutual respect. The policy

recommendations from the study could lead to sustainable integration of Peace Education initiatives.

1.9 Expected advantages

Peace Education in Islamic schools in the Deep South of Thailand is a comprehensive force for positive transformation. It promotes understanding, tolerance, and empathy among students, bridging societal gaps. It equips them with conflict resolution skills to reduce violence and counters extremist ideologies through authentic Islamic teachings. This approach strengthens community bonds, encourages peacebuilding, and empowers students as advocates for peace and social justice (Ataro.G,2020). Emphasizing social-emotional learning and holistic education, it enhances academic performance and fosters a culture of non-violence, creating a secure and inclusive learning environment. Eventually, it might raise a generation committed to world peace and communal advancement.

1.10 Definition of Terms

Islamic schools: Islamic schools refers to educational institutions that combine academic subjects with Islamic teachings, aiming to develop individuals with a comprehensive understanding of the Islamic faith and culture. Thailand Deep South includes the provinces of Yala, Narathiwat, Pattani, and parts of Songkhla. **Violence:** Intentional use of physical force or power that frequently causes harm, injury, or damage to oneself, others, or property.

Peace Education: The practice of cultivating information, abilities, attitudes, and values in people and communities that support nonviolence, empathy, peaceful coexistence, and conflict resolution.

Conclusion

Chapter 1 provides an overview of implementing Peace Education in Thailand's Deep South, covering its background, rationale, significance, challenges, objectives, research questions, limitations, and key definitions. The study, using qualitative research, explores the importance and global relevance of Peace Education, emphasizing its adaptation to local contexts. It highlights the need for community involvement and collective action, stressing that sustained support is vital for long-term peace and stability in the region.

Chapter 2 Review of Literature

This chapter examines Peace Education's theoretical foundations, methodologies, and prior studies, particularly its application challenges and prospects in Islamic schools, with a detailed look at three case study schools in Pattani and Songkhla provinces. It explores the importance of Peace Education in conflict zones and its integration with Islamic teachings, assessing the structures of Islamic schools. A conceptual framework for incorporating Peace Education is explored, highlighting its crucial role in promoting understanding and reconciliation in the region.

2.1 Theoretical models of Peace Education

Three key theorists whose perspectives have significantly influenced the field of Peace Education are Johan Galtung, Paulo Freire, and Islamic scholars, each offering insights and methodologies for promoting peace (Higgins & Novelli, 2020). Johan Galtung, a prominent Peace Researcher, conceptualizes peace in two dimensions: Negative peace is the absence of violence, while positive peace includes social justice, equality, and human rights (McInerney & Archer, 2023). Galtung's framework highlights the need to tackle the root causes of conflict and structural violence for sustainable peace. In Peace Education, his theories advocate for a comprehensive understanding of peace that goes beyond merely the absence of war, focusing on addressing systemic inequalities and fostering social transformation (Schultze-Kraft, 2022). Paulo Freire, a Brazilian educator and philosopher, developed the concept of critical pedagogy, which stresses the role of education in empowering learners to critically examine and challenge oppressive structures (Gursel-Bilgin, 2020). Freire argues that education should be an active process involving dialogue where learners engage critically and become agents of social change, rather than passively receiving knowledge (Ho & Tseng, 2022). In Peace Education, Freire's theories highlight the need to cultivate critical consciousness, empathy, and solidarity among students, empowering them to address injustice and strive for a more just and peaceful world.

Islam emphasizes principles of peace, compassion, and justice, which are central to its teachings. Scholars such as Imam Ghazali have made significant contributions to the field of peacebuilding, drawing from Quranic verses, Hadiths, and the example of the Prophet Muhammad to guide their work (Alhaib & Alsandi, 2022). In the context of Peace Education, Imam Ghazali highlights the importance of moral and ethical education, focusing on virtues such as compassion, forgiveness, and tolerance. Integrating these Islamic teachings into Peace Education provides a spiritual and moral framework for understanding and addressing conflict, fostering a sense of responsibility in individuals to contribute to the creation of peaceful and just societies (Usama et al., 2022).

Theoretical models of Peace Education, such as those proposed by Galtung, Freire, and Imam Ghazali, provide essential insights and methodologies for fostering peace, justice, and reconciliation in societies. By integrating these diverse perspectives, Peace Educators can develop holistic and culturally sensitive programs that empower learners to actively promote positive change within their communities and beyond.

2.2 Importance of Peace Education

Peace Education is a multifaceted field encompassing various methods, goals focused on fostering a culture of peace, nonviolence, and social justice. It aims to equip individuals with the knowledge, skills, and attitudes needed for peacebuilding at personal, interpersonal, and societal levels. This includes both formal and informal educational practices designed to prevent violence, resolve conflicts peacefully, and enhance social unity (Snauwaert, 2020). Peace Education contains several key objectives aimed at promoting understanding, empathy, critical thinking, conflict resolution skills, active citizenship, and social justice. It seeks to deepen understanding and empathy among individuals from diverse backgrounds, fostering respect for cultural, religious, and ideological differences (Saltarelli & Bush, 2000). Peace Education encourages critical analysis of societal structures and power dynamics, empowering individuals to challenge injustice and inequality (Añaños et al., 2020). Peace education emphasizes

developing practical skills in negotiation, mediation, and dialogue to reduce violence and foster peaceful coexistence. Peace Education fosters civic responsibility and promotes active involvement in democratic processes, social activism, and community engagement (Talakua, 2023). It advocates for the protection of human rights, equality, and social justice, aiming to challenge systems of oppression and discrimination (Kanu & Isanbor, 2022). In a global context, Peace Education is based on human rights, social justice, and sustainable development principles. It aims to foster a comprehensive view of peace that includes not just the absence of violence but also equitable social structures, respect for human dignity, and environmental protection (Obiagu et al., 2020). Peace Education aims to strengthen individuals by providing them with critical thinking skills, conflict resolution strategies, and the capacity to challenge injustice. Peace Education is essential for creating a fair, inclusive, and peaceful world (Kester, 2023). Peace Education empowers individuals by equipping them with the knowledge, skills, and values needed to address global challenges. This empowerment enables individuals to take proactive steps towards fostering positive change in their communities and beyond (Hajir & Kester, 2020). Via education, people learn to foster understanding, empathy, and cooperation among diverse communities. Peace Education instills values of tolerance, respect, and nonviolence, shaping responsible global citizens who work towards a harmonious and sustainable society (Nelson, 2021). In Islamic contexts, Peace Education is deeply rooted in the teachings of Islam, which emphasize principles of compassion, justice, and reconciliation. Islam promotes the concept of "Salaam," or peace, as a fundamental aspect of human relationships and societal harmony (Zamani, 2023). Peace (Salam) is considered a central value, with the Quran and Hadith emphasizing principles of justice, compassion, and reconciliation. Peace Education within an Islamic framework draws upon these teachings to promote harmony, tolerance, and social cohesion. It highlights the role of Islamic ethics and values in resolving conflicts and fostering relationships grounded in mutual respect and understanding (Khasanah, 2023). Though, it draws upon Quranic teachings, Hadiths

(sayings of the Prophet Muhammad), and the tradition of Islamic to impart values such as forgiveness, tolerance, and mutual respect. It emphasizes the importance of ethical conduct, social responsibility, and community engagement as essential components of a peaceful and just society (Ehsan & Hussain, 2024). The integration of Islamic teachings with modern peacebuilding methods in Islamic contexts helps develop a comprehensive approach to peace that is grounded in religious values and aligns with universal human rights (Shehui et al., 2022). This approach deepens the understanding of peace by integrating religious principles with modern strategies to address conflicts and foster harmony. Peace Education acts as a transformative force, promoting understanding, justice, and reconciliation in both global and Islamic contexts (Hassan, 2022). Peace Education fosters a culture of peace and empowers individuals to drive positive change, leading to a more equitable, harmonious, and sustainable world (Yazdani, 2020). The objectives of peace education, whether in a global or Islamic context, are to foster a sense of belonging and interconnectedness among individuals, promote empathy and understanding across differences, and empower learners to address conflict constructively and nonviolently (Al Mushaiqri & Haiyan, 2021). Peace Education aims to challenge stereotypes, dispel prejudice, and cultivate empathy, respect, and cooperation by providing opportunities for dialogue, critical reflection, and experiential learning. Peace Education serves as a transformative force for social change and human development, both globally and within Islamic communities (Dian, 2023). Peace Education promotes values of peace, justice, and reconciliation, offering a pathway towards building more inclusive, equitable, and harmonious societies. This fosters environments where individuals can coexist with dignity and mutual respect (Tolchah et al., 2021).

2.3 Historical and socio-political overview of the Deep South of Thailand

The Deep South of Thailand has long been affected by conflict rooted in historical, cultural, and socio-political factors. The conflict in the Deep South of Thailand began in the early 20th century with the annexation of the region, which

resulted in the marginalization of the Malay-Muslim population (Pawakapan, 2021). The imposition of Thai language and culture, along with discriminatory policies and economic neglect, heightened tensions and fueled demands for greater autonomy and cultural recognition. In the mid-20th century, the revival of Malay-Muslim identity and aspirations for self-determination led to the emergence of separatist movements aiming to establish an independent Islamic state (Koondée et al., 2022). These movements, initially peaceful, were met with repression by the Thai state, leading to cycles of violence and insurgency (Jory, 2021). Over the decades, the conflict has evolved, involving a complex array of actors, including separatist groups, criminal elements, security forces, and paramilitary organizations (Peinado Serrano, 2020). The conflict escalated in the early 2000s with the emergence of separatist insurgent groups advocating for the establishment of an independent Islamic state (Joll, 2023). This insurgency has been characterized by sporadic acts of violence, including bombings, assassinations, and attacks on security forces, as well as a harsh crackdown by the Thai government, resulting in a cycle of violence and retaliation. The implications of the conflict for education have been profound. Schools have become sites of violence, targeted attacks, and intimidation, leading to disruptions in the educational system and a climate of fear among students, teachers, and parents. Schools have been targeted by insurgent groups as symbols of the Thai state, leading to frequent attacks, arson, and intimidation. Teachers and students have been caught in the crossfire, with many schools forced to close or operate under strict security measures. The atmosphere of fear and instability has had a detrimental impact on educational outcomes, with high rates of absenteeism, dropout, and trauma among students and educators alike (Sattar & Sahoh, 2024). Many schools have had to shut down or enhance security due to various threats, which impedes students' ability to receive quality education and leads to increased dropout rates (Nilaphatama, 2020). The curriculum and teaching materials in mainstream schools often fail to reflect the cultural and linguistic diversity of the region, further alienating Malay-Muslim students and reinforcing feelings of marginalization. Furthermore, Islamic schools have frequently been targeted and

disrupted by violence, leading to fear and instability among students, educators, and parents alike. This environment has exacerbated educational challenges, including high dropout rates and diminished access to quality learning opportunities, particularly affecting Malay-Muslim students who often feel marginalized in mainstream educational settings. Amidst these challenges, Islamic schools, known locally as "Pondok" or "madrasah," have emerged as vital institutions that not only provide academic instruction but also serve as bastions of cultural preservation and community solidarity for Malay-Muslims (Chachavalpongpun, 2023). These Islamic schools offer a curriculum that emphasizes Islamic values, Malay language, and cultural heritage, providing a sense of identity and empowerment amidst broader societal tensions (Utarasint, 2023). In this context, the integration of Peace Education into the curriculum of Islamic schools becomes crucial within this context. The conceptual framework for Peace Education focuses on innovative pedagogical strategies such as interactive discussions, experiential learning activities, and arts-based approaches, which are tailored to foster critical thinking, empathy, and dialogue among students. By engaging students in discussions on peace, conflict resolution, and social justice, these schools aim to cultivate a deeper understanding of diverse perspectives and promote non-violent approaches to conflict resolution. Experiential learning through field trips and community projects allows students to apply theoretical knowledge in practical settings, encouraging active participation and personal reflection on issues related to peace and social change. Moreover, the use of technology enhances learning experiences, facilitating collaboration and transcending geographical boundaries to foster a sense of global citizenship (Tuansiri & Koma, 2022). Through these efforts, Islamic schools in the Deep South not only provide education but also contribute to peacebuilding efforts by nurturing a generation equipped with the skills and values necessary to promote understanding, reconciliation, and coexistence within their communities. Islamic schools can play a crucial role in fostering peace amid challenges by integrating principles into local contexts. Yet, security threats and resource constraints hinder comprehensive Peace Education integration. The suggested

theoretical structure for Peace Education in Islamic schools fits perfectly in alignment with the region's aspirations for reconciliation and stability. This framework seeks to encourage critical thinking, empathy, and discourse among students by placing a strong emphasis on interactive discussions, experiential learning opportunities, and arts-based techniques. Through role-playing, storytelling, and community engagement projects, students are empowered to explore complex issues of conflict and peacebuilding in culturally relevant contexts. Using technology enhances learning by promoting global citizenship and bridging communal divides through interreligious dialogue and reflective practices (Rado et al., 2021). In addition, the framework ensures sustainability through continuous evaluation and adaptation, promoting peace culture within schools and broader society via community engagement and stakeholder collaboration.

2.4 Thai education system

The Thai education system is a multifaceted and dynamic structure that reflects the country's cultural heritage, economic ambitions, and the challenges of integrating diverse populations into a unified national framework. Its development has been influenced by Thailand's desire to preserve its cultural heritage while also aligning with global educational standards to support economic growth and social development (Phumphong khochasorn et al., 2021). The system is organized into several key stages: pre-primary, primary, secondary, vocational education and higher education, each with specific goals and challenges. Primary education though not compulsory, plays a critical role in early childhood development. It serves children aged 3 to 5, focusing on cognitive, emotional, and social development. This stage is crucial for ensuring school readiness and long-term educational success. The curriculum at this level focuses on basic literacy, numeracy, and socialization skills, preparing children for the formal education system that begins with primary education. English language instruction is introduced at this level, reflecting the country's emphasis on improving English proficiency as part of its broader educational goals. After primary education, students

advance to lower secondary education (grades 7 to 9), which is also mandated as compulsory. This stage marks a critical period where students are exposed to a more diversified curriculum, including subjects that begin to prepare them for more specialized academic or vocational pathways. The lower secondary level serves as a bridge between basic education and the more differentiated upper secondary education, where students make significant choices regarding their educational and career trajectories. Upper secondary education (grades 10 to 12) is divided into two main tracks: the academic track, which prepares students for higher education, and the vocational track, which provides practical skills for immediate entry into the workforce. The academic track continues to build on the foundational subjects, with a stronger emphasis on subjects necessary for university entrance exams. In contrast, the vocational track offers training in fields such as engineering, agriculture, business, and technology, addressing the country's need for a skilled labor force. Vocational education is highly valued, particularly in the context of the nation's economic development strategies, which emphasize the importance of technical and vocational skills in supporting industrial growth and innovation (Tissamana, 2023). Despite its structured approach, the Thai education system faces several enduring challenges, particularly in terms of educational quality and equity. One of the most significant issues is the disparity in educational resources and outcomes between urban and rural areas. Urban schools, particularly those in major cities like Bangkok, generally have access to better facilities, more qualified teachers, and a wider range of extracurricular opportunities (Scott & Guan, 2023). In contrast, rural schools, especially in less developed regions such as Thailand Deep South, often struggle with inadequate infrastructure, shortages of trained teachers, and limited access to educational materials. These disparities contribute to significant differences in student performance and educational attainment across different regions of the country. Moreover, in regions with significant cultural diversity, bilingual and multilingual education programs have been introduced. These programs aim to integrate local languages and cultural contexts into the national curriculum, making education more accessible and relevant to students from diverse

backgrounds. This approach not only helps preserve local cultures and languages but also promotes national cohesion and understanding in a country marked by ethnic and cultural diversity (Chaiya & Ahmad, 2021). In recent years, the Thai government has undertaken various reforms to address the challenges facing its education system. These reforms aim to modernize the curriculum by enhancing critical thinking, problem-solving skills, and English language proficiency, with the goal of better preparing Thai students for a globalized economy and improving the country's international competitiveness. Additionally, the government has introduced policies aimed at reducing the educational disparities between urban and rural areas, including initiatives to improve teacher training, increase funding for schools in disadvantaged regions, and expand access to digital learning resources. National examinations, such as the Ordinary National Educational Test (O-NET), play a crucial role in the Thai education system, serving as a key mechanism for assessing student performance and determining eligibility for higher education and employment. These exams are a major focus for students and educators alike, as they significantly influence students' future opportunities (Chaemchoy et al., 2021). However, the emphasis on high-stakes testing has also been criticized for contributing to a narrow focus on rote learning and memorization, at the expense of more holistic educational development. Overall, the Thai education system is in a state of continuous evolution, as it seeks to balance the preservation of traditional cultural values with the need to adapt to the challenges and opportunities of a rapidly changing global landscape. Despite significant progress in expanding access to education and improving outcomes, continued efforts are necessary to ensure that all Thai students, regardless of their background or location, can reach their full potential.

2.5 Evolution and Dynamics in Education in the Deep South of Thailand

In predominantly Muslim provinces, the educational framework integrates religious values with secular education, highlighting parents' emphasis on religious knowledge. This is evident in the popularity of Islamic Private Schools offering a dual curriculum to meet these needs (Narongraksakhet & Kaba, 2023). Prior to the surge in regional violence in 2004, these educational institutions not only aimed at preserving the Muslim identity but also sought to equip students with vocational skills crucial for economic advancement. This dual focus was critical in maintaining a cultural ethos while fostering economic viability within the community. The integration of religious and secular education in these provinces was largely facilitated by governmental support, particularly through the subsidization of Private Islamic Schools. This support was instrumental in the rapid expansion of these institutions, subsequently leading to a significant boost in student enrollment (Jitpiromsri et al., 2020). The government's role in this educational integration highlights a unique approach towards educational policy in regions with distinct religious and cultural identities, demonstrating a commitment to fostering an educational environment that respects and incorporates local religious norms within a broader national educational framework. This model of education served multiple socio-economic objectives. The educational system preserved Islamic values while integrating secular curricula, equipping youth with skills for the national economy. This approach helped integrate Muslim communities into Thailand's broader socio-economic landscape (Rukspollmuang & Fry, 2022). However, the escalation of violence in 2004 posed significant challenges to this educational structure. The unrest led to heightened security concerns, which disrupted the schooling environment, and posed new challenges for student safety and educational continuity (Thummaphan & Sripa, 2023). The conflict also strained the resources devoted to education, as funds were perhaps redirected towards security and rehabilitation measures, thereby impacting the quality and reach of educational services. Despite these challenges, the foundational goals of education in the Deep South of Thailand remain unchanged. The need for a balanced educational approach that respects religious traditions while providing

comprehensive secular education is more critical than ever in response to the changing dynamics due to conflict and social transformations, there has been a discernible shift in policy and community strategies aimed at reinforcing the resilience of the educational sector. Educational policy makers and community leaders now face the task of restoring and possibly reinventing the educational infrastructure to adapt to post-conflict realities. This involves not only rebuilding physical infrastructures but also revising curricula that address both the psychological impact of the conflict on students and the evolving socio-economic needs of the community. There is an increasing focus on incorporating peace education and conflict resolution into school programs to nurture a generation that can help achieve lasting peace and development in the region (Thipwajana, 2023). The education system demonstrates the complex interaction between religious adherence and the requirements of modern secular education (Jampaklay & Chamratrithirong, 2020). The historical evolution of this system, marked by government support and community engagement, has shaped a unique educational landscape that is both culturally resonant and economically pragmatic (Timpson, 2024). Moving forward, the challenge lies in maintaining this balance amidst ongoing socio-political changes and ensuring that education continues to be a pathway to both personal development and communal harmony. This adaptive approach will not only safeguard the cultural identity of the Southern Thai Muslim communities but also empower them to navigate the complexities of modern Thailand.

