

A Research Report

A SOCIAL SURVEY ON MUSLIM IMMIGRANTS IN BANGKOK, THAILAND

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TABLE OF CONTENTS

	Page
EXECUTIVE SUMMARY	5
CHAPTER 1 INTRODUCTION	7
1.1 Background	7
1.2 Muslim Population in Thailand	9
1.3 Methodology	11
CHAPTER 2 RESULTS	15
2.1 Individual Characteristics	15
2.2 Trip to Thailand	20
2.3 Work, Income, and Expenditure	24
2.4 Living Arrangement and Current Residence	30
2.5 Future Plans	33
2.6 Language and Social Relations	35
2.7 Satisfaction with Life in Thailand	37
2.8 Concerns	41
2.9 Islamic Practice, Faith, and Adaptation	44
CHAPTER 3 CONCLUSIONS AND DISCUSSION	48
3.1 Summary	48
3.2 Conclusion and Discussion	51
3.3 Recommendations for Future Research	52
REFERENCES	53
APPENDIX	55
Questionnaire	55

LIST OF TABLES

	Page
Table 2.1 Country of origin of respondents	16
Table 2.2 Characteristics of respondents	18
Table 2.3 Whether the migrant is born Muslim	19
Table 2.4 Family of Muslim migrants remain in country of origin	19
Table 2.5 Length since first trip to Thailand	20
Table 2.6 Length of stay for this current trip	21
Table 2.7 Total length of stay in Thailand	21
Table 2.8 Use of broker and sponsor for the trip to Thailand	22
Table 2.9 Main reason for coming to Thailand	23
Table 2.10 Type of current work	24
Table 2.11 Who helped find the current job	25
Table 2.12 Work status	25
Table 2.13 Who is employer	26
Table 2.14 Amount of employee in the workplace	26
Table 2.15 Monthly income	27
Table 2.16 Expenditure (more than one answer possible)	27
Table 2.17 Expenditure spent on the most	28
Table 2.18 Type of work before coming to Thailand	29
Table 2.19 Person with whom migrant live	31
Table 2.20 Type of residence and whether they own current residence	31

Table 2.21 Person who helped find current residence	32
Table 2.22 Things that migrants like to do while in Thailand	33
Table 2.23 Length of time that migrants plan to stay in Thailand	34
Table 2.24 Level of proficiency in listening/speaking, reading, and writing	
Thai language	35
Table 2.25 Number of friends in Thailand	36
Table 2.26 Person migrants turn to if having any problem	37
Table 2.27 Satisfaction with overall current life	38
Table 2.28 Level of satisfaction with life in Thailand (the percentage of satisfied or very satisfied are shown)	39
Table 2.29 Level of satisfaction with life in Thailand (the percentage of not satisfied or not satisfied at all are shown)	40
Table 2.30 Level of concern in various life issues	42
Table 2.31 Issue of most concerned	43
Table 2.32 Islamic practice in everyday life	44
Table 2.33 Changes in faith after coming to Thailand	45
Table 2.34 Adaptation to life in Thailand	45
Table 2.35 Frequency of observing some activities while in Thailand	47

EXECUTIVE SUMMARY

This report presents findings from the survey of 155 male Muslim immigrants in Bangkok conducted in 2012. The majority of migrants were from Southeast Asia and south Asia countries, most were currently married and were educated. Almost all were Muslim since birth (97%). The total length of stay in Thailand including previous trips was about 5 years on average. About one fourth had ever made trip(s) to Thailand before the current trip. Almost one fourth (23%) had used a broker to arrange the trip, especially those from Myanmar. The majority sponsored their trip themselves (55%). The main reasons for migrants coming to Thailand were related to work.

More than one third (36%) currently lived with a spouse, 19% lived with children, and 31% lived alone. Married migrants who lived alone constitute 29%. More than half of Muslim migrants lived in an apartment (58%). About one tenth owned their current residence. Almost two fifths searched for place of residence on their own, while about one fifth received help from a Thai friend, of whom the majority were Muslim.

About two fifths worked as self-employed, one fifth in the sales sector, one tenth as manual workers, and 7% in professional or academic work. About one quarter received help from a friend and family or relatives (25%) to get a job, while 28% started businesses by themselves. The majority worked full time (82%). Fifty nine percent worked for a Muslim. Almost one third earned more than 30,000 baht per month, while 27% earned lower than 10,000 baht a month. Migrants spent the highest proportions of their earnings on business (22%), food (21%), rent (15%), and children's education (11%).

What Muslim migrants would like to do in Thailand was to earn income. Almost half could not give an exact answer of how long they would live in Thailand reflecting uncertainty about settlement, while one fifth reported planning to stay in Thailand permanently.

About one third could listen and speak Thai well or very well, while only a few could read or write well or very well. The largest number of friends that migrants had were Muslims from their own country. Only 29% would turn to friends if they encountered a problem and about one tenth had no one to turn to for solving their problems.

In general, Muslim migrants showed relatively high satisfaction with their relations with other Muslims, Thais, Muslims from their own country, and Muslims from other countries, but relatively low satisfaction with their relations with non-Muslims, either from their own country, Thailand, or from other countries. They also reported less satisfaction with financial conditions, and medical care. Most migrants were concerned about their families in their home countries (59%), the difficulty of Thai language (54%), their future lives (54%), and the economies in their home countries (54%). This might reflect the migrants' strong ties with family in their home country as well as their unsecure life in Thailand.

The majority of Muslim migrants rated themselves as strict or fairly strict (90%) in religious practice and reported that they became a stronger or fairly stronger Muslim since coming to Thailand (54%). They also reported that they very much or fairly adapted to life in Thailand (81%). Muslim migrants have managed quite well in maintaining their Islamic way of life.

CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

Islam is the world fast growing religion, due to both high fertility and conversion (www.muslimpopulation.com, accessed on January, 17, 2012). The estimated number of world Muslim varies across sources of reference. Wikipedia (<http://en.wikipedia.org/wiki/Muslim>, accessed on January 17, 2012) reports data in 2009 an estimation of 1.2 to 1.57 billion Muslims populate the world, or about 20% of an estimated 2009 world population of 6.8 billion.

The estimated number of Muslim recorded by other sources is higher than mentioned above. The website of www.religiouspopulation.com reports the current Muslim population at 2.1 billion, accounting for the world largest population. According to some sources, the number of Muslims in India, China, Nigeria, Tanzania, Ethiopia, and in some other countries is underreported. It is expected that if the present rate of the increase of Muslim population continues, by 2030, *One out of Three* persons will be Muslim (www.muslimpopulation.com, accessed on January, 17, 2012).

The country with the largest number of Muslim is Indonesia, home of about 13% of Muslims. About one fourth of Muslims live in South Asia, 20% in the Middle East, 15% in Sub-Saharan Africa, 4% in the remaining South East Asian countries, and 2% in Central Asia. Muslims are also found in China and Russia, and parts of the Caribbean. Muslims scatter throughout the world, Africa, Europe, America, and Asia.

Islamic study is globally a growing interest, especially in countries where the majority is non-Muslim. In Japan, for example, major Islamic research institutes were established during the period of 1937-1938. While accounting for a main part of the world population, Muslims are minorities in many countries including Thailand. In Thailand, Muslims are the largest minority population. The official statistic of the size of the Muslim population in Thailand is about 5%.

On arrival in a new area, migrants may work to develop ties with the community and to create new social networks (Kuo & Tsai, 1986). These networks may include members of the migrants

own community as well as members of the host society. There is some evidence that contacts within their own community may be beneficial to preserve their mental health (Kuo & Tsai, 1986; Banchevska, 1981) and to avoid economic exploitation (Portes, 1983). Furthermore, contacts within the host community may promote access to further economic opportunities as well as health information and services (Ford et al. 2013).

For Muslim immigrants to Australia, the *masjid* became an important place for guidance, education and welfare (Bouma et al., 2001). The *masjid* provided a community of people who shared important aspects of life, information about halal food, and professionals who understood the Muslim way of life (Kabir, 2007). Even Muslims who had not been active in the *masjid* in their country of origin, were drawn into a deeper level of involvement after migration to Australia (Bouma et al., 2001).

Other studies of contemporary Muslim migrants have been associated with religious changes (Gardner & Osella, 2004; Roy, 2004, Kibrya, 2008; Ballard, 1989; Kurien, 2002; Simpson, 2004). Both long term settlement in Europe and North America and short term migration to the Middle East, were associated with a more visible commitment to religion (Kibria, 2007).

An aspect of migration that Muslims have had to deal with is religious minority status and stigmatization when they are in an environment where Islam is not normative and institutionalized (Kibria, 2008). This stigmatization may be amplified when the perceived international threat of militant Islam has a further negative impact on the migrants (Kabir, 2007).

While ample research on Thai Muslims provides insights for public understanding, research on migrant Muslims in Thailand is rather limited. We know very little about their life, thoughts, plans, and adaptation to Thai and to Thai Muslim community. These knowledge and understanding are essential for an increasingly multicultural society like Thailand.

In this research, we aim to survey demographic and socio-economic data on Muslim immigrants in Bangkok and metropolitan areas, Thailand. We are especially interested to understand how they maintain their Muslim identity and observe Islamic practice as well as their adaptation to Thai society.

This study is part of a research project on Muslim Minority in Asia, funded by Waseda University, Japan. The project is also conducted in countries where Muslims are minorities. They include Japan, Korea, Taiwan, and Philippines. The core funding for this study is a grant to the Institute for Population and Social Research at Mahidol University from Waseda University in Japan. The additional CSEAS (Center for Southeast Asian Studies, University of Michigan) funding allowed us to interview domestic migrants in addition to the international migrants funded by the Waseda grant. However, this report presented only results from immigrant Muslims. Full report with domestic migrant Muslims is presented separately.

1.2 MUSLIM POPULATION IN THAILAND

To understand Muslim immigrants in Thailand, background on the Muslim population in Thailand is first briefly presented. Unlike Muslims in East Asian countries, Muslims have settled in Thailand for centuries. According to existing documents, Islam reached Indonesia and the Malay Peninsula in the 11th or the 13th century. Islam was introduced in Thailand at the beginning of the country's history (around 1257) through trading even before Thai people from the southern Yunnan moved to the region (Chalayondecha, 1996; Jitmoud, 1992; Department of Religion, Ministry of Education, 2002).

