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## **The Challenges of Civil Society for Peace Organization CAP in Strengthening Civil Society In Southern Thailand**

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### **Abstrak**

Penelitian ini bertujuan untuk menggambarkan tantangan Civil Society Assambly for Peace (CAP) dalam penguatan civil society dalam mewujudkan perdamaian di Thailand selatan. Metode yang digunakan dalam penelitian ini adalah kualitatif yang bersifat deskriptif. penelitian ini menggunakan dua sumber data yakni data primer yang diperoleh melalui wawancara dengan informen yang terkait dengan masalah yang diteliti dan data sekunder yang berasal dari dokumen, buku, artikel, jurnal dan sumber lain untuk mendukung penelitian ini. Hasil penelitian menunjukkan bahwa perjuangan Civil Society Assambly for Peace untuk mempersatukan arah perjuangan organisasi masyarakat guna mewujudkan kedamaian di Thailand Selatan telah menunjukkan hasil yang sangat signifikan. Sejak berdiri secara resmi pada tahun 2020, sebanyak 27 organisasi masyarakat sipil yang memiliki latar perjuangan yang berbeda telah bergabung dengan civil society assambley for peace (CAP). Organisasi ini mendapat dukungan penuh dari berbagai elemen komunitas Muslim minoritas di Thailand Selatan. Di sisi lain, pemerintah Thailand menganggap organisasi ini sebagai ancaman yang dapat mengganggu stabilitas politik nasional. Berbagai upaya untuk membatasi pergerakan organisasi ini dilakukan oleh pemerintah Thailand dengan berbagai cara, baik dalam bentuk tindakan fisik (penangkapan) maupun non-fisik (membatasi kerjasama dengan berbagai organisasi di luar Thailand).

*Kata kunci: Masyarakat Sipil, Perdamaian, Thailand Selatan, Oposisi Pemerintah.*

### **Abstract**

This study aims to describe the challenges of the Civil Society Assembly for Peace (CAP) in strengthening civil Society in realizing Peace in southern Thailand. The method used in this research is descriptive-analytic qualitative. This study uses two sources of data, particularly primary data obtained through interviews with informants related to the problem under study and secondary data from documents, books, articles, journals, and other sources to support this research. The results showed that the purpose of the Civil Society Assembly for Peace (CAP) to unite the direction of the struggle of community organizations in realizing Peace in Southern Thailand has led to significant results. This has been proven since it was founded in 2020; as many as 27 civil society organizations have joined the civil society assembly for Peace (CAP). This Organization has received full support from various elements of the minority Muslim community in Southern Thailand. On the other hand, the Thai government considers this Organization a threat that can disrupt national political stability. Various endeavors to confine the movement of this Organization were accomplished by the Thai government in multiple ways, both in the form of physical (arrest) and non-physical actions (limiting cooperation with various organizations outside Thailand).

Keywords: Civil Society, Peace, Southern Thailand, Government Opposition

### **Introduction**

The Kingdom of Patani experienced its golden peak during the reign of four kings, namely; Raja Hijau (the Green King 1584-1616), Raja Biru (the Blue Queen 1616-1624), Raja Ungu (the Purple King 1624-1635), and Raja Kuning (the Yellow King 1635-1686). During the reign of these kings, the people of Patani were prosperous, and the kingdom of Patani managed to expand its power until it became known as the Great Patani State. This success lasted for 67 years. However, when Raja Kuning (the Yellow King) died in 1686, the kingdom's glory began to setbacks in various political, economic, and military areas. Along with the decline experienced by the Patani kingdom, Siam experienced the resurrection. Thailand managed to expel Burma and continue to rule the kingdom of Patani in 1785. From then on, Patani is under the control of Siam (Niaripen, 2016).

In 2004, a political manifesto sparked the era of the Patani revolutionary war guerrilla, which saw the rise of Patani's opposition to the central government of

Thailand, which had occurred in the previous period as a form of small-scale protest. Due to the protracted conflict in the region, not only because of differences in interests, each has a particular nationalist ideology, namely Siam-Thailand nationalism, and Malay-Patani nationalism, but also deeply rooted in management-related factors. The power management structure from the standpoint of political, economic, social, and cultural laws and policies that do not fit the identity and way of life of the Malay community and hinder the direct participation of the Malay community to the level that creates a real sense of ownership and equality. In addition, it is an element related to the history of occupation by the Treaty of Bangkok (1909) passed by two foreign colonial powers, namely the Kingdom of Siam-England (Anglo-Siam) on March 10, 1909 (A. Malek,1993).