2.6 Islamic schools in the Deep South of Thailand

These Islamic schools, known as "Pondok schools" or "Madrasas," provide religious education alongside conventional academic subjects, reflecting the strong Islamic heritage of the local Malay-Muslim population (Azizah & Raya, 2021). These Islamic schools offer a curriculum that integrates general education subjects mandated by the Thai Ministry of Education with religious studies based on Islamic teachings. The religious curriculum includes studying the Quran, Hadith, Fiqh, and Arabic, aiming to offer a comprehensive education that honors cultural and religious identity while

equipping students with the skills and knowledge needed for success (Salaeh, 2023). This integration provides students with a comprehensive education that meets national standards while enhancing their understanding of Islamic teachings and values (Chuenchum et al., 2024). The curriculum in these schools typically includes Arabic, Islamic law (Sharia), Islamic history, and other religious subjects. Simultaneously, students study Thai language, mathematics, science, and social studies, helping them to function effectively within both their local communities and wider (Isnaini, 2020). These schools are often community-centered, serving not just as educational institutions but also as local community hubs where Islamic traditions and cultural heritage are preserved and promoted. They are crucial in fostering identity and belonging among Muslim youth in the region. Various stakeholders, including the Thai government, NGOs, and local communities, are working to improve the quality of education in these Islamic schools (Syomwene, 2020). This includes teacher training, infrastructure development, and curriculum upgrades to ensure that education aligns with national standards while respecting the unique cultural context of its students (Laeheem, 2020).

2.7 Diverse Landscape of Islamic Schools

The educational landscape in Deep South of Thailand comprises diverse Islamic schools that integrate Islamic teachings with standard academic subjects. These institutions not only cater to the educational needs of their students but also enhance the cultural and religious diversity of Thai society. There are six main kinds of Islamic schools, from nursery schools to state-run institutions, each serving distinct roles and communities. Sekolah Anuban, or nursery schools, are vital for the comprehensive development of young children. These institutions focus on nurturing intellectual, social, emotional, and physical growth while embedding Islamic values and teachings. The emphasis is on creating a balanced educational environment that prepares children for future academic pursuits and instills a strong moral foundation from a very young age (Anantanukulwong et al., 2023). By incorporating Islamic principles into early

childhood education, Sekolah Anuban schools ensure that students' initial learning experiences are aligned with their cultural and religious backgrounds. Raudah Islamic Schools (Pre-primary) are dedicated to providing Islamic education at the pre-primary level. These schools prioritize the spiritual and moral development of children, aiming to instill Islamic principles and values early in life. The curriculum typically includes basic academic subjects alongside religious instruction, fostering a well-rounded educational experience (Salaeh, 2023). This approach ensures that children acquire foundational knowledge while also cultivating a strong sense of religious identity and moral values. Tadikas are informal Islamic educational centers often located in mosques and villages. They typically operate during evenings or weekends and are led by religious leaders. The primary focus of Tadikas is to provide instruction in Islamic teachings, including Quranic studies, basic religious knowledge, and moral education (Uddin & Sarntisart, 2023). These centers play a vital role in community-based religious education, making Islamic learning accessible to children who attend regular schools during the day. Pondoks serve as traditional Islamic learning centers, specializing in religious education. The curriculum in Pondoks is heavily focused on subjects such as tawhid (theology), Sharia (Islamic law), ethics, Islamic principles, jurisprudence, and spirituality. These institutions are led by knowledgeable teachers known as Tok Guru, who are respected for their deep understanding of Islamic teachings (Misra, 2020). Pondoks are particularly significant for students seeking an intensive and immersive religious education, often serving as preparatory institutions for those aspiring to become religious scholars. Islamic Private Schools offer a blend of the national government curriculum and Islamic teaching. These schools typically follow the standard academic curriculum in the morning and provide religious instruction in the afternoon. This dual approach caters to parents who prioritize religious education while ensuring their children receive a comprehensive academic education (Memon, 2021). Despite facing challenges related to facilities and resources compared to public schools, Islamic Private Schools are preferred by many parents for their ability to offer a

balanced education that respects religious values. State-run institutions in Southern Thailand follow the national educational norms and curriculum, providing opportunities for both Buddhist and Islamic studies. These schools typically offer Islamic studies classes twice a week for two hours, incorporating a secular approach to education while including religious studies (Pollachom et al., 2022). This model ensures that students receive a standard academic education with an option for religious instruction, promoting inclusivity and cultural diversity within the public education system. The diverse range of Islamic schools in Southern Thailand reflects the region's rich educational landscape, catering to various aspects of Islamic education and the differing preferences of parents for religious instruction alongside mainstream education. By offering specialized programs that blend academic and religious education, these schools play a pivotal role in fostering cultural and religious diversity in Thai society. Each kind of school, from nursery institutions to state-run schools, contributes uniquely to the holistic development of students, ensuring that they are well-prepared academically, morally, and spiritually (Nonthacumjane et al., 2022). Through continuous community engagement and the adaptation of successful educational practices, these Islamic schools can further enhance their impact, promoting peace, social cohesion, and a deeper understanding of Islamic values in the broader educational context.

2.8 Peace Education in conflict zones

Peace Education is crucial in conflict zones as it promotes understanding, reconciliation, and sustainable peace. It can reduce violence and build resilient communities by addressing conflict's root causes and fostering values of empathy, tolerance, and nonviolence (Machakanja, 2021). Peace Education serves as a powerful tool for conflict prevention by addressing the underlying grievances and tensions that fuel violence (Buranajaroenkij, 2022). Peace Education empowers individuals by fostering critical thinking, empathy, and an understanding of diverse perspectives. This empowerment helps individuals challenge stereotypes, dispel prejudice, and de-escalate

conflicts before they escalate into violence (Amin, 2023). Drawing parallels with successful conflict prevention initiatives in other global contexts, such as Peace Education programs in post-conflict societies like Rwanda or Bosnia-Herzegovina, focuses the potential of education to mitigate conflict and promote reconciliation (Alexandre, 2023). Peace Education is vital for conflict resolution as it develops dialogue, negotiation, and mediation skills in individuals and communities. It supports peaceful dialogue and conflict resolution by offering opportunities for constructive communication and collaborative problem-solving (Suwardi, 2023). Conflicting parties can engage in peaceful dialogue and seek mutually acceptable solutions to their differences through these initiatives. Moreover, the success of Peace Education initiatives in resolving intergroup conflicts, such as the peace education programs implemented also in divided societies like Northern Ireland or South Africa, demonstrates the effectiveness of education as a catalyst for peacebuilding and conflict transformation (Due-Reh & Paksi, 2021). Peace Education contributes to post-conflict reconstruction and reconciliation by promoting healing, forgiveness, and social integration among affected communities. In post-conflict settings, Peace Education is essential for facilitating truth-telling, acknowledging past injustices, and supporting collective healing. It fosters trust, empathy, and solidarity among former adversaries, contributing to sustainable peace and reconciliation (Muna et al., 2023). Comparing Peace Education to transitional justice mechanisms like truth and reconciliation commissions, which have successfully promoted accountability and healing in post-conflict countries such as Liberia and Timor-Leste, underscores the transformative potential of education in advancing peace and reconciliation efforts (Nguyen et al., 2021). Peace Education addresses the fundamental tensions perpetuated by violence and insecurity in conflict zones, fostering understanding, empathy, and constructive dialogue among communities. Peace education aims to disrupt violence cycles by providing individuals with the necessary knowledge, skills, and values for peaceful coexistence. Its goal is to build sustainable peace from the grassroots level, empowering

individuals to contribute to peaceful societies (Engvall & Ropers, 2020). These principles have been also successfully applied in other conflict-affected regions globally, such as Northern Ireland, Israel-Palestine, and Rwanda, emphasizing the universal relevance and effectiveness of peace education in diverse contexts (Panjor & Jitpiromsri, 2022). In Northern Ireland, for instance, Peace Education initiatives have helped challenge sectarian divisions and promote cross-community understanding among young people (Chantra, 2021). Similarly, in Israel-Palestine, Peace Education programs have facilitated dialogue and mutual respect among Israeli and Palestinian youth, fostering a vision of coexistence and reconciliation. In Rwanda, after the genocide of 1994, Peace Education played a crucial role in healing societal divisions and promoting national unity by educating future generations about the root causes of conflict, the consequences of violence, and the importance of forgiveness and reconciliation (Pichpiam & Prateepornnarong, 2020). Peace Education is not limited to formal school settings but can also take place in communities, through non-governmental organizations, religious institutions, and grassroots initiatives. Moreover, in countries such as Colombia and South Africa, community-based Peace Education programs have empowered marginalized groups, promoted social justice, and contributed to the resolution of long-standing conflicts (Vateh & Andriani, 2021). These examples demonstrate the versatility and effectiveness of Peace Education in diverse contexts, emphasizing its potential to inspire positive change and foster a culture of peace. In the context of Thailand Deep South, Peace Education offers similar potential to address interethnic and interreligious tensions, promote social cohesion, and empower communities to build a more peaceful future. Peace Education initiatives can effectively mitigate conflict and foster reconciliation by adapting strategies from other conflict-affected regions and considering the local context (Vibulphol et al., 2021).

2.9 Integrating Peace Education with Islamic teachings

This integration of Peace Education within Islamic schools in the Deep South of Thailand starts by identifying commonalities between Peace Education principles, Islamic teachings, and the national curriculum (Hayeesama, 2022). Shared values such as compassion and justice serve as the basis for developing an integrated curriculum. The curriculum in Islamic schools is designed to reflect shared values by establishing learning outcomes that align with these principles. It incorporates specific knowledge, skills, and attitudes relevant to the distinctive cultural and religious context (Hamdi et al., 2022). Curriculum materials are then developed to support peace education, incorporating Islamic teachings with themes of peace and justice. Adapting teaching methods ensures cultural and pedagogical appropriateness, fostering active learning and critical reflection (Moorthy et al., 2021). Alignment with educational standards set by the Thai Ministry of Education is crucial throughout the process, ensuring consistency and relevance. This approach ensures that peace education is not only integrated seamlessly with national curriculum standards but also embedded within existing subjects. Educators enhance student engagement in learning by utilizing effective pedagogical approaches, such as interactive methods and the integration of technology (Arphattananon, 2021). Assessment and evaluation strategies measure student learning outcomes and the effectiveness of Peace Education initiatives, ensuring continual improvement and responsiveness to students' needs and the evolving context of the Deep South (Assalihee & Boonsuk, 2022). This comprehensive curriculum design approach promotes holistic education by preparing students for academic, social, and civic success while cultivating a culture of peace and understanding. The integration of Peace Education with Islamic teachings and the national curriculum is essential for fostering values of peace, justice, and reconciliation in Islamic schools. Educators ensure cultural relevance and resonance with students' beliefs and values by aligning curriculum content, methodologies, and objectives with Islamic principles derived from the Quran, Hadiths, and Islamic jurisprudence (Yusuf & Quynh, 2023). Curriculum design begins by identifying common ground among Peace Education, Islamic

teachings, and national curriculum standards, laying the foundation for the development of learning outcomes that reflect this integration (Tsukamoto, 2022). Curriculum materials are then developed to support peace education, incorporating Islamic teachings with themes of peace and justice, while adapting teaching methods to ensure cultural and pedagogical appropriateness. This comprehensive approach equips students with the knowledge, skills, and values necessary for promoting peace and social cohesion within their communities, while also addressing broader educational goals and fostering collaboration with educational authorities (Kewsuwun et al., 2020). An effective peace education curriculum should adopt an interdisciplinary approach, leveraging fields like psychology, sociology, and conflict resolution. Collaboration with experts in these areas enables the development of curriculum materials addressing the complexity of conflict and peacebuilding. Integrating diverse perspectives into the curriculum enables students to develop a comprehensive understanding of peace and acquire skills to effectively navigate conflicts and drive positive change (Tambak, 2021). Designing a curriculum that integrates Peace Education into Islamic schools requires careful planning and attention to detail. This entails aligning content with Islamic teachings and national educational standards, while fostering stakeholder collaboration (Thier et al., 2020). Through this process, educators can create a curriculum fostering values of peace, justice, and reconciliation, adapted to meet the academic needs of students in the region.

2.10 Conceptual framework

The conceptual framework aims to summarize the research topic, emphasizing the importance of implementing Peace Education in these Islamic schools. It sets out the research objective of developing a conceptual framework for the effective implementation of Peace Education in this specific context. The framework examines theories on education, peacebuilding, and social transformation, focusing on the characteristics of the three Islamic schools in the region. It considers their role in promoting peace, cultural identity, and community engagement. The framework addresses pedagogical strategies for implementing Peace Education, emphasizing creative teaching methods. It highlights collaborative involvement, experiential and active learning, and explores curriculum improvement, teacher training, and pedagogical methods aligned with Peace Education principles. The pedagogical strategy focuses on creative teaching methods for Peace Education, emphasizing collaborative involvement, experiential and active learning. It addresses curriculum improvement, teacher training, and pedagogical methods aligned with Peace Education principles. Furthermore, the framework will also outline evaluation and monitoring methods to assess the effectiveness of Peace Education in Islamic schools, identifying suitable tools, indicators, and criteria. It emphasizes observation and continuous improvement to ensure sustainability.



Figure 1. Pedagogical Strategy

This framework for Peace Education in three Islamic schools emphasizes fostering critical thinking, empathy, and dialogue among students through innovative teaching methods such as interactive discussions, experiential learning activities, arts-based approaches, and technology-enhanced learning. These methods encourage students to engage in open-ended discussions on peace, conflict resolution, and social justice, promoting empathy and understanding of diverse perspectives. Moreover, experiential learning through field trips and community-based initiatives enhances active engagement and practical application of theoretical knowledge. Thus, integration of arts-based approaches like music and drama facilitates creative expression and

emotional intelligence development, while technology tools facilitate inclusive and interactive learning environments. Role-playing and simulation activities build conflict resolution skills and empathy, complemented by community engagement projects that encourage students to apply learning in real-world contexts. Evaluation and adaptation processes ensure program effectiveness, with stakeholder engagement playing a crucial role in supporting peace education initiatives within and beyond school communities.

Conclusion

This chapter highlights the important role of Peace Education in promoting peace in areas afflicted by conflict. Through the incorporation of theoretical frameworks and instances of prosperous global endeavors, the claim about the transforming potential of educational initiatives in peace-building endeavors is robustly supported. The discussion emphasizes that Peace Education not only educates individuals but also reshapes community dynamics and fosters a more harmonious society. This integration of theory and practice emphasizes how important it is to implement and improve educational initiatives in conflict-ridden regions in order to bring about long-lasting peace.

Chapter 3 Research Methodology

The case study approach is considered suitable for examining the implementation of Peace Education in Islamic schools in the Deep South of Thailand, as it aligns well with the research objectives and questions. This research approach is essential for understanding its role in promoting a culture of peace and social cohesion among students, especially within the context of Thailand. Through this method, the researcher examined the challenges and obstacles in implementing Peace Education in Islamic Schools and its impact on students. The case studies provided a deep understanding of the difficulties and outcomes related to Peace Education, revealing successful strategies and techniques for its effective implementation (Pandey & Pandey, 2021).

3.1 Secondary data & Document Review

The research began with a literature review to explore the theoretical framework of Peace Education and its impact on students in Islamic schools. It also examined curriculum development using academic journals, online resources, and community reports, offering insights into implementation and influencing factors (Saepudin et al., 2023).

3.2 Primary Data (From Various Sources of Information)

In the next research phase, fieldwork was conducted in Islamic schools, involving interviews with teachers, principals, students, community leaders, parents, stakeholders, and religious leaders. Consent was obtained, and formal letters preceded interviews, which were conducted face-to-face or via email. Key informants provided insights into the impact and status of Peace Education in these schools (Duan-Porter et al., 2022)

3.3 Research Design

The research design for this study will involve a single-case study approach, employing qualitative methodology. Case study methodology is suitable for investigating the implementation of Peace Education and examining organizations, individuals, and ongoing events, providing an in-depth understanding of the phenomenon and context. Case study research delves into existing phenomena within their authentic context, drawing on various sources of evidence for analysis, and aims to comprehensively understand the phenomenon and its contextual aspects without manipulating variables (Schoch, 2020).

3.4 Target Groups

Pattani and Songkhla are selected as the research site due to their three Islamic schools established with strong backing from local religious and community members. Active community support, participation in school activities, and efforts for school improvement make these areas ideal for studying the implementation of Peace Education among teachers, staff, administrators, and students.

The study involved 5 (five) staff members and 15 (fifteen) teachers from three different schools: Islamic Demonstration School, Azizstan Foundation School, and Kanlayanachonrangsang Foundation School. These participants were selected based on specific criteria to ensure the acquisition of relevant and concrete information necessary for the research objectives. Furthermore, activities were organized to involve senior students in data collection. The selection criteria for participants included school staff and teachers with at least four years of teaching experience, particularly those knowledgeable in Islamic studies and peacebuilding. Each school selected teachers from every class, ranging from Matthayom 1 to Matthayom 6

3.5 Research Instrument

A single case study using a qualitative method was employed, with primary data collected through in-depth interviews and observations. Interviews followed observations to enhance the data. Secondary data was gathered from documents and records. For teachers, data collection included interview forms, group discussions, and analysis of program activities.

3.6 Data Collecting Technique

The researcher obtained consent from the participants, explaining the confidentiality of their responses, followed by conducting in-depth interviews along with observations. During interviews, permission was given to have the interview digitally recorded. Documents and records were used to collect secondary data. It should be noted that the participants' determination with satisfaction whether to use any set of recording during the interview was sought to keep the participants confidential.

3.7 Data Analysis Procedure

Following the interviews, the researcher compiled notes, reviewed recorded tapes, and transcribed the English conversations from the interviews. These transcriptions were then translated into Standard English. Data from interviews, documents, and records were coded, and themes were subsequently derived for data interpretation. Secondary data was analyzed using document analysis.

3.8 Limitation of the Research

Research on implementing Peace Education in Islamic schools in the Deep South of Thailand faces notable limitations. The study depends heavily on subjective data from interviews and focus groups, influenced by stakeholders' personal experiences and beliefs. The multicultural, multilingual context may present language and cultural barriers, requiring qualified translators or interpreters. Security challenges

and regional conflicts may hinder school access, necessitating alternative data collection methods. Time constraints may limit the research's depth, potentially impacting the comprehensive understanding of complexities within the given timeframe.