Historical evidence shows that Thailand has developed a relationship with countries in which Muslims are a majority at least since the *Sukhothai* era, the first era in the history of Thailand. The relationship between Muslims and Non-Muslims in Thailand started with the era of King *Ramkamhaeng* of the *Sukhothai* era who expanded his empire to the Malay Peninsula. Many states in the south of Thailand under the Thai government including Patani and Nakhonsri Thammarat and other states in the Malay Peninsula declared independence from Thailand in 1767 when the *Ayuthaya* era was ended due to a defeat by the Burmese army. The states were taken back under control of the Thai government again when King Rama I sent an army to the south. Many Patani locals were taken to the capital area. Patani was divided into 3 counties (Patani, Narathivas, and Yala) in the Rama V era in 1933. The three counties are now known as the three southernmost provinces in Thailand (Chalayondecha, 1996; Jitmuad 1992). The capturing and taking of local Muslims from Patani by the Thai government in the past to central

areas lead to an increase in number of Muslims outside the three southernmost provinces, especially in Bangkok and Ayuthaya province, as evident in the population at the present time.

Currently, the size of the Muslim population in Thailand is officially recorded by the National Statistics Office as 5.8%¹, which includes about 4 million persons, given that the population of Thailand was about 64 million in 2012 (Institute for Population and Social Research, 2013). However, some Muslim scholars claim that there are about 6 million Muslims living in Thailand (Malulim, n.d.) and are convinced that the official figure for Thai people affiliated with Islam was underreported in the census². In terms of geographic distribution, more than 80% of Muslims in Thailand live in the southern region, or around one third of the southern people are Muslims. Within the south, Muslims concentrate in the three southernmost provinces, Narathivas, Patani, and Yala. Out of the total Muslim population in Thailand, Muslims in these three provinces account for 47%. Of the total population in these three provinces, Muslims comprise more than 80%.

Due to the long history of Thailand's relationship with Muslim countries as well as of Muslims in Thailand, the ancestors of Muslims in Thailand migrated from diverse origins. The largest group is Malayu or Malay who concentrate in the three southernmost provinces. Others are Persian, Javanese, Chaam or Khmer, South Asian (Indians, Pakistan, Bangladesh, and Afkanistan), and Chinese (Malulim, n.d.). Persians, believed to settle in Thailand since *Sukhothai* age, came as merchants to trade goods as well as to disseminate Islamic teachings. They are now scattered throughout the country. Muslims with Javanese origin are recorded as coming to Thailand in the *Ayuthaya* era, again in the King Rama V era for three times higher paid jobs than those available in Java. In the 2nd World War, Javanese were captured and taken to Thailand by the Japanese army to build the dead railway bridge in Kanchanaburi, a province which borders Myanmar. Chaam Muslims came from the mainland, which is Cambodia at present, when their state was invaded by Vietnam. Those who have Chaam ancestors are now settled in the Bangkok, Trad, and Surathani provinces. Indian Muslims came to Thailand by sea and were engaged in trading since *Ayuthaya* era. Until now, Indian Muslims have been doing well in

¹ The figures are calculated from National Census (2000), estimated number of Muslims by provinces (2006), and Social and Cultural Survey (2008), National Statistics Office.

² Personal interview with a Muslim scholar on May 25, 2009.

trading and have occupied many areas of Bangkok. A number of Muslims in Thailand also have Chinese ancestors, who migrated from the south of China or Yunnan. Their residences are concentrated in the upper north, especially in Chiangmai province.

Despite diverse backgrounds, Muslims in Thailand have settled and been integrated with the majority Thai Buddhists and become Thai citizens. It is not uncommon to find Muslims and non-Muslims living nearby with a good relationship or Buddhist temples and *Masjid* or Islamic schools located in the same community. Although the on-going unrest in the south has been currently witnessed, the conflicts are not directly caused by the difference in religions (Duramae, n.d.). Rather, the conflicts are attributed to politics, security, and ideology, but not about living together between people of different religions.

It is worth noting, however, that some academic research (Center of Islamic Study, n.d.) comment that Thai people have a very limited knowledge about Islam and Muslims. Existing knowledge among Thai people about Muslims is influenced by Western perspectives. The research findings express some concerns about Muslims' relationship with non-Muslims and relationships among Muslims themselves because of different ideologies and schools of thought. Fortunately, according to the research, the issues are not translated into violence.

1.3 METHODOLOGY

Study sample and sample size

We collected data from foreign Muslims, i.e. those born in other country than Thailand, currently living in Bangkok and metropolitan areas. Our survey, therefore, does not include Muslims who are descendants of migrants originally from other countries but have settled down in Thailand for generations. Our initial target sample size was to cover about 200 non-Thai Muslims who have been living in Thailand for at least 1 year. However, due to difficulties in reaching eligible cases and interviewing them, we are able to include only 183 Muslim migrants, 155 males, and 28 females in the survey. The criterion of at least one-year length in Thailand was also later relaxed. As shown below, about one third of our respondents have lived in Thailand for one year or less which might reflect a recent migration of immigrant Muslims to Thailand.

Research tool

Our research tool was a structured questionnaire developed for the research project on the Muslim migrants in Asia conducted in several countries. We would like to acknowledge the Laboratory on Asian Societies (Director: Prof. Hirofumi Tanada), Faculty of Human Science, Waseda University, for the design of original questionnaire. The content covers topics on individual background, experience with travel and the decision to come to live in Thailand, work, income and expenses, Islamic beliefs and practices, social relations and adaptation, life satisfaction, and future plans. Since our respondents are foreign, the questionnaire was prepared in Thai and English. We also prepared flashcards for some questions to allow respondents to choose an answer more easily. These questions included educational level, income category, level of proficiency in Thai language, level of satisfaction, level of concerns, changes in faith since came to Thailand, level of adaptation to life in Thailand, and frequency of observing Islamic practice.

Fieldwork

To reach foreign Muslims, we began at *Masjids*, place of worship for Muslims. In Bangkok alone, there are almost 200 *Masjids*. A *Masjid* is usually located in a community where we can get information about foreign Muslims. The known places of residence for foreign Muslims include Bangrak, Nana, Charoen Krung, Pratunam, Pattanakarn, and Kaew nimit.

Our fieldwork was conducted from February to first week of December, 2012³. We hired about 10 part-time interviewers to interview respondents. Ideally, we would have liked to have interviewers who were fluent in English. In practice, however, to recruit qualified interviewers, who have both English and research experience given a limit budget was difficult. Moreover, trying to have this qualification for interviewers delayed our research fieldwork for quite some time (in addition to the delay due to the extraordinary flood that inundated Bangkok from the end

³ The duration is long since the fieldwork was not conducted continuously depending on interviewers' convenient time.

of October to December, 2011). We ended up having only some interviewers with English language skills.

We also faced an extremely difficult situation in recruiting respondents despite our interviewers showing an official letter from IPSR Director inviting them to participate in the study, an information sheet explaining the research, and a consent form to properly ask permission to participate. The main reason for refusal was probably due to lack of trust in our research. It is possible that for some migrants, their entry to Thailand was illegal, thus any contact with an outsider is something they would rather avoid. Some migrants might think that interviewers were spies from Thailand's Security authority or Department of Special Investigation (DSI).

Some of Muslim migrants have established businesses and seemed to be too busy to give an interview. According to our interviewers, some migrants even thought our interviewers were asking for donation or even beggars and gave an irritable look when approached (there are a lot of beggars waiting for money at some *masjids*, especially after Friday prayer). To some extent, this unfriendly reaction is not specific to Muslim migrant respondents and is not at all uncommon when conducting fieldwork in urban settings.

In fact, in reaching migrant respondents, we tried to contact them through coordinators expecting that the coordinators would be able to help connect us with migrants. Unfortunately, this strategy did not prove to be very helpful. Although there were cases where the *Imam* helped out with taking interviewers to meet and interview migrant Muslims, this did not happen very often. Generally, our coordinators were assigned by the *Imam* of each *masjid* or sometimes the *Imam* himself acted as our coordinator. Though they were generally willing to help, their role in persuading Muslim immigrants to give an interview for our study was limited. From our observation, some *Imams* and *masjids* did not have close contact with migrants. For some migrants, a *masjid* was merely a place to pray and did not extend its role to connect them with local Thai Muslims.

A number of the successful interviews were with Muslim migrants who regularly pray at *masjid* and saw our interviewers showing up a few times. The interviewers became familiar to them and they finally gave the interview. In some cases, it took about 2 weeks to build the migrants' trust and get an interview.

Language was another major barrier and could affect the quality of data to some extent. Although we foresaw this barrier and were prepared by having interviewers who spoke English as much as we could, using flashcards to ease question answering, and preparing the questionnaire in both English and Thai, our preparation may not have been sufficient. More proper quality control for this kind of study would be more costly and more time consuming and was beyond the available resources.

Ethical approval

For research ethical approval, this study has received IRB (Institutional Review Board) approval from IPSR-IRB (Institute for Population and Social Research- Institutional Review Board) before the actual survey begun. The document of approval (COA – Certificate of Approval) is numbered COA 2012/1-1-02.

CHAPTER 2

RESULTS

This Chapter shows the results of the study organized in the same manner as in the questionnaire, including 2.1 Individual Characteristics; 2.2 Trip to Thailand; 2.3 Work, Income, and Expenditure; 2.4 Current Residence; 2.5 Future Plan; 2.6 Language and Social Relation; 2.7 Satisfaction with Life in Thailand; and 2.8 Islamic Practice, Faith, and Adaptation.

As mentioned in the Introduction, we completed 182 cases in the survey. Among them, 155 were males and 28 were females. To provide an opportunity for comparison with studies in other countries, we presented the results from the analysis of male immigrants only.

2.1 INDIVIDUAL CHARACTERISTICS

Among 155 male respondents in our survey, the majority were from Southeast Asia and south Asia countries, accounting for about two thirds (68%) of the sample. Not surprisingly, the largest proportion of respondents, about one fourth, came from Myanmar. Thailand's neighboring country has been a major labor sending country to Thailand for decades. Two countries in South Asia also prominent in sending Muslim migrants to Thailand were Pakistan and India. It is known that Muslims in these two countries have been active in *Da'wah Tablighi*⁴ and a number of Indians and Pakistanis have settled in Thailand where Muslims are a minority but freedom to practice religion is high.

Muslims from the African continent from several countries accounted for 16% of our sample. The sample also included Arabic Muslims (14%). There were only 3 respondents who were Muslim migrants from other countries including the US and Scotland (Table 2.1).

