

## Abstrak

Pemerintah Thailand memberlakukan kebijakan integrasi / asimilasi untuk mengatur keberadaan masyarakat non Thai dan non Budha. Jika di berbagai tempat, kebijakan asimilasi menghasilkan perlawanan, bahkan gerakan separatis, namun masyarakat Muslim Hui hidup tenang dengan keislamannya di Chiang Mai, Thailand Utara. Penelitian ini bertujuan untuk mencari tahu apa saja strategi yang dijalankan oleh masyarakat Muslim Hui di Chiang Mai dalam mensikapi kebijakan asimilasi. Menggunakan metode penelitian kualitatif dengan wawancara dan studi pustaka, penelitian ini menemukan 2 strategi yang dijalankan masyarakat Muslim Hui. Pertama, bersikap akomodatif / fleksibel, dengan mengikuti semua aturan yang diberlakukan oleh pemerintah Thailand selama tidak bertentangan dengan ajaran Islam. Mislanya adalah menggunakan nama thailand, menggunakan bahasa Thailand, dan mengikuti sekolah wajib. Selain itu, budaya kuliner antara Muslim Hui dan masyarakat lokal juga berasimilasi. Kedua, membangun jaringan sosial dengan masyarakat Muslim Hui di daerah asalnya dan Taiwan, juga membangun hubungan dengan negara Islam seperti Arab Saudi, dan membangun hubungan dengan masyarakat muslim lain di Thailand seperti masyarakat pastun. Hasil penelitian diharapkan menjadi *lesson learned* masyarakat minoritas lain, baik di Thailand, maupun di negara lain

**Kata Kunci:** Asimilasi, Integrasi, Minoritas, Muslim Hui, Thailand

## **Abstract**

*Migration of Muslim Hui tribe from Yunnan province in China to Northern region of Thailand had become a monumental history of the development of Islam in Thailand which is known as one of the biggest Buddhist countries. In response to the migration, Thai Government had established strict integration policies toward Muslim and Muslim community in the country. This research was meant to investigate on the strategies of Muslim Hui to accommodate Thai policies in order to survive in Chiang Mai using qualitative methods i.e. interviews and library study. It was figure out that there were three main strategies. First, Muslim Hui had always been trying to accommodate any policies which did not conflict with basic principles of Islam. Second, they adapted to the local culture while keeping their own culture as minimum, such as changing their Muslim name into Thai name, assimilating food with local cuisine while paying attention to the halal nature. Third, they built networking with other minority Muslim communities in Thailand. These strategies had positively impacted the Thai Government policies in allowing Hui Muslim as righteous citizen who might equally live peacefully in Chiang Mai with other local Thai people. The findings of this research could be a lesson learned for other minority communities in Thailand or other countries.*

**Keywords:** Muslim Hui; Assimilation; Thai Government