3.9 Ethical Considerations

The research primarily uses interviews and document analysis, requiring strict adherence to ethical guidelines to protect participants' integrity and safety. Informed consent is crucial, with clear communication about the study's objectives, procedures, risks, and benefits. Materials are provided in both Thai and the local Malay dialect to ensure participants' understanding and voluntary involvement. Participation in the research was voluntary, with teachers, staff, and school administration joining willingly, and they were free to withdraw at any time. Furthermore, the researcher asked for permission from participants before taking any actions including audio recordings and taking photos were made only after obtaining verbal consent. Accordingly, the researcher respected for privacy, anonymity and confidentiality are rigorously maintained to protect participants' identities and personal information, particularly in a context where disclosure could lead to social or political repercussions. The principle of non-maleficence, or avoiding harm, is paramount; the researcher must be vigilant to prevent any actions that might heighten local tensions or endanger participants. In addition, research was responsible for all the consequences of the research and made sure no harm happens to the participants. The researcher took precautions to ensure the safety of interviewees and did not pressure them to participate. Participants were reassured that their safety would not be compromised. The research objectives and details were explained before conducting interviews. Only relevant statements were quoted in the study. The principle of non-maleficence, or avoiding harm, is paramount; the researcher must be vigilant to prevent any actions that might heighten local tensions or endanger participants. Support and referrals are provided as needed to mitigate any

potential adverse effects. Thus, it was necessary that cultural sensitivity is equally critical, with local researchers on the team providing insights into cultural norms and facilitating trust with participants. With regard to the field research, engagement with community and religious leaders ensures that the research approach respects local customs and hierarchies, thereby maintaining cultural appropriateness and fostering community support. Thus, collaborating with local researchers and engaging community leaders ensures that the research approach is contextually appropriate and ethically sound, fostering trust and cooperation while minimizing potential ethical dilemmas.

3.10 Key Informants

Pattani and Songkhla were chosen as the research sites due to the presence of well-established Islamic schools, which receive significant support from local religious and community networks. These Islamic schools benefit from the active involvement of the community in educational activities and ongoing efforts to improve educational quality, making them ideal settings for studying the integration of Peace Education. As a result, participants were drawn from key groups, including school administrators, teachers, students, religious leaders, community leaders, and NGO representatives, all of whom were selected for their deep connections to the local context and roles in education and community engagement. Key informant interviews, conducted face-to-face, provided valuable insights into the challenges and opportunities of promoting Peace Education, especially within the culturally distinct and conflict-affected context of the Deep South. Furthermore, a total of 28 participants from three Islamic schools—Islamic Demonstration School, Azizstan Foundation School, and Kanlayanachonrangsang Foundation School—took part in the study. This included one school administrator, six teachers from various departments (language, religious studies, and social studies) at each school, and ten students per school. Teachers were selected for their professional experience, particularly those with at least four years of teaching experience in Islamic studies. Senior students were also included to provide a

student-centered perspective on the implementation of Peace Education. In total, the study involved 15 teachers, 3 administrators, 6 students, 1 religious leader, 2 community leaders, and 1 NGO representative. The face-to-face interviews took place over 15 days, with 19 male participants and 8 female participants. The conclusion of the participants' numbers is shown in the table below:

Table 1 Key Informants Interviewees

Informants	Position	Number	State/Country of Residence	Place of Interview
1.School Azizstan Foundation School, Pattani	Teacher	5	Thailand	Pattani
2.School Islamic Demonstration School PSU, Pattani	Teacher	5	Thailand	Pattani
3.School Kanlayanachonrangsarn Foundation School, Songkhla	Teacher	5	Thailand	Songkhla
4.School Administrators	Director	3	Thailand	Pattani Songkhla
5.Students	Student	6	Thailand	Pattani- Songkhla
6.Local Communities	Religious leader	1	Thailand	Pattani
	Community leader	2	Thailand	Pattani
7.Stakeholders	NGOs	1	Thailand	Pattani

Source: field study

Chapter 4 Result and Discussion

4.1 Factors influencing Peace Education in three Islamic schools in the Deep

South of Thailand

This chapter aims to examine the factors influencing Peace Education in selected Islamic schools in Pattani and Songkhla provinces and develop strategies to address challenges in its implementation. It provides an overview of three Islamic schools and examines the role of religious teachings, the impact of ongoing conflicts, community participation, gender dynamics, cultural sensitivity, and the integration of empathy and health education into the curriculum. The chapter explores specific factors such as socio-political challenges, infrastructural issues, and builds on the theoretical framework established in previous chapters to provide a comprehensive analysis. Through an examination of these facets, it endeavors to understand the complex environment of Peace Education and create a successful strategy to tackle these obstacles.

4.1.1 Role of Islamic Schools

Islamic schools, or "Pondoks" and "madrasahs," play a significant role in the cultural and educational landscape in the Deep South of Thailand. These institutions not only provide religious education but also serve as community centers where values, traditions, and social norms are imparted (Ramadhan & Lisnawati, 2024). Integrating peace education into these schools is seen as a strategic move to cultivate a generation that values peace and coexistence. Islamic schools in the Thailand Deep South play a pivotal role in the implementation of peace education, serving as essential institutions that not only provide academic and religious instruction but also foster social cohesion and conflict resolution within their communities (Alam, 2020). Thus, these Islamic schools are positioned to integrate peace education into their curricula because of their dual focus on religious and secular knowledge. Furthermore, these schools are deeply embedded in the local cultural and religious fabric, have the ability to blend religious teachings with peace education principles, thereby resonating more effectively with students and the broader community (Abdulwahab et al., 2022). Through the

incorporation of peace education into their curricula, Islamic schools foster critical life skills like empathy, conflict resolution, and intercultural understanding in addition to academic knowledge. These institutions have the advantage of leveraging Islamic teachings that emphasize peace, justice, and compassion, thus reinforcing the messages of peace education within a familiar and respected framework (Opasrattanakorn & Soontornwipast, 2021). Furthermore, Islamic schools often function as community hubs, extending their influence beyond the classroom through extracurricular activities, community projects, and interfaith dialogues that engage students, parents, and community members alike. This holistic approach helps to build bridges between different ethnic and religious groups, fostering social cohesion and mutual respect (Chehdimae & Ali, 2022). In the case study of selected Islamic schools in Pattani and Songkhla provinces, it is evident that these Islamic schools are instrumental in addressing the root causes of conflict by promoting a peaceful coexistence rooted in shared values and collective well-being. Through their committed efforts, Islamic schools in the Deep South are not only educating the next generation but also actively contributing to the broader peace-building process in the region. In this reason, these Islamic schools can improve the acceptance and efficacy of peace education by making it culturally and religiously relevant by incorporating the values of justice, compassion, and peace within Islamic teachings. For instance, concepts such as 'Salam' (peace), 'Adl' (justice), and 'Rahma' (compassion) are core Islamic values that align naturally with the goals of peace education (Safkolam et al., 2021). This alignment helps students see peace education not as an external imposition but as a part of their religious and cultural identity. Moreover, Islamic schools often serve as community hubs, extending their influence beyond the classroom. They provide a holistic educational experience that includes spiritual, moral, and social development, which is crucial for Peace Education (Shaik-Abdullah et al., 2020). In addition, Islamic schools like those in Pattani and Songkhla provinces have integrated Peace Education into various subjects and activities, creating a comprehensive approach that addresses both cognitive and emotional learning. For example, these Islamic schools use methods such as storytelling, role-

playing, and community service projects to teach students about empathy, conflict resolution, and intercultural understanding. Such methods are effective in fostering a deeper and more practical understanding of peace (Hadini et al., 2023). Furthermore, Islamic schools contribute to peace education by promoting better relationships between different ethnic and religious groups. Islamic schools work to dispel prejudices, foster respect for one another, and foster a feeling of common identity and purpose among pupils from various backgrounds by encouraging communication and cooperation among them (Mawardi, 2022). This is evident in the efforts of schools in Pattani and Songkhla to organize intercultural events and promote inclusive values. The impact of peace education in these Islamic schools is multifaceted (Hamdi et al., 2022). However, behavioral changes among students, such as improved conflict resolution skills, increased empathy, and a greater commitment to non-violence, are notable outcomes. These changes are essential for breaking the cycle of violence and fostering a generation committed to peace and non-violence. Thus, improved relationships within the community, fostered through school-led initiatives, enhance social cohesion and reduce mistrust and suspicion among different groups. Furthermore, there is evidence that Peace Education positively impacts academic performance, as students engaged in these programs tend to exhibit better critical thinking and problem-solving skills (Yusuf & Quynh, 2023). However, the implementation of peace education in Islamic schools faces challenges such as resource constraints, cultural sensitivities, and security issues (Luebaeludong, 2021). Furthermore, limited funding, a lack of trained teachers, and insufficient educational materials can hinder the sustainability and scalability of peace education programs. Balancing peace education with cultural and religious values requires careful navigation to ensure community support. Security concerns, due to ongoing conflict, also pose significant challenges, as ensuring the safety of students and teachers is paramount. Their ability to integrate peace education within a culturally and religiously relevant framework, engage the community, and promote intergroup dialogue makes them uniquely effective in fostering a culture of peace (Joll, 2023). While

challenges persist, the positive impacts observed underscore the potential of these institutions to contribute significantly to peace-building efforts in the region. However, supporting these schools through enhanced resources, ongoing professional development, and robust community engagement strategies is crucial for the sustainability and expansion of peace education initiatives, laying the foundations for a more peaceful and cohesive society.

4.2 Overview of these Selected Islamic schools

4.2.1 Azizstan Foundation School (AFS)

Azizstan Foundation School, founded by Hajji Abdulaziz Abdul Wahab (Pono Azizstan), aims to provide Islamic and academic education in Khok Pho and Pattani. Originally a Quranic learning center named Balasah, it expanded to include Ministry-approved curricula in 1992 and became a Private Islamic School in 1993. By 2002, it adopted the basic education curriculum and currently offers a blend of Islamic and general education based on the 2004 Islamic Education Curriculum. The school's structure, governed by boards focused on internal and external affairs, oversees education management, student and staff administration, and resources. Azizstan Foundation School employs a dual educational system with both boarding and commuting options, ensuring holistic education through inclusive practices and regular board engagement. Azizstan Foundation School offers a dual curriculum that includes both an Academic Curriculum and an Islamic Education Curriculum. The Academic Curriculum aligns with Thai educational standards and includes Thai Language, Mathematics, Social Sciences, English, Sciences, Arts, and Technology. The Islamic Education Curriculum focuses on subjects such as Al-Hadith, Al-Fiqh, Arabic, Al-Quran, Tarija Al-Hadith, Tafsir, and Uloom Al-Quran. This comprehensive program aims to develop academic skills, multilingual proficiency, critical thinking, cultural awareness, and technological literacy. The school is well-equipped with classrooms,

laboratories, a library, and sports facilities. Student progress is assessed through exams and ongoing evaluations, and extracurricular activities like sports and community service are emphasized. Parental and community involvement is encouraged, and specialized programs cater to individual student needs, focusing on values and ethics. Technology integration and teacher training are key components in maintaining high educational standards.

4.2.2 Islamic Sciences Demonstration School (IDS)

The Islamic Sciences Demonstration School (IDS), situated within the Prince of Songkhla University's Pattani campus, was established following the 2010 International Islamic Studies Conference at the College of Islamic Studies (CIS). The need for an integrated education system for Muslim students was emphasized, leading to CIS's proposal for such a school, which was approved in 2015. IDS began operating in 2016 and was renamed in 2019. Directed by Asst Prof. Dr. Afifee and administered by the Dean of the Faculty of Islamic Sciences, the school functions as a boarding institution, focusing on mathematics, sciences, and technology while integrating Islamic values. Its mission is to produce STEM-proficient graduates with strong moral values and practical Islamic principles, offering an alternative educational model. As of 2024, Islamic Sciences Demonstration School (IDS) employs 40 staff members, including 17 instructors, and serves 197 students, almost equally divided between males and females. Islamic Sciences Demonstration School (IDS) operates on three core principles: Moral Discipline, Academic Excellence, and Leadership. These principles foster character development through Islamic values, personalized academic experiences, and leadership skills. Islamic Sciences Demonstration School (IDS) promotes a Global Mindset, encouraging critical thinking and effective communication, preparing students for leadership roles with a strong sense of community responsibility. The school's strategy, SATIT-I (System, Academic, Teamwork, International, Tarbiyah, Islamic Integration), focuses on clear learning outcomes, internationalization, and integrated

development. Islamic Sciences Demonstration School (IDS) emphasizes a classroom culture of Respect, Caring, and Learning Together, creating a positive and inclusive environment. The student schedule is structured, starting with morning preparations and including study or sports activities, academic classes, meals, self-study, religious activities, and extracurricular engagements. The curriculum includes a basic course aligned with the Thai National Curriculum and additional courses in math, sciences, technology, and Islamic studies. Extracurricular activities are designed especially for boarding students, incorporating various Islamic practices.

4.2.3 Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS)

Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS) in Songkhla province was established in 2008 to provide authentic Islamic education to local youth. Managed by Mr. Vishnu Binlateh, the school operates within the Thai general education system and serves around 700 students. Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS) offers a dual curriculum, combining the basic Thai Curriculum with Islamic Education. Its holistic educational philosophy integrates academic excellence with Islamic values, promoting spiritual, moral, and intellectual growth. The school's strategy emphasizes academic, religious, and character development, fostering respect, tolerance, and diversity. In the classroom, Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS) prioritizes academic rigor, moral development, and Islamic values, encouraging honesty, integrity, and compassion. The student schedule supports holistic development with morning prayers, academic classes that integrate Islamic teachings, religious studies, and extracurricular activities. The class schedule includes morning assemblies, core academics, religious studies, prayer breaks, cultural events, character development programs, community service, and recreational periods. The school receives subsidies to cover educational expenses, including lunch, textbooks, learning materials, uniforms, and student development activities. Kanlayanachonrangsang Foundation School Ban

Nuea Mosque (KFS) Curriculum emphasizes a holistic education approach, focusing on academic subjects like mathematics, science, language arts, and social studies, enhanced with critical thinking skills. It integrates values and ethics to promote moral principles, multilingual proficiency for effective communication, and cultural awareness to appreciate diversity. Technology is incorporated to prepare students for the digital world, supported by continuous teacher training for quality education delivery. Personalized learning is achieved through specific assessment mechanisms, while extracurricular activities help develop a diverse skill set. The curriculum encourages parent involvement and community engagement, offering special programs tailored to individual needs, ensuring an inclusive, supportive, and nurturing educational environment. It should be mentioned that Azizstan Foundation School and Kanlayanachonrangsang Foundation School share similar structures, distinct from the Islamic Sciences Demonstration School. In Azizstan Foundation School and Kanlayanachonrangsang Foundation School, the proprietor is the owner of the school. The school is administered by the director and assisted by two people. The vice director for administration runs the affairs of the school administration while vice director for instruction works directly with the teachers to carry out daily activities in the school. The schools have staff managing daily activities, with teachers reporting to the vice director for instruction. Staff and teachers maintain direct contact with parents, while students follow guidelines set by the vice director.

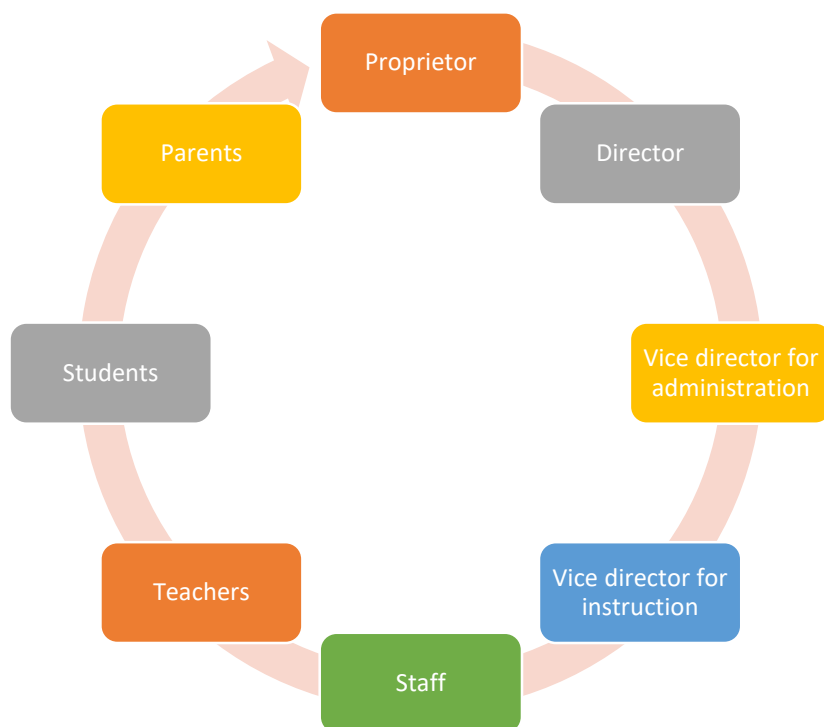


Figure 2: Islamic Schools Organization

Within these schools, board members are distributed across various departments. The proprietor, positioned at the helm of each school, holds ultimate authority over its operations and determines its overall direction. Following the proprietor, the director assumes responsibility for overseeing the entire school system, ensuring its efficient functioning. While the proprietor sets a comprehensive vision and guidelines for the school, the director is tasked with implementing and managing day-to-day operations within the established framework. This hierarchical structure defines clear lines of authority and responsibility within each school, facilitating effective decision-making and management of resources. This organizational framework enables the proprietor to shape the strategic direction of the school while entrusting the director with operational leadership to realize the proprietor's vision effectively. Thus, Islamic Sciences Demonstration School (IDS) is structured as followed:

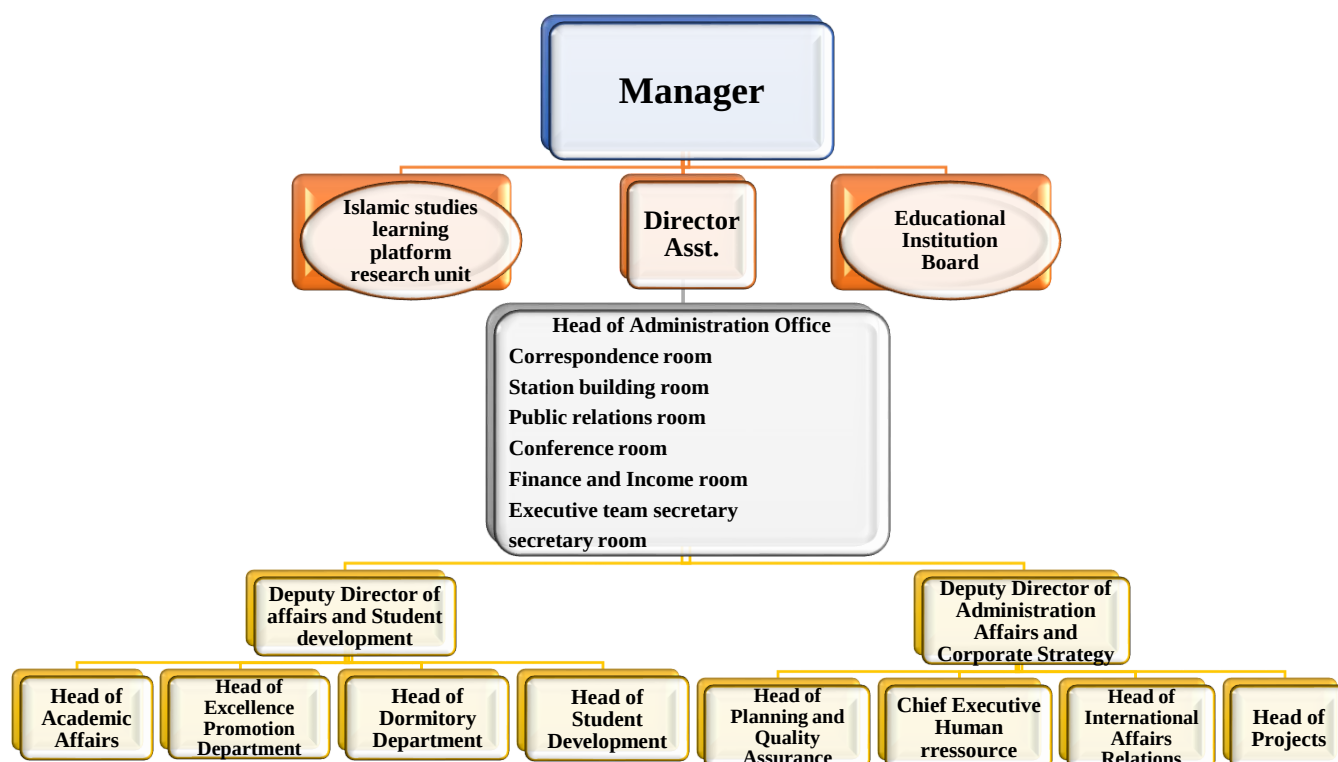


Figure 3: Structure of the Organizational Chart

Above is the structure of the Islamic Sciences Demonstration School (IDS). The Dean of the Faculty of Islamic Science also serves as the Director Assistant for the Islamic Integrated Learning Management Research Unit in an educational institution. In a leadership capacity, they oversee the Educational Institution Board and manage various departments, playing a central role in the institution's governance. Administrative responsibilities include leading the Administration Office and supervising spaces such as the Correspondence room, Station building room, Public relations room, Conference room, Finance and Income room, and the Executive team secretary room. The organizational structure involves Deputy Directors for Affairs and Student Development, as well as Administration Affairs and Corporate Strategy. The school has heads for Academic Affairs, Excellence Promotion, Dormitory, Student Development, Planning and Quality Assurance, and International Affairs Relations. The Chief Executive Human Resource and Project Head roles are emphasized as crucial components for the effective functioning of the institution. This comprehensive setup

reflects a strategic approach to ensure efficient governance, foster academic development, and implement strategic initiatives within the educational institution.