⁴ A religious movement founded in 1926 by Muhammad Ilyas al-Kandhlawi in India primarily aims at Tablighi spiritual reformation by working at the grass roots level, reaching out to Muslims across all social and economic spectra to bring them closer to Islam.

Table 2.1 Country of origin of respondents

Country of origin	Percent	N	
Myanmar	23.23	36	
Indonesia	8.39	13	
Malaysia	2.58	4	
Pakistan	18.06	28	
India	12.26	19	
Bangladesh	1.94	3	
Sri Lanka	0.65	1	
Nepal	0.65	1	67.76
Guinea	3.23	5	
Mali	1.94	3	
Cameroon	1.29	2	
Egypt	1.29	2	
Gambia	1.29	2	
Ghana	1.29	2	
Niger	1.29	2	
Senegal	1.29	2	
Togo	0.65	1	
Ivory coast	0.65	1	
Somalia	0.65	1	
South Africa	0.65	1	
Uganda	0.65	1	16.16
Afghanistan	3.23	5	
Iraq	3.23	5	
Iran	3.23	5	
Lebanon	1.29	2	
Turkey	1.29	2	
Palestine	0.65	1	
Saudi Arabia	0.65	1	
Algeria	0.65	1	14.22
USA	1.29	2	
Scotland	0.65	1	2.94
Total	100.00	155	100.00

The data in Table 2.2 show that the majority of Muslim migrants included in our survey were young adults. The proportion of them in the age range of 20-39 was 63%, while 27% were age 40-59. Those aged either 60 and older or younger than 20 accounted for about 5% each. Information about age suggests that Muslim migrants were in Thailand for the purpose of work, which we will see in more detail in subsequent sections.

More respondents were married than single (61% vs 37%). Only 2 among them reported that they were divorced or separated. For those married and previously married, 87% were married to wives from the same country, while 6% were married to Thai women.

The Muslim migrants in Bangkok included in this survey were quite well-educated. For secular education, about two thirds had at least an upper secondary education. Forty percent of respondents had a university-level education. However, at the other end, those who have never attended school accounted for 10%. Among these secularly non-educated migrants, about half were from Myanmar.

For Islamic education, more than one fifth never attended Islamic school, while about the same proportion had Islamic education at *Jamiah* or college level. Fifteen percent had *Sanawee* or high school education in Islamic study. In fact, the highest proportion (29%) reported the kind of Islamic education they have could not be classified as above. Most of other responses were studying *Qari*, which means rhythm of prose in reading or reciting al-Qur'an, and *Hafiz*, reciting al-Qur'an.

Table 2.2 Characteristics of respondents

Characteristics	Percent	N
Age (year) (N*=154)		
<20	5.19	8
20-29	38.31	59
30-39	24.68	38
40-49	18.18	28
50-59	9.09	14
60+	4.55	7
Mean age (s.d.)	34.5 (11.8)	
Marital status (N=155)		
Single	37.42	58
Married	61.29	95
Divorced	1.29	2
Country of origin of spouse (N=97)		
Same country	86.69	87
Thailand	6.19	6
Other country	4.12	4
Secular education (N=155)		
Never enrolled in school	10.32	16
Primary	14.19	22
Lower secondary	9.03	14
Upper secondary/vocational	26.45	41
University or graduate	40.00	62
Islamic education (N**=150)		
Never enrolled in Islamic school	21.33	32
<i>Ibtidaiyyah</i>	4.67	7
<i>Mutawasitah</i>	7.33	11
<i>Sanawee</i>	14.67	22
Higher than <i>Sanawee</i>	4.00	6
<i>Jamiah</i>	19.33	29
Other	28.67	43
Other Islamic education (N=43)		
<i>Qari</i>	58.14	25
<i>Hafiz Qur'an</i>	32.56	14
Study at <i>masjid</i>	9.30	4

*1 case had missing data. **5 cases had missing data.

Almost all respondents were Muslim since birth (97%). Among the four cases of converted Muslims, who were migrants from Cameroon, Uganda, US, and Scotland, 3 had become Muslim

for at least 10 years. The other respondent from the US did not answer the question about length of time being Muslim.

Table 2.3 Whether the migrant was born Muslim

	Percent	N
Born Muslim (N=152)*	97.37	148
Number of years being Muslim		
<1 year	25.00	1
10	25.00	1
20	25.00	1
30	25.00	1
Total	100.00	4

*3 cases had missing data.

Information in the table below suggests that most of the respondent migrants were likely to have close ties with their country of origin. This is reflected in a small fraction of those reporting no family in country of origin (5%). About two thirds had a mother living in country of origin and more than half had a father, brother, or sister. About a third had children remaining in their home country, while more than a fifth left their spouse behind. Taking marital status (Table 2.2) into consideration, we find that of 95 individuals who were married, 34 or 36% left their wives in the country of origin. Among these married migrants who lived in Thailand without a wife, about half were from Indonesia (21%), India (18%), and Myanmar (12%).

Table 2.4 Family of Muslim migrants remain in country of origin

Family remains in country of origin (N=155)	Percent	N
No family in country of origin	5.16	8
Grandparents	9.03	14
Father	52.9	82
Mother	68.39	106
Spouse	21.94	34
Brother	54.84	85
Sister	55.48	86
Child	32.9	51
Other relative	3.87	6

Summary

The majority of respondents (68%) were from Southeast Asia and south Asia countries. About one fourth came from Myanmar. Other prominent sending countries were Pakistan (18%) and India (12%). Muslims from Africa accounted for 16% and 14% and were from Arabic countries. Most of them were young adults of which 63% were age 20-39 and 27% were age 40-59 years old. Most migrants were currently married (61%). The majority were educated. About two thirds had at least an upper secondary secular education with 40% having a university-level education, while 10% never attended school. For Islamic education, more than one fifth had none, 20% had a college level education, and 15% had a high school education. Almost all respondents were Muslim since birth (97%). Back in their home country, about two thirds had a mother, more than half had a father, a brother, or a sister, about one third had children, and more than a fifth had a spouse. Only a few of them had no family in country of origin (5%).

2.2 TRIP TO THAILAND

When asked about when they made their first trip to Thailand, on average, the migrants came to Thailand for the first time about 10 years ago. Thirty percent of them made their first trip less than 5 years ago, while almost half reported that they came to Thailand 10 years ago or longer. Twelve percent made their first trip to Thailand at least 20 years ago.

Table 2.5 Length since first trip to Thailand

Length (year)	Percent	N
<5 years	36.60	56
5-9 years	19.61	30
10-14 years	20.92	32
15-19 year	10.46	16
20+ years	12.42	19
Total	100.00	153*
Mean (s.d.)	10.03 (9.67)	

**1 case born in Thailand and the other case had missing data.*

Asked specifically about how long they have stayed in Thailand on this current trip, the mean length of stay was about 4 years. Slightly more than one fifth had stayed for less than 6 months

on the current trip, while 11% had stayed for at least 10 years. Information about when they made their first trip and the length of stay for the current trip implied that before this current trip, a number of migrants had made a trip to Thailand. Further analysis suggested that 25% of the respondents had ever made trip(s) to Thailand before this current trip (results not shown in the table).

Table 2.6 Length of stay for this current trip

Length of stay for this current trip	Percent	N
<6 month	21.28	30
6 months-1 year	17.73	25
2-3 years	29.08	41
4-9 years	21.28	30
10+ years	10.64	15
Total	100.00	141*
Mean	3.97 (5.82)	

**1 case born in Thailand and 13 cases had missing data.*

If we take into account all trips to Thailand, including this current trip, the total length of stay in Thailand of the migrant respondents was about 5 years on average. More than one third (35%) were recent migrants, i.e. their stay in Thailand was for one year or less. Meanwhile, those who had settled in Thailand for at least 10 years accounted for 18% or less than one fifth. About one fourth were in Thailand for 2-3 years, whereas the fraction of migrants who had lived in Thailand for 4-9 years was 22%.

Table 2.7 Total length of stay in Thailand

Total length of stay	Percent	N
<6 month	20.57	29
6 months-1 year	14.18	20
2-3 years	24.82	35
4-9 years	21.99	31
10+ years	18.44	26
Total	100.00	141*
Mean (s.d.)	5.38 (7.23)	

**1 case born in Thailand and 13 cases had missing data.*

Data in the table below show the proportion of migrants using a broker when coming to Thailand. A substantial fraction of them (23%) used a broker, Among these men, 60% were migrants from Myanmar (data not shown in the table). It is a known fact that a brokers are the main agent channel that bring labor migrants from Myanmar to work in Thailand.

Regarding information about how the migrants managed their expenses for the trip to Thailand, the majority of the migrants paid for the trip themselves (55%). Twenty three percent were paid for their trip to Thailand by their family or relatives. The remaining reported being paid by employer (14%) or a broker (14%). Only a small proportion of migrants received a government grant (2%).

Table 2.8 Use of broker and sponsor for the trip to Thailand

Use of broker and sponsor for the trip to Thailand	Percent	N
Use broker when come to Thailand (N=153*)	22.88	35
Sponsor for the trip to Thailand (N=155)		
Government grant	1.94	3
Employer	13.55	21
Broker	13.55	21
Your own budget	55.48	86
Family/relatives	23.23	36
Friend	1.29	2
Other (university, social welfare)	1.94	3

**2 cases had missing data.*

With regard to the main reason for coming to Thailand, most men came for work.. The highest proportion reported that they came because they were told that there was a job in Thailand (28%). The second largest proportion came because of a business or intra-company transfer (26%). Other reasons, though not mentioned directly to work, can be presumably related to work such as ease of entry into the country, persuaded by a friend/family/relative, suggested by a broker, or to earn a lot of money. Only a small number (6 out of 155) reported that they came to study or for training.

Table 2.9 Main reason for coming to Thailand

Main reason for coming to Thailand	Percent	N
Was told that there was a job in Thailand	28.39	44
Business or intra-company transfer	26.45	41
Easy to enter the country	7.74	12
Persuaded by friend	7.74	12
Persuaded by family or relative	7.74	12
Suggested by broker	6.45	10
Other*	6.45	10
Earn a lot of money	5.16	8
To study or further your own study	3.23	5
To have training	0.65	1
Total	100.00	155

**Includes to get married, for fun, for healthcare, deceived to come*

Summary

On average, the migrants first came to Thailand about 10 years ago. The mean length of stay for this current trip was about 4 years and the total length of stay in Thailand including previous trips was about 5 years on average. More than one third (35%) had stayed in Thailand for not more than one year, while 18% had settled for at least 10 years. About one fourth of the respondents had ever made a trip to Thailand before this current trip. Almost one fourth (23%) had used a broker to arrange for them to come to Thailand, especially those from Myanmar. The majority paid for their trip (55%) out of their own pocket. The main reasons for migrants coming to Thailand were mostly work-oriented, including those who were told that there was a job in Thailand (28%) as well as for a business or intra-company transfer (26%).

