

Research Article

Peace Education in Southern Thailand: Implementing Conflict-Sensitive Pedagogy in Islamic Schools

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Abstract

The protracted ethno-political conflict in the Deep South of Thailand poses enduring challenges to peace and social cohesion, particularly among the region's diverse communities. This study investigates how peace education grounded in Islamic ethical principles can contribute to deradicalization, strengthen multicultural understanding, and promote sustainable peacebuilding. Conducted in three private Islamic schools in the Deep South of Thailand, this study investigates the transformative potential of faith-based peace education as a mechanism for peacebuilding, social cohesion, and deradicalization in a multicultural and conflict-affected context. This research is grounded in core Islamic ethical frameworks: justice (ʿAdl), emphasizing fairness and equity; compassion (Rahmah), promoting empathy and solidarity; and dialogue (Hiwar), encouraging peaceful negotiation, and mutual understanding. These principles guide educational practices that promote justice, empathy, and

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dialogue, aligning with peace education's aim to overcome structural violence and build inclusive, harmonious communities. Using a qualitative research design, data were collected from 28 informants, including educators, administrators, and students, through semi-structured interviews, observations, and document analysis. The findings reveal that peace education initiatives cultivate empathy, encourage constructive dialogue, and support non-violent approaches to conflict resolution. Such outcomes are particularly effective when supported by targeted teacher training and inclusive community involvement. Despite these positive developments, the study identifies persistent obstacles: limited institutional resources, intergenerational trauma, and unresolved historical grievances continue to challenge the implementation and impact of peace education. Nevertheless, when contextually adapted and anchored in Islamic teachings, peace education emerges as a vital instrument for fostering resilience, unity, and social transformation. This research highlights education's vital role in peacebuilding, showing that integrating faith-based ethics with context-sensitive teaching supports deradicalization and social cohesion. The findings underscore the need for long-term commitment, collaborative stakeholder engagement, and policy support to realize the full potential of peace education in promoting enduring social cohesion.

Keywords: Peace Education, Social Cohesion, Deradicalization, Multiculturalism, Peacebuilding

Introduction

Building peace in the Deep South of Thailand presents a pressing challenge due to its region's long-standing conflict and socio-cultural tensions, particularly in areas with significant ethnic Malay-Muslim populations, such as Pattani and Songkhla (Pherali, 2023). The Deep South of Thailand, which includes Pattani, Yala, Narathiwat, and parts of Songkhla, has endured a protracted and complex conflict rooted in ethno-religious identity, historical grievances, and political marginalization (Chachavalpongpun, 2023). The roots of the conflict trace back to the 1909 annexation of the Pattani Sultanate by Siam, which marked the beginning of Malay-Muslim resistance to the assimilation into Thailand's predominantly Buddhist identity (Woodward & Scupin, 2021). This resistance has manifested through cycles of violence, mistrust, and socio-political fragmentation. The repressive state measures that followed, including efforts to suppress the Malay language, Islamic law, and traditional institutions, contributed to a narrative of victimhood and resistance, especially in the context of the region's growing disillusionment with the Thai state (Kielsgard, 2022). The Southern Border Provinces Administrative Centre (SBPAC) was first established in 1981 as a means of governing and managing the region's sensitive issues. Initially conceived as a response to growing discontent, the SBPAC was tasked with promoting development, peace, and stability in the Deep South (Yunyasit, 2023). However, over time, the SBPAC was criticized for being ineffective in addressing the underlying causes of the conflict, often focusing on development projects without addressing the political and cultural aspirations of the local Malay-Muslim population. This failure to reconcile cultural

differences contributed to escalating tensions and the eventual rise of insurgent groups (Potchapornkul, 2020).

In 2002, amid escalating violence, the SBPAC was dissolved, marking a shift in how the Thai government approached governance in the region. The dissolution reflected a failure to quell the insurgency and manage the growing resentment among the local population. In its place, the Thai government sought to implement a more militarized approach, relying on military force and law enforcement to suppress insurgent activities (Seedam & Sirisunhirun, 2019). However, this heavy-handed strategy only exacerbated the situation, contributing to the escalating violence, particularly from 2004 onwards.