4.3 Overall situations in Peace Education efforts in these selected Islamic schools

4.3.1 Azizstan Foundation School (AFS) focuses on peace education through its "Unity in Diversity" project, which encourages intercultural understanding and tolerance among its ethnically and religiously diverse students. The project involves interactive workshops, cultural exchanges, and collaborative projects that challenge stereotypes and build inter-community relationships. Additionally, Azizstan Foundation School (AFS) organizes community service initiatives such as neighborhood clean-ups and charity drives, alongside interfaith dialogue sessions, to promote a culture of peace, empathy, and social responsibility, reflecting the Islamic values of charity and benevolence.

4.3.2 Islamic Sciences Demonstration School (IDS) integrates peace education into its curriculum using innovative methods. The school's "Peace Ambassadors" program selects students to act as peer mentors, promoting peaceful conflict resolution and dialogue within the school community. These ambassadors receive training in communication, mediation, and conflict management, equipping them to foster a respectful and understanding environment. Islamic Sciences Demonstration School (IDS) organizes community service projects like neighborhood clean-ups and charity drives to enhance students' compassion and social responsibility. The school also hosts Quranic recitation competitions to encourage Quranic literacy and instill values such as discipline and reverence for holy scriptures, contributing to students' spiritual and moral growth. Furthermore, Islamic Sciences Demonstration School (IDS) conducts conflict resolution workshops that incorporate Islamic teachings on forgiveness and reconciliation, providing students with practical strategies for managing disputes and applying these principles in everyday situations.

4.3.3 Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS)

adopts a comprehensive approach to peace education, blending Islamic teachings with experiential learning. Through its "Peace through Art" program, students explore peace and social justice themes through creative expression, drawing on Islamic art and cultural traditions. Interfaith dialogues and cultural exchanges further promote mutual understanding among students from diverse religious backgrounds. Kanlayanachonrangsang Foundation School also hosts peace clubs where students engage in activities related to peacebuilding, human rights, and environmental sustainability, guided by Islamic principles of compassion and equity. Cultural exchange programs with schools of different backgrounds enhance cross-cultural understanding and global citizenship. These initiatives empower students to actively promote peace and harmony in their communities, bridging Islamic teachings with practical peacebuilding strategies.

4.4 Factors Affecting Peace Education

These factors can be broadly categorized into socio-cultural, institutional, and individual dimensions, and role of religious teachings. Socio-cultural factors play a significant role in shaping the attitudes and perceptions of both educators and students towards Peace Education. The historical context of conflict and violence in Southern Thailand has fostered a climate of mistrust and heightened sensitivity. This legacy of violence affects the willingness of communities to engage in Peace Education initiatives, often resulting in resistance or indifference (Apipoonyanon et al., 2020). Furthermore, the cultural diversity within these regions, encompassing Thai, Malay, and Islamic influences, necessitates a culturally sensitive approach to Peace Education.

4.4.1 Religious Teachings and Peace Education

Islamic teachings form the bedrock of the educational content in these schools, profoundly shaping students' perspectives on peace and conflict. Core Islamic principles

such as justice ('Adl), compassion (Rahmah), and the concept of 'salaam' (Peace) are integral to Peace Education. The Quran and Hadith emphasize peace and reconciliation, urging Muslims to resolve disputes amicably and uphold justice and compassion in all dealings (Buranajaroenkij, 2022). These Islamic schools can promote a peaceful environment that are consistent with students' religious beliefs by implementing these lessons into the curriculum. Thus, Islamic teachings promote peace, different interpretations of religious texts can create challenges. Diverse sectarian beliefs and interpretations can lead to varying emphases on peace and conflict resolution. Educators must navigate these differences carefully to present a unified message of peace that respects diverse perspectives within the Muslim community (Boonyamanond & Chaiwat, 2020). It should be mentioned that ensuring that the interpretation of religious texts aligns with the goals of Peace Education requires collaboration with religious scholars and community leaders to develop a consensus on peaceful teachings. Islamic teachings are a cornerstone of the curriculum in these schools, shaping the values and principles imparted to students (Kristiawan & Picard, 2021). However, the interpretation of religious teachings can vary, influencing how Peace Education is received and integrated. Some educators might emphasize traditional values that align with peace and tolerance, while others may prioritize a more conservative approach that could inadvertently hinder the promotion of inclusive peace practices. The integration of Peace Education into the existing religious curriculum emerged as a significant factor (Ilyasin & Tohet, 2020). The study revealed that religious teachings are both a facilitator and a constraint. On one hand, Islamic principles of peace, justice, and compassion provide a strong foundation for Peace Education. On the other hand, there is resistance from some educators and community members who perceive Peace Education as a Western concept that may undermine traditional Islamic values (Bashir & Akbar, 2021). The dual nature of religious teachings necessitates a culturally sensitive approach to curriculum development. Educators must be trained to highlight the peace-oriented aspects of Islamic teachings and seamlessly integrate them with Peace Education concepts (Chen,

2021). The curriculum should emphasize commonalities rather than differences, promoting a holistic understanding of peace that aligns with Islamic values. The Islamic values, which emphasize peace, justice, and compassion, is essential for ensuring the cultural and religious resonance of Peace Education programs. Institutional factors, including the availability of resources, support structures, and curricular frameworks, significantly impact the effectiveness of Peace Education. Many Islamic schools in Pattani and Songkhla face challenges, including limited funding, inadequate training for educators, and insufficient educational materials, which hinder the development and implementation of comprehensive Peace Education curricula (Santos et al., 2020). Moreover, the influence of external entities, including unaccredited sources and political instability, poses additional challenges. Schools must navigate these influences while striving to maintain the integrity and relevance of their Peace Education initiatives. At the individual level, the attitudes, beliefs, and emotional well-being of students and educators are critical to the success of Peace Education. Educators' ability to model empathetic and cooperative behaviors is crucial for creating a supportive learning environment (Tanzilovich & Jurakulovna, 2021). However, the stress and trauma experienced by students due to ongoing conflicts can impede their engagement and receptivity to Peace Education. Religious teachings play a crucial role in Peace Education within Islamic schools, given Islam's significant influence in shaping the region's cultural and educational framework. Islamic teachings provide a rich foundation for promoting peace, tolerance, and social harmony, making them invaluable resources for educators seeking to integrate Peace Education into the curriculum (Cooper, 2020). At the core of Islamic teachings lies the concept of Salaam, or Peace, which encompasses not just the absence of conflict but also the presence of justice, compassion, and overall well-being. Islamic schools have the opportunity to utilize the teachings of the Quran and the Hadith to imbue students with these values, nurturing a profound comprehension of the significance of peace within Islam. Islamic teachings prioritize principles such as forgiveness, reconciliation, and empathy, which are critical

for conflict resolution and the development of cohesive, resilient communities (Boonyamanond & Chaiwat, 2020).

4.4.2 Socio-Political Challenges

The persistent conflict in the Deep South of Thailand significantly impacts the implementation of Peace Education. The presence of armed groups and frequent violent incidents create a climate of fear and mistrust, making it challenging to promote messages of peace and reconciliation. Students and educators are often directly affected by the conflict, which can influence their willingness to engage in Peace Education activities (Jitpiromsri Kooyai &, 2024). Addressing these fears and creating safe spaces for dialogue is crucial for effective Peace Education. Government policies and educational reforms play a critical role in shaping the implementation of Peace Education. Policies that support inclusive education, promote human rights, and provide resources for conflict-affected schools can enhance the effectiveness of Peace Education programs. However, inconsistent policy implementation and lack of support from authorities can hinder progress. Advocacy and collaboration with government bodies are essential to secure the necessary support for Peace Education initiatives (Jeharsae et al., 2024). The socio-political environment in Southern Thailand, particularly in Pattani and Songkhla, is marked by historical conflicts and ongoing unrest. These conditions create a challenging backdrop for the implementation of Peace Education. The presence of armed conflict and political instability undermines efforts to promote peaceful coexistence and reconciliation. Schools operate in an environment where violence and mistrust are prevalent, affecting students' and teachers' attitudes towards peace initiatives. The legacy of violence and the presence of armed groups pose significant obstacles to promoting peace and reconciliation, as students and educators may be reluctant to engage in dialogue or collaboration with perceived adversaries (Cromwell, 2022). The challenge of promoting peace is heightened by the presence of extremist ideologies and radicalization, which conflict with the tolerance and non-violence

principles of Peace Education (Bhattacharyya et al., 2020). Socio-economic disparities and limited access to quality education exacerbate tensions, impeding effective implementation of Peace Education initiatives. Islamic schools face the challenge of balancing the promotion of Peace Education with respect for cultural and religious sensitivities. This necessitates a nuanced approach that acknowledges diverse perspectives within the Muslim community while fostering inclusivity and mutual respect (Tissamana, 2023). However, implementing Peace Education in Islamic schools in Pattani and Songkhla is fraught with challenges that stem from socio-cultural, institutional, and individual factors. Addressing these challenges requires a comprehensive and nuanced approach. The deep-seated mistrust and negative mindsets cultivated by prolonged conflict present significant barriers to Peace Education. Educators often face resistance from students and parents who are skeptical of peacebuilding initiatives (Afiah & Fadhliyah, 2022). In addition, the diverse cultural landscape requires Peace Education programs to be adaptable and inclusive, respecting the various interpretations of Islamic teachings and cultural practices. It should be mentioned institutional challenges include the lack of adequate resources and support structures necessary for effective Peace Education and limited funding and infrastructure constraints make it difficult to provide quality training for educators and develop comprehensive curricular materials. Furthermore, the susceptibility of schools to external influences, including political instability and unaccredited sources, complicates the implementation process. Students' and educators' personal experiences with conflict and trauma significantly affect their participation in Peace Education. The psychological impact of violence can lead to heightened aggression and reluctance to engage in peacebuilding activities. As a result, the well-being of students is paramount, as stress and mental health issues can undermine their educational engagement and overall development.

4.5 Methods and Strategies to Address Challenges

There are several challenges to implementing Peace Education in these selected Islamic schools in Pattani and Songkhla that necessitate a multifaceted approach. This involves developing strategies that address socio-cultural, institutional, and individual dimensions. It should be mentioned that developing culturally sensitive Peace Education programs that incorporate Islamic values and local customs is essential (Ahmed & Shahzad, 2021). These programs should emphasize principles such as forgiveness, reconciliation, and empathy, which are central to Islamic teachings. In this stage, engaging community leaders, parents, and religious figures in the planning and implementation process can foster greater acceptance and support for Peace Education initiatives. It is crucial to secure adequate funding and resources for Peace Education programs to address institutional challenges. This includes providing comprehensive training for educators, developing high-quality curricular materials, and establishing support structures within schools (Apipoonyanon et al., 2020). Collaborating with government agencies, non-governmental organizations, and international partners can enhance resource availability and program sustainability. Besides supporting the physical and mental well-being of students is vital for their engagement in Peace Education. Accordingly, Islamic schools should integrate mental health support services, including counseling and stress management programs, into their educational framework. Moreover, incorporating empathy-building activities, such as storytelling and role-playing, can help students develop the emotional intelligence necessary for conflict resolution.

4.6 Integrating Islamic Values into Peace Education

Religious teachings are vital in Peace Education within Islamic schools, as they shape the region's cultural and educational framework, offering a strong foundation for promoting peace, tolerance, and social harmony, which aids educators in integrating Peace Education into the curriculum (Bevington & Chaiwat, 2022). At the core of Islamic teachings lies the concept of Salaam, or Peace, which encompasses not just the absence of conflict but also the presence of justice, compassion, and overall well-being. Islamic schools possess an opportunity to utilize the teachings of the Quran and the Hadith to imbue students with these values, nurturing a profound comprehension of the significance of peace within Islam. Islamic teachings prioritize principles such as forgiveness, reconciliation, and empathy, which are critical for conflict resolution and the development of cohesive, resilient communities (Boonyamanond & Chaiwat, 2020). Peace Education initiatives integrated into Islamic schools, grounded in Islamic teachings, equip students with a holistic understanding of and skills to promote peace in both their personal lives and society (Moonsarn et al., 2022). Including religious teachings in Peace Education boosts students' identity and belonging, deepening their faith connection and empowering them to be peace ambassadors in their communities. Integration of religious teachings into Peace Education must be done sensitively, respecting diversity to ensure inclusivity for students of different faiths (Aree & Joll, 2020). Islamic schools, drawing on Islam's deep spiritual and ethical teachings, play a crucial role in fostering peace and reconciliation, contributing to long-term stability and prosperity in the region. Engaging with local communities allows schools to foster partnerships, build trust, and ensure the relevance and sustainability of Peace Education initiatives. One key aspect of community engagement is involving community members, including parents, religious leaders, and local organizations, in the planning, implementation, and evaluation of Peace Education programs (Apipoonyanon et al., 2020). Islamic schools can customize initiatives by engaging community stakeholders, addressing local needs while aligning with cultural and religious values. Still, community engagement fosters ownership and investment in Peace Education,

empowering community members to promote peace. Support from businesses, government, and NGOs ensures the viability of initiatives. Internally, schools cultivate peace through student-led activities, preparing them to be agents of change. Addressing systemic challenges requires community mobilization and advocacy. Thus, community engagement and support-led efforts promote a culture of peace and inclusivity, contributing to a peaceful society. The research fieldwork has explored how gender affects access to education, involvement in Peace Education programs, and the advancement of gender equality and women's empowerment within Islamic schools. One key aspect of gender dynamics in Peace Education is the unequal access to educational opportunities faced by girls and women in the region (Nuzzaci, 2023). Despite improvements in recent years, gender disparities persist in enrollment rates, retention, and academic achievement, with girls often facing barriers such as poverty, cultural expectations, and early marriage that limit their access to schooling. Ensuring girls' equal participation in Peace Education programs requires targeted interventions to address disparities and unlock their transformative potential (Bonvini, 2022). Gender dynamics significantly influence Peace Education in Islamic schools, shaping how peacebuilding concepts are interpreted and applied, especially within predominantly patriarchal societies (Elizarni, 2020). These dynamics affect both the curriculum content and the way it is delivered, impacting the effectiveness of Peace Education initiatives (Cooper, 2020). Peace Education programs may unintentionally reinforce traditional gender roles and stereotypes, perpetuating inequalities and marginalizing the voices of women and girls. It's vital to embrace a gender-responsive approach to Peace Education, recognizing and catering to the needs, experiences, and perspectives of both men and women (Buranajaroenkij & Chaiwat, 2022). This involves integrating gender-sensitive content into the curriculum, promoting gender-equitable teaching methods, and providing training and support to educators on gender-sensitive pedagogy. Moreover, Peace Education programs should actively engage women and girls in decision-making, leadership roles, and peacebuilding activities, empowering them to foster more inclusive

and gender-equitable societies (McInerney & Cremin, 2024). Gender dynamics intertwine with various social identities like ethnicity, religion, and socioeconomic status, influencing how individuals perceive and experience conflict and peace. In the complex context of the Deep South of Thailand, where conflict intersects with issues of identity and belonging, adopting an intersectional approach to Peace Education is essential. This approach acknowledges and addresses the multiple forms of discrimination and marginalization faced by diverse groups, including women and girls. Promoting dialogue, challenging stereotypes, and fostering inclusive narratives in Peace Education is crucial (Jafri, 2022). Islamic schools can contribute to more inclusive peace processes by addressing gender dynamics, aiming to cultivate a culture of peace benefiting all members of the community. It is important to identify exploring gender dynamics in Peace Education is crucial for ensuring access to education, involvement in Peace Education programs, and the advancement of gender equality and women's empowerment within Islamic schools. Gender disparities persist in enrollment rates, retention, and academic achievement, with girls often facing barriers such as poverty, cultural expectations, and early marriage that limit their access to schooling (Jamjuree, 2023). And it is necessary that ensuring girls' equal participation in Peace Education programs requires targeted interventions to address disparities and unlock their transformative potential. Peace Education programs must embrace a gender-responsive approach, recognizing and catering to the needs, experiences, and perspectives of both men and women (Lapanachokdee, 2022). This involves integrating gender-sensitive content into the curriculum, promoting gender-equitable teaching methods, and providing training and support to educators on gender-sensitive pedagogy. Moreover, Peace Education programs should actively engage women and girls in decision-making, leadership roles, and peacebuilding activities, empowering them to foster more inclusive and gender-equitable societies (McInerney & Cremin, 2024). This research field tried to understand students' attitudes and behaviors regarding peace and conflict resolution through qualitative methods such as interviews, focus groups, and case studies. These methods provided deeper insights into participants' experiences and perceptions, as well

as the contextual factors influencing program outcomes. Interviews were conducted with 28 individuals: 20 teachers and 8 staff members. Participants were selected based on their experience and willingness to participate. The teachers interviewed are fifteen (15): five each from Islamic Demonstration School (IDS), Aziztan Foundation School and Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS), while the staff included four (4) from Islamic Demonstration School, four (4) from Aziztan Foundation School, and five (5) from Kanlayanachonrangsang Foundation School Ban Nuea Mosque (KFS). The interviewees comprised 20 males and 8 females. The research indicated that effective implementation of Peace Education requires robust monitoring and evaluation, along with the development of clear, measurable indicators aligned with the program's objectives. These indicators should encompass both short-term and long-term outcomes, capturing immediate changes in students' knowledge and attitudes as well as longer-term impacts on their behaviors and contributions to peacebuilding (Jeharsae et al., 2024). Effective monitoring and evaluation also require the establishment of robust data collection and analysis systems, ensuring data is systematically gathered, analyzed, and used to inform program improvements. In addition to assessing program outcomes, monitoring and evaluation should examine the implementation process to identify best practices and challenges. This includes evaluating the quality and fidelity of program delivery, the adequacy of resources and support, and the extent to which the program is culturally and contextually relevant. Engaging stakeholders, including students, educators, parents, and community members, in the monitoring and evaluation process ensures diverse perspectives and enhances the credibility and utilization of findings (Apipoonyanon et al., 2020). Although monitoring and evaluation is crucial for learning and improvement, it enables schools to refine and adapt Peace Education programs to changing needs. This research also covered how establishing robust systems, Islamic schools contribute to evidence-based practices, ensuring sustainable peace and reconciliation. In light of the region's diverse cultural makeup, encompassing Thai, Malay, and Islamic influences, it is vital to establish Peace Education programs that