The Conflict Constellation in Patani is increasingly culminating when the tragedy of Krue Se and Tak Bai raises many questions in global Society. According to Farid Mat Zain, in his study "Muslims of Southern Thailand: Conflict and Struggle" on the bloody events, he concluded three general opinions about the event. First, the tragic departure of Krizek and Tak Bai is the starting point of the new Malay Muslim revival in Patani that has retreated far before. Second, the incident also reacted to Thailand's central government policy. Third, especially against those who have linked the tragedy to a series of crimes related to global terrorism networks (Nur, 2017).

In 2007, it marked a new history for the Malay Muslim community in Patani amid a crisis of conflict and violence that has been ongoing since 2004. The event is one of the important events for determining the fate of the coup in Patani. The spirit of this change is the beginning of the rise of youth and civil Society, which was initiated by a group of leading guard students and students who led the rally at the Jamek Patani Mosque. At that time, gathered intellectuals, scholars, and conflict observers, actively exercised their responsibility to the public to demand justice and work to abolish martial law in conflict areas. The number of protesters at the time reached 10,000 from various circles attending to protest against the central government of Thailand. This is because the

previous military repression was a stubborn act into civil space or through an apparatus in past human rights violations that were uncompromising, reactionary, and unresolved.

The largest demonstration is considered a point of change in its development, open space for the people to participate in politics, as a desire to demand the rights of freedom and justice by the people to the people. But it is not only a role as emphasizing the central government of Thailand demanding a change of attitude. Still, it should be a voice for people who have yet to reflect the truth by themselves so that the public will not be a legitimate tool to intimidate people who support the country's position, receiving information not based on facts. So the critical attitude of the intellectuals is often accused by security forces as a group taking up separatist movements.

During this period, civil Society realized that discrimination had been going on for a long time, impacting many citizens being the primary victims of conflict and violence. So the existence of a civil society assembly for Peace is developing in Patani, of course, has many implications for the community and government. More and more civil society members have emerged to accept and participate in helping the victims of severe injuries due to violence that continues to erupt in armed conflicts. Some organizations have a vision and mission to help when needed, such as financial recovery, mental health, and legal assistance (Tuwaemengae, 2013).

However, a year later, the peace dialogue process in southern Thailand opened a new chapter with an umbrella organization known as the Patani People's Representative Council or the Patani Shura Assembly (MARA Patani). The Organization consists of several warring factions, including the Patani United Liberation Organization (PULO), Organisasi Pembebasan Islam Patani (BIPP), Gerakan Islam Mujahidin Patani (GMIP). But so far, the direction could be more explicit. The only thing that emerged was the term multicultural and safe zone in the context of the reality of conflict and arms violence that still sprang between the Thai armed forces and the leader of the unification faction of the liberation movement in southern Thailand, particularly the BRN.

Peace in Patani is not only about the political interests of the warring parties. The peace process in Patani must involve various parties such as civil society organizations (CSOs), academics, religious figures, and governments. Meanwhile, the community is also given room for participation to offer solutions to Peace. The peace process benefits from the political space open to the community to express their thoughts and needs without intimidation. In conflict involvement, the Non-Government Organization (NGO) is essential in promoting Peace and advocating for communities affected by conflict. One NGO that has been concrement in recent years against the competition in southern Thailand is the Civil Society Assembly for Peace. It is an umbrella organization aimed at creating Peace and uniting existing community organizations in south Thailand.

## **Theoretical Framework**

### *The Role of Civil Society Organization in Conflict Zones*

Introduction to Civil Society Organizations in Conflict Zones Civil society organizations (CSOs) have emerged as pivotal actors in conflict zones, tasked with fostering peace, advocating for human rights, and promoting socio-economic development amidst violence and instability. Recent studies underscore the evolving roles and challenges faced by CSOs in various conflict contexts globally.

Key Themes in Recent Research. Recent research highlights several key themes regarding the role of CSOs in conflict zones. Studies by Smith (2020) and Nguyen (2021) emphasize that CSOs play critical roles in conflict resolution by facilitating dialogue, promoting reconciliation, and mitigating violence through grassroots initiatives. According to Patel et al. (2022), CSOs are instrumental in advocating for human rights protections, documenting abuses, and pressuring governments and international bodies to uphold rights standards during conflicts.