2.3 WORK, INCOME, AND EXPENDITURE

About two fifths of our respondents reported working as self-employed which includes working in a family business (41%). About one fifth worked in the sales sector (19%). Migrants who did manual work such as a factory worker or work as general laborer accounted for 11%. Those who reported working in professional or academic work was about 7%. A number of respondents were unemployed (5% or 8 respondents out of 154). Six respondents worked in a profession not categorized as mentioned above, including football player (3), movie maker (1), boxer (1), and teacher of Al-Quran/Islamic (1).

Table 2.10 Type of current work

Type of current work	Percent	N
Self-employed (including family business)	40.91	63
Sales	19.48	30
Manual work such as factory work	11.04	17
Professional/academic	7.14	11
Managerial work	5.19	8
Unemployed	5.19	8
Services	3.25	5
Student	1.95	3
Clerical	1.30	2
Communication/transportation	0.65	1
Other	3.90	6
Total	100.00	154*

*1 case had missing data.

More information about employment was collected from working migrants (students and unemployed excluded, N=143). To get their current job, migrant respondents most often received help from a friend (32%). The second most important helpers in finding jobs were family or relatives (25%). Meanwhile, the proportion of those who reported that they started a business by themselves or received a job without help of other people was also substantial (28%). Only a small fraction of the migrants used brokers to get a job (4%), which is much smaller than the proportion using a broker to come to Thailand. Other types of help reported included the *masjid's* committee, *Facebook*, a company agent, and college/university.

Table 2.11 Who helped find the current job

How did you find the current job	Percent	N
Friend	31.91	45
Family or relatives	24.82	35
Started business by themselves	15.60	22
Visited by yourself	12.06	17
Advertisement	4.96	7
Thai broker (Muslim)	2.13	3
Broker of your country (Muslim)	1.42	2
Broker of your country (non-Muslim)	0.71	1
Thai broker (non-Muslim)	0.71	1
Other	5.67	8
Total	100.00	141*

*2 cases had missing data.

Among those who worked, although the majority worked full time (82%), respondents who worked part time were also substantial (17%). Among those who worked part time, more than half were self-employed (13 out of 24) and worked in sales (5 out of 24).

Table 2.12 Work status

Work status	Percent	N
Full-time worker	81.69	116
Part-time worker	16.90	24
Trainee	0.70	1
Other	0.70	1
Total	100.00	142*

*1 case had missing data.

Asked about their employer, almost half of the migrants who worked reported that they were self-owned (49%), implying having their own business. Twenty three percent of them had a Thai employer, 18% worked for a person from their own country, while 11% reported that their employer was from another country. When asked whether their employer was Muslim, for the migrants who had an employer, 59% of them reported a Muslim employer.

Table 2.13 Who is employer

Employer	Percent	N
Person from your home country	17.73	25
A Thai person	22.70	32
A person from another country	10.64	15
Self-owned	48.94	69
Total	100.00	141*
The employer is Muslim (N=72*)	58.57	41

*2 cases had missing data.

The majority of the migrant respondents (70%) worked in a small workplace with not more than 5 persons. Migrants who worked in a medium size (6-29 employees) and large workplace (30 employees or more) accounted for about the same proportion (15% and 14%, respectively).

Table 2.14 Amount of employee in the workplace

Amount of employee	Percent	N
<=5 persons	70.29	97
6-29 persons	15.21	21
30 persons or more	14.49	20
Total	100.00	138*

*5 cases had missing data.

Data about income per month are shown in the table below. The largest proportion of the respondents or almost one third earned more than 30,000 baht per month. On the other end, the migrants who earned less than 10,000 bath a month accounted for more than one fourth or 27%. The proportion of Muslim migrants with monthly income between 10,000 and 15,000, between 15,001 and 20,000, and between 20,001 and 30,000 baht was 15%, 11%, and 15%, respectively. Note that 12 out of 143 working migrants did not want to disclose about their income.

Table 2.15 Monthly income

Monthly income	Percent	N
<10,000 baht	27.48	36
10,000 – 15,000 baht	15.27	20
15,001 – 20,000 baht	10.69	14
20,001 – 30,000 baht	14.50	19
>30,000 baht	32.06	42
Total	100.00	131*

*12 cases had missing data.

When asked about how they spent what they earned each month, more than half pointed to daily needs (51%). More than two fifths set aside some of their earnings for saving (42%), while an equal proportion reported investing in business. The proportion of migrants who remitted their earnings to family in country of origin was 40%, reflecting their bond to the country of origin. Migrants who spent their earnings on children’s education accounted for 25%. Spending earnings on home buying, entertainment, paying debt, and car buying was 14%, 13%, 10%, and 8% respectively.

Table 2.16 Expenditure (more than one answer possible)

Expenditure (N=144)	Percent	N
Daily needs	51.39	74
Saving	42.36	61
Invest in business	42.36	61
Remit to family in country of origin	39.58	57
Educate children	25.00	36
Buy home	13.89	20
Entertainment	12.50	18
Pay debt	10.42	15
Buy car	8.33	12
Other	2.78	4

While the highest proportion of the respondents spent their earnings on daily needs, when asked about their largest expenditure, the highest proportion and the second highest proportion answered that they invested in business (22%) and spent money on food (21%). Migrants paying

rent for their residence as their largest expenditure used 15% of their earnings. Meanwhile, the proportion of migrants reporting their largest expenditure as children's education was 11%. The remaining spent their income most often on entertainment (5%), debt payment (4%), home loan payment (4%), clothes (4%), remittance (4%), vehicle loan payment (3%), and other (3%), which includes saving, store loan payments, and shipping payments. If we add store loan payments to investing in business, it would increase the proportion of business investment reflecting migrants living in Thailand for work as the main goal.

Table 2.17 Expenditure spent on the most

Largest Expenditure	Percent	N
Invest in business	21.53	31
Food	20.83	30
Rent for house/apartment/dormitory	14.58	21
Educate your children	11.11	16
Entertainment	4.86	7
Pay debt	4.17	6
Pay loan for home	4.17	6
Clothes	4.17	6
Remit to family in country of origin	4.17	6
Pay for work permit	4.17	6
Pay loan for car/motorcycle	2.78	4
Other	3.47	5
Total	100.00	144

Before coming to Thailand, about two thirds (65%) of the respondents worked (students -- 24% and unemployed -- 11% excluded). The highest proportion (22%) worked in their home country as self-employed, the type of work which also includes the highest proportion of current work while they are in Thailand (see Table 2.10). Those who worked in professional/academic areas constituted 12% of the total. The remaining migrants worked in managerial work (7%), sales (7%), agriculture/forestry/fishery (5%), manual work (5%) and other (7%) including sailors, government workers, football players, work for the American army, boxers, and oversea duty.

Table 2.18 Type of work before coming to Thailand

Type of work before coming to Thailand	Percent	N
Student	24.34	37
Self-employed (including family business)	21.71	33
Professional/academic	11.84	18
Unemployed	10.53	16
Managerial work	7.24	11
Sales	7.24	11
Agriculture/forestry/fishery	5.26	8
Manual work such as factory work	5.26	8
Other	6.58	10
Total	100.00	152*

*3 cases had missing data.

Summary

Migrants currently worked as self-employed (41%), in the sales sector (19%), as manual workers (11%), and in professional or academic work (7%). About one third received help from a friend (32%) and family or relatives (25%) to get a job. 28% started businesses by themselves or received a job without the help of other people. The majority work full time (82%). Almost half of the working migrants were self-employed (49%), 23% had a Thai employer, 18% worked for a person from their own country, and 11% worked for a person from another country. Fifty nine percent of those who were not self-employed worked for a Muslim. The majority of the migrant respondents (70%) worked in a small workplace with not more than 5 persons.

Almost one third earned more than 30,000 baht per month, while 27% earned lower than 10,000 baht a month. Migrants spent their earning for daily needs (51%), saving (42%), investing in business (42%), remitting (40%), and children's education (25%). In terms of the highest expenditure, migrants invested in business (22%), spent money on food (21%), paid rent (15%), and paid for children's education (11%).

About two thirds (65%) worked before coming to Thailand, while 24% were students, and 11% were unemployed. Their previous work was self-employed (22%), professional/academic

constitute (12%), managerial work (7%), sales (7%), agriculture/forestry/fishery (5%), manual work (5%) and other (7%).

2.4 LIVING ARRANGEMENT AND CURRENT RESIDENCE

We asked who the migrants currently live with in Thailand. This information can be a proxy to gauge the possibility of settlement in Thailand. Data in the table below show that more than one third of the migrants (36%) were currently living with a spouse, the largest proportion of persons the migrants lived with while in Thailand. If we use the denominator of only married persons (N=95), the proportion would increase to 59% indicating that among married migrants, 59% had their spouse living together with them. Migrants with children accounted for 19%, while the proportion of those with a spouse *and* children was about 17% (data not shown in the table), This proportion would increase to 27% if the number of married migrants was used as the denominator.

At the other end, the percent of migrants who were currently living alone was a substantial 31%. Among those who were married, the proportion who were lived alone was 29% (data not shown), implying their intention for a temporary, rather than a long-term stay. It is also possible that they were in an early period of settlement where their family had not yet joined them.

Other persons with whom migrants live accounted only for a small fraction of respondents.

Table 2.19 Person with whom migrant live

Person currently living with (N=155)	Percentage	N
Spouse	36.13	56
Alone	30.97	48
Children	18.71	29
Brother	12.90	20
Friend	12.26	19
Father	3.87	6
Mother	2.58	4
Sister	2.58	4
granddaughter	1.29	2
Employer	1.29	2
Stepmother	0.65	1
Employees	0.65	1
Grandparents	0.65	1

Regarding type of residence, the majority of the Muslim migrants lived in an apartment (58%), followed by a condominium (14%), a detached house (13%), or a townhouse (8%). The remaining (7%) lived in dormitory, hotel, twin house, office, or *Masjid*. About one tenth of migrants owned their current residence. For those whose residence was owned by others, the majority of them lived in a place owned by a private sector/person (78%) (data not shown in the table).