prioritize cultural sensitivity and are customized to meet the needs and preferences of local communities. Navigating the complex interplay between religious identity, cultural identity, and peacebuilding efforts within Islamic schools is a key challenge (Vincze et al., 2021). Peace Education programs should be inclusive and respectful of diverse religious views, accommodating the beliefs of all students and educators. Islamic schools need to prioritize cultural sensitivity through integrating local customs, traditions, and languages into their Peace Education initiatives. This approach fosters greater engagement and participation among students and educators (Wani & Raju, 2021). Besides, introducing concepts of compromise, cooperation, and conflict resolution into educational curricula is fundamental for fostering the skills necessary for students to navigate complex social interactions and contribute positively to their communities. These concepts serve as foundational pillars for creating harmonious relationships, whether in interpersonal interactions or broader societal contexts (Edet, 2023). In the classroom, educators play a pivotal role in introducing these concepts through a variety of instructional methods and experiential learning opportunities. Students gain the ability to identify other viewpoints, resolve conflicts, and work toward mutually beneficial solutions through participating in group discussions and problem-solving activities. Role-playing scenarios that simulate real-life conflicts also provide students with opportunities to practice empathy, communication, and compromise in a controlled environment. Integrating these concepts into interdisciplinary subjects allows students to explore them from multiple perspectives and understand their relevance across diverse contexts (Kainzbauer & Vora, 2020). Thus, as students develop a deeper understanding of compromise, cooperation, and conflict resolution, they are better equipped to navigate the complexities of interpersonal relationships and advocate for peaceful resolutions to conflicts on local and global scales. Fostering an inclusive attitude within educational institutions is imperative for promoting diversity, equity, and belonging among students and staff. Though creating an inclusive classroom environment requires a complex approach that encompasses policies, practices, and

attitudes conducive to embracing differences and ensuring equitable opportunities for all. At the institutional level, comprehensive diversity initiatives must go beyond mere representation to actively challenge biases and systemic barriers. This involves implementing inclusive policies that promote diversity in hiring practices, curriculum development, and student support services. Institutions should offer regular training for staff to improve cultural competency and awareness of diverse identities, addressing issues such as unconscious bias, microaggressions, and inclusive pedagogy (Karim, 2021). Creating tools and support networks for underprivileged students, such as counseling services, affinity clubs, and advocacy organizations, is also essential to promoting an inclusive mindset. Institutional leaders play a pivotal role in championing inclusivity by publicly committing to diversity goals, allocating resources to support diversity initiatives, and holding all members of the community accountable for upholding inclusive values. In addition, encouraging Peace Education through fostering empathy among students is crucial for cultivating a culture of understanding, cooperation, and conflict resolution. Thus, Empathy, the ability to understand and share the feelings of others, serves as a foundational skill for promoting peaceful interactions and mitigating conflicts (Karin, 2024). It is important that incorporating empathy-building activities into the curriculum can help educators provide students with opportunities to develop a deeper understanding of diverse perspectives and experiences. Storytelling, role-playing exercises, and discussions centered around empathy help students recognize humanity in others, fostering compassion and tolerance. For that reason, encouraging students' physical and mental health within educational institutions is a vital component of fostering a supportive and productive learning environment. In the same manner, physical health initiatives can include regular physical education classes, nutrition awareness programs, and the provision of healthy meals and snacks within school cafeterias. Schools can also encourage physical activity through extracurricular sports and activity clubs that cater to a wide range of interests and abilities. Thus, regular health screenings and wellness checks can further support physical health by identifying and addressing potential health issues early. Mental health

support is equally crucial and should be integrated into the school's health programs (Kalupae & Sumarni, 2020). The study field suggested that these Islamic Schools can establish mental health frameworks that include access to qualified counselors and psychologists, mental health awareness campaigns, and workshops that teach students effective coping mechanisms for stress, anxiety, and other mental health issues (Charef et al., 2021). It's crucial to establish safe spaces in schools where students may talk openly and stigma-free about mental health. Peer support groups and mentorship programs can provide additional layers of emotional support. Moreover, integrating mental and physical health education into the core curriculum ensures that students understand the importance of health and wellness from an early age (Raya & Azizah, 2021). Though, education on topics such as mental health literacy, the importance of physical fitness, and the development of healthy habits can equip students with the knowledge and skills they need to take control of their health and well-being. Institutional policies should support a healthy work-life balance for students by ensuring reasonable homework loads, providing opportunities for physical recreation, and respecting students' need for adequate rest. It's important to recognize that fostering a wellness-focused school culture can motivate children to lead better lives and seek help when necessary (Schindler et al., 2022). The effectiveness of these programs can be increased by supporting student-led health initiatives, recognizing and publicizing health and wellness milestones, and incorporating the larger community in health education projects. Through nurturing both the physical and mental health of students, educational institutions not only enhance academic performance and attendance rates but also contribute to the holistic development of young individuals, preparing them for healthier and more fulfilling lives.

Conclusion

Throughout this whole discussion, it is clear that the implementation of Peace Education in these selected Islamic schools in Pattani and Songkhla is influenced by factors like religious teachings, conflicts, community engagement, gender dynamics, and cultural sensitivities. A multifaceted strategy involving community involvement, gender-

responsive tactics, cultural adjustments, conflict resolution, and empathy is necessary. Teachers can promote Peace Education by focusing on students' well-being, integrating Islamic teachings, and creating inclusive environments. This chapter provides a comprehensive framework for implementing Peace Education, aiming to enhance its effectiveness in conflict-affected regions and promote harmonious coexistence.

4.7 The effects of Peace Education and strategies for developing effective programs

Chapter 4 analyzes qualitative data, integrating insights from the literature review to summarize key findings on the impact of Peace Education in these selected Islamic schools. It discusses promoting empathy, challenges faced by teachers, and the lack of school involvement. The chapter also highlights the importance of student health, cooperation, conflict resolution, and the insufficient participation of parents, while emphasizing the activities needed to effectively integrate Peace Education in the region.

4.7.1 Promote Peace Education in classroom through establishing empathy among students

During interviews, promoting Peace Education in classroom was one of the key methods participants suggested for this study which goes in line with the objective of this research. Empathy, defined as the ability to comprehend another individual's thoughts or emotions, has been empirically validated as a significant predictor of conflict resolution success. If one lacks the ability to empathize with others, it might be difficult to consider someone's excitement for their acts and the impact of those actions on others. Indeed, the complexities of human conduct, as well as the rich network of emotions and thoughts that underpin it, make empathy a necessary skill for navigating social encounters. A range of strategies, such as storytelling and role-playing games, can be used to foster empathy in youngsters by providing them with the opportunity to engage in interactive experiences (Payo & Askandar, 2024). These activities provide a platform for youngsters to experience understanding and relating to others, so

developing their empathy. In the educational context, fostering empathy among students can be achieved through social-emotional learning, which aims to develop students' social and emotional competencies, including empathy. This research takes into consideration the views of participants regarding trauma behavior by some students. Therefore, it is a need to look into the phenomenon by implying social-emotional learning within the classroom. Teachers need to create skills in order for students to understand and manage their own emotion (Yusuf & Abdullah, 2020). By integrating social-emotional learning into the curriculum, educators can equip students with the skills to not only understand and empathize with others, but also to effectively manage their own emotions. Through this holistic approach to education, students are empowered to become socially and emotionally intelligent individuals who are capable of contributing positively to their communities and society at large. Moreover, by prioritizing empathy in the educational environment, we can foster a culture of understanding and compassion, ultimately leading to a more harmonious and inclusive society.

4.7.2 Challenges faced by instructors in implementing Peace Education

During interviews, Teachers and staff highlighted challenges in implementing Peace Education, citing students' exposure to violence, such as bombings and shootings, which fosters negative mindsets and leads to increased school violence. Peace Education faces many global challenges, including conflicting narratives, historical recollections, and severe inequalities. Beyond these, four additional significant challenges impact its core effectiveness: (1) creating a "ripple effect" to extend the impact of programs to wider society; (2) ensuring the sustainability of program effects despite their vulnerability to erosion; (3) developing culturally tailored programs that address diverse roles in conflicts; and (4) bridging the gap between general principles and their practical application in complex situations (Bulanajaroenkij, 2021). These challenges are also seen in other fields like human rights and anti-racism, where socio-political contexts often

undermine program messages. The challenges faced by teachers reflect broader issues in Peace Education (Virunanont, 2020). There exist additional challenges, such as severe inequalities deeply rooted in the social fabric of conflict-ridden societies, which are equally as formidable as the challenges. However, it is important to note that most of these other challenges do not specifically pertain to the fundamental essence of Peace Education, as do the challenges associated with the ripple effect, the enduring nature of effects, the necessity to provide differential approaches, and the intricate interplay between general dispositions and their specific application. Should any one of these four challenges be absent, Peace Education may very well become a localized and well-intentioned endeavor, but one that lacks long-lasting and socially impactful value (Saengkaew, 2024). Upon revisiting the challenges delineated herein, it becomes pertinent to question whether these challenges exclusively pertain to Peace Education within the context of intractable conflicts. Alternatively, do they also apply, in part or in whole, to education pertaining to human rights, anti-racism, tolerance, and other related subjects? While there are clear distinctions between Peace Education and other programs, it is worth noting that there exists an important commonality among all of these programs. Namely, they all endeavor to effect change in hearts and minds within social environments that are not particularly conducive to embracing their messages. For example, human rights and civic education face challenges in certain developing countries (Poonpon, 2021). Tolerance programs encounter obstacles in countries with high levels of minority populations, and anti-racism initiatives confront difficulties in multinational countries (McInerney & Cremin, 2024). These programs, whether explicitly or implicitly, seek to have a societal impact rather than solely an individual one. They aspire to achieve enduring effects, necessitate the consideration of ethnic and social group disparities, and require the harmonization of general dispositions with specific applications. In light of these considerations, it is evident that the challenges discussed herein also apply to these programs.

4.7.3 Lack of school contribution in implementing Peace Education

This theme was chosen by the researcher in an attempt to find suitable solutions in order for schools to play a great impact in contributing immensely to peace education in Islamic schools. Scholars argue that in autocratic states, where the education sector lacks support and is susceptible to manipulation by unaccredited private schools, it is widely recognized that the inclusion of peace citizenship knowledge and skills in the curriculum is of utmost importance. This is crucial for students to resolve conflicts effectively and peacefully and to develop a comprehensive understanding of non-violent alternatives that can be used to mitigate conflicts (Sonsri & Boontanon, 2023). Throughout this discussion, it can be assumed that Islamic schools have a significant role to play in improving Peace Education through the administrators, directors, staff, teachers, and parents. Nowadays, in the modern era, it is of paramount importance that Islamic schoolteachers and Muslim educational non-governmental organizations (NGOs) across various geographical locations on our planet are exerting tremendous efforts and dedicating themselves to the noble cause of imparting profound wisdom and enlightening education to their students, with the ultimate goal of instilling within them the invaluable knowledge pertaining to the promotion and cultivation of peace, which in turn holds the potential to significantly augment and elevate their inherent sense of dignity and individuality, all the while ensuring that this commendable endeavor does not in any way contradict or transgress the established Islamic tradition or the deeply-rooted values that form the bedrock of the Islamic faith.

4.7.4 Encourage students' physical and mental health

The physical and mental health issues of students pose significant challenges to implementing Peace Education in these Islamic schools. Most of the participants stressed out that students' physical and mental health well-being is essential for the betterment of implementing Peace Education in Islamic schools. In fact, Islamic schools should place great importance on the physical and mental well-being of their students to facilitate the cultivation of Peace Education, as the effects of these aspects have a profound impact

on their emotions, thoughts, and behaviors (Arifin, 2022). The recognition of the significance of physical health in the pursuit of peace is paramount, as the experience of anxiety or sadness induced by stress can potentially lead to the manifestation of violent tendencies or even acts of self-harm. Furthermore, it is imperative to acknowledge the interconnectedness of physical and mental well-being, as the maintenance of good mental health serves to minimize the likelihood of falling ill and ensures the overall vitality of our bodies (Suavansri et al., 2022). It is essential to recognize that mental illnesses wield a momentous influence on our ability to engage in social and emotional interactions with others, thus exerting substantial effects on the quality of our relationships with those in our immediate surroundings.

4.7.5 Introducing concepts of compromise, cooperation, and conflict resolution

During the study, the final question that was asked was “Can you suggest any possible method in implementing Peace Education in your school?” The participants gave an explicit response that can help school’s administrations to implement Peace Education in Islamic school in Thailand Deep South. They illustrated that it is a need to introduce the concept of compromise, conflict resolution and cooperation in order to establish peaceful coexistence among students. The teacher, by virtue of their position, possesses the potential to serve as an influential figure for students, inspiring and guiding them through their actions and conduct. This role of the teacher is particularly critical when considering the subjects of collaboration and conflict resolution within the confines of the classroom (Thepaksorn et al., 2023). It is highly advantageous for educators to not only elucidate, but to also exemplify courteous, compassionate, and cooperative behavior within the educational setting. By doing so, students will gradually come to comprehend that these praiseworthy attributes hold significance beyond the classroom walls, permeating into their lives outside of the academic realm. Over time, through the consistent demonstration of these ideal qualities in front of their students daily, such principles will become ingrained as a habitual part of the students' character.

In addition to fostering these positive traits, there is merit in incorporating conflict resolution and negotiation into the curriculum. By means of diverse activities and classroom practices, teachers can impart upon their students the necessary skills and mindset required for effective navigation of conflict-ridden situations. This pedagogical approach serves to cultivate empathy within students, as well as equipping them with the tools to peacefully and constructively resolve any discord that may arise (Tissamana, 2023). Consequently, students will not only develop a heightened awareness of the needs and emotions of others, but they will also be empowered to engage in conflict resolution in a manner that promotes harmony and understanding.

4.7.6 Institution needs to foster inclusive attitude in classroom

Teaching students about the global community is of utmost importance as it enables them to comprehend the intricate web of interconnectedness that binds us all together. By providing students with knowledge about the similarities and differences that exist within societies, we are likely to instill within them an inclusive mindset. This inclusive attitude is fostered as students gain an understanding of the diverse perspectives and backgrounds that individuals possess (Murthi, 2023). Consequently, students tend to accept and respect others for who they truly are, irrespective of these differences. It becomes imperative, therefore, to educate students about their rights and responsibilities as members of their community, as this cultivates a sense of belonging and a commitment to the collective welfare. In order to mitigate conflicts within the community, it is essential to promote acceptance and understanding among individuals. When individuals learn to embrace one another for their unique qualities and experiences, the likelihood of conflicts arising is significantly reduced. One effective approach in promoting peace education is through a trauma-informed perspective. This approach acknowledges and recognizes that students may have encountered traumatic experiences in their lives. Such trauma can stem from a range of events, including violence, poverty, and neglect (Pornparnomchai & Rajchamaha, 2021). It is crucial to acknowledge that these traumatic experiences can impact a student's ability to learn,

behave, and even regulate their emotions. As educators, we have the power to effect positive change in the lives of these students. By providing a safe and supportive learning environment, we can help them navigate the challenges that arise from their past traumas. This support can manifest in various ways, such as implementing trauma-informed teaching strategies, offering counseling services, and collaborating with other professionals to provide comprehensive support (Chokprajakchat & Warakulsalam, 2022). By addressing the underlying trauma, we can facilitate healing and growth, thus minimizing the potential for conflicts to arise due to the adverse experiences students have faced. Accordingly, teaching students about the global community is essential in fostering an understanding of our interconnectedness. By educating students about the similarities and differences that exist within societies, we can promote an inclusive attitude among them. Moreover, by teaching students about their rights and responsibilities as members of their community, we can enhance their sense of belonging and commitment to the collective welfare (Walsham, 2022). Additionally, by adopting a trauma-informed approach in education, we can address the impact of trauma on students' learning and behavior, thus reducing the likelihood of conflicts arising. As educators, we have a significant role in bringing about positive changes in the lives of students who have experienced trauma, ultimately creating a more harmonious and peaceful community.

4.7.7 Insufficient parental involvement in the educational process of Islamic schools

In child education, it is important to understand that parents are the first instructors for child education. To implement peace among students, it is essential to involve teachers. Additionally, parents play a crucial role in implementing Peace Education in these Islamic schools (Supanichwatana & Laeheem, 2024). The school's administrators need to involve parents in the activities of the school. Doing so, the parties can collaborate to move the warfare of the school forward. At home, parents should prioritize

Peace Education to their various homes for children. According to findings, the researcher observed that parents can play a great role in implementing peace education among students. And it was suggested that, in creating methods, parents should be one of the methods to be implemented in promoting Peace Education in Islamic schools since it is a skill that can be grasped. Through Peace Education, parents can teach students the origins of conflict and critical thinking skills through Peace Education during so by the parents, it enables them to comprehend potential causes of conflict, which may stop them from engaging in such conflicts in the future.

4.7.8 Activities needed to integrate Peace Education

After analyzing the results, there is a need to discover activities that can integrate Peace Education. The participants elaborated on several activities that their school is undergoing in order to integrate Peace Education in society. The destiny and future of students are reliant upon the establishment of peace and justice (Thier et al., 2020). Peace is molded by our worldview, encompassing our perceptions of reality, human nature, the purpose of life, and human interactions. Peace Education is a comprehensive and multifaceted process that aims to cultivate essential skills in children through creative and non-destructive activities. This educational approach places great emphasis on teaching peace, non-violence, conflict resolution, social justice, economic well-being, practical participation, and environmental concerns (Riaz et al., 2023). Peace Education represents a psychological, social, political, ethical, and spiritual state that finds its manifestations within intrapersonal, interpersonal, intergroup, international, and global realms of human existence. (Andrade, 2022) aptly defines Peace Education as the transmission of knowledge pertaining to the necessities, barriers, and opportunities for attaining and maintaining peace. This transmission involves both the training of skills for interpreting such knowledge and the development of reflective and participatory activities aimed at applying this knowledge to overcome challenges and realize possibilities. The skills required for fostering peace in the lives of children and in their world revolve around four fundamental concepts: self-acceptance, acceptance of others,

effective communication, conflict resolution, and comprehension of intercultural differences (Nguyen et al., 2021).

Conclusion

This qualitative study explores Peace Education in Islamic schools in the Deep South of Thailand, examining its impact and strategies for effective program development. It reviews the purpose and theory of Peace Education and includes expert interviews. The study suggests that Islamic schools can promote peace by shaping values and reducing violence and dropout rates, though integrating these programs into existing systems poses challenges that require strategic adaptation.

