DAFTAR PUSTAKA

Abramitzky, R., Boustan, L. P., & Eriksson, K. (2017). *Cultural Assimiltaion During The Age of Mass Migration* (No. 22381). Massachusetts.

Ajrouch, K. J. (2007). Global Contexts and the Veil: Muslim Integration in the Unites States and France. *Socialogy of Religion Journal*, *68*(3), 321–325.

Alba; Nee, R. V. (1997). Rethinking Assimilation Theory for a New Era of Immigration. *International Migration Review*, *34*(4), 826–874.

Aphornsuvan, T. (2003). *History and Politics of The Muslims in Thailand*. Thammasat University.

Astuti HS, S. R. (2013). *Konflik Pemerintah Filipina dengan Muslim Moro (1960-2000)* (Diploma, FIS). Retrieved from http://eprints.unm.ac.id/4869/

Bayir, D. (2016). *Minorities and Nationalism in Turkish Law*. https://doi.org/10.4324/9781315595511

Brooks, M. C. (2015). School Pricipals in Southern Thailand: Exploring trust with Community Leaders during Conflict. *Educational Management Administration and Leadership*, *43*(2), 232–252.

Connor, W. (2018). *Ethnonationalism: The quest for understanding*. Princeton University Press.

Darden, K., & Grzymala-Busse, A. (2006). The great divide: Literacy, nationalism, and the communist collapse. *World Politics*, *59*(1), 83–115.

Darden, K., & Mylonas, H. (2016). Threats to territorial integrity, national mass schooling, and linguistic commonality. *Comparative Political Studies*, *49*(11), 1446–1479.

Davis, E. V. W. (2008). Uyghur muslim ethnic separatism in Xinjiang, China. *Asian Affairs: An American Review*, *35*(1), 15–30.

Deutsch, K. W., & Foltz, W. J. (2010). *Nation building in comparative contexts*. AldineTransaction.

Ford, K., & Jampaklay, A. (2015). Segmented Assimilation: A Comparision of the Factor to the Adjustment of Domestic and International Migrants to Bangkok. *Journal of Population and Social Studies*, *23*(1), 34–46.

Glazer, N., & Moynihan, D. P. (1970). *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City* (Vol. 63). mit Press Cambridge, MA.

Gordon, M. M. (1964). *Assimilation in American life*. Oxford University Press.

Gordon, M. M. (2015, December 3). The Nature of Assimilation. https://doi.org/10.4324/9781315633978-13

Gungwu, W. (2005). *Nation-Building: Five Southeast Asian Histories*. Singapore: ISEAS.

Hon-Chan, C. (2017). *Education and nation-building in plural societies: The West Malaysian experience*. Canberra, ACT: Development Studies Centre, The Australian National University.

Ibrahim, M. (2012). Seputar Gerakan Islam di Thailand Suatu Upaya Melihat Faktor Internal dan Eksternal. *Jurnal Sosio-Religia*, *10*(1), 134–154.

Ishii, Y. (1994). Thai Muslims and the Royal Patronage of Religion. *Law and Society Review*, *28*(3), 453–460.

Kaya, A. (2009). *Islam, Migration, and Integration: The Age of Securitization* (First). New York: Palgrave MacMillan.

Kocher, M. A. (2016). The politics of nation-building: making of conationals, refugees, and minorities. *Nationalities Papers; The Journal of Nationalism and Ethnicity*.

Koentjaraningrat. (1990). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.

Kusuma, B. M. A. (2016). Masyarakat Muslim Thailand dan Dampak Psikologis Kebijakan Asimilasi Budaya. *Jurnal Hisbah*, *13*(1).

Lee, K. C. (2017). Political Economy of Guanxi: Thai Yunnanese Transnational Entrepreneurs in Chiang Mai City. In *Chinese Capitalism in Southeast Asia* (pp. 155–179). Springer.

Leepreecha, P., & Meixi. (2018). *Indigenous Educational Movements in Thailand* (E. A. McKinley & L. T. Smith, Eds.). https://doi.org/10.1007/978-981-10-1839-8_55-1

Liulan, W. (2004). Yunnanese Muslims along the northern Thai border. *Kyoto Review of Southwest Asia*, *4*, 356–370.

Mattei, P., & Aguilar, A. S. (2016). Assimilation and Educational Achievement of Minority Groups in the U.S. In P. Mattei & A. S. Aguilar (Eds.), *Secular Institutions, Islam and Education Policy: France and the U.S. in Comparative Perspective* (pp. 165–187). https://doi.org/10.1057/9781137316080_9

McKenna, T. M. (1998). *Muslim rulers and rebels: Everyday politics and armed separatism in the southern Philippines* (Vol. 26). Univ of California Press.

Mylonas, H. (2017). *Nation-building*. Oxford University Press.

Norris, P., & Inglehart, R. F. (2012). Muslim Integration into Western Cultures: Between Origins and Destinations. *Political Studies*, *60*, 228–251.

Nurakkate, C. (2012, March). *The Conflict in Southern Thailand*. Centre for Defence and Strategic StudiesAustralian Defence College.

Onozawa, M. (1987). Culture and Education of Muslims in Thailand. In Y. Gondo & K. Hironaka (Eds.), *Culture and Education in Asia*. Kyushu University Press.

Parekh, B. (2008). *A New Politics of Identity*. New York: Palgrave MacMillan.

Park; Burgess, R. E. E. (1969). *Introduction to the Science of Sociology*. Chicago: University of Chicago Press.

Pitsuwan, S. (1982). *Islam and Malay Nationalism: A Case Study of the Malay-Muslims of Southern Thailand.* Harvard University.

Pitsuwan, S. (1989). *Islam di Muangthai; Nasionalisme Melayu Masyarakat Pattani*. Jakarta: LP3ES.