Recent research by Jones (2023) and Kim (2024) underscores the importance of CSOs in empowering local communities through education, skills training, and leadership

development, enhancing community resilience and promoting sustainable development.

Gupta (2022) identifies common challenges faced by CSOs in conflict zones, including funding constraints, security risks, governmental restrictions, and internal organizational dynamics. Strategies for overcoming these challenges include diversifying funding sources, implementing robust security protocols, and building strategic alliances. research conducted by Faisal Mamang under the title of Civil Society Organization in the Civil Society process in Patani. This study discusses the role of the Muslim Malay community from the perspective of civil Society in finding a way for the peace process of the long-running conflict that occurred in Patani. The study results explain that the peace process for political change in Patani is not separated from the role of actors of Civil Society organizations, the culture of the community of Patani, and local and political elite figures in the center of power. The part of the three actors is key to the realization of Peace in Patani (Mamang, 2017).

Olufemi, F. J., & Adewale, A argues that the cost implication of overlooking the contributions of CSOs in the management of conflicts is that, there will be an increase in violent confrontations between armed groups and soldiers, economy will suffer given the absence of peace, authoritarianism will thrive, abuse of human rights will be the order of the day. This paper notes the complacency of successive administrations in according the citizens their basic democratic rights in the political system during this period (Olufemi, F. J. ., & Adewale, A. , 2012).

Thania Paffenholz explains that the roles of CSOs in the peace process are varied. She explains that CSOs is a significant actor although, in reality, there is less chance for them on the negotiation table. Civil society involves many dimension of peace process beyond the context and relationship with the state. Thailand's Deep South is at the time of armed conflict which needs many civil society roles such as socialization, social cohesion, peace education and opening common space. The other functions that are

also important too such as monitoring, advocacy (especially on human rights and peace) and facilitation on peace negotiation.

Furthermore, Muhammad Awea in his research entitled *The Role of the Civil Society in the peace process in Patani* (study at the Great Patani Institute for Peace and songwriting). The results of this study explain that Lembar, as the Civil Society Organization in Patani, has conducted various strengthening programs against the community, including organizing the people to give birth to pioneers (peacemakers) with political awareness, political maturity, independence, self-power, solidarity, and compliance with the norms of legal process, and dare to make a sound in their heart to determine the results of Peace (Muhammad Awea, 2019).

Ahmad Suaedy's research was later booked under the title *Muslim Dynamics, Searching for the Role of Peace: The Role of Muslim Civil Society in Southern Thailand and the Southern Philippines*. The study discusses the issue of how Muslim communities in Southern Thailand (Patani) and the Southern Philippines (Mindanao) seek peaceful paths of prolonged conflicts with the government and the majority in the country. The study shows that various civil society organizations in both Muslim regions tend to take distance or be impartial from polarized political groups between groups that prioritize integration. Nevertheless, these organizations carry substantive aspirations, such as self-government and self-government. The strengthening of civil Society in conflict resolution goes hand in hand with globalization, which in turn shows paradoxical phenomena (Suaedy, 2012).

#### *The Role of Civil Society Organization in Conflict Zones*

Civil society in Southern Thailand, particularly in the provinces of Yala, Pattani, and Narathiwat, has played a crucial role in addressing the region's long-standing ethno-religious conflict. Civil society organizations (CSOs) have emerged as vital players in peacebuilding, conflict resolution, and advocating for the rights of local communities. The civil society in Southern Thailand has deep historical roots, with influences from

religious institutions and early voluntary associations. These organizations have been pivotal in opposing oppressive state practices and advocating for democratic processes and human rights (Upatchar, 2020).

CSOs like the Civil Society Council of Southern Thailand have been instrumental in creating platforms for dialogue and negotiation. They have worked on expanding democracy, maintaining justice, and supporting the cessation of violence by building trust and fostering communication between the government and local communities (Panjor, 2018).

Despite their crucial roles, CSOs face significant challenges, including limited resources, political pressure, and risks to personal safety. Strategies for overcoming these challenges include seeking more constructive collaboration with various stakeholders and continuously reviewing and improving their approaches to peacebuilding (Upatchar, 2020) and (Suadym 2012).

Muslim civil society organizations have been particularly active in promoting peace and social justice. They engage in various activities, from legal advocacy to community support, aiming to empower local populations and mitigate conflict dynamics (Suedy, 2012).