Chapter 5 Conclusion and Recommendations

5.1 Summary of research findings

The research highlights several barriers that influence the implementation of Peace Education in these selected Islamic schools in the Deep South of Thailand. Key institutional factors, such as inadequate teacher training and limited resources, are identified as major constraints. One informant noted: “Our teachers often struggle because they don’t have proper training in Peace Education. The lack of resources also makes it difficult to implement effective peace programs. Another informant noted, “We often face challenges in delivering Peace Education effectively because the training provided to teachers is either minimal or entirely absent. This limits our ability to foster a genuine culture of peace in classrooms”. Comprehensive teacher training and professional development were deemed essential. As one respondent emphasized, “Teachers need to be equipped with the necessary skills and resources to make Peace Education both effective and sustainable”. Additionally, leadership within the schools plays a crucial role, yet is hindered by structural challenges and cultural violence. A principal shared: “While leadership is important, we are constrained by institutional structures that don’t prioritize peacebuilding. It’s difficult to implement changes when the system itself undermines these efforts. The role of leadership was highlighted as critical but often constrained by structural and cultural violence within institutional settings. As one school principal stated, “Our efforts are frequently undermined by systemic issues that are beyond our immediate control. It becomes difficult to sustain peacebuilding initiatives in such an environment”. “Cultural influences, particularly conflicting societal norms and values, complicate the integration of Peace Education. As one teacher explained: “In our society, some cultural norms are in direct conflict with the values of peace we are trying to promote in the schools. It’s a challenge to change these deeply ingrained beliefs. Cultural influences, including conflicting societal norms

and values, were identified as complicating the integration of Peace Education. Another teacher explained, “Some cultural practices and beliefs within our community contradict the principles of peace education we are trying to teach. Bridging this gap is a constant struggle.” Environmental challenges, such as regional political instability and the legacies of historical conflicts, were also found to overshadow peace initiatives. A community leader commented: “The ongoing political instability in the region casts a shadow over our educational efforts. The historical conflicts we’ve experienced often overshadow the positive peace efforts we are trying to promote in the classroom. “Inconsistent family and community involvement further limits the reinforcement of Peace Education outside the classroom. One parent expressed: “There is limited involvement from families and local communities, which weakens the reinforcement of peace principles. Peace Education should go beyond the classroom, but it’s difficult when the family and community aren’t involved. “To address these challenges, the research advocates for comprehensive teacher training and professional development. As one informant emphasized: “Teachers need more comprehensive training. Without it, they cannot teach Peace Education effectively. Professional development is key to equipping them with the right skills. “Further strategies include promoting student-led initiatives such as peace clubs and community service projects. A student leader noted: “Encouraging students to lead peace clubs and community service projects is vital. It gives us a sense of ownership in the peacebuilding process and empowers us to contribute actively. “Encouraging student-led initiatives, such as peace clubs, was another recommendation from a student participant shared, “Being part of a peace club has allowed me to actively contribute to peacebuilding efforts and understand the importance of collaboration. “Curriculum adaptation to reflect local cultural and religious contexts was also emphasized. A teacher remarked: “The curriculum must be adapted to our local cultural and religious contexts. Peace Education needs to resonate with students in a way that feels relevant and familiar to them. “Finally, community-

driven approaches are recommended for creating a supportive ecosystem for peacebuilding. A local stakeholder highlighted: “For Peace Education to be sustainable, the involvement of families and local stakeholders is crucial. The support of the community creates an ecosystem that extends peacebuilding efforts beyond the school. “It is also mentioned that leveraging technology and community-driven approaches were recognized as promising strategies. As a parent noted, “Using digital tools to spread peace messages and involving the community more deeply can create a stronger and more supportive ecosystem for peace education. “These findings underscore the importance of leveraging technology and digital platforms for enhancing access to Peace Education, with another informant noting: “Technology is a powerful tool. It can bridge gaps and foster cross-cultural understanding, expanding the reach of Peace Education beyond our local context.”

5.2 Recommendations for further research

The research highlights several key findings that provide important insights into the challenges and opportunities associated with Peace Education in these selected Islamic schools, which are directly linked to the proposed recommendations. These findings not only contribute to the academic understanding of Peace Education but also offer practical solutions for enhancing its effectiveness and sustainability in educational settings.

The role of student-led initiatives, such as peace clubs and community service projects, emerges as a crucial aspect of Peace Education, fostering active participation in peacebuilding and conflict resolution. Empowering students to take leadership roles in these initiatives is essential for their development as agents of change. Therefore, future research should investigate the long-term impacts of these student-led initiatives on personal growth, social responsibility, and community engagement. Understanding the mechanisms behind their success will help schools worldwide adopt similar practices and foster student-driven peace efforts. The research also emphasizes the

importance of family and community involvement in reinforcing the principles of Peace Education. The findings suggest that the integration of families in peacebuilding activities is critical for supporting students' learning both at home and in the broader community. Future research should explore how different family dynamics, cultural backgrounds, and socio-economic factors affect the effectiveness of Peace Education. Additionally, fostering partnerships between schools and families to ensure a collective, community-driven peacebuilding process is crucial and requires further investigation. Creating a school culture that promotes respect, empathy, and nonviolence is essential for the success of Peace Education. However, the research reveals challenges posed by structural and cultural violence within schools, which can undermine peacebuilding efforts. Future studies should examine policies and practices within Islamic schools that may perpetuate inequality or conflict. Research should also focus on how school leadership can be trained to identify and address institutional violence, ensuring a peaceful environment both inside and outside the classroom. Teacher training is another critical area; as effective Peace Education can only be achieved if educators are adequately equipped. The research points to the challenges teachers face in conflict-prone regions, highlighting the need for professional development programs tailored to these contexts. Further studies should explore the types of training that best equip teachers to integrate Peace Education into their classrooms. Additionally, examining the intersection of gender and Peace Education will contribute to a more inclusive curriculum that is sensitive to gender dynamics. Curriculum development is a vital component of effective Peace Education. The research stresses the importance of integrating Peace Education into both academic and extracurricular activities. It also emphasizes the need for experiential learning and community engagement, which allows students to develop practical peace-related skills. Future research should investigate interdisciplinary approaches that combine Peace Education with subjects like social studies, history, and literature. Studies should also assess the effectiveness of pedagogical methods such as project-based learning in promoting peace-related

competencies like conflict resolution, empathy, and intercultural understanding. The research also highlights the importance of integrating Peace Education within broader socio-political contexts. The findings suggest that Peace Education should address larger societal issues such as poverty, inequality, and political instability, which affect how students engage with and understand peace. Future studies should investigate how Peace Education can help students critically engage with their socio-political environments, fostering a deeper understanding of conflict and peace, and empowering them to contribute to peacebuilding efforts in their communities and countries. The potential of digital tools and online platforms to enhance access to Peace Education is another key finding. The research suggests that technology can bridge gaps in education, especially in regions with limited resources. Future research should explore how digital platforms, online peacebuilding courses, and virtual exchanges can promote global Peace Education. Studies should also examine how social media influences students' perceptions of peace and conflict and how these platforms can be used for positive peacebuilding efforts. Long-term studies on the impact and sustainability of Peace Education programs are crucial for assessing their lasting effects. The research highlights the need for longitudinal studies to track the influence of Peace Education interventions on students' behavior, attitudes, and career paths. Research should also explore how Peace Education can be sustained beyond the classroom through community-based peacebuilding efforts. The research stresses the importance of policy development and institutional support for scaling Peace Education initiatives. Aligning Peace Education with national and international policies is crucial for ensuring institutional backing and sustainability. Future studies should investigate how Peace Education can be integrated into national education frameworks and explore the role of international organizations, governments, and NGOs in supporting global peacebuilding education. Finally, the research highlights the importance of community-driven approaches to Peace Education. Participatory research methods that involve teachers, students, parents, and community members in designing and implementing Peace Education programs are essential for ensuring that initiatives are culturally

relevant, context-specific, and sustainable. Future research should focus on how local communities can lead and sustain peacebuilding efforts, ensuring that Peace Education initiatives remain effective and aligned with local needs and values.

In conclusion, the recommendations presented are directly linked to the key findings of the research. By addressing these issues, future research can enhance the effectiveness of Peace Education in Islamic schools and contribute to broader efforts to promote peace, nonviolence, and inclusivity in educational settings globally.

5.3 Limitation

Research on the implementation of Peace Education in these selected Islamic schools in the Deep South of Thailand, particularly in Pattani and Songkhla provinces, highlights significant gaps in understanding how local cultural and religious contexts influence educational practices. Several challenges faced by both teachers and students, such as trauma, fear, and insecurity, hinder effective learning. Teachers struggle to maintain a peaceful classroom environment while addressing the emotional and psychological needs of students. Students, in turn, face difficulties focusing on their studies due to the instability and violence in their communities. Moreover, limited resources, inadequate teachers training in peacebuilding, and a lack of support systems further complicate the educational process. There is also a lack of comprehensive studies on the integration of Islamic teachings into Peace Education, which could provide a more culturally relevant framework. These challenges make it difficult to implement Peace Education effectively in conflict zones. Additionally, research on the effectiveness of Peace Education strategies in promoting long-term social cohesion and conflict resolution in these schools is still underdeveloped.

References

- Abdel-Monem, T., Hoffman, S. J., Dekraai, M., Sateemae, S., & Tayongmat, S. (2020). Teachers, parents, and children in Islamic schools in the subnational conflict zone of southern Thailand's perceptions of human security. *Military Conflicts*, 22, 379–421.
- Abdullah, S., & Yusuf, I. (2020). Islamic values and peace education: An analysis of curriculum integration in Southern Thailand. *Asian Journal of Peacebuilding*.
- Afiah, K. N., & Fadhliyah, L. (2022). Investigating the role of local wisdom in developing peace-minded students' character in Islamic boarding schools. *International Journal of Islamic Education*, 1(1), 35–48.
- Ahmad, M. M., and Chaiya, C. (2021). Several key components of the quality assurance policy process impact how well Thailand's higher education system is developing. *Sustainability*, 13(17), 9486.
- Ahmed, Z. S., & Shahzad, R. (2021). *Evaluation of non-governmental initiatives aimed at combating violent extremism in Pakistan through the use of peace education. Conflict, Security & Development*, 21(3), 199–222.
- Akubue, F. N., Aroh, P. N., Mezieobi, D. I., & Obiagu, A. N. (2020). The effects of group idea mapping in peace education on knowledge transfer, misconceptions, and knowledge acquisition. *The Social Studies*, 111(1), 18–38.
- Al Haiyan, L., & Al Mushaiqri, M. R. S. (2021). *Islamic peace ideas being included into school curricula. Dharma Journal*, 46(4), 501–516.
- Alam, M. (2020). Partnership in an effort to combat extremism by introducing moderate Islamic education. *Journal of Innovation, Creativity, and Change*, 11(7), 497–516.

- Alexandre, A. (2023). Views on learning environments in Thailand's Deep South: An analysis of two Islamic private schools at Songkhla University's Pattani Prince and Yala campuses. *Journal of Educational Research*.
- Alsandi, A. K., and E. Alhaib (2022). Imam Al-Ghazali's views on education and morals. *Science*, 3(1), 48-55.
- Amaro, A., Añaños, F. T., & Rivera, M. (2020). The fundamentals of a harmonious community and the use of peace education to promote social inclusion. *Latin American History of Education*, 22(35), 13-34.
- Amin, H. (2023). A comparative study of peace education and value-based frameworks in Islamabad's faith-inspired, faith-neutral, and faith-based educational institutions. *Journal of Peace Education*, 1-28.
- Anantanukulwong, R., Pongsophon, P., & Chiangga, S. (2023). Resources for culturally sensitive physics instruction in the Muslim border provinces of southern Thailand. *Cultural Studies of Science Education*, 18(3), 791-807.
- Andrade, S. W. (2022). Creating inclusion: A study on the primary education of students with invisible disabilities in Thailand. *Journal of Inclusive Education*, 29(1), 21-40.
- Archer, D. T., & McInerney, W. W. (2023). Prevention of men's violence and education for peace: This research examines the range of masculinities, peace, and types of violence, beginning with Galtung. *Men and Masculinities*, 26(1), 69-90.
- Aree, S., & Joll, C. M. (2020). In Southern Thailand, Islamic education and peacebuilding. *Journal of Peace Education*, 17(2), 184-203.
- Aree, S., & Joll, C. M. (2020). Thailand's southern Malay provinces' religious topography. *Journal of Social Issues in Southeast Asia*, SOJOURN, 35(2), 343-363.

- Arifin, N. (2022). A study conducted on Alaudin University trainees on the management of international students' classes in southern Thailand. *Journal of Islam Studies*, 10(3), 477-487.
- Arphattananon, T. (2021). In Thailand, the social studies curriculum is a controversial topic. *In Social studies instruction in public in South and Southeast Asian contexts* (pp. 74-88). Routledge.
- Askandar, K., & Payo, N. (2024). The nexus of war and economic consequences in southern Thailand. *Asian Affairs: A Review by Americans*, 1-27.
- Ataro, G. (2020). An introduction to the paradigm-driven qualitative approach in medical education, covering its methods, methodological problems, and insights gained via a phenomenological examination of OSCE candidates. *Medical and Surgical Annals*, 49, 19-23.
- Azizah, L., & Raya, M. K. F. (2021). A case study of Islamic education leadership in a southern Thai conflict-affected state. *Tatsqif Journal*, 19(1), 1-20.
- Bashir, J. M., Shehui, H., Iroye, S. O., & Oyeboode, M. O. (2022). An amalgamation of Muslim viewpoints toward peace and peace education. The National Open University of Nigeria's Department of Peace Studies and Conflict Resolution.
- Bashir, S., & Akbar, R. A. (2021). An experimental study to ascertain how prospective teachers' knowledge and attitudes are affected by peace education. *Bulletin of Education and Research*, 43(3), 47-66.
- Bevington, J., & Chaiwat, P. (2020). A case study of Thai Islamic schools: Including gender viewpoints in peace education. *Gender Studies: International Journal of Developing Societies*.
- Bevington, J., Buranajaroenkij, D., & Chaiwat, P. (2020). A study of Islamic schools in Thailand: Integrating gender perspectives into peace education. *Global Journal of Gender Studies in Emerging Economies*.

- Bonvini, L. (2022). Encouraging interactive teaching methods: An examination of Thailand's Mosaic Learning Center. *Journal of Educational Innovation*, 15, 45-59.
- Boonsuk, Y., & Assalihee, M. (2022). A case study of Prince of Songkhla University's worldwide program in Islamic studies highlights the need to reform religion-based higher education for sustainable growth. In *Universities as transformative venues for sustainable futures: Engaging higher education in sustainable development* (pp. 67-82). Springer.
- Boonsuk, Y., & Assalihee, M. (2022). The Deep South of Thailand's teachers speak out about the barriers to effective English teaching. *IAFOR Journal of Education*, 10, 155-172.
- Boonyamanond, D., & Chaiwat, S. (2020). An analysis of how curriculum in Southern Thailand is incorporated with Islamic principles and peace education. *Journal of Asian Peacebuilding*.
- Boonyamanond, D., & Chaiwat, S. (2020). An analysis of how curriculum in Southern Thailand is incorporated with Islamic principles and peace education. *Journal of Contextualization in Asia*.
- Boonyamanond, D., Apipoonyanon, P., & Chaiwat, S. (2020). The role of communities in educational development: Insights from Southern Thailand. *The Southeast Asian Studies Journal*.
- Boonyamanond, S., and Chaiwat, P. (2020). Conflict and poverty in the Deep South of Thailand. *Journal of Peace and Security Economics*, 15(2), 88-112.
- Bulanajaroenkij, D. (2021). Islamic schools' contribution to peacemaking in the Deep South of Thailand. *The Journal of Research and Education*, 14(3), 112-126.
- Buranajaroenkij, D. (2022). Removing socio-economic barriers through community involvement in peace education in Southern Thailand. *Asian Journal of Conflict Resolution*.

- Buranajaroenkij, D. (2022). *The role of Buddhist women in the peace process within the framework of ethno-religious dynamics in Thailand's Deep South*. *Sociology and Anthropology Journal*, 41, 143–178.
- Chachavalpongpun, P. (2023). Thailand's peace and conflict studies: The predominance of the state's security story. *Asian Journal of Peacebuilding*, 11(1).
- Chachavalpongpun, P. (2023). Thailand's peace and conflict studies: The state's security narrative takes priority. *Asian Journal on Peacebuilding*, 11(1).
- Chaemchoy, S., Fry, G. W., & Puthpongpiriporn, T. S. (2021). Thailand's universities. In Oxford Research Encyclopedia of Education.
- Chaiwat, P., & Boonyamanond, B. (2020). Islamic values integrated into peace education: A Southern Thailand model. *Journal of Islamic Studies*, 55(2), 276–292.
- Chaiwat, S., Boonyamanond, D., Apipoonyanon, P., & others. (2020). Active community engagement in curriculum development: Insights from Southern Thailand. *Southeast Asian Studies Journal*.
- Chaiwat, S., Vincze, M., & Boonyamanond, D. (2021). *Encouraging cultural awareness in peace education: Exemplary approaches from Thailand*. *International Journal of Intercultural Relations*.
- Chantra, T. (2021). Thailand's Deep South: Changing society and (un)changing violent conflict. In *Social, Political, and Ecological Perspectives on the Social Transformations in Thailand, Burma, and India* (Vol. 1, pp. 363–376).
- Chehdimae, H., & Ali, H. M. (2022). Validating a paradigm of strategic educational leadership: Leadership practices among Southern Thai Islamic private secondary school administrators. *Journal of Educational Studies*, 10(2), 81–105.
- Chen (2021). Thailand's Deep South, children are caught in the crossfire. *Journal of Child Development*.

- Chen, K., & Chen, J. (2021). Kids Thailand's Deep South are in middle of conflict. In *Children Affected in Thailand by Armed Conflict Along the Border* (pp. 39–56).
- Chokprajakchat, S., & Warakulsalam, N. (2022). Project and policy aimed at lowering the level of disturbance in Thailand's southern border regions. *Journal of Criminal Justice Sciences International*, 17, 75–90.
- Chokprajakchat, S., & Warakulsalam, N. (2022). Reducing unrest in Thailand's southern border provinces: Policy and project. *International Journal of Criminal Justice Sciences*, 17(2), 75–90.
- Cooper, B. (2020). My own critical peace education practice: A critical analysis of conflict studies and peace education curricula, as well as research on gender-based and sexual violence. University of Malta and George Mason University School for Conflict Studies.
- Cooper, S. (2020). Deep South Thailand provides insights for peace education in conflict areas. *Journal of Peacebuilding & Development*, 15(2), 204–220.
- Cremin, H., & McInerney, W. W. (2024). Workshop settings for integrating intellect, body, and heart through the curriculum of poetic peace education. In *Handbook of Theory, Research, and Practice for Curriculum* (pp. 295–314). Sprout.
- Cromwell, A. (2022). An instrument for promoting peace in conflict areas is peace education. In *Modern Peacemaking: Peacebuilding, Peace Processes, and Conflict* (pp. 507–532).
- Dian (2023). The story of how Islamic boarding schools helped the peasantry shift from Islamic fanaticism to peace education. *Letters on Migration*, 20(5), 538–551.
- DiCarlo, J., Paudel, D., & Schindler, S. (2022). The emergence of the twenty-first-century infrastructure state and the new cold war. *Institute of British Geographers Transactions*, 47(2), 331–346.

