



  **Kolokium Siswazah KITA**
Pembentangan Draf Akhir

2 Disember 2020 (Rabu)
10.00 pagi - 12.30 tengah hari
Microsoft Teams
<http://shorturl.at/cuK89>

Mohd. Shahrul Imran Lim Abdullah (P73527) Doktor Falsafah Pengajian Etnik Identiti Etnik Minoriti Cina Peranakan Kelantan Sebagai Identiti Masyarakat Multietnik Malaysia	Graham Dalrymple (P86009) Sarjana Pengajian Etnik From Melayu to Thai Muslims: Historical and Theoretical Perspectives on Ethnonyms, Ethnogenesis and Ethnic Change Among Muslims in Songkhla Province
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Buku Atur Cara & Abstrak
Programme & Abstracts Booklet

Semester 1, Sesi 2020/2021

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Identiti Etnik Minoriti Cina Peranakan Kelantan Sebagai Identiti Masyarakat Multietnik Malaysia

Hubungan antara etnik di Malaysia sering digambarkan sebagai sentiasa bertentangan dan dipertikaikan terutama antara Melayu-Cina namun sebaliknya yang berlaku dalam masyarakat di Kelantan. Tesis ini mengkaji bagaimana keharmonian itu terbentuk, dengan tumpuan kepada komuniti etnik minoriti Cina Peranakan Kelantan yang dikatakan berjaya mengekalkan dan merundingkan sempadan etnik dalam masyarakat dengan aman, justeru dapat menyampaikan semangat kepelbagaian dalam perpaduan. Kajian ini menggunakan persampelan seramai 100 orang responden (kajian mendalam) yang dipilih secara *snow ball* dari 2,050 orang keseluruhan komuniti Cina Peranakan Kelantan di Kampung Pasir Parit, Chetok. Kajian ini menggabungkan dua bentuk asas kajian iaitu kajian perpustakaan dan kajian lapangan melalui Teknik Mengalami, Mengusul dan Memeriksa dengan cara mengumpulkan data di lapangan, iaitu pemerhatian ikut serta, temu bual dan kajian arkib. Hasil kajian mendapati bahawa walaupun penanda identiti komuniti tersebut masih dipertahankan, namun kedudukannya sedang terancam. Bagi generasi tua, mereka masih mengekalkan identiti kePeranakan dengan cara hidup tempatan sepenuhnya, tetapi generasi muda hari ini, kurang mengamalkan cara hidup sebegini. Mereka hanya mengamalkan sebahagian budaya ini kerana mereka selesa dengan cara hidup moden hari ini berbanding sebelumnya. Demi hubungan harmoni multietnik dan warisan budaya negara amatlah penting warisan identiti Cina Peranakan Kelantan dipelihara untuk memastikan budaya serta cara hidup mereka dapat dikekalkan dan nilai identiti komuniti tersebut dijadikan model rol untuk mencapai kesepaduan sosial dalam masyarakat multietnik. Justeru, untuk menangani masalah ini pihak kerajaan perlu memberi pengiktirafan kepada komuniti Cina Peranakan Kelantan dan Peranakan lain demi mencapai kesepaduan sosial dalam masyarakat multietnik Malaysia.

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From Melayu to Thai Muslim: Historical and Theoretical Perspectives on Ethnonyms, Ethnogenesis and Ethnic Change Amongst Muslims in Songkhla

This research explores ethnogenesis and ethnic change amongst Thai-speaking Muslims in Songkhla province by both interacting with a range of historical, anthropological and theoretical material, and conducting in-depth interviews with Muslim leaders in communities that I recently worked with. Details about the changing relationship between Singgora/Songkhla and Ayutthaya (later Bangkok), Ligor/Nakhon Si Thammarat, and Patani will be provided by engaging with the most authoritative historiographies, and accounts produced by European travellers to the Thai/Malay Peninsula during the 19th Century. Another element of my literature review will be an analysis of ethnonym selection among Muslims in South Thailand in the ethnographic literature. In light of my research objectives containing specifically theoretical interests, I will offer a synthesis of relatively recent approaches to ethnic boundaries, ethnonym selection, (state led) ethnogenesis, and ethnic change, along with proposal about how these permit a better picture of the complex phenomenon of ethnic change amongst Muslims in Songkhla Province. These will permit the following questions to be answered. What was the historical importance of the ethnonym "Thai Muslim" having been imposed on Muslims, in the 1930s? What is the analytical purchase of the concept of (state-led) ethnogenesis? What is the relationship between grassroots *language* change (from Malay to Thai) to *ethnic* change? Methodologically, my interaction with the relevant secondary literature outlined above, will be collecting my own set of primary data. I propose conducting semi-structured interviews with key informants in the districts of Chana (where some Muslims still speak Malay), where I have conducted (informal) participant observation. These will provide details about both the range of reasons for "Thai Muslim" having become the preferred ethnonym of the majority of Muslims in Songkhla, yet in some contexts Muslims in Songkhla continue to refer to themselves as Melayu.

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