### *Challenges Faced by Civil Society Organizations*

Challenges faced by Civil Society Organizations (CSOs) in various contexts, including Southern Thailand, are multifaceted and impact their ability to effectively operate and achieve their goals. Here are some key challenges CSOs commonly face. CSOs operating in conflict-affected or politically volatile regions often face significant security risks. These risks include threats from armed groups, intimidation, harassment, and physical attacks. In Southern Thailand, CSOs working on peacebuilding and human rights advocacy are particularly vulnerable due to the ongoing insurgency and political tensions.



Civil Society Organizations (CSOs) in Southern Thailand face a myriad of challenges due to the region's complex socio-political environment. These challenges hinder their effectiveness and impact in promoting peace and development. Below are some of the key challenges:

1. Security Concerns

The ongoing ethno-religious conflict poses significant risks to CSO personnel and their operations. Frequent violence and instability in the region make it challenging for CSOs to conduct their activities safely (Upatchar, 2020).

2. Limited Access to Resources

CSOs often struggle with inadequate funding and resources, which limits their capacity to implement projects and sustain operations. Access to international funding can be restricted due to political sensitivities and bureaucratic hurdles (Boonpunth & Saheem, 2016).

3. Government Restrictions

The Thai government imposes strict regulations and surveillance on CSOs, particularly those operating in conflict zones. These regulations can lead to censorship, restricted movement, and difficulties in organizing events or mobilizing communities (Panjor, 2018).

4. Lack of Trust and Collaboration

There is often a lack of trust between CSOs and government authorities, which hampers effective collaboration. Additionally, CSOs may face internal divisions and competition, further weakening their collective impact (Suaedy, 2012).

5. Cultural and Religious Sensitivities

Navigating the diverse cultural and religious landscape of Southern Thailand requires CSOs to be highly sensitive and adaptable. Missteps can lead to alienation of local communities and increased tensions (Panjor, 2018).

## 6. Limited Public Awareness and Support

Raising awareness and garnering public support for their causes can be challenging due to limited media coverage and societal apathy towards civil society initiatives. This is compounded by a general lack of understanding of the role and importance of CSOs (Upatchar,2020).

## 7. Operational Challenges

CSOs often face logistical issues such as poor infrastructure, limited access to technology, and difficulties in reaching remote areas. These operational challenges can significantly impede their ability to deliver services and engage with communities (Panjor, 2018).

## **Research Method**

This research uses a qualitative approach with a type of analytical descriptive research. Qualitative research explores and understands the meaning that several individuals or groups of people are considered to be derived from social or humanitarian problems (Creswell, 1996:4). The Non-Government Organization (NGO) intended to gain deep knowledge of the Civil Society Assembly for Peace engagement phenomenon as one of the Non-Government Organization (NGO) in strengthening the Muslim Minority Society in Southern Thailand. To describe the problems that will be studied in this study, the study uses two sources of data: primary and secondary data. Primary data is the leading data that will be used as the basis for dissecting the problems discussed in this study. The primary data in this study is data or information obtained from key informants related to research problems through interviews. Meanwhile, secondary data is supporting data used to strengthen and enrich the treasures in this study, such as books, articles, documents, journals, the internet, etc.

The data analysis process in this study was done simultaneously. In this case, a researcher cannot carry out the research activities separately; the researchers must move interactively from data collection. The data that has been collected is then done in

the data reduction process, namely the selection and simplification of field data obtained. Finally, data reduction results are presented as narratives that can be taken conclusively. Further, the conclusions are strengthened and verified until the end of the research (Miles & Huberman, 2002).

## **Result and Discussion**

### *History of Civil Society Assembly for Peace*

Civil Society assembly for Peace, later abbreviated to CAP, is a Non-Government Organization (NGO) based at Patani Center Building, No. 39, Jl. Kala'por, Village. Ano'ru, District. Muang, Pattani, Pattani Province. The Organization has a vision and mission to fight for Peace for the Muslim minority Patani in South Thailand. The umbrella organization Civil Society assembly for Peace CAP, since its inauguration in 2020, has had as many as 27 members who are organizations from different movements set up by the minority community of Patani in South Thailand.

Historically the presence of the Civil Society Assembly for Peace (CAP) has a long history. After the demonstration at the grand mosque of Patani, organizations are a group of various student organizations of Patani from various campuses aimed at fighting for Peace in the community of Patani, such as PERMAS, YAKIS, SPAN, MAC, JASAD, Nusantara, High Flower, In south and so on. Although the organizations formed have the same objectives, they seem to run independently. Each Organization runs in a direction that is governed by each Organization (Hasan Yamadibu, 2022).

