

ISLAMIC HISTORY IN SOUTHEAST ASIA: PATTANI

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Abstract

This writing aims to describe the arrival of Islam in Pattani, describe the spread of Islam in Pattani, and describe the problems of Muslims in Thailand. The method used is descriptive, namely describing and constructing data obtained from various reading sources, both in the form of journals and books. After that, the data and findings are then analyzed and then described in the form of descriptions, words so that they become discussions and findings. The results of the discussion are Hikayat Patani which explains the beginning of the formation of the Patani Sultanate, in his writings it is explained that when the King of Patani named Phaya Tu Nakpa fell ill the third time. Someone from Pasai Syekh Said on that occasion promised to heal the King on condition that the King was ready to accept Islam as his religion. During the third illness, the king really followed what he promised, then the king embraced Islam. The entry of the king into Islam was simultaneously followed by the people of Patani who believed that the king's religion was the religion of the people. With the King's Islam, the king changed his name to the name Sultan Ismail Shah. The process of entering Islam in South Pattani Thailand is through trade, social culture and teaching. According to popular historians, Islam entered Pattani through trade routes. Because trade through the Indian Ocean and the South China Sea began in the 10th century and grew until the 11th century AD. The problems of Muslims in Thailand are inseparable from the problems faced by Malay Muslims in the south. They are required to wear non-Malay clothing and adopt Thai names if they wish to attend government schools or seek employment in government service.

Keywords. *Pattani Islam, Spread Problems*

INTRODUCTION

Thailand is a country geographically located between the Australian continent and mainland China. These geographical conditions make Thailand's position relatively strategic and easy to reach for trade activities and the spread of religion (Bayu Mitra Adhyatma Kusuma, 2016). Meanwhile, Patani is a Malay kingdom which has now become a part of Thailand (Siti Hawa Haji Salleh, 2010).

The majority of Thailand's population are Theravada Buddhists where Buddhism is also the official state religion, while a small portion adheres to Islam and Confucianism. However, Muslims in Thailand are a rapidly growing minority and are the largest minority after China (Thanet Aprornsuvan, 2003).

The entry of Islam into Thailand is inseparable from the entry of Islam into Southeast Asia, from the series and broadcast of Islam in the archipelago which is an integral part of the chain of the process of Islamization of the archipelago, in line with the entry of Islam into Thailand, and the process of Islamization occurred, especially in southern Thailand, namely in Pattani. The process of Islamization cannot be separated from the role of education.

Under the Malay Muslim government of Pattani, Muslim civilization once reached the peak of progress, prosperity and luxury. But that situation did not continue, because the Thai government was envious of the prosperity that Pattani enjoyed during the 17th and early 18th centuries. The heartache of the Thai government is due to Malay Pattani conquering Ayuttaya (Former Capital of Thailand) in 1563. Thailand launched attacks against Pattani many times, and finally succeeded. Until the sovereignty of the Malay

Kingdom of Pattani fell to Thailand in 1785.

As with minorities in other countries, the southern part of Thailand which is the basis of the Malay-Muslim community is an area of religious conflict and territorial disputes with a protracted racial and religious background. Until now, politically, the Patani region is still in debate and prolonged conflict between the Patani Muslim Malays (OMIP) and the Government of Thailand, where one side of the Patani community wants to gain autonomy in managing Islamic educational institutions in accordance with the culture and habits of the community. Malay and based on Islam, but on the other hand the Thai government wants to always control or oversee the process of religious education in Islamic educational institutions in Patani, moreover the Thai government always suspects that Islamic educational institutions in Patani are part of the seeds of resistance the Patani community through educational channels that instill antipathy towards the Thai government.

Based on the above, the things that need to be studied by the author are: how is the history of the arrival of Islam in Pattani, how is the spread of Islam in Pattani , and what are the problems of Muslims in Thailand.

METHOD

The method used is descriptive (Sugiyono, 2017), namely by describing and constructing data obtained from various reading sources both in the form of journals and books related to Islam in Pattani - South Thailand and the problems of Muslims in Thailand. After that, the data and findings were analyzed and then described in the form of descriptions, words so that they became discussions and findings.

RESULTS AND DISCUSSION

History of the Entry of Islam in Pattani

The arrival of Islam to Pattani and the Malay Archipelago itself is still debated by historians. They agreed that the earliest evidence of the beginning of Islam in the Malay Peninsula was the discovery of lettered Stone inscriptions, Tersat River , Terangganu . Like the tombstone of King Pattani , the first Muslim, the type and shape are the same as the tombstone of King Pasai, namely Sultan Malik As - Salleh , who was the first king to become Muslim in 1297 AD as evidence of the early entry of Islam into the archipelago (Mohd Zamberi A. Malek)

The existence of an Islamic community in the Pattani area existed around the XI century M. This is supported by a statement Zamberi A. Malek who stated that even though the Pattani Sultanate had only been established since the XV century AD, some of the Pattani people had embraced Islam 300 years earlier (Father Bangnara)

Pattani has a long history, much longer than the histories of countries on the Malay peninsula such as Malaka, Johor and Selangor. The old history of Pattani refers to an old Malay kingdom of Hindu-Indian influence named Langkasuka as said by a social anthropologist at Prince of Songkla University in Pattani, madakakul art that Langkasuka was located in Pattani. Meanwhile, according to anthropologists, the origin of the Pattani people is from the Javanese-Malay tribe. Because at that time it was this tribe that first inhabited Malay land, then Arab and Indian traders arrived (Ahmad Fathy al-Fatani).