The violence in the Deep South reached unprecedented levels after 2004, when an insurgency reignited with bombings, assassinations, and attacks on both civilians and state officials. McCargo (2009) suggests that the violence after 2004 was qualitatively different from earlier periods, fueled by deepening ethnic and religious polarization, disillusionment with the central government, and the rise of younger generations radicalized by the unresolved historical grievances (Jitpiromrsi & McCargo, 2008). In 2009, to address the deepening crisis, the Thai government reactivated the SBPAC, signaling a shift in policy towards a more holistic approach. The reactivation aimed to reintegrate local leaders into governance, with a greater emphasis on regional autonomy, cultural preservation, and development, but the legacy of mistrust remained (Nuchpiam & Prateepornnarong, 2020).

The violence pre-2007 was largely driven by insurgent factions using traditional guerrilla tactics to challenge the state's

legitimacy. However, McCargo (2009) underscores that post-2007, violence took on a more complex and fragmented character, with increased targeting of civilians, especially youth, and the rise of new, often anonymous insurgent groups (McCargo, 2009). This escalation can be attributed to several factors, including the failure of the state's approach to address the underlying socio-political grievances, and the exacerbation of intergenerational trauma and collective memory of the region's long-standing marginalization (Joll, 2021)

The reactivation of the SBPAC in 2009 brought some hope for renewed peacebuilding efforts, with the Thai government seeking to foster dialogue and reconciliation (Sombatpoonsiri, 2018). However, despite these efforts, the region remains caught in cycles of violence, with unresolved historical grievances, political marginalization, and intergenerational trauma continuing to fuel the insurgency. The state's responses, oscillating between militarization and token developmental efforts, have been insufficient in addressing the deep-rooted issues of identity, justice, and autonomy that continue to plague the region (Chen, 2021).

In this context, Islamic schools (madrasas and pondoks) have become crucial actors in promoting peace, blending religious pedagogy with conflict-sensitive education. They serve as platforms for peacebuilding, where students are encouraged to engage in dialogue, preserve cultural identity, and challenge the narrative of violence. Peace Education in these schools emphasizes values such as justice, mercy, and dialogue, drawing from Islamic teachings to promote social cohesion. Yet, these schools face significant challenges, including limited resources, politicized curricula, and the

role of religious educators navigating between state policies and community expectations.

The role of Islamic schools in fostering peace aligns with UNESCO's definition of Peace Education, which emphasizes shifting from reactive conflict management to proactive societal transformation (Duedahl, 2020). These schools are uniquely positioned to integrate Islamic values of social justice and community (ummah) with the Thai government's multicultural nation-building efforts. However, their success depends on overcoming significant challenges, including ensuring that curricula are contextually sensitive and that educators are equipped to foster critical thinking and dialogue (Montevecchio & Power, 2023).

Existing research on Peace Education highlights its transformative potential in conflict areas, such as Northern Ireland, Colombia, and Mindanao, where schools have served as spaces for reducing intergroup hostility and building resilience. This study aims to explore how Islamic schools in Pattani and Songkhla are contributing to this effort, analyzing their Peace Education programs, teaching strategies, and their impact on students' attitudes toward conflict and social cohesion.

Peace education plays a crucial role in fostering peace by addressing the root causes of conflict, such as marginalization and inequality (Sekibo & Iroye, 2024). In the Deep South of Thailand, through the integration of values like nonviolence, empathy, and critical thinking, peace education promotes understanding and dialogue among diverse communities. Empowering students and communities to engage with these issues, helps to reduce tensions and build a culture of peace, contributing to long-term stability in

the region. This educational approach is particularly vital in areas affected by ethno-political conflict, as it supports individual transformation and societal reconciliation.

Research Objectives

1. To examine the key factors influencing the implementation of peace education in three selected Islamic schools.
2. To analyze how the process of implementing peace education functions in these three selected Islamic schools.
3. To propose strategies that enhance the effectiveness of peace education as a catalyst for fostering sustainable peace in conflict-affected areas.

Research Questions

1. How do key factors influence the implementation of peace education in the three selected Islamic schools?
2. How does the process of implementing peace education function in these three selected Islamic schools?
3. How can effective strategies be employed to address the challenges of implementing peace education in these schools, and how can these strategies strengthen their role in promoting sustainable peace in conflict-affected areas?

Literature Review

1. The Characteristics of Songkhla and Pattani Provinces

Pattani and Songkhla, in the Deep South of Thailand, are culturally rich and diverse regions. Pattani is predominantly Malay-Muslim with strong Islamic traditions, while Songkhla is a mixed

Buddhist-Muslim hub with economic significance. Both provinces have faced socio-political tensions but have demonstrated resilience in fostering coexistence and peacebuilding amidst diversity (Boonyamanond & Chaiwat, 2020). Their experiences provide valuable insights into managing cultural and religious differences, making them ideal for studying peace education.