- Duan-Porter, W., Majeski, B., Diem, S., Majeski, B., Majeski, I., & Wilt, T. J. (2022). Key informant interviews and systematic reviews are examples of care coordination methods and resources. *Journal of General Internal Medicine*, 37, 1–13.
- Due-Reh, A., and Paksi, A. K. (2021). Peace talks in the southernmost part of Thailand: The depressing need of resolving disputes. In the First International Conference on Sustainable Innovation in the Humanities and Social Sciences (ICSIHESS 2021).
- Edet, R. E. (2023). Studying how Parenting for Lifelong Health (PLH) is being incorporated into Thai policy and service delivery with an emphasis on scalability and sustainability. Chiang Mai: Graduate School of Chiang Mai University.
- Ehsan, A., & Hussain, G. (2024). Islamic institutions and education's role in advancing unity and peace. *Jahan-e-Tahqeeq*, 7(1), 345–356.
- Ejaz, R., Bashir, M., Baloch, F., Siddiqui, M., & Riaz, M. (2023). Islam's place in education for spreading tolerance and peace. *Al-Qanṭara*, 9(4), 308–327.
- Elizarni, F. (2020). *Gender, war, and peace: How feminist popular education influenced the Acehese conflict and its fallout*. Ohio University Press.
- Emmitt, S., Charef, R., & Ganjian, E. (2021). The circular economy can be achieved through a comprehensive asset lifecycle approach that addresses socio-economic and environmental constraints. *Social Change and Technological Forecasting*, 170, 120798.
- Engchuan, K. (2020). Observations on the names of Muslim Malay men and internal strife in Thailand's southern districts. *Journal of Asia-Pacific Social Science*, 20(3), 192–197.

- Ford, K., Jampaklay, A., and Chamrathirong, A. (2020). An analysis of a multilevel longitudinal research on migration and instability in the Deep South of Thailand. *Population*, 57(2), 727-745.
- Gale, G. A., & Tantipisanuh, N. (2022). A case study from Southern Thailand identifies locations that are extremely vulnerable to land conversion. *Environmental Management*, 69, 323-332.
- Gerstein, L. H., & Velez, G. M. (2021). Peace psychology and peace education as tools for promoting harmony among people, communities, and societies. *Journal of Peace Psychology: Peace and Conflict*, 27(2), 103.
- Guan, W., & Scott, T. (2023). Financial stability and the perception of institutional education quality are two issues Thai higher education institutions must address. *Power and Education*, 15(3), 326-340.
- Gursel-Bilgin, G. (2020). Critical discourse analysis as a technique for critical peace education: Drawing inspiration from Freirean conversation. *Educational Policy Analysis and Strategy*, 15(2), 25-40.
- Hajir, B., and K. Kester (2020). Teaching opportunities and postcolonial ideas in the context of critical peace education as a decolonial praxis. *Philosophy and Education Studies*, 39(5), 515-532.
- Hajisamoh, A., Khumwong, P., Safkolam, R., & Pruekpramool, C. (2021). The effect of the history of Islamic scientists on seventh-grade students at a private Islamic school in Thailand regarding their understanding of the essence of science. *Journal of Indonesian Private Education*, 10(2), 282-291.
- Haque, M. M., Jitpiromsri, S., & Chambers, P. (2020). Muslim minorities' dynamic roles in conflict societies: Peacebuilding in Myanmar/Burma and Thailand's Deep South. *An American Review of Asian Affairs*, 48(1), 85-110.

- Hassan, R. (2022). Regarding education and peace: An Islamic normative viewpoint and present-day issues. In *Perspectives, Pedagogy, and Policies in Peace Education and Religion* (pp. 141–159). Springer.
- Hayeesama-S, A. (2022). A case study of Fatoni University in Thailand to examine the function of Islamic higher education in fostering peace. *POSSIBLE: Journal of Islamic Education*, 8(2), 261–276.
- Hayes, H., Jeffries, S., Russell, T., Thippayamongkoludom, Y., & Chuenurah, C. (2020). An analysis of the differences between the incarceration rates of men and women in Thailand. *Australia and New Zealand Journal of Criminology*, 53(4), 536–562.
- Ho, Y.-R., and Tseng, W.-C. (2022). The concepts of "power to the people" as proposed by Paulo Freire and Mozi include education as a means of bringing about social transformation. *Education Philosophy*, 54(13), 2180–2191.
- Ilyasin, M., and M. Tohet (2020). A vital element of the religious harmony in Southeast Asia is multicultural education within a religious framework. In *Proceedings of the International Conference on Industrial Engineering and Operations Management*, August.
- Isanbor, P. O., & Kanu, I. A. (2022). Education for peace for the socialization of a peaceful culture. *Journal of Education in Africa, Nnadiebube*, 7(1).
- Isnaini, R. L. (2020). The Ban Budhia School's Islamic education curriculum derived from the Muslim minority in South Thailand. *Journal of Education*, 5(1), 14–26.
- Jabeen, S., Tariq, A., Usama, H. A., & Huma, Z. E. (2022). Philosophy of humility: An in-depth analysis of the doctrines and concepts of Imam Ghazali. *Positive School Psychology Journal*, 6(11), 3295–3302.
- Jafri, Q. A. (2022). Islam and peace education in Pakistan. In *Perspectives, pedagogy, and policies on peace education and religion* (pp. 489–503). Bud Press.

- Jamjuree, S. (2022). *Storytelling of Deep South Thai Buddhist and Malay Muslim women pursuing justice in Thailand*. Virginia University Press.
- Jamjuree, S. (2023). *Tales of Deep South Thai Buddhist and Malay Muslim women fighting for justice*. Edited by J. C. Holt, compiled by H. Shintaro. Kyoto University's Southeast Asian Studies Center.
- Jedaman, P., Moonsarn, B., Phoncharoen, C., & Kenaphoom, S. (2022). Thailand's regional educational reform: Needs analysis and personnel management 4.0 for the twenty-first century. *Online Submission*, 2(1), 31-42.
- Jeharsae, N., Srisontisuk, S., & Piromsombat, P. (2024). Lessons from Southern Thailand for community engagement in peace education. *Journal of Community Development*, 45(1), 43-59.
- Jeharsae, S., & Jitpiromsri, S. (2024). Resolving conflicts: Peace education in Southern Thailand's Islamic schools. *Peace Research Journal*.
- Jitpiromsri, S., & Kooyai, S. (2024). Difficulties with peace education in conflict areas: Perspectives from Southern Thailand. *The Conflict Resolution Journal*.
- Jitpiromsri, S., and Panjor, F. (2022). Illiberal peace with the reorganization of the integrated budgeting program and strategic budgetary framework to address issues in Thailand's Deep South (2017-2022). *Conflict and Peace Studies Journal*, 42-65.
- Joll, C. (2023). Lessons from Southeast Asia on cultural sensitivity and peace education. *The Multicultural Education Journal*.
- Joll, C. M. (2021). Setting South Thailand's prejudice against linguistic and religious minorities in context. *Journal of Human Rights in the Muslim World*, 18(1), 1-25.
- Jory, P. (2021). *Thai etiquette and civility have a long history*. Cambridge University Press.

- Jurakulovna, T. M., & Tanzilovich, O. K. (2021). A creative strategy and the state-run "First Step" training program for implementing preschool education and training processes. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(4), 817-821.
- Kainzbauer, A., and D. Vora (2020). Humanistic leadership in Thailand combines global and indigenous elements from a cross-cultural viewpoint. *Strategic Management & Cross Cultural*, 27(4), 665-687.
- Kalupae, K., & Sumarni, S. (2020). An analysis of "Two Religion Community Life" in Phattalung, Southeast Thailand, demonstrating social learning's role in preserving cultural bargaining principles. *HTS Theologies Studies*, 76(1).
- Karim, W. J. B. (2021). In body and spirit: Reimagining gender complementarity in Southeast Asian Muslims. In *Critical Perspectives on Malaysian Discourses, Agency, and Identity* (pp. 105-125).
- Karin, S. (2024). Variables affecting academic women at Queensland University of Technology in Northeast Thailand in terms of job satisfaction, emotional health, and psychosocial empowerment. *Journal of Higher Education Studies*.
- Kester, K. (2023). Education for peace and global citizenship: Moving toward a postcritical praxis. *Educational Philosophy and Theory*, 55(1), 45-56.
- Kewsuwun, N., Sae-Chan, C., & Kwiecien, K. (2020). Investigating Southern Thailand's issues, needs, and tactics using a knowledge management system. *Humanities & Social Sciences Reviews*, 8(1), 323-333.
- Khasanah, N. (2023). Peace education in Islam. *Islam in World Perspectives*, 2(2), 33-42.
- Koondee, P., Madhavan, M., and Sharafuddin, M. A. (2022). The blue economy: the past and present of the world, as well as Thailand's hopes for the future. *Research and Maritime Technology*, 4(2), 254043.

- Kuwornu, J. K., Shrestha, R. P., Apipoonyanon, C., & Szabo, S. (2020). factors influencing family participation in Udom Thani, Thailand's community forest management. *Sustainable Forestry Journal*, 39(2), 184-206.
- Laeheem, K. (2020). Techniques for teaching young Muslims in Southern Thailand's Pattani area about the tenets of Islam and religious devotion. *Journal of Social Sciences*, 41(2), 357-362.
- Laeheem, K., & Supanichwatana, S. (2024). Social acceptability and spouse adjustment in multicultural households as a key to reducing violent behavioral disputes in the Mueang area of Yala province. *Heliyon*, 10(7).
- Laeheem, K., Apipoonyanon, K., & Boonyamanond, B. (2020). A case study of Pattani Province highlighting the need for peace education in southern Thailand. *Journal of Education and Practice*, 11(14), 82-91.
- Laipaporn, J., & Praprom, C. (2023). Deep South of Thailand as a potential destination for wellness tourism: Betong. *GeoJournal of Geosites & Tourism*, 46(1).
- Lapanachokdee, W. (2022). Creating the monitoring and evaluation system to use the outcomes of quality assessments to improve the standard of basic education institutions in Thailand. *Positive School Psychology Journal*, 5341-5351.
- Lisnawati, S. and Ramadhan, N. A. (2024). Enhancing Southern Thai students' religious conduct: The crucial role that educators play in the context of Islamic education. *Asian Journal of Transdisciplinary Studies*, 1(1), 20-28.
- Lo Bianco, J. (2019). Deep South conflict zone in Thailand: Uncompromising talk, linguistic grievances, and language policy. In *Languages and Conflict: A Palgrave Handbook* (pp. 295-330). Palgrave Macmillan.
- Luebaeludong, S. (2021). Interfaith rituals in Thailand: A study of Buddhist-Muslim experiences. [Master's thesis, Hamad Bin Khalifa University (Qatar)].

- Maceviciute, E., Nonthacumjane, P., and Wilson, T. D. (2022). The cooperative efforts of Thai provincial university libraries on local information management from an organizational perspective. *Library Administration Journal*, 62(6), 771–792.
- Machakanja, P. (2021). Peace education and intersectionality in the context of gender dynamics in war areas. *Journal of Peace Education*, 18(1), 14–29.
- Mawardi, K. (2022). The Haji Harun School in Muang, Yala, Patani, Thailand has integrated its educational system. *Journal of Social Science and Human Research International*, 5(8), 3823–3829.
- McInerney, L., & Cremin, H. (2024). Educating women for peace: Resolving gender disparities in areas affected by conflict. *Journal of Gender and Education*.
- McInerney, P., & Cremin, H. (2024). Methodologies and best practices for assessing peace education programs. *Journal of Peace Research*, 61(1), 96–114.
- Meline, M., Yim-Dockery, H., Martinez, C. R., Thier, M., Storie, S., Sasaki, A., & Alresheed, F. (2020). A summary and scoping assessment of the research on the cultural adaptation of well-funded, effective initiatives. *Science of Prevention*, 21, 53–64.
- Memon, N. A. (2021). Muslim education for Muslim-run institutions. In *Oxford Research Encyclopedia of Education*.
- Meneesrikum, C., Chuenchum, P., Teerapanuchaikul, C., & Sriariyawat, A. (2024). An analysis of water user organizations (WUOs) in Thailand shows how effective water management and community involvement are related. *World Development Perspectives*, 34, 100589.
- Misra, K. S. (2020). Peace education is a difficulty for educators. *Research in the Humanities and Social Sciences*, 2(2), 9–14.

- Moorthy, R., Gill, S. S., Gurunathan, A., & Selvadurai, S. (2021). Value-based education and bioethics concepts integrated for sustainable societal peace. *Sustainability*, 13(6), 3266.
- Murthi, N. W. (2023). The emergence of gender-responsive inequality in Bali, Indonesia. *Asian Journal of Business, Accounting, and Economics*, 23(16).
- Narongraksakhet, I., & Kaba, A. M. (2023). Contributing causes and remedies for the wars in Thailand's Southern Border Provinces. *Journal of Namibian Studies: History, Politics, and Culture*, 330–340.
- Nazaruddin, D. A. (2020). views on granite formations on Samui Island in southern Thailand from the perspectives of geotourism, geoheritage, and geoconservation. *Parks and Geo-Heritage International Journal*, 8, 75–86.
- Nelson, L. (2021). Finding elements of personal peace serves as a psychological foundation for peace education. *Journal of Peace Psychology*, 27(2), 109.
- Nguyen, A. J., Samankasikorn, W., Jeharsae, R., Roe, J., & Bullock, L. (2021). Investigating the day-to-day activities and general well-being of adolescent orphans impacted by the fighting in Thailand's Deep South. *Adolescent Research Journal*, 2, 211–232.
- Nguyen, A. J., Samankasikorn, W., Jeharsae, R., Roe, J., & Bullock, L. (2024). Investigating the day-to-day activities and general well-being of adolescent orphans impacted by the fighting in the southernmost region of Thailand. *Journal of Adolescent Research*, 39(3), 639–666.
- Nguyen, A. J., Samankasikorn, W., Jeharsae, R., Roe, J., & Bullock, L. (2021). Examining the daily lives and general health of teenage orphans affected by the armed conflict in Thailand's Deep South. *Adolescent Research Journal*.
<https://doi.org/10.1177/07435584211043294>

- Nilaphatama, S. (2020). The use of popular media to negotiate violence in the peace process in Deep South Thailand. The National Institute for Development Administration.
- Novelli, M., & Higgins, S. (2020). A cultural political economic approach to rethinking peace education. *Comparative Education Review*, 64(1), 1-20.
- Nurjannah, S., Zuarnum, L. S., Hamdi, S., and Nasrullah, A. (2022). To spread ideas throughout Southeast Asia, Tablighi Jamaat uses conflict settlement, Madhhab negotiation, and educational reform. *Lintas Budaya dan Agama-Agama*, 6(1), 95-110.
- Nuzzaci, A. (2023). Gender differences in education and their effects on Southeast Asia's peace and development. *Journal of Educational Development*.
- Padilla, J. B. G., Rabi, A. A., Uy, J. C., Kilag, O. K. T., Mambaje, O. C., & Miñoza, E. G. (1924). The use of peace education in the twenty-first century. *Academic Advancement and Higher Education in Europe*, 1(2), 82-91.
- Pandey, M. M., and Pandey, P. (2021). Tools and procedures for research methodology. bridge center.
- Pawakapan, P. (2021). The internal security affairs of the Thai military: Penetrating society. Yusof Ishak Institute of ISEAS.
- Peinado Serrano, P. F. (2020). State-formation disparities with a linguistic aspect: A comparative study of Thailand, Indonesia, and Bangladesh. *Journal of Linguistic and State Development Studies*.
- Pherali, T. (2023). Social justice, education, and peacebuilding in Southern Thailand as means of transforming conflicts. *Journal of International and Comparative Education*, 53(4), 710-727.
- Phoomparmarn, U., Suwannaprteep, T., Damnoen, P. S., & Phumphongkhochasorn, P. (2021). Creating a top-notch Thai educational system and national education standards. *Journal of Asian Pacific Religions and Cultures*, 5(1), 75-86.

- Picard, M., and D. Kristiawan (2021). A global peace-education framework for the creation of EFL materials in Indonesian Islamic schools. *Mobility of Practice, Knowledge, and Pedagogy in TESOL Teacher Education: Implications for Global Settings* (pp.213-238).
- Pichayayothin, N., Suavansri, P., Areekit, P., Nilchantuk, C., Jones, T. S., & Heaney, C. A. (2022). A multidimensional, grounded, culturally focused research examining the concept of well-being in Thailand. *Applied Research on Life Quality*, 17(6), 3327-3343.
- Poonpon, K. (2021). Professional development needs of Thailand's in-service English language teachers. *Journal of ThaiTESOL*, 34(2), 1-25.
- Prabjandee, D., Chantharattana, M., Vibulphol, J., & Bupphachuen, P. (2021). Understanding the Thai basic education curriculum by English teachers. *English Language Teaching*, 14(11), 128-143.
- Prateppornnarong, D., & Pichpiam, P. (2020). Utilizing law and development to address instability in the southern region of Thailand. *Law and Development Review*, 13(2), 499-534.
- Quynh, P. T., & Yusuf, I. (2023). The theological and political roles Surin Pitsuwan (Abdul Halim) played in Thai Islam in uniting modernity and tradition. *ISTAC Journal, International Institute of Islamic Thought and Civilization*, 28(1), 119-142.
- Rado, I., & Rahman, S. M. A. (2020). A study of the diversity of social innovation approaches: Case studies from Taiwan and Thailand. *Asian Review*, 33(1), 56-78.
- Rajchamaha, K., & Pornparnomchai, M. (2021). Exchanging insights on the sustainable business model: A Thai aquaculture start-up case study. *Cogent Management & Business*, 8(1), 1924932.

- Raju, K., & Wani, S. P. (2021). Success stories from India, China, and Thailand's state governments and corporate scaling-up initiatives. In *Technology, Collaborations, and Convergence: Scaling-up Solutions for Farmers* (pp. 415-479).
- Raya, M. K. F., & Azizah, L. (2021). A case study on Islamic education leadership in a conflict-affected state in southern Thailand. *Journal of Tatsqif*, 19(1), 1-20.
- Ropers, N., & Engvall, A. (2020). An overview of the transformation of the Southern conflict. In *Understanding the Dimensions of Conflict and Peace: Southern Thailand/Patani* (pp. 10).
- Rugwongwan, Y., & Tuannoi, S. (2020). Triple helix DNA model: Interactions in the three southern frontiers of Thailand's multicultural makeup. *Advances in Social and Humanities Sciences*, 6, 130-137.
- Rukspollmuang, C., & Fry, G. W. (2022). An outline of education in Thailand. In *International Handbook of Southeast Asian Education* (pp. 1-31). Springer.
- Ruslan, I., & Irham, M. (2022). How peace education and cultural literacy can help religious communities come together. *Education Research in Social Studies*, 13(3), 174-204.
- Saengkaew, N. (2024). A case study of Southern Thailand for peace educators' professional development. *The Journal of Education Research*.
- Saheem, N., & Boonpunth, K. C. (2022). Southeast Asian case studies of Mindanao, Aceh, and southernmost Thailand highlight the roles played by civil society in promoting peace. *An American Review of Asian Affairs*, 49, 88-1112.
- Sahoh, I., & Sattar, Y. (2022). The movements of Malay Muslim politicians in Thailand during the Deep South crisis. *Journal of Muslim Minority Affairs*, 42, 100-116.