According to the Pattani saga book, the founder of Pattani is Phaya Tu Nakpa. He is the son of Phaya Tu Krub Mahajana who rules in a place called "Mahligai city". Because Mahligai City is located far from Pattani, this city has caused difficulties for merchants to stop by. Domestic commerce is declining and decreasing. This situation has caused people to go out looking for life outside the city, resulting in the City of Mahligai experiencing a decrease in population. Meanwhile, on the outskirts of Pattani, namely in the villages opened by Sumatran Malays, the situation has become progressively more advanced and bustling.

The word Pattani invites curiosity about why the name Langkasuka changed to Pattani. According to Hikayat Pattani by A. Teeuw and Wyat, the land of Pattani comes

from the word Pak Tani. In the saga it is told that Phya Tuk Naqpa was the son of Phya Tub Kerub Mahajana descended from the king of Langkasuka who ruled the city of Mahligai. The location of the city of Mahligai which is inland caused Phya Tuk Naqpa to take the initiative to move the royal capital to the coast. This affected the trade sector which made it difficult for merchants from areas outside Pattani to make buying and selling transactions if the city center was in the interior so that trade and commerce in the kingdom declined.

It is told that when Pattani was ruled by King Phaya Tu Nakpa (sultan Ismail Shah), he was also known as the founder of the country of Pattani. It was he who changed the name of Langkasuka to Pattani which means "This beach" because he accidentally found a beautiful and ideal place to make a country by the coast.

It was told that Phya Tuk Naqpa hunted in a forest close to the beach, on that beach there was a hut that was inhabited by a kind-hearted Mr. Tani. Phya Tuk Naqpa saw that the situation was quite possible to move the city of Mahligai, so Phya Tuk Naqpa ordered his country to move to the coast and he called the country Pak Tani, but over time because of the mention factor it was called Pattani (Ahmad Fathy al-Fatani).

After Phaya Tu Nakpa moved to Pattani, Pattani became more crowded and because of its good location, it became prosperous. The king's relatives also began to move to Pattani. Phaya Tu Nakpa has ordered that a palace be built adjacent to Pak Tani's village, namely the Kerisek area now with the Palace City gate facing the rivers. The pepier which is now gone, a defense post to hold off the enemy has also been built, following the methods of ancient defense science. This stronghold was dug from the Kerisek river to the Pepiri river. Since then, the people of Pattani have stayed to build their country to be more advanced (Ahmad Fathy al-Fatani).

Also following the Pattani saga, Pattani's position on the Siam peninsula (Thailand) in terms of geography has caused the city to become the foundation for foreign traders from both the West and the East to stop by, trade or rest. In just a short period of time, Pattani has emerged as a kingdom that is advanced in terms of economy and stable in terms of politics and government. Good relations between the peoples have saved Pattani from the Siams, Portugis and Belanda.

There is an interesting story about how Raja Pattani converted to Islam. Hikayat Pattani tells that at that time King Pattani fell ill. The king was treated by all the doctors but did not recover. Until someone came from Pasai, Sheikh Said was able to heal the king. Sheikh Said treated the king by asking for the condition that if the king recovers then the king must embrace Islam. The condition was accepted by the King, but when he recovered the king did not keep his promise. A few years later, the king's illness relapsed. Then Sheikh Said's people came again to treat the king's illness with the same conditions as before, which was to embrace Islam. The condition was accepted by the King, but when he recovered the king did not keep his promise. Until finally the disease struck again for the third time. And at last the king swore, he said:

"If the disease heals this time, I will not change it I promised him that (Islam). For the sake of this God that I worship, if I change my promise, do not heal my disease forever."

After the king recovered from his illness. His Majesty with his family and palace officials embraced Islam. Since then, Islam began to develop in Pattani. The population of Pattani consists of three ethnic groups namely Bhuda, Chinese and Malay. Among them, the majority are Muslim ethnic Malays known as Thai, namely Thia-Muslims, with a population of around 1.5 million, or 15% of the total population. Thailand as a whole is approximately 65 million people. With this small percentage, they are known as a minority group in southern Thailand (Helmiati).

Muslims in Thailand are a minority group. In this country. Muslims only amount to 3.930.008 people (5.7%) of the total population. While the majority of the population adheres to Buddhism, which is around 80%. The majority of Muslims live in the south, around 1.5 million, or 80% of the total population, especially in the provinces of Pattani, Yala, Naratiwat, three provinces which greatly characterize the dynamics of southern Thailand. The Muslim tradition in this Region dominates areas of Southeast Asia, including southern Thailand.