Islamic schools in these regions were selected for this study due to their role in addressing conflict and promoting reconciliation. This dual focus allows for a comprehensive analysis of how peace education can foster tolerance and understanding in conflict-affected regions, emphasizing the need for context-specific strategies in peacebuilding efforts.

2. Overview of Selected Islamic Schools

The study selected three Islamic schools Azizstan Foundation School (AFS), Islamic Sciences Demonstration School (IDS), and Kanlayanachonrangsan Foundation School Ban Nuea Mosque (KFS) to represent diverse educational settings in the Deep South of Thailand.

Azizstan Foundation School (AFS) and Islamic Sciences Demonstration School (IDS) located in Pattani, a region affected by socio-political unrest, emphasize integrating peace education into their curricula, providing insights into fostering coexistence in conflict-affected areas. In contrast, Kanlayanachonrangsan Foundation School Ban Nuea Mosque (KFS) in Songkhla, where tensions are relatively lower, offers a perspective on adapting peace education in mixed Buddhist-Muslim communities (Jamjuree, 2022).

These schools were selected for their innovative approaches to combining academic, religious, and peacebuilding practices,

aiming to identify effective strategies for promoting tolerance, dialogue, and conflict resolution.

3. The Importance of Peace Education

Peace education is a holistic approach fostering a culture of peace, nonviolence, and social justice by equipping individuals with the knowledge, skills, and values needed for peacebuilding across personal, interpersonal, and societal levels (Nelson, 2021). In a global context, it aligns with human rights, social justice, and sustainable development principles, advocating for equitable social structures and environmental protection (Kilag et al., 2023).

In the Islamic context, peace education is rooted in Quranic teachings and Hadiths, emphasizing values like compassion, justice, reconciliation, and mutual respect (Riaz et al., 2023). By integrating Islamic ethics with modern peacebuilding strategies, it promotes harmony, tolerance, and social cohesion. Peace education serves as a transformative force, empowering individuals to challenge injustice, resolve conflicts constructively, and foster inclusive, equitable, and harmonious societies globally and within Islamic communities.

4. Peace Education in Conflict Zones

Peace education is a vital intervention in conflict zones, promoting understanding, reconciliation, and sustainable peace. Peace education addresses the root causes of violence, promoting empathy, tolerance, and nonviolence. It equips individuals with critical thinking and dialogue skills. Its transformative impact has been evident in post-conflict societies like Rwanda, Northern Ireland, and South Africa, where it has helped heal divisions, foster coexistence, and build resilient communities (Cromwell, 2022).

Theoretical Framework

1. Rationale for Choosing These Three Frameworks

The research conducted by Galtung (1969) presents a framework that distinguishes between negative peace, defined as the absence of direct violence, and positive peace, which entails the absence of structural violence and the presence of social justice, thereby emphasizing the need to address the underlying causes of conflict.

Likewise, in his work on critical pedagogy, Freire (1970) emphasizes the importance of dialogue and the development of critical consciousness, empowering learners to challenge marginalization and actively participate in social transformation.

Imam al-Ghazali’s ethical and spiritual teachings promote personal virtues and spiritual growth as essential components of peace. Together, these frameworks form a holistic peace education model that integrates structural analysis, community-based pedagogy, and personal moral development, offering a comprehensive approach to peacebuilding.

This model aims to create sustainable peace by addressing systemic issues, fostering critical agency, and nurturing individual transformation, particularly in contexts like the Deep South of Thailand.



Figure 1. The theoretical framework for peace education.

Figure 1. represents the theoretical framework for Peace Education, highlights the key concepts and their interconnections. It showcases how ideas from Johan Galtung's peace theory, Paulo Freire's pedagogy, Imam Ghazali's Islamic values, and other elements like human rights education and conflict resolution come together to foster understanding, tolerance, and social cohesion.

Johan Galtung, Paulo Freire, and Imam Ghazali offer distinct, complementary perspectives on peace that converge around the goal of addressing the root causes of conflict and fostering transformative change. Galtung's focus on structural violence advocates for systemic reforms to achieve positive peace through addressing inequality and injustice. Freire's critical pedagogy emphasizes empowerment through dialogue, urging individuals to challenge oppression and engage in social transformation. Ghazali, from an Islamic ethical standpoint, stresses inner peace and moral development as the foundation for societal harmony. While their approaches differ, systemic reform (Galtung), education (Freire), and spiritual growth (Ghazali) all underscore the importance of education in promoting peace, whether through raising awareness of structural violence, facilitating critical dialogue, or fostering ethical and moral growth. Their shared vision transcends mere violence cessation, aiming for a more holistic sense of well-being, justice, and sustainable peace. This synthesis provides a comprehensive theoretical framework for transformative peace education, integrating these perspectives to contribute to long-term peacebuilding efforts (Jal, 2020).