Portes, A., & Zhou, M. (1993). The new second generation: Segmented assimilation and its variants. *The Annals of the American Academy of Political and Social Science*, *530*(1), 74–96.

Posen, B. R. (1995). Nationalism, the mass army, and military power. *INTERNATIONAL STUDIES IN GLOBAL CHANGE*, *7*, 135–186.

Prina, F. (2015). *National Minorities in Putin's Russia: Diversity and Assimilation*. Routledge.

Ritzer, G. (1992). *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*. Jakarta: Rajawali Press.

Rokkan, S. (1975). *Dimensions of state formation and nation building: a possible paradigm for research om variations within Europe*.

Sampurna, B. P. (2014). *Nation-Building di Thailand: Integrasi Nasional di Wilayah Utara*. Universitas Gajah Mada.

Sanderson, P., & Thomas, P. (2014). Troubling Identities: Race, Palce and Positionality among Young People in Two Towns in Northern England. *Journal of Youth Syudies*, *17*(9), 1168–1186.

Setthamalinee, S. (2010). *The Transformation of Chinese Muslim Identities in Northern Thailand*. University of Hawai'i at Manoa.

Shinya, I. (2017). The application of Islamic law in Thailand. In *Institute of Developing Economies* (Vol. 660).

Sim, L. L., Yu, S. M., & Han, S. S. (2003). Public housing and ethnic integration in Singapore. *Habitat International*, *27*(2), 293–307.

Sobandi, K. R. (2016). Separatisme di Asia Tenggara: Antara Penguasa dan Gerakan Nasionalis Kelompok Minoritas. *Jurnal Kajian Wilayah*, *2*(1), 35–55.

Somantri, G. R. (2010). Memahami metode kualitatif. *Hubs-Asia*, *10*(1).

Soonthor-pasuch, S. (2013). *Islamic Identity in Chiang Mai: A Historical and Structural Comparison of Two Communities*. Chiang Mai University.

Spies, D., & Catran, A. S. (2016). Migration, Mirant Integration and Support for Social Spending: The Case of Switzerland. *Journal of European Social Policy*, *26*(1), 32–47.

Strauss, S. (2016). *Moroccan Migration to France: Historical Patterns and Effects on Assimilation*. Brandeis University.

Suhrke, A. (1989). The Muslim of Southern Thailand. In A. D. W. Forbes (Ed.), *The Muslims of Thailand*. Bihar, India: Centre for South East Asian Studies.

Syed, M., & McLean, K. C. (2016). Understanding identity integration: Theoretical, methodological, and applied issues. *Journal of Adolescence*, *47*, 109–118.

Tadayoshi, M. (2016). The Change in Pasthun Identity: Ethnicity and the Religion of the Pashtuns in Northern Thailand. *OUKA (Osaka University Knowledge Archive)*.

Thomas, P., & Sanderson, P. (2011). Unwilling Citizens? Muslim Young People and National Identity. *Sociology*, *45*(5), 1028–1044.

Thompson, P. (2017). *Nation Building in Comparative Contexts*. Routledge.

UN. (2015). Peace Diolague.

UNIRSD. (1994). *Social Integration: Approaches and Issues*. United Nation Research Institue for Social Development.

Vigdor, J. L. (2009). *Measuring immigrant assimilation in the United States*. Center for Civic Innovation at the Manhattan Institute.

Wang, L. (2014). *Shitakara no Kyosei wo Tou: Fukuso ka suru chiiki e no shiza (Coexistance from the Bottom: Toward New Perspectives on the Multi-connected Regions* (No. 39). Kyoto.

Wang, W. W., & Fan, C. C. (2012). Migrant workers' integration in urban China: Experiences in employment, social adaptation, and self-identity. *Eurasian Geography and Economics*, *53*(6), 731–749.

Wang-Kanda, L. (2016). Bottom-Up Coexistence: The Negotiation of Chinese Ethnicity, Islam, and The Making of Ethno-Religious Landscapes among Yunnanese

Muslims in the Thai-Myanmar Borderland. *Senri Ethnological Studies*, *93*(49–64).

Warner, W. L., & Srole, L. (1945). *The social systems of American ethnic groups.*

Wheeler, T., & Wheeler, M. (2018). History of Northern Thailand. Retrieved 4 October 2018, from https://www.lonelyplanet.com/thailand/northern-thailand/history

Wimmer, A. (2018). Nation building: Why some countries come together while others fall apart. *Survival*, *60*(4), 151–164.

Wulandari, C., Susiatiningsih, H., & Rosyidin, M. (2018). Sekuritisasi Isu Separatisme Patani, Thailand Selatan dalam Perspektif Konstruktivisme. *Journal of International Relations*, *1*(1), 48–55.

Wyatt, D. K. (1967). A Thai Version of Newbold's Hikayat Patani. *Journal of the Malaysian Branch of the Royal Asiatic Society*, *40*(2), 16–37.

Wyatt, D. K. (2003). *Thailand: A Short History* (second). London: Yale University Press.

Yuniarto, P. Rudolf. (2004). Integrasi Muslim Patani: Reidentitas Sosial atas Dominasi 'Nasional' Thailand. *Jurnal Kajian Islam Interdisipliner*.

Yuniarto, Paulus Rudolf. (2004). *Integrasi Melayu Patani: Sejarah Perubahan Geopolitik dan Demografi*. Jakarta.

Yuniarto, Paulus Rudolf. (2005). Minoritas Muslim Thailand; Asimilasi, Perlawanan Budaya, dan Akar Gerakan Separatisme. *Jurnal Masyarakat Dan Budaya*, *7*(1), 89–118.

Zhou, M. (1997). Segmented assimilation: Issues, controversies, and recent research on the new second generation. *International Migration Review*, *31*(4), 975–1008.