- Sahoh, I., & Sattar, Y. (2024). Muslim women and politics in Thailand's Deep South: Roles, opportunities, and issues. *Americans' Review of Asian Affairs*, 51(1), 55-79.
- Salaeh, F. (2023). Islamic education's role in Patani, South Thailand, is being revived. *SYAMIL: Journal of Islamic Education*, 11(1), 39-59. *Journal Pendidikan Agama Islam*.
- Salaeh, F. (2023). The function of Islamic education is being resurrected in Patani, South Thailand. *SYAMIL: Journal Pendidikan Agama Islam*, 11(1), 39-59.
- Saltarelli, D., & Bush, K. D. (2000). There are two aspects to education in ethnic conflict: Directing children's learning toward peacebuilding. *UNESCO Education Series*.
- Saragih, H. J. R., Widodo, P., Mua, R. A. A., Rudiyanto, R., Ras, A. R., & Suwarno, P. (2023). By managing the conflict in southern Thailand, Indonesian diplomacy contributed to regional security and stability. *Journal of Humanities and Social Science Education International*, 2 (6).
- Schoch, K. (2020). Case-based research. *Research Design and Methods: An Applied Guide for the Scholar-Practitioner*, pp. 245-258.
- Schultze-Kraft, M. (2022). Peace education through both conventional and non-conventional approaches. In *Historical Recollection-Based Education to Preserve Peace* (pp. 13-35). Sprout.
- Setiawan, A. R. (2020). Southeast Asian Islamic education. <https://doi.org/10.35542/osf.io/dnjqv>, EdArXiv
- Shanmugam, S. K. S., Shaik-Abdullah, S., & Chinnappan, M. (2020). Action research as a means of ongoing professional growth in Southeast Asia. In *Oxford Research Encyclopedia of Education*.

- Shaw, J., Gordon, D., Anderson, G., Bhattacharyya, O., Wodchis, W. P., & Shahid, S. (2020). Eleven high-income countries have thirty health and social programs that creatively deliver care. *Health Affairs*, 39(4), 689-696.
- Snauwaert, D. T. (2020). The demand for peace education democratically justifies making it a civic duty. *Journal of Peace Education*, 17(1), 48-60.
- Sonsri, G., & Boontanon, N. (2023). Collaboration at the district level to enhance the quality of life for Thailand's elderly population. *Journal of Local Self-Government*, Lex locales, 21(4), 937-958.
- Soontornwipast, K., and Opasrattanakorn, O. (2021). The study uses a range of methods to look into what the future demands of English teachers in southern Thailand will be. *The International Journal of Instruction*, 14(3), 661-684.
- Sripa, K., & Thummaphan, P. (2023). Thailand's learning city development guideline for lifelong learning. *Studies in Continuing Education*, 45(2), 228-247.
- Surana, D., Saepudin, A., Supriyadi, T., & Asikin, I. (2023). Using action research to develop religious moderation in Islamic education can strengthen character education. *Journal of Learning, Teaching, and Educational Research International*, 22(12), pp. 84-105.
- Suwannathat-Pian, K. (2000). The evolution of Muslim populations speaking Thai in southern Thailand and northern Malaysia over time. In *Social identity in the Tai states: Civility and savagery* (pp. 162-179).
- Suwardi, A. C. (2023). The Deep South of Thailand is the setting for the Women's Peace Agenda: A movement for sustainable peace in cross-cultural society. In *Integrated Approaches to Peace and Sustainability* (pp. 167-180). Springer.
- Syamsul Hidayat, M., Hasan, M. A. K., & Shobron, M. S. (2020). The political tactics of Muslim communities in Southern Thailand. *International Journal of Advanced Science and Technology*, 29(6), 3899-3913.

- Syomwene, A. (2020). The features and purposes of curriculum theory. *The European Journal of Education Studies*.
- Talakua, M. A. (2023). the effects of student dispute resolution and peace education on the character development of Christian religious education instructors. *Athena's Journal of Social, Culture, and Society*, 1(4), 257-261.
- Tambak, S. (2021). Examining the contribution Islamic religious education instructors make to education as a way to combat radicalism in schools. *MIQOT: Journal of Islamic Law and Ethics*, 45(1), 104-126.
- Tedesco, P. A., Santos, S. C., Borba, M., & Brito, M. (2020). A comprehensive assessment of the literature on innovative techniques to teaching programming. In *Proceedings of the 12th International Conference on Computer-Supported Education*.
- Thasrabiab, T., Mueangkaew, K., Pollachom, T., Kongyok, C., & Boripis, T. (2022). The hijab: How the Islamic revivalist movement affected Muslim women in Thailand's southernmost areas. *Social Space (Przeźń Społeczna)*.
- Thepaksorn, P., Prapa-Inthara, P., Pedmetha, M., Siammai, S., Kaewlai, W., Thepaksorn, E. K. H., & Sornboot, J. (2023). Promoting worker well-being and safety in Southern Thailand using integrated total worker health techniques. *Public Health*, 5(Supplement).
- Thipwajana, P. (2023). An exploratory study on the teaching of human rights in two distinct secondary schools: The Hull University of Thailand. *Journal of Human Rights Education*.
- Timpson, W. M. (2024). *Conflict, education, and sustainable peacebuilding: Case studies for identifying a better path ahead*. Cambridge Scholars Publishing.
- Tissamana, A. (2023). Women's contributions to Aceh, Indonesia's peacebuilding for Deep South Thailand's adjustment. *วารสาร สันติศึกษา ปิทรธรรม*, 11(3), 833-847.

- Tissamana, K. (2023). Cultural sensitivity in educational practices: Case studies from Thailand's Islamic schools. *The Multicultural Education Journal*.
- Tissamana, K. (2023). Cultural sensitivity in educational practices: Case studies from Islamic schools in Thailand. *Multicultural Education Journal*.
- Tsukamoto, T. (2022). Seeking harmony and peace: Islam, Thai nationality, and diversity. In *Social Transformations in Thailand, Burma, and India: Grassroots and Identity for Democratic Progress* (Vol. 2, pp. 83–107). Sprout.
- Transpire, E., & Koma, A. (2022). The Patani Peace Influencers: Investigating perspectives from Southern Thailand's civil society. *Asia Social Issues*, 15(1), 250031.
- Uddin, M. N., & Sarntisart, S. (2023). The difference in schooling between southern Thailand and its Deep South. *Economics of Peace and Defense*, 34(2), 199–213.
- Utarasint, D. (2023). Virtue and violence: Exposing the connection between domestic and political violence in Thailand's Deep South.
- Vateh, A., & Andriani, D. E. (2021). School leadership practices in South Thailand's Pattani conflict area. *Journal of Education Administration and Management*, 3(1), 86–96.
- Vehachart, R., Abdulwahab, B., Suwanmanee, S., & Wannapairo, S. (2022). The evolution of the strategic leadership features and indicators of Islamic private school administrators in Thailand's three southern border provinces. *Journal of Islamic Civilization in Southeast Asia*, 11(1), 158–179.
- Vickers, E., & Tan, M. (2024). Thailand: A country that prioritizes global citizenship, sustainable development, and adequate education. *Compare: International and Comparative Education Journal*, 1–17.

- Vincze, M., Thier, K., & Jitpiromsri, S. (2020). Adapting peace education programs to cultural differences in Southern Thailand. *Publications on Educational Reform*.
- Virunanont, P. (2020). The history, core values, and cultural expression of Thai Buddhism explored through traditional elaborate paper cutting skills in Southern Thailand. *MANUSYA: Humanities Journal*, 23(1), 60-85.
- Walsham, M. (2022). The dynamics of gender in South-South migration and global migration governance. *MIDEQ: Equality and Development via Migration*.
- Wu, S. (2023). The effects of militarization on education in Southern Thailand. *Peace Research Journal*.
- Yahiji, K., Posangi, S. S., Tolchah, M., & Ainiyah, N. (2021). The significance of The School of Peace in implementing religious moderation. *Al-Uloom*, 21(1), 50-68.
- Yazdani, A. (2020). The Islamic stance on the culture of peace and religious tolerance. *Veritas*, 47, 151-168.
- Yong, K. H. (2023). In the remote south of Thailand, are the Malay Muslims sufficiently Thai? *Asian Anthropology*, 22(1), 21-38.
- Yusuf, I., and Quynh, P. T. (2023). In Thai Islam, Surin Pitsuwan's (Abdul Halim) political and religious positions serve as a bridge between modernity and tradition. International Institute of Islamic Thought and Civilization (ISTAC), *Al-Shajarah Journal*, 28(1), 119-142.

Appendix A

Table 2 Islamic Studies at Azizstan Foundation School

08:00	08:15	08:40	09:20	10:10	11:00	11:50	13:00	13:50	14:40	15:30
08:15	08:40	09:20	10:10	11:00	11:50	12:40	13:50	14:40	15:30	
Devotion	Al-Quran	Malay-	Uloom Al- Quran	Tafsir Al-	Malay		Eng	Thai	Al-Quran	S C H O O L O U T
Devotion	Quran	Al- Hadith	Arabic	Arabic	Social Science		Math	Social Science	Quran	
Devotion	Alquran	Al-Fiqh	Al-Hadith	Tafsir	Al- Quran				Alquran	
Devotion	Malay	Al-Fiqh	Eng	Uloom Al- Quran			Al- Quran	Al-Fiqh	Al hadith	
Devotion	Arabic	Al- Hadith	Islamic History	Arabic	Tafsir	-----	Eng	Social Science	Arabic	
Devotion	Math	Tafsir	Uloom Al- Quran	Arabic	Thai	-----	Al- Hadith	Al-Fiqh	Al-Quran	
Devotion	Arabic	Thai	Arabic	Tafsir Al-	Eng		Math	Thai	Al-Quran	
Devotion	Al-Fiqh	Al- Hadith	Arabic	Social Science	Math		Eng	Malay	Arabic	
Devotion	Alquran	Al-Fiqh	Al-Hadith	Math	Al- Quran		Math	Eng	Alquran	

Source: field study

Table 3 Timetable of Islamic Sciences Demonstration School (IDS)

Day	08:00 08:15	08:15 08:40	08:40 09:20	09:20 10:10	10:10 11:00	11:00 11:50	11:50 12:40	13:00 13:50	13:50 14:40	14:40 15:30	15:30
Mon	Devotion	Al- Quran	Eng	Uloom Al- Quran	Tafsir Quran	Al- Hadith			Eng	Malay	S C H O O L O U T
Tues	Devotion	Tafsir Quran	Thai	Al- Hadith	Quran	Al- Guran		Eng	Math	Social Science	
Wed	Devotion	Social Science	Math	Islamic History	Tafsir	Eng			Al- Quran	Al-Fiqh	
Thurs	Devotion	Math	Al- hadith	Islamic History	Uloom Al- Quran	Malay		Social Science		Eng	
Frid	Devotion	Arabic	Eng	Uloom Al- Quran	Arabic	Social Science		Thai	Al- Hadith	Al-Fiqh	

Source: field study

Table 4 Kanlayanachonrangsang Foundation School

Time	Sun	Mon	Tue	We	Thur	Fri
08:30-09:15	Lab Biology	Lab Biology	Math	Math	Chemistry	Quran
09:15-10:00	Lab Biology	Physical Education	Thai	Chemistry	Bahasa Malayu	Math
10:00-10:45	Eng com	Social studies	Physics	Math	Eng com	Thai
10:45-11:30	Math	Physical Education	Social Science	Arts	Physics	Technology(IT)
11:30-12:15	Eng com	Social studies	Math	Thai	Arabic	Eng Com
12:15-13:10	Lunch Break					
13:10-13:55	Eng com	Arabic	Bahasa Malayu	Technology(IT)	Social Science	Physics
13:55-14:40	Quran	Math	Thai	Arts	Arabic	Chemistry
14:40-15:25	Arabic	Eng com	Math	Biology	Technology(IT)	Physics
15:25-15:10	Quran	Technology(IT)	Arabic	Math	Social Science	Physical Education

Source: field study

Table 5 Institutions, Levels, and subjects

Institutions	Levels	Subjects
Islamic Sciences Demonstration School-Pattani	Matthayoom1-Matthayoom 6	Arts, Math, Sciences, Technology, English, Islamic Studies, Social Science, Physical Education, Thai.
Azizstan Foundation School-Pattani	Matthayoom1 -Matthayoom 6	Arts, Math, Science, English, Social Sciences, Thai, Technology, Physical Education <i>Arabic, Hadith, Fiqh, Aqidah, Al-Tawhid, Uloom Al-Hadith, Uloom Al-Quran, Nahu, A-Sarf, Siratul Nabawiya,</i>
Kanlayanachonrangsang Foundation School-Songkhla	Matthayoom 1-Matthayoom 6	English, Math, Arts, Sciences, Social Sciences, Thai, Physical Education, Arabic Language, <i>Al-Aqida, Al-hadith, Uloom Al-Quran</i> , Technology, Malay Language,

Source: field study

Table 6 Interviewees with perspectives on "Peace"

Participants	What is "Peace"
Principal	Peace can be defined in my school as "students, staff or schools' administration run the school with ease. It means there is no violence in our school.
Teacher 1	Peace can be defined in my school as "students obeying by the rules of the school".
Teacher 2	Peace can be defined in my school as "everyone adheres to the law of the school".
Teacher 3	Peace can be defined in my school as "there is no war, no violence and everyone is incapable to speak freely".

Source: field study

Table 7 Interviewees with methods employed by teachers to encourage Peace Education

Participants	Teaching strategies adopt by Teachers to promote Peace Education
Teacher 4	The strategy I used as a teacher is to create activities for the students. For example, every evening, we provide activities for all students here in our school. You know, we have clubs, and all the students are in different clubs. Clubs like, English club, Arabic club, Malay club, peace club and so on. During these activities, we provide students with an authentic historical factor in each activity and these factors are in line with promoting peace and stability in the school.
Teacher 5	First, every teacher should be moderate. We should follow the footsteps of the prophet. He showed the way to his followers. Because he was peaceful, his companion followed him as well. So, as I'm a leader of students, I show a good quality of life to my students, and they follow in my footsteps. So, this is my first strategy to promote peace among students.
Teacher 3	My strategy to promote peace is to let the students always do the right thing. You know..... this school was built on a Muslim principle. So, we as a teacher need to follow these principles and values connecting with Islam. For example, Islam speak against violence and Islam tell us to be always peace. Look at our everyday greetings. "Assalamualaikum" meaning peace be upon you. Those are the values we need to follow.

Participants	Teaching strategies adopt by Teachers to promote Peace Education
	In conclusion, I used those values as a strategy to promote peace among students and colleges in this institution.
Teacher 4	To promote peace, I used several strategies in promoting peace in my school. For example, I'm a Hadith teacher in this school, I'm also a sport teacher. We all know that Hadith is a subject that mostly describes the life of prophet Muhamed. I used his character in my subject to create peace in the heart of students. Also, when I'm in the stadium with students, I teach them love and respect among themselves. I will make sure to give "NASEEHA" (Islamic advice) to preserve peace among them. Those are my strategies sir. Lol! Hope it helps you develop your research and thank you for coming to my school.

Table 8 Teachers inquired about the challenges of implementing Peace Education

Participants	Obstacles Faced by Teachers in Implementing Peace Education
Teacher 3	We faced some difficulties while implementing peace education in our institution. For example, Pattani is already known as a violence and conflict zone. That mentality had overcome students. Therefore, in dealing with some students, we find it difficult.
Teacher 4	We encounter several obstacles in implementing peace education, especially considering that this province is recognized as a region prone to violence. Mostly students see or hear about violence every time. For example, children are seeing or hearing about bombing and shooting every time, when students grow with that negative ideology, they will always be in that violence situation. So, most of the time, students behave violently in class; they fight each other at the time and fight with teachers as well. Many times, you see the students, they don't recognize peace at all.

Table 9 How would you characterize your students' approach to learning Peace Education?

Participants	How would you characterize your students' approach to learning Peace Education?
Teacher 2	In real life, every student deserves Peace. But when you ask me about students' perspective on peace, I will say that "students like to be peaceful, and they accommodate peace as well..... For example, in school, every student has their friends. Most students really cherish their friends. They are even encouraged to come to school because of their friends. They love implementing that peace.
Teacher 3	Students' perspective towards Peace Education is only possible when the students have peace in their soul because they need to have Peace in themselves moving forward, enjoy that peace they preserve.
Teacher 1	Students' perspective on peace is to have no problems at all. When students live freely in the absence of violence, then they have Peace.
Principal 2	I think students' perspective toward peace can be referred to as "happiness, love, no violence, and relaxation because when students are being loved, they will find peace in their heart. When they counter happiness, they find Peace and so on so on."

Table 10 In what ways could the curriculum at your school incorporate Peace Education?

Participants	In what ways may your school incorporate peace education into its curriculum?
Principal 3	To incorporate Peace Education into this institution, we need to convene for curriculum revision discussions. Adding subjects dedicated to teaching about peace is crucial for fostering a culture of peace/
Teacher 5	Addressing this challenge, I believe Islamic scholars, coordinated through the Islamic council (Majlis), should conduct workshops and teacher training sessions to enhance or introduce peace education across our schools simultaneously.

Table 11 Does a persistent environment of violence and conflict make Peace Education impractical?

Participants	Does a persistent environment of violence and conflict make Peace Education impractical?
Teacher 3	There is a possibility to educate for peace. To do this, we need to create spaces for dialogues, meetings, caring, networking, and active participation. These done well, peace will be built again.
Teacher 2	Even in environments marked by conflict and violence, educating for peace is feasible. Peace isn't merely an ideal; it's a dynamic concept fostering interaction and human development. It humanizes individuals and unites humanity, transcending the challenges of our world.

Table 12 Proposing ways to integrate Peace Education

Participants	Could you provide recommendations for potential approaches to introduce Peace Education in Islamic Schools?
Teacher 3	Encourage students' physical and mental health.
Teacher 4	Introduce the concepts of compromise, cooperation, and conflict resolution.
Teacher 5	Peace Education should be a top priority in classrooms as it is a teachable skill. By integrating it into the curriculum, students can learn about the origins of conflicts and develop critical thinking skills. This understanding helps students recognize potential conflict triggers, potentially preventing them from engaging in disputes in the future.
Teacher 2	Introducing Peace Education in a trauma-informed manner involves recognizing that students may have experienced trauma from various sources such as violence, poverty, or neglect. This trauma can affect their learning, behavior, and emotions. Teachers can play a crucial role in supporting these students, potentially preventing conflicts arising from their trauma.

VITAE

Name Serigne Sagne Dieye Sy

Student ID 6510022003

Educational Attainment

Degree	Name of Institution	Year of Graduation
Bachelor of Arts (English)	Kenyatta University	2018

Scholarship Awards during Enrolment :

Scholarship Awards during Enrolment

Tuition Fee Subsidies for International Students for Conducting a Thesis

Work – Position and Address :

English teacher at Anuban Narathiwat School Thailand, 31 Phadung
Aram Road Bangnak Subdistrict, Mueang Narathiwat District, Narathiwat Province
Postal Code 96000

List of Publication and Proceedings :

Serigne Sagne Dieye Sy, Srisompob Jitpromsri & Md Mahbubul Haque. (2025).

Implementation of Peace Education in Islamic Schools in the Deep South of
Thailand: A Case Study of Selected Schools Pattani and Songkhla Provinces.

Journal of Islamic studies, Prince of Songkla University, 16 (2), July –
December 2025.