Table 2.20 Type of residence and whether they own current residence

Type of residence	Percent	N
Apartment	58.44	90
Condominium	13.64	21
Detached house	12.99	20
Townhouse	7.79	12
Other	7.14	11
Total	100.00	154*
Own current residence (N=154*)	10.39	16

*1 case had missing data.

When asked who helped them find the current residence, the highest proportion, almost two fifths (39%) searched for their place of residence by themselves. The second largest proportion (20%) received help from a Thai friend in finding a place to live. The data reflect the support and

network that Muslim migrants have in Thailand. Migrants who received help from a person in their home country and relatives in Thailand constituted 14% and 12%, respectively. Help from employer, Thai and non-Thai, made up to 6%.

Among those who received help from others in searching for a place to stay, the majority (69%) reported that the helping person was Muslim.

Table 2.21 Person who helped find current residence

How did you find your current residence	Percent	N
Myself	38.56	59
A Thai friend	19.61	30
A person in your country	14.38	22
Your relatives in Thailand	12.42	19
Non-Thai employer	3.27	5
Thai employer	2.61	4
A real estate agent	1.96	3
Broker from your country	1.31	2
Thai broker	0.65	1
Other	5.23	8
Total	100.00	153*
Person who helped find residence is Muslim (N=94)	69.15	65

*2 cases had missing data.

Summary

In conclusion, the highest proportion of the migrants (36%) currently lived with a spouse, 19% lived with children, and 31% lived alone. Married migrants who lived alone constituted 29%. This might imply either the intention for a temporary stay, or an early period of settlement where their family had not yet joined them, or both. More than half of Muslim migrants live in an apartment (58%). About one tenth own their current residence. Almost two fifths (39%) searched for place of residence on their own and 20% received help from a Thai friend. The majority of helping persons were Muslim.

2.5 FUTURE PLANS

A number of questions were asked to assess the future plans of Muslim migrants. One of the questions was about things that they would like to do while in Thailand. The question allowed for three answers. As almost all respondents reported one answer, less than half provided two answers, and only 10% gave three answers as things they would like to do while in Thailand, we present only the first answer. Data in the table below show that the things that the majority of Muslim migrants would like to do were work-oriented. The largest proportion (30%) reported wanting to earn money, followed by finding a good job (26%) and starting a business (20%). Migrants who reported that they would like to enjoy life during their stay in Thailand constituted 14%, while 7% answered that they did not plan anything special. This might reflect their temporary stay or no intention for settlement.

Table 2.22 Things that migrants like to do while in Thailand

Thing like to do in Thailand	Percent	N
Earn money	29.61	45
Find a good job	25.66	39
Start a business	19.74	30
Enjoy life	13.82	21
Nothing special	7.24	11
Study/improve your specialization	1.97	3
Educate your own children	1.32	2
Other	0.66	1
Total	100.00	152*

*3 cases had missing data.

Information about the length of time that migrants plan to stay in Thailand showed that about 30% of them could specify the length of time they plan to stay, 21% plan to stay for good, and 48% could not provide a certain answer. Among those 30% who specified the length, the majority reported planning to stay longer for less than a year, which is 75% or 33 out of 44. This figure constitutes more than one fourth of the total (23%). However, as high as 40% of the migrants admitted that it was uncertain how longer they would stay in this destination. If this figure included those who answered that it is up to their business, it would make up to almost a half of the total (46%). The high figure of uncertainty (40%) in the length they plan to stay in

Thailand may reflect an identity of Muslim to utmost rely on God to design their destiny, although all efforts are for them to make, the results are not for them to control.

Table 2.23 Length of time that migrants plan to stay in Thailand

How longer to stay in Thailand	Percent	N
<1 year	22.76	33
1 year	2.76	4
2 year	0.69	1
3 year	2.07	3
5 year	0.69	1
6 year	1.38	2
Forever	21.38	31
Not sure	40.00	58
Up to business	6.21	9
Other	2.07	3
Total	100.00	145*

**10 cases had missing data.*

Summary

In sum, the majority of moves to Thailand were related to work. The majority of Muslim migrants would like to earn money (30%), to find a good job (26%), and to start a business (20%) in Thailand. Meanwhile, a number of migrants wanted to enjoy life in Thailand (14%) or had no plan (7%), possibly reflecting a temporary stay, rather than settling down. The uncertainty about settlement in Thailand was also reflected by about half of migrants (46%) who could not give an exact answer of how long they would live in this destination. In the meantime, permanent settlement in Thailand was expressed by more than a fifth of migrants who reported planning to stay in Thailand forever.

2.6 LANGUAGE AND SOCIAL RELATIONS

One proxy for understanding how much immigrants adjust to life at their destination is their skill in the local language. Data in the table below show the percentage of migrants by level of proficiency in Thai language in terms of listening/speaking, reading, and writing. About one third (32%) of Muslim migrants could listen and speak Thai well or very well. However, only a small fraction of them could read (5%) or write (4%) well or very well. More than two fifths could listen or speak Thai a little or not at all, while those who could read or write Thai a little or not at all constitute the majority of the migrants (88% and 90% respectively). Overall the data indicate that in general Muslim migrants have not yet acquired skill in the local language, especially in terms of reading and writing.

Table 2.24 Level of proficiency in listening/speaking, reading, and writing Thai language

Level of proficiency in Thai language	Listening and speaking		Reading		Writing	
	Percent	N	Percent	N	Percent	N
A little/not at all	42.58	66	87.74	136	90.32	140
Somewhat good	25.16	39	7.74	12	6.45	10
Good	18.71	29	3.23	5	1.94	3
Very good	13.55	21	1.29	2	1.29	2
Total	100.00	155	100.00	155	100.00	155

Other questions regard whether and how many migrants have persons who they consider as their friends in Thailand. Interestingly, this question received non-response in the highest rate relative to other questions. Therefore, we put “not answered category” in the table, rather than treating them as missing cases as we did in other tables. We distinguished friends who are Muslim from non-Muslim, friends who are Thai from friends from the same country as migrants and friends from other countries. We took the “median” to show the central number rather than the mean because there are outliers which would bias the mean. Overall, migrants reported that they had about 10 friends from each group, except for non-Muslim Thai friends and Muslim friends from their own country of which they had about 20 friends each. Naturally, the highest number of friends that migrants have in Thailand were Muslim friends from the same country. Results show that 40% of migrants have more than 20 Muslim friends from their own country, which is higher than the proportions reporting more than 20 friends of other categories.

Table 2.25 Number of friends in Thailand

Number of friends in Thailand	Thai friends		Friends from own country		Friends from other country	
	Muslim	Non-Muslim	Muslim	Non-Muslim	Muslim	Non-Muslim
0-5	21.29	14.19	18.06	16.13	29.68	20.65
6-10	17.42	11.61	16.77	11.61	12.90	8.39
11-20	10.97	7.74	10.97	5.81	5.81	9.68
>20	21.29	26.45	40.00	9.03	16.77	8.39
Not answered	29.03	40.00	14.19	57.42	34.84	52.90
Total	100.00	100.00	100.00	100.00	100.00	100.00
N	155	155	155	155	155	155
Median	10	20	20	10	10	10

Support to migrants can also be understood through a question that asked who they would turn to if they had a problem. Table 2.26 shows that the highest proportion of migrants (29%) would turn to friends if they encountered a problem. The second highest reported that they would seek support from their spouse (26%). 14% of migrants would turn to their family when having a problem. Note that while (in table 2.25) migrants reported having a number of friends in Thailand, a substantial proportion of migrants reported having no one to turn to if they face any problem (11%). Relatives and business associates were mentioned as a source of support if having a problem by 9% and 7% of migrants, respectively. The other category included employer, embassy consulate, imam, and the police.

Table 2.26 Person migrants turn to if having a problem

Who to turn to if having a problem	Percent	N
Friends	27.81	42
Spouse	25.83	39
Family	13.91	21
No one	10.60	16
Relatives	9.27	14
Business associate	6.62	10
Other	5.96	9
Total	100.00	151

**4 cases had missing data.*

Summary

In conclusion, while about one third (32%) of Muslim migrants could listen and speak Thai well or very well, only few could read (5%) or write (4%) well or very well, indicating that Muslim migrants in general have not yet acquired skills in the local language, especially in terms of reading and writing. In terms of friends in Thailand, not surprisingly, the largest number of friends that migrants had were Muslims from their own country. While migrants reported a number of persons who they regard as “friends” in Thailand, only 29% would turn to friends if they encountered a problem and about one tenth had no one to turn to for solving their problems.

2.7 SATISFACTION WITH LIFE IN THAILAND

Information about Muslim migrants’ satisfaction with their current life in Thailand is presented in the table below. Clearly, the majority of migrants (94%) reported that they were satisfied or very satisfied with their life in Thailand. Those who were very satisfied constituted 30% of the total, while 64% reported having a satisfactory life. Only a small proportion of migrants were not happy with their life in Thailand (5% not satisfied and 1% not satisfied at all). Most of the unsatisfied persons were younger than 30 (78% or 7 out of 9) and more than half (56% or 5 out of 9) were from Pakistan. It is not clear why they were dissatisfied as we did not probe further for the cause of the dissatisfaction.

Table 2.27 Satisfaction with overall current life

Satisfaction with overall current life	Percent	N
Very satisfied	30.07	46
Satisfied	64.05	98
Not satisfied	4.58	7
Not satisfied at all	1.31	2
		153*
Total	100.00	

**2 cases had missing data.*

In addition to overall life, we asked about migrants' level of satisfaction in various aspects of life including work, residence, family, medical care, financial conditions, relations with Muslim Thais, non-Muslim Thais, Muslims from their own country, non-Muslims from their own country, Muslims from other countries, and non-Muslims from other countries.

The data show that the majority of Muslim migrants were either satisfied or very satisfied with all of these aspects of their lives. The proportions of them reporting that they were satisfied or very satisfied with their lives in various aspects range from 77% to 97%. The area which received the highest proportion reporting satisfied or very satisfied is relations with Muslims from their own country, followed by relations with Muslim Thais, relation with Muslims from other countries, and residence. On the other hand, the level of satisfaction with relation with non-Muslim was reported as satisfied or very satisfied in relatively lower proportions, though still high (78-79%).