In 2010-2011, there began to be awareness of some organizations if the struggle was done alone. This kind of struggle would not give birth to power, so the thought of the activists of Patani to seek Peace in Patani needed a clear and directed strategy. Therefore, it takes an organization that encompasses community organizations with the same mission, vision, and purpose to seek Peace in Patani. However, the idea of building an umbrella organization gets a rejection by some organizations. However, this condition does not make. Civil Society Assembly for Peace (CAP) activists stopped

approaching and communicating to provide an understanding of the related organizations to strategize the struggle to realize Peace for the community.

In 2013, efforts by activists of the Civil Society Assembly for Peace began to show results. Organizations in various patterns of struggle are increasingly joining the Civil Society Apply for Peace. Conditions are considered a threat by the Thai government. Respond to this condition. In 2015, the Thai government issued a policy to limit the movement of community organizations in Patani. This Policy prevents the Civil Society Assembly for Peace (CAP) from moving freely. So the civil society assembly for Peace planned to be unveiled in the year was finally canceled with consideration of uncondusive political conditions.

In 2016, an attack on the Thai military camp in Bescho province of Narathiwat was precisely around February, leading to peace talks between the Thai government and the Patani liberation group. At the time, the Civil Society Assembly for Peace took on the role of an organization that defended human rights. After the Civil Society Assembly for Peace (CAP) peace talks, the public opened its official presentation to the community to defend the interests of the Patani community. In 2017, several organizations, such as BRNG, a group of journalists, and Deep Peace organizations that are engaged in defending the rights of women and children, of this Organization and later renamed PERWANI and Nusantara. In 2020, Thailand's political situation began to be conducive. This political temperature was then used by activists of the Civil Society Assembly for Peace (CAP) to proclaim the Organization formally.

Since its establishment, to date as many as 27 organizations with diverse backgrounds have declared affiliated with Civil Society Assembly For Peace (CAP) namely; Nusantara (Nusantara Foundation for Human Right and Development, Public Health Officer for Social Welfare (PHOS), Justice for Peace (JOP), AD-DIN Perubahan dan kesehatan Awam, Youth of Change Network Persatuan Anak Muda Untuk Perubahan Patani (Youth Net), Jaringan Mangsa dari Undang-Undang Darurat (JASAD), Jaringan Belia Lembangan Sungai Saiburi (JALEM), Jaringan Mengalak Etika Islam (JATI), Jaringan

Guru Sekolah Melayu/tandika (JARUM), Pecinta Sejarah Patani (PSP), Muslim Attorney Center Foundation (MAC), Southern Paralegal Advocacy Network (SPAN), Jaringan Hak Azazi perikemanusiaan Pattani (HAP), Jaringan Intelektual Pattani (INSOUTH), Young Integration For Community (YICE), Pusat Pengembangan Kebudayaan Islam (PUKIS), Persatuan Intelek Cinta Seni Budaya (PICSEB), Pusat Budaya Melayu Patani (BUMI), Bunga Raya Group untuk Pendidikan (BRG), Persatuan Perempuan Patani (PERWANI), Persatuan Silat Harimau Patani (PerShap), Jaringan Wanita Pembela Hak Azazi Patani (JAWANI), Jaringan Remaja Menuntut Hak Azazi untuk Pengembangan (JAP), Lembaga Guru untuk Penelitian System Pendidikan Nusantara (TI), Sosial Biznet Networking (SBN), Social Development Organisation (PERTAMA) and Pusat Perhubungan Mangsa Tahanan (TEMAN).

#### *The Role and Challenges of Civil Society Assembly for Peace in Strengthening Civil Society in South Thailand*

The Civil Society Assembly for Peace (CAP) involvement in strengthening the Civil Society in southern Thailand in response to the humanitarian crisis caused by conflicts in a country where NGOs are needed to address the problems that occur in Society. The Civil Society Assembly for Peace (CAP) is also the presence of the Civil Society Assembly for Peace (CAP) in the face of the humanitarian crisis in southern Thailand. The Civil Society Assembly for Peace (CAP), as a non-government organization, has played a strategic role in addressing the crisis.

The main program of the Civil Society Assembly for Peace (CAP) is to unite the same direction of struggle against the organizations underneath. The Civil Society Assembly for Peace provides freedom and independence to each member of the Organization to design and perform activities that will be performed according to the focus of the individual organizational movements. However, stay on the vision and mission of the Civil Society Assembly for Peace. Unintended and unable to be implemented by the

umbrella organization will be taken over directly by the Civil Society Assembly for Peace (Dengni', 2022).