2. Multiculturalism and Islamic Schools as Agents of Peace

Multiculturalism, as articulated by scholars like Charles Taylor and Bhikhu Parekh, emphasizes the recognition and accommodation of diverse identities within society (Modood et al., 2025). Taylor (1992) argues that identity is shaped through the acknowledgement of cultural differences, while Parekh (2000) stresses that true multiculturalism involves both recognizing diversity and promoting active citizenship (Lorenzová, 2020). In this context, Islamic schools in the Deep South of Thailand play a pivotal role in bridging the cultural divide between the Malay-Muslim minority and the Thai Buddhist majority. These schools emphasize Islamic values such as justice, mercy, and social harmony, fostering an inclusive society where students value diversity and peaceful coexistence. By preserving cultural identity and encouraging respect for other communities, these schools challenge state assimilationist policies. Furthermore, Islamic schools contribute to deradicalization by integrating peace education, offering a counter-narrative to extremism and emphasizing dialogue, empathy, and peaceful coexistence.

3. Deradicalization in Islamic Education

The concept of deradicalization in Islamic education can be framed through global studies on terrorism and extremism. Neumann (2010) emphasizes that deradicalization requires disengagement from violent actions and dismantling the ideologies that justify violence. It involves long-term, community-based efforts addressing psychological and social factors such as alienation and political marginalization (Leap & Young, 2021). Similarly, Horgan (2009) notes that disengagement from extremism often involves

redefining personal identity and re-engaging with positive societal values. Islamic schools can play a critical role by offering an alternative to violent ideologies through Islamic teachings promoting peaceful conflict resolution and the sanctity of life (Hansen & Lid, 2020).

The RAND Corporation highlights the importance of dialogue, critical thinking, and rebuilding trust in deradicalization (Rabasa et al., 2010). Islamic schools in the Deep South, by incorporating peace education, create spaces for students to challenge extremist narratives and foster a commitment to peace and reconciliation (Nawab, 2020). These schools contribute to reshaping societal attitudes, deconstructing extremism, and building a more inclusive, peaceful society.

Research Methodologies

Pattani and Songkhla were chosen for their supported Islamic schools and strong community involvement, making them ideal for studying the implementation of peace education. To ensure unbiased selection of interviewees, the study focuses on a diverse group of stakeholders involved in peace education, including teachers from various disciplines, school administrators, students, and community leaders. A stratified sampling method is used to represent all relevant sub-groups (e.g., gender, age, role, and location) to reflect diverse perspectives. Ethical considerations are strictly followed, ensuring informed consent, confidentiality, and an environment where participants feel safe to share their views without external influence. This approach ensures comprehensive, representative, and unbiased data collection, leading to reliable

conclusions on the role of peace education in Islamic schools in the Deep South of Thailand.

The research involved 28 informants - 19 males and 9 females - comprising teachers and school administrators from the three selected Islamic schools. The gender distribution reflects the demographic composition of the teaching staff in these institutions, where male teachers are often more prevalent due to cultural and religious norms. Participants were purposively selected based on their teaching experience, with a specific focus on individuals who had at least four years of teaching experience and demonstrated expertise in Islamic studies and peacebuilding.

Informants had expertise in religious and pedagogical aspects, providing valuable insights on Peace Education implementation. In-depth interviews served as the primary data collection method, allowing participants to elaborate on their experiences, challenges, and perceptions of peace education. This theoretical foundation informed the design of the research instruments and guided the subsequent analysis of the data collected during fieldwork.

Fieldwork was conducted in the selected schools, where the researcher engaged with a diverse range of stakeholders, including teachers, principals, students, community leaders, parents, and religious leaders. Before conducting interviews, the researcher obtained informed consent from all participants and sent formal letters outlining the purpose of the study and the procedures involved.

Interviews were conducted face-to-face or via email, depending on the participants' preferences and availability. Key informants, such as teachers, school administrators and community leaders, provided valuable insights into the status and impact of

peace education in these schools, highlighting successes and areas for improvement. Their perspectives were instrumental in understanding the broader community's role in supporting peacebuilding efforts and how Peace Education extended beyond the classroom. The data collection methods aimed for a comprehensive and multi-dimensional understanding of the research topic (Taherdoost, 2021).