Table 2.28 Level of satisfaction with life in Thailand (the percentage of satisfied or very satisfied are shown)

Life aspect	Satisfied or very satisfied	
	Percent	N
Relations with Muslims from own country (N*=147)	97.28	143
Relations with Muslim Thais (N*=141)	94.33	133
Relations with Muslims from other countries (N*=130)	90.77	118
Residence (N*=151)	90.72	137
Family (N*=135)	90.37	122
Work (N*=147)	88.43	130
Medical care (N*=142)	79.58	113
Relations with non-Muslims from other countries (N*=113)	78.76	89
Relations with non-Muslims Thai (N*=135)	78.52	106
Relations with non-Muslims from own country (N*=112)	77.68	87
Financial condition (N*=151)	76.82	116

**N is smaller than 155 due to missing data.*

Looking from the dissatisfaction perspective, seen in the next table, the aspect with the lowest level of satisfaction was financial conditions, whereby about 23% of migrants reported not satisfied or not satisfied at all with their financial condition while living in Thailand. Substantial dissatisfaction was also shown in relations with non-Muslims from their own country (22%), relations with non-Muslim Thais (21%), relations with non-Muslims from other countries (21%), and medical care (20%).

Table 2.29 Level of satisfaction with life in Thailand (the percentage of not satisfied or not satisfied at all are shown)

Life aspect	Not satisfied or not satisfied at all	
	Percent	N
Financial condition (N*=151)	23.18	35
Relations with non-Muslims from own country (N*=112)	22.33	25
Relations with non-Muslim Thais (N*=135)	21.48	29
Relations with non-Muslims from other country (N*=113)	21.23	24
Medical care (N*=142)	20.42	29
Work (N*=147)	11.56	17
Family (N*=135)	9.63	13
Residence (N*=151)	9.27	14
Relations with Muslims from other country (N*=130)	9.23	12
Relations with Muslim Thais (N*=141)	5.67	8
Relations with Muslims from own country (N*=147)	2.72	4

*N is smaller than 155 due to missing data.

Summary

To summarize the data about migrants' satisfaction with life in Thailand, the majority (94%) were satisfied or very satisfied. They were mostly either satisfied or very satisfied with all life aspects asked about in the survey. They were in particular happy about relations with Muslims from their own country, relations with Muslim Thais, relations with Muslims from other countries, and their residences. On the other hand, some migrants were not satisfied with their financial conditions (23%), relations with non-Muslims from their own country (22%), relations with non-Muslim Thais (21%), relations with non-Muslims from other countries (21%), and medical care (20%). Thus, in general, Muslim migrants showed relatively high satisfaction with their relations with other Muslims, Thais, Muslims from their own country, or Muslims from other countries, but relatively low satisfaction with their relations with non-Muslims, either from own country, Thailand, or from other countries.

2.8 CONCERNS ABOUT LINING IN THAILAND

Our survey further explored migrants' concerns about living in Thailand. Results are shown in Table 2.29, ranking from issues with the highest proportion of somewhat concerned or very concerned to the lowest. The issue about which migrants most often expressed that they were somewhat concerned or very concerned was concern about their family remaining in their home country (59%). Apart from family in their home country, the concerns reported as somewhat or very concerned about by more than half of migrants who answered these questions include the concerns about the difficulty of the Thai language (54%), about their future life (54%), and about economic conditions in their country of origin (54%). The highest proportion of concerns about their future life may be taken as a sign of insecurity among migrants. Meanwhile, concerns about family in the home country may reflect close ties with family in their home country. On the other hand, issues which were reported as somewhat concerned or very concerned for lower than one third of migrants were office politics (21%), difficulty of adapting to Thai customs (30%), community relationships (33%), being unemployed (33%), place of living (33%), and children's education (33%).

When asked about the life issue that they were most concerned about, the highest proportion of migrants (18%) mentioned difficulty in Thai language, followed by concerns about their future life (13%), children's education (10%), security/economy in their home country (10%), health (9%) and family in their home country (9%) (Table 2.30). Other issues that the migrants were concerned the most were reported by less than 7% of migrants. The issues about security/economy in their home country and about family in their home country reported by migrants as what they are most concerned about again suggest that migrants have strong ties with family in their country of origin.

Table 2.30 Level of concern in various life issues

Issue of concern	Level of concern					N*
	Not at all	A little	Some	Very	Some /Very	
Family in country of origin	24.18	16.99	31.37	27.45	58.82	153
Difficulty of Thai language	26.49	19.21	24.50	29.80	54.30	151
Future life	19.08	26.97	23.68	30.26	53.94	152
Economy in country of origin	21.57	24.84	29.41	24.18	53.59	153
Family in Thailand	30.72	20.92	21.57	26.80	48.37	153
Own health	26.14	25.49	26.14	22.22	48.36	153
Food	41.45	12.5	23.68	22.37	46.05	152
Homesick	21.05	33.55	27.63	17.76	45.39	152
Lack of free time	30.67	28.67	31.33	9.33	40.66	150
Difficulty of adapting to Thai way of thinking	45.33	20.00	23.33	11.33	34.66	150
Children's education	57.82	8.84	14.29	19.05	33.34	147
Place of living	36.91	30.20	21.48	11.41	32.89	149
Being unemployed	41.33	26.00	17.33	15.33	32.66	150
Community relationships	48.00	19.33	19.33	13.33	32.66	150
Difficulty of adapting to Thai customs	51.66	18.54	21.85	7.95	29.80	151
Office politics	59.6	19.87	11.92	8.61	20.53	151

*The number is smaller than 155 due to missing data.

Table 2.31 Issue of most concerned

Issue most concerned about	Percent	N
Difficulty in Thai language	17.76	27
Future life	13.16	20
Children's education	9.87	15
Security/economy in country of origin	9.87	15
Health of yourself	9.21	14
Family in your country of origin	9.21	14
Family in Thailand	6.58	10
Homesick	6.58	10
Unemployed	5.92	9
Food	5.26	8
Difficulty in adapting to Thai customs	1.32	2
Community relationships	1.32	2
Residence	0.66	1
Difficulty in adapting to the Thai way of thinking	0.66	1
Office politics	0.66	1
Other	1.97	3
Total	100.00	152*

**3 cases not answered this question*

Summary

In conclusion, most migrants were somewhat concerned or very concerned about their family in their home country (59%), the difficulty of Thai language (54%), their future life (54%), and the economy in their country of origin (54%). This might reflect migrants' strong ties with family in their home country as well as their unsecure life in Thailand.

2.9 ISLAMIC PRACTICE, FAITH, AND ADAPTATION

In terms of Islamic practice in their everyday life, the respondent migrants mostly consider themselves as very strict (46%) or fairly strict (43%). Muslims in the study who reported that they did not practice Islam in daily life constituted one tenth of respondents. Note that this is self-assessed response. It is possible the proportions of fairly strict or very strict categories are over-reported. Our interviewers were mostly Muslim themselves and the respondents might have felt uncomfortable reporting that they were not strict Muslims.

Table 2.32 Islamic practice in everyday life

Islamic practice in everyday life	Percent	N
Very strictly	46.41	71
Fairly strictly	43.14	66
Not very strictly	10.46	16
Total	100.00	153

**2 cases had missing data.*

When asked whether their faith in Islam had changed since they came to Thailand, the highest proportion of them reported that they had become a stronger Muslim (42%). Migrants reporting their faith become fairly stronger accounted for 12%. Those who consider that their faith did not change since they came to Thailand constituted about more than one third (37%). On the other end, less than one tenth of migrants admitted that their faith had become weaker or fairly weaker (9%). Further analysis suggested that those reported their faith had become stronger were more likely to be migrants who assessed themselves as very strict Muslims (60%) rather than fairly strict (28%) or not very strict (20%) (data not shown in the table).

Table 2.33 Changes in faith after coming to Thailand

Change in faith after coming to Thailand	Percent	N
Became stronger	42.28	63
Became fairly stronger	12.08	18
No change	36.91	55
Became fairly weaker	8.05	12
Became weaker	0.67	1
Total	100.00	149*

*6 cases had missing data.

Regarding the extent of adaptation to life in Thailand, more than half of the migrants (52%) responded that they had fairly adapted to life in Thailand. The proportion of migrants reporting that they had very much adapted to life in Thailand was 29%. So, in general, the majority of the Muslim immigrants had fairly or very much adapted to life in Thailand, whereas 19% of them had adapted to Thailand only a little or not at all.

Table 2.34 Adaptation to life in Thailand

Adaptation to life in Thailand	Percent	N
Very much	29.41	45
Fairly	51.63	79
A little	16.99	26
Not at all	1.96	3
Total	100.00	153*

*2 cases had missing data.

We asked migrants how often they observe some activities while they live in Thailand. These include reading a newspaper in their language, buying *halal* products, buy/have *halal* food at a restaurant, pray at *Masjid/mushalla*, attend study groups/lectures about Islam by mass media, and participate in *Da'wah Tablighi*. The activities which more than 80% of migrants reported they observed most often (i.e. more than twice a week) was to buy *halal* products and to buy or to have *halal* food at a restaurant (86% and 83% respectively). As Muslims have a restriction to take only *halal* food, getting *halal* food is a must for them. The high proportion of them buying *halal* products or having *halal* food at restaurant very often not only shows that the Muslim

migrants maintain their way of life in Thailand, but also shows that *halal* food in Thailand is generally available and accessible.

Reading a newspaper in their own language may imply migrants' bond with their mother-tongue and with their own country and this motivates them to keep themselves informed about what is happening there. At the same time, the information may also reflect the availability of information in their language in Thailand as well as their accessibility to the information. Data show that more than half of the migrants (55%) never or only once in a while read a newspaper in their own language, whereas Muslim migrants who read a newspaper in their language more than two times a week accounted for 28%.

The majority of Muslim migrants (59%) reported that they pray at *masjid/mushalla* more than twice a week and twenty nine percent of them pray at *masjid/mushalla* about once a week (most probably Friday prayer). This shows that Muslim migrants quite strongly espouse Islamic practice while away from home. From a social perspective, praying at *masjid/mushalla* provides them a chance to meet other Muslims, especially local Thai Muslims, a help them start to create a sense of belonging in a new place.