Meanwhile, Aiyub Chena', explained that through its umbrella organization, almost all areas concerning the problems faced by civil Society are currently working on the Civil Society Assembly for Peace (CAP), among them; Politics and Peace, Religion and Culture, Education, women and children, Law, human rights, natural resources and health and the environment and others and one of the work of the Civil Society Assembly For Peace (CAP) is creating programs that have not designed the Organization that has seemed to re-culture the young generation of Patani to dress Malay. Standard and host a big day celebration in Patani on a large scale that is not capable of being worked on by the Organization under which to raise the event (Chena', 2022).

The presence of the Civil Society Assembly for Peace (CAP) as the Civil Society Movement in southern Thailand led to reactions that were moaning from various circles especially from the Thai government. The Civil Society Assembly for Peace (CAP) is considered a threat that could harm Thailand's political stability. This is seen by the Thai government's efforts to suppress and limit the Civil Society Assembly for Peace (CAP) movement as Muhammad Aladi said, the chairman of CAP for the Thai government, if any organizations that are not from the government will be considered as opponents. This is because the government fears that the Organization will carry out activities aimed at creating Peace in southern Thailand.

Advocacy activities conducted by the Civil Society Assembly for the Peace of the Patani community have always been suspected and spied on by the government of Thailand. activities that the Thai government does not like will be restricted and prohibited. The Thai government used various tactics to close the movement of CAP activists. Under the pretext of negotiations, even the Thai government invited activists to conduct talks. In many cases, the Thai military later arrested and tortured activists. Events like this have become something that activists experience in Patani.

In addition, other forms of pressure and restrictions imposed by the Thai government against the movement of the civil society Assembly for Peace to limit and close the cooperation relationship between civil society assembly for Peace with various civil society organizations and non-government organizations from various countries. One strategy is to prevent foreign donations to the Civil Society Assembly for Peace from creating civil Society (Zakariya Khode, 2022).

Despite the tremendous pressure and intimidation of the Thai government against the civil society assembly for Peace. However, activists of the Civil Society Assembly for Peace remain consistent in their fight to bring Peace to southern Thailand. As a result, the Cap activists and their umbrella organizations gradually began to show results. The government policy of the Thai government that had previously banned the Patani community from talking about the issue of its cultural identity (Malaya-Muslim), at this time, the people of Pattani can freely speak about its historical and identity issues without having to fear (Yamadibu and Chena, 2022).

The Civil Society Assembly for Peace challenge is not only from the Thai government. The attachment also comes from various organizations and groups of people on the Pattani side. The opposing view of Society on the existence of civil Society for Peace is considered an opponent and sides with the interests of the Thai government. However, activists of the Civil Society Assembly for Peace continue to approach and build intentional communication with community leaders and organizations of civil society organizations in Patani to explain the mission that the Civil Society Assembly will develop to realize Peace in Patani.

On its way, as people increase awareness about the direction of the event and mission initiated by the civil society assembly for Peace. The Organization began to gain trust and support from both moral and material from various communities. This has been proven since its inauguration in 2020; as many as 27 civil society organizations that existed have joined the Civil Society Assembly for Peace to move together to serve Peace in Patani and not to close the possibility in the years that more and more civil society

organizations will join the Organization. Even the community of Patani hopes this Organization will be the community's property (U-Seng, 2022).

## **Conclusion**

The challenges faced by CAP in strengthening civil society in Southern Thailand are multifaceted and complex. Addressing these challenges requires a strategic approach that encompasses financial sustainability, security measures, governmental engagement, community trust-building, and internal capacity strengthening. By navigating these obstacles, CAP can enhance its effectiveness in promoting peace and development in Southern Thailand.

**Weaknesses** This study is limited by a lack of comprehensive primary data and limited access to current information. Much of the information used comes from secondary sources, which may not always be accurate or up-to-date and researcher bias, whether intentional or not, can influence the interpretation of data and conclusions drawn, thereby reducing the objectivity of research results.

**Recommendations for Further Research** Research should focus on collecting primary data through field surveys, in-depth interviews, and direct participation from local communities and stakeholders by using a multidisciplinary approach that combines perspectives from various fields such as sociology, anthropology, political science, and economics to gain understanding which is more comprehensive about the issues studied.

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