In addition, secondary data, such as school records and curriculum documents, were also analyzed to provide additional context and corroborate the findings from interviews and observations. The insights gained from interviews were validated through classroom observations and document analysis, ensuring a robust and accurate representation of the phenomena under study. The analysis will use qualitative methods, including thematic analysis to identify key patterns, content analysis to examine peace education materials, and case study analysis to explore each school's context and strategies. The findings will be interpreted through the frameworks of Galtung, Freire, and Ghazali, focusing on structural violence, critical pedagogy, and moral development to understand their implications for peacebuilding in the region.

Results and Discussion

1. Integration of Peace Education in Islamic Schools' Curricula

The integration of peace education in these selected Islamic schools has been approached through different methods, each offering benefits and challenges.

A teacher from Azizstan Foundation School explained that “our students actively engage in structured peace lessons during

weekly Friday prayers at the masjid, benefiting from role-playing and debates that enhance their understanding of conflict perspectives” (personal communication, April 14, 2023).

Another teacher stated that “lessons cover Islamic teachings in classrooms, emphasizing the value of salaam (greeting), active listening exercises, and group discussions, helping students not only learn about peace theoretically but also apply it in daily interactions” (personal communication, April 14, 2023).

According to a teacher from Kanlayanachonrangsarn Foundation School in Songkhla, “integrating peace concepts into Islamic studies makes it more relatable. We taught our students how the Prophet Muhammad (PBUH) resolved conflicts; they are inspired to do the same” (personal communication, April 17, 2023).

Similarly, another teacher emphasized that “when students study Islamic history, they examine how Prophet Muhammad (PBUH) resolved conflicts through dialogue, patience, and justice” (personal communication, April 14, 2023).

In the same way, a teacher from the Islamic Demonstration School at Prince of Songkhla University shared that, “these lessons make us think differently about conflict. We learn to communicate amicably and peacefully instead of reacting aggressively” (personal communication, April 20, 2023).

This highlights how active learning approaches enhance students’ understanding of peace. The emphasis on Qur’anic teachings strengthens students’ moral and ethical reasoning, encouraging them to see peace as an academic subject and a fundamental principle of Islamic life (Sadr, 2022).

2. Teachers Training and Capacity Building

The success of peace education programs largely depends on teachers' ability to effectively convey peace-related concepts. A teacher from the Islamic Demonstration School in Pattani stated that, "most trained teachers felt confident in facilitating discussions on peace and conflict resolution compared to untrained teachers. In classrooms led by trained teachers, students demonstrated increased positive behaviors, such as respect for teachers and enhanced cooperation. When teachers are equipped with conflict resolution strategies, classroom management techniques, and mediation skills, they can better model and teach peace principles to their students" (personal communication, April 20, 2023).

Specifically, many trained teachers reported being well-prepared to foster a safe, open classroom environment that encourages student dialogue and perspective-sharing. These engaging teaching methods help students internalize peacebuilding principles and apply them in real-life situations. In contrast, untrained teachers often struggle to navigate sensitive issues related to peacebuilding due to a lack of familiarity with effective teaching techniques.

3. Challenges in Implementing Peace Education

Field research identified some major barriers to implementing peace education effectively in Islamic schools:

3.1. Exposure to Violence

Many students in the Deep South of Thailand witness violent incidents in their communities, leading to trauma and a heightened sense of fear. A teacher from Azizstan Foundation School in Pattani explained, "Many students arrive at school already

impacted by the violent trauma and consequences of bombings in their communities, making discussions of peace feel abstract when their everyday reality is rooted in conflict” (personal communication, May 8, 2023).

Many students are exposed to violent incidents in their communities, which leads to trauma and a heightened sense of fear (van Dijk et al., 2020). This reality deeply impacts their emotional well-being, and as a result, students often come to school already distressed and are unable to engage effectively with educational content, including peace education.

Another teacher explained that “many students arrive at school already feeling emotionally overwhelmed, making it difficult for them to engage with abstract concepts like peace when their daily reality is shaped by conflict and violence” (personal communication, May 8, 2023).

3.2. Lack of Resources

Peace education in Islamic schools struggles with resource shortages, including insufficient funding, materials, training, and class time. These challenges limit effective student engagement and the implementation of comprehensive peace education strategies.