Data about the frequency of their participation in study groups/lectures about Islam and in *Da'wah Tablighi* groups also indicate that Muslim migrants in Thailand have managed to maintain their Islamic identity. About three fourths of the migrants (75%) reported attending a study group/lecture about Islam at least once a week. In the meantime, migrants reported participating in *Da'wah Tablighi* at least once a month represent a substantial portion (42%) of the total, which is quite high given that participating in *Da'wah Tablighi* requires some time (usually at least 3 days for a trip) and some expense.

Table 2.35 Frequency of observing some activities while in Thailand

	Not at all /once in a while	≤ Once a month	Twice a month	Once a week	Twice a week	> Twice a week	Total	N*
Read a newspaper in your language	55.19	5.84	3.90	5.84	1.30	27.92	100.00	154
Buy <i>halal</i> products	1.96	2.61	1.31	3.92	4.58	85.62	100.00	153
Buy/have <i>halal</i> food at a restaurant	1.95	1.95	1.95	5.19	5.84	83.12	100.00	154
Pray at <i>masjid/mushalla</i>	4.52	1.29	0.65	29.03	5.81	58.71	100.00	155
Attend study groups/lecture about Islam by mass media	13.82	10.6	5.26	28.95	12.50	33.55	100.00	152
Participate in <i>Da'wah Tablighi</i>	52.32	10.6	3.31	7.95	6.62	19.21	100.00	151

*The number is smaller than 155 due to missing data.

Summary

In sum, in terms of Islamic practice, faith, and adaptation the data show that the majority of Muslim migrants self-rate as strict or fairly strict (90%) in religious practice, that they became a stronger or fairly stronger Muslim since coming to Thailand (54%), and they very much or fairly adapted to life in Thailand (81%). Further, we can say in general that Muslim migrants have managed quite well in maintaining their Islamic way of life indicated by the high proportion consuming *halal* food, observing prayers in a *masjid/mushalla* on a regular basis (i.e. at least once a week) and participating in Islamic activities (at least once a month for 48%). However, their frequency of receiving news and information in their own language was less common.

CHAPTER 3

CONCLUSIONS AND DISCUSSION

3.1 SUMMARY

This report shows results of the analysis of 155 male Muslim immigrants in Bangkok interviewed in 2012. We present a descriptive analysis of their individual characteristics, trip to Thailand, work, income, expenditure, current residence, future plans, language and social relations, satisfaction with life in Thailand, Islamic practice, faith, and adaptation.

The majority of respondents (68%) were from Southeast Asia and south Asia countries. About one fourth came from Myanmar. Other prominent sending countries were Pakistan (18%) and India (12%). Muslims from Africa accounted for 16% and 14% and were from Arabic countries. Most of them were young adults of which 63% were age 20-39 and 27% were age 40-59 years old. Most were currently married (61%). The majority were educated. About two thirds had at least upper secondary secular education with 40% having university-level education, while 10% never attended school. For Islamic education, more than one fifth had none, 20% had college level, and 15% had a high school education. Almost all respondents were Muslim since birth (97%). Back in their home country, about two thirds had a mother, more than half had a father, a brother, or a sister, about one third had children, and more than a fifth had a spouse. Only a few of them had no family in country of origin (5%).

On average, the migrants first came to Thailand about 10 years ago. The mean length of stay for this current trip was about 4 years and the total length of stay in Thailand including previous trips was about 5 years on average. More than one third (35%) had stayed in Thailand for not more than one year, while 18% had settled for at least 10 years. About one fourth of the respondents had ever made trip(s) to Thailand before this current trip. Almost one fourth (23%) had used a broker to arrange for them to come to Thailand, especially those from Myanmar. The majority paid for their trip (55%) out of their own pocket. The main reasons for migrants coming to Thailand were mostly work-oriented, including that they were told there was a job in Thailand (28%) as well as a business or intra-company transfer (26%).

The largest proportion of the migrants (36%) were currently living with a spouse, 19% lived with children, and 31% currently lived alone. Married migrants who lived alone constitute 29%. This might imply either the intention for a temporary stay, or an early period of settlement where their family had not yet joined them, or both. More than half of Muslim migrants live in an apartment (58%). About one tenth own their current residence. Almost two fifths (39%) searched for a place of residence on their own and 20% received help from a Thai friend. The majority of helping persons were Muslim.

Migrants currently worked as self-employed (41%), in the sales sector (19%), as manual workers (11%), and in professional or academic work (7%). About one third received help from a friend (32%) and family or relatives (25%) to get a job. 28% started businesses by themselves or received a job without the help of other people. The majority work full time (82%). Almost half of the working migrants were self-employed (49%), 23% had a Thai employer, 18% worked for a person from their own country, and 11% worked for a person from another country. Fifty nine percent of those who were not self-employed worked for a Muslim. The majority of the migrant respondents (70%) worked in a small workplace with not more than 5 persons.

Almost one third earned more than 30,000 baht per month, while 27% earned lower than 10,000 baht a month. Migrants spend their earning for daily needs (51%), saving (42%), investing in business (42%), remitting (40%), and children's education (25%). In terms of the highest expenditure, migrants invested in business (22%) and spent money on food (21%), rent (15%), and children's education (11%).

About two thirds (65%) worked before coming to Thailand, while 24% were students, and 11% were unemployed. Their previous work was self-employed (22%), professional/academic constitute (12%), managerial work (7%), sales (7%), agriculture/forestry/fishery (5%), manual work (5%) and other (7%).

The plan/things that the majority of Muslim migrants would like to do in Thailand were work-oriented, including to earn money (30%), to find a good job (26%), and to start a business (20%). Meanwhile, a number of migrants wanted to enjoy life in Thailand (14%) or had no plan (7%), possibly reflecting a temporary stay, rather than settling down. The uncertainty about settlement in Thailand was also reflected by about half of migrants (46%) who could not give an exact

answer of how long they would live in this destination. In the meantime, permanent settlement in Thailand was expressed by more than a fifth of migrants who reported planning to stay in Thailand forever.

While about one third (32%) of Muslim migrants could listen and speak Thai well or very well, only few could read (5%) or write (4%) well or very well, indicating that Muslim migrants in general have not yet acquired skills in the local language, especially in terms of reading and writing. In terms of friends in Thailand, not surprisingly, the highest number of friends that migrants had were Muslims from the same country. While migrants reported a number of persons who they regard as “friends” in Thailand, only 29% would turn to friends if they encountered a problem and about one tenth had no one to turn to for solving their problems.

The majority (94%) of migrants were satisfied or very satisfied with their life in Thailand. They were in particular happy about relations with Muslims from their own country, relations with Muslim Thais, relations with Muslims from other countries, and their residences. On the other hand, some migrants were not satisfied with their financial condition (23%), relations with non-Muslims from their own country (22%), relations with non-Muslim Thais (21%), relations with non-Muslims from other countries (21%), and medical care (20%). Thus, in general, Muslim migrants showed relatively high satisfaction with their relations with other Muslims, Thais, Muslims from their own country, or Muslims from other countries, but relatively low satisfaction with their relations with non-Muslims, either from own country, Thailand, or from other countries.

Most migrants were somewhat concerned or very concerned about their family in their home country (59%), the difficulty of Thai language (54%), their future life (54%), and the economy in their country of origin (54%). This might reflect migrants’ strong ties with family in their home country as well as their insecure life in Thailand.

In terms of Islamic practice, faith, and adaptation the data show that the majority of Muslim migrants self-rate as strict or fairly strict (90%) in religious practice, that they became a stronger or fairly stronger Muslim since coming to Thailand (54%), and they very much or fairly adapted to life in Thailand (81%). Further, we can say in general that Muslim migrants have managed quite well in maintaining their Islamic way of life indicated by the high proportion consuming

halal food, observing prayers in a *masjid/mushalla* on a regular basis (i.e. at least once a week) and participating in Islamic activities (at least once a month for 48%). However, their frequency of receiving news and information in their own language was less common.

3.2 CONCLUSIONS AND DISCUSSION

In summary, many findings concerning the welfare of international Muslim migrants to Bangkok were positive. Most were employed and had support from friends and family in Bangkok. The majority of migrants were living with a spouse and they were satisfied with their lives in Thailand. One negative finding was that some Muslims had few persons to turn to when they have problems.

As discussed above, on arrival in a new area, migrants may work to develop ties with the community and to create new social networks (Kuo & Tsai, 1986). The data show that most migrants have both Thai and non-Thai friends, indicating that the migrants have developed new social networks with Muslims as well as Thais in Bangkok. Migrants have received assistance from Muslim and as well as Thai friends in finding housing and employment. The limited competence in Thai language may be a barrier for inclusion of Thai's into their social networks.

Many migrants have obtained jobs and housing, as well as assistance in finding these things from Muslim friends and relatives. To the extent that there may be discrimination against Muslims in Bangkok, the effects of this may be mitigated due to the resources within the Muslim community.

Similar to the groups of migrants in other countries described above, the Muslim migrants report that their faith has become stronger since their migration and that the *masjid* holds an important place in their lives.

3.3 RECOMMENDATIONS FOR FURTHER RESEARCH

- 1) This is a cross sectional study of migrants which provides only a snapshot of the well being of migrants. A longitudinal study would be useful to examine how social integration, socioeconomic mobility and religious identity and practice change over time.
- 2) This research relies on a quantitative survey. As discussed in the results chapters, there are issues that need further investigated in depth to understand reasons behind them. Therefore, further research should employ both quantitative and qualitative approach.
- 3) Other areas that should be focused in further study include:
 - a. Gender roles in migrant families
 - b. Experience of migrants with stigma and discrimination
 - c. Experience of young migrants in job market
 - d. Determinants of length of stay/permanent settlement
 - e. Changes in fertility and family formation
 - f. Changes in residence of multigenerational families
 - g. Reasons for less satisfaction with relationships with non Muslims compared to Muslims

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APPENDIX
QUESTIONNAIRE

Questionnaire - Muslim Immigrants in Thailand (MIT)

A. INDIVIDUAL CHARACTERISTICS

A1. Sex of the respondent

1. Male 2. Female

A2. How old are you?

..... Years

A3. Which country are you from?

Country

A4. Are you currently married?

1. Single 2. Married 3. Widowed 4. Divorced

A4.1 What country is your spouse from?

1. Thailand
2. Same country
3. Other country (Specify):

A5. What the level of your study? (*Flashcard 1*)

A5.1 Secular

0. Never enrolled in school
1. Primary
2. Lower secondary
3. Upper secondary/vocational
4. University or Graduate

A5.2 Religion

0. Never enrolled in school
1. Ibtidaiyyah
2. Mutawasitah
3. Sanawee
4. Higher than Sanawee
5. Jamiah
6. Other (Specify):

A6. Please list your family member in your home country? (Choose all that apply.)

- 0. None
- 1. Grandparents
- 2. Father
- 3. Mother
- 4. Spouse
- 5. Brother
- 6. Sister
- 7. Child
- 8. Other (Specify):

A7. Are you born Muslim?

- 1. Yes
- 2. No *How long have you been Muslim? (Please specify years, if shorter than a year, specify number of month) years..... months*

B. TRIP TO THAILAND

B1. When did you come to Thailand the first time?

Record year

B2. How long did you stay in Thailand for your current trip?

..... Years..... Months

If could not specify number of years or months, please give details.

.....
.....

B3. Have you ever come to Thailand before this current trip?

- 1. Yes **B3 1.Continue with question B3.1**



B3.1 If yes, how long in total had you stayed in Thailand before this current trip?

..... Years..... Months

- 2. No

B4. When you first came to Thailand, did you use any broker?

- 1. Yes
- 2. No

B5. How did you manage to cover the expense to come to Thailand? (Choose all that apply.)

Please ask all items, 1-7.

1. Government grants
2. Employer
3. Broker
4. Your own budget
5. Family/Relatives
6. Friends
7. Other (Specify).....

B6. What is the main reason for your coming to Thailand? *Please ask all items, 1-11.*

1. Easy to enter the country
2. Suggested by broker
3. Was told that there was a job in Thailand
4. Persuaded by friend
5. Persuaded by family or relative
6. To have training
7. Earn a lot of money
8. To study or further your own study
9. Business or intra-company transfer
10. Oversea duty
11. Other (Specify):

C. WORK, INCOME AND EXPENSE

C1. What is your current work?

1. Self-employed (including employed in family business)
2. Professional/Academic
3. Clerical
4. Managerial work
5. Manual work such as factory work
6. Services
7. Communication/transportation
8. Agriculture/forestry/fishery
9. Sales
10. Student —————→ *Skip to Question C10.*
11. Housemaid
12. Unemployed —————→ *Skip to Question C10.*
13. Other (Specify).....

C2. How did you find the current job? *Please ask all items, 1-9.*

1. Advertisement
2. Family or relatives
3. Friend
4. Broker of your country (*Muslim*)
5. Broker of your country (*Non-Muslim*)
6. Thai Broker (*Muslim*)
7. Thai Broker (*Non-Muslim*)
8. Visited by yourself
9. Other (Specify).....

C3. What is your current work status?

1. Full-time worker
2. Part-time worker
3. Trainee
4. Other (Specify):

C4. Who is your employer?

1. A person from your home country
2. A Thai person
3. A person from another country
4. Self-employed —————> **Skip to Question C6.**

C5. Is your employer Muslim?

1. Yes
2. No

C6. How many employees are there in your place?

1. <=5 Person
2. 6-9 Person
3. 10-19 Person
4. 20-29 Person
5. 30 Person or more

C7. How much do you earn monthly? (*Flashcard 2*)

1. Lower than 10,000 Baht
2. 10,000 – 15,000 Baht
3. 15,001 – 20,000 Baht
4. 20,001 – 30,000 Baht
5. More than 30,000 Baht

C8. How do you spend what you earned? (Choose all that apply.) *Please ask all items, 1- 9.*

1. Buy home
2. Buy vehicle (e.g. car/motorcycle/pick up)
3. Invest in business
4. Educate children
5. Pay debt
6. Remit to family in your home country
7. Entertainment
8. Daily needs
9. Saving
10. Other (Specify):

C9. Each month what expense do you spend your money on the most? *Please ask all items, 1-13.*

1. Pay loan for home
2. Pay loan for car/motorcycle
3. Rent for house/apartment/dormitory
4. Educate your children
5. Pay debt
6. Buy furniture
7. Invest in business
8. Entertainment
9. Food
10. Clothes
11. Water-electricity
12. Health expense
13. Other (Specify):

C10. Before you came to Thailand, what did you work in your country? *Please ask all items, 1-12.*

1. Self-employed (including employed in family business)
2. Professional/Academic
3. Clerical
4. Managerial work
5. Manual work such as factory work
6. Services
7. Communication/transportation
8. Agriculture/forestry/fishery
9. Sales
10. Student
11. Housemaid
12. Unemployed
13. Other (Specify).....

D. CURRENT RESIDENCE

D1. Who do you live with currently? (Choose all that apply.)

- 1. Grandparents
- 2. Father
- 3. Mother
- 4. Spouse
- 5. Brother
- 6. Sister
- 7. Child
- 8. Alone
- 9. Other (Specify):

D2 What kind of residence do you live in currently?

- 1. Detached house
- 2. Twin-house
- 3. Townhouse
- 4. Townhome
- 5. Apartment
- 6. Dormitory
- 7. Condominium
- 8. Other (Specify):

D3. Do you own your current place of residence?

- 1. Yes → **Skip to Question D5.**
- 2. No

D4. Who own the current place of residence?

- 1. Employer
- 2. Company
- 3. Private individual
- 4. Government
- 5. Other (Specify):

D5. How did you find your current place of residence? **Please ask all items, 1-10.**

- 1. A person in your country
- 2. A Thai friend
- 3. Your relatives in Thailand
- 4. Broker from your country
- 5. Thai broker
- 6. A real estate agent
- 7. Thai employer
- 8. Non-Thai employer
- 9. Myself → **Skip to Question E1.**
- 10. Other (Specify).....

D6. Is the person who helped you find your place of residence a Muslim? (D5.)

- 1. Yes
- 2. No

E. FUTURE PLAN

E1. What do you like to do during your stay in Thailand? Choose *three only*.

1. Find a good job
2. Enjoy life
3. Earn money
4. Start a business
5. Study/improve your specialization
6. Educate your own children
7. Nothing special
8. Other (Specify).....

E2. How longer do you plan to stay in Thailand?

Specify year..... Years.....Months

If could not specify number of years or months, please give details.

.....
.....

F. LANGUAGE AND SOCIAL RELATIONS

F1. What level of Thai language do you command? (*Flashcard 3*)

Level of proficiency	Very good	Good	Somewhat Good	A little/ Not at all
Listening and Speaking				
Reading				
Writing				

F2. How many friends do you have in Thailand? *(Please include all of Thai friends, friends from your own country, and friends from other countries)*

Friends	Muslim (Person)	Non-Muslim (Person)
1. Thai friends
2. Friends from your own country
3. Friends from another country

F3. If you have any problems, who would you turn to?

- | | |
|--------------|--------------------------|
| 1. Spouse | 5. Girl/boyfriend |
| 2. Family | 6. Business associate |
| 3. Relatives | 7. No one |
| 4. Friends | 8. Others (Specify)..... |

G. SATISFACTION WITH LIFE IN THAILAND

G1. How satisfied are you with the following? *Please ask all items, 1-11. (Flashcard 4)*

	Level of satisfaction				
	Very satisfied	Satisfied	Not satisfied	Not satisfied at all	Inapplicable
1. Work	4	3	2	1	Inapplicable
2. Residence	4	3	2	1	Inapplicable
3. Family	4	3	2	1	Inapplicable
4. Medical care	4	3	2	1	Inapplicable
5. Financial condition	4	3	2	1	Inapplicable
6. Relation with Thai <i>Muslim</i>	4	3	2	1	Inapplicable
7. Relation with Thai <i>Non-Muslim</i>	4	3	2	1	Inapplicable
8. <i>Relation with Muslim from your own country</i>	4	3	2	1	Inapplicable
9. Relation with <i>Non-Muslims</i> from your own country	4	3	2	1	Inapplicable
10. Relation with <i>Muslims</i> from other countries	4	3	2	1	Inapplicable
11. Relation with <i>Non-Muslim</i> from other countries	4	3	2	1	Inapplicable

G2. Do you have any concerns currently? *Please ask all items, 1-17. (Flashcard 5)*

	Very concerned	Somewhat concerned	A little concerned	Not concerned at all
1.Child Education	4	3	2	1
2.Security/Economic in your country	4	3	2	1
3.Health of yourself	4	3	2	1
4.Family	4	3	2	1
5.Difficulty in language	4	3	2	1
6.Family in your country	4	3	2	1
7.Future life	4	3	2	1
8.Homesick	4	3	2	1
9.Lack of free time	4	3	2	1
10.Unemployed	4	3	2	1
11.Residence	4	3	2	1
12.Difficulty in adapting yourself to Thai customs	4	3	2	1
13.Difficulty in adapting yourself to Thai way of thinking	4	3	2	1
14.Food	4	3	2	1
15.Community relationship	4	3	2	1
16.Office politics	4	3	2	1
17.Other (Specify).....	4	3	2	1

G3. Among your *answers in G2*, which one are you concerned the most?

.....

- G4. In general, how are you satisfied with your current life in Thailand? (*Flashcard 6*)
1. Very satisfied
 2. Satisfied
 3. Not satisfied
 4. Not satisfied at all

H. ISLAMIC PRACTICE, FAITH, AND ADAPTATION

- H1. Has your faith changed since you came to Thailand? (*Flashcard 7*)
1. Became stronger
 2. Became fairly stronger
 3. Not change
 4. Became fairly weaker
 5. Became weaker
 6. Inapplicable

- H2. How much do you practice Islamic in your everyday life? (*Flashcard 8*)
1. Very strictly
 2. Fairly strictly
 3. Not very strictly
 4. I don't care

- H3. To what extent have you adapted to the life in Thailand? (*Flashcard 9*)
1. Very much
 2. Fairly
 3. A little
 4. Not at all

- H4. How often do you observe the followings? *Please ask all items, 1-6. (Flashcard 10)*

	Not at all/once in a while	Less than once a month	Twice a month	Once a week	Twice a week	More often than twice a week
1. Read newspaper in your language	0	1	2	3	4	5
2. Buy <i>halal</i> products	0	1	2	3	4	5
3. Buy/have food at <i>halal</i> restaurant	0	1	2	3	4	5
4. Pray at <i>Masjid/Mushalla</i>	0	1	2	3	4	5
5. Attend study groups or lecture about Islam or by mass media	0	1	2	3	4	5
6. Participate in <i>Dawah/Tablighi</i>	0	1	2	3	4	5

THANK YOU VERY MUCH FOR YOUR PARTICIPATION