According to a teacher from the Islamic Demonstration School in Pattani, “The lack of resources has impeded the development of meaningful lessons and interactive activities, such as role-playing and group discussions, which are vital for teaching conflict resolution and peacebuilding” (personal communication, May 16, 2023).

3.3. Political Sensitivities

An administrator from Azizstan Foundation School expressed concerns about the potential political repercussions of discussing certain peace topics, given the region's sensitive political climate.

The administrator stressed the need for caution in peace discussions, noting that poorly framed topics could cause misunderstandings, especially in politically sensitive regions. These concerns highlight the challenges faced by educational institutions in balancing the need for peace education with the risk of political implications (personal communication, May 19, 2023).

Another administrator suggested that “Discussing peace must be done carefully. If framed incorrectly, it could be misinterpreted as political criticism” (personal communication, May 19, 2023).

This concern reflects the delicate nature of implementing peace-focused curricula in a region with ongoing conflict and political sensitivities. The fear of discussing peace in a manner that might be seen as politically charged poses a challenge for schools seeking to teach values of non-violence, empathy, and conflict resolution.

A teacher noted, “These initiatives help students actively contribute to a harmonious school environment, with those participating in peer mediation and peace clubs showing greater willingness to resolve conflicts peacefully” (personal communication, May 19, 2023).

3.4. Impact on Students and the Community

Some teachers have noted that students are more willing to resolve conflicts peacefully and participate in initiatives like volunteer projects and anti-bullying campaigns.

Another teacher from Islamic Demonstration School in Pattani shared that, “These programs helped them manage

disagreements by thinking before reacting” (personal communication, May 19, 2023). This change is reflected in both school behavior and home interactions.

Parental involvement plays a crucial role in fostering non-violent behavior by reinforcing peace education principles beyond the school setting. When parents actively engage in their children’s moral development by modeling peaceful behavior, encouraging dialogue, and creating a supportive emotional environment, children are more likely to internalize and practice non-violent conflict resolution.

A clear example comes from a parent at the Islamic Demonstration School in Pattani, who shared how promoting dialogue over punishment to resolve sibling disputes significantly improved household harmony (personal communication, May 20, 2023).

Effective parental involvement requires participation in school-led workshops on peace education, regular communication with teachers, and the consistent application of non-violent methods at home (Sugiarti & Erlangga, 2025). Supporting conditions such as strong school-parent collaboration, culturally responsive communication, and community values that prioritize peace help align school and home efforts. These conditions function by ensuring that children receive consistent, peace-oriented messages in both environments, which reinforces empathy, patience, and constructive behavior, ultimately reducing aggression and promoting social harmony.

Limitation

The researcher faces limitations, including challenges in data collection, language barriers, security challenges, and restricted school access. Teachers and students face struggles with trauma, fear, and instability, while inadequate resources and training obstruct effective learning. Additionally, the lack of research on integrating Islamic teachings into peace education and the limited study of its long-term impact highlight the need for further exploration. Thus, this study serves as a foundational step rather than a conclusive finding.

Suggestions and Conclusion

The practical and evidence-based implementation of peace education in Islamic schools in the Deep South of Thailand highlights its potential in preventing radicalization and promoting a peaceful society. While the underexplored role of peace education in countering extremism is significant, its integration into these schools provides a promising model for addressing the root causes of violence and radicalization. The study demonstrates positive outcomes, fostering nonviolence, empathy, critical thinking, and offering students alternatives to violent ideologies.

The findings underscore the critical need to expand collaboration among key stakeholders, such as local authorities, NGOs, community representatives, and families, to enhance the reach and sustainability of peace education efforts. Establishing a robust monitoring system with measurable indicators will be crucial for ongoing evaluation and improvement. Prioritizing comprehensive educator training, standardized curricula, and coordinated support

from national and international institutions is essential to overcoming current challenges. Although peace education is still in its early stages, its potential to foster lasting societal harmony and mutual understanding highlights its promise as a cornerstone for transformative change.

For these initiatives to succeed, it is crucial to address the political and cultural sensitivities surrounding the regional conflict. The success of peace education will depend on sustained commitment, collaboration, and adaptability to the region's socio-political context. Through the strategic use of technology, the active engagement of diverse stakeholders, and the promotion of open, inclusive dialogues, peace education has the potential to catalyze transformative change in the Deep South of Thailand, fostering social harmony and collective resilience. The research underscores the significance of framing peace education as a tool for deradicalization and as a catalyst for multicultural harmony, highlighting the importance of aligning initiatives with the region's complex sociocultural fabric to effectively address its multifaceted identity dynamics.

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