Southern Thailand consists of five provinces: Pattani , Yala , Narathiwat , Satun and Songkhla , with a total population of 6,326,732 (Office for National Statistics, Thailand, 2002). The majority of the Muslim population is found in four provinces: Pattani, Yala, Narathiwat and Satun, which is around 71% in urban areas, and 86% in rural areas (YCCI, 2006: 34), while in Songkhla, Muslims are around 19%, minorities, and 76.6% Buddha. While the majority of the population speaks Malay, an average of 70 percent are in three provinces: Pattani, Yala and Narathiwat, while the population speaks Chinese, in three provinces: Narathiwat, 0.3%, Pattani, 1.0%, and Yala, 3.0% (Census Population, Thailand, 2000).

Geographically, Pattani is located in a series of mountains stretching from the border of Siam to the border of Malaysia, which consists of two Pattani estuaries, which have a variety of plant species and are inhabited by many types of animals. Mandel Slohe, a German traveler said that in the history book of the Malay kingdom of Pattani, he described the area as follows;

Pattani is a very prosperous country, Pattani residents can enjoy various types of fruits throughout the year. The chickens in Pattani lay eggs twice a day, and the rice is very large. There are various types of meat such as beef, goose, duck, capon, brand, dried venison, deer and bird. (Ibrahim Syukuri)

The development of Pattani began in the 15th century in line with the rapid expansion of trade and the spread of Islam. Geographically, its position is quite strategic where Pattani is in the middle of the trade traffic route between the Malay and East Asian countries and between the waters of the Malacca Strait and the Sulu Sea and the waters of the South China Sea. This route is a very famous merchant route, a shipping lane between nations that connects Arab and Indian lands and even with the Chinese banua. Pattani seen as an important commercial center for servicing Arab, Indian, European and Chinese Islamic traders. Pattani is a kingdom with a fairly large area and densely populated South Sea peninsula

In addition to developing Islam in the country, Pattani also developed Islam to various regions. Pattani sent his people to spread Islam outside Pattani, such as to Campa and the archipelago. Continuing the spread of Islam, scholars from Pattani were sent to various provinces in the archipelago and the peninsula.

Pattani came of age its golden age when ruled by four queens namely; King Green (1584-1616), King Blue (1616-1624), King Purple (1624-1635) and King Yellow (1635-1651). Pattani emerged as an important trade center and became the gateway for merchants who wanted to go to China where at that time Pattani had strategic trade relations with all countries in Southeast Asia. At that time, the economic strength of Pattani became one of the important economic forces in the Malay Peninsula, this was due to the existence of a stable political climate, this condition made the economy and politics of Pattani continue to grow and be respected by neighboring states such as the Malay Kingdom of Pahang and Johor Bharu, including the Ayutthya Government north. Trade Pattani continued to expand until it reached the regions of the archipelago; Palembang, Aceh, Batam, Batavia (Jakarta), Makassar to Ternate.

As a kingdom, Patani's power is known as Negeri Patani Besar. Except for Johor, there was no other country in the eastern part of the Malay Peninsula that had as much prosperity and strength as Patani at that time. This source of considerable power was supported by the marital ties carried out by the king of Ungu and the sultan of Pahang who controlled the Pahang kingdom.

This further strengthens the strength of Patani. During this time Patani region grew into a political power and commercial district. Farmer's position on the strategic Siam/Thai peninsula in terms of geography, has caused this city to become the hope of foreign merchants from the West or East to stop by, rest or trade.

In the XVI century the kingdom of Patani was in progress and prosperity. Patani became a center of rapid trade. At that time, even Ayudhaya (Kingdom of Siam) could not match the business progress of the state of Patani. In addition to business progress, Patani is also known as the largest center for the development of Islam in Southeast Asia.

Progress and fame has given rise to the desire of the Ayudhaya Kingdom (Kingdom of Siam) to conquer and settle the state of Patani. The Ayudhaya government

has launched several attacks on the state of Patani but to no avail. The victory of Patani is due to its strong defense. However, the attack of the Kingdom of Siam in 1785, the time of the Chakri Dynasty or Rama I succeeded in subduing the power of Patani by force. Thus the kingdom of Patani is under the control of the kingdom of Siam (Thailand) until now.

Spread of Islam in Pattani

The spread of Islam in Pattani went through several processes, namely:

1. Through the trading process

The spread of Islam in Pattani was through trade carried out by Islamic traders who at that time visited cooperating countries. First of all these Islamic traders usually come to the settlements of residents close to the port. During their spare time, these traders tell about Islam to the local community where they trade. From time to time the surrounding community can accept Islam and its adherents are increasing. Although at that time the spread of Islam was not evenly distributed, only a few in the Pattani area. However, this good acceptance of Islam has added to the enthusiasm of the spreaders of Islam to continue to introduce Islam to areas that have not been touched.

2. Through a social structural process

The spread of Islam at that time started from the top class, such as the kings and their ministers. From here, the gradual and structured spread began, from kings, nobles, and so on. In this way ordinary people who tend to work as palace servants, farmers, will automatically follow in the footsteps of the kings and nobles as well as the clergy. From social contacts like these, it spreads to others, such as family, relatives, neighbors, close friends, and others even to the island's borders. It is in this way that the propagator of Islam becomes more effective and has more followers in Southeast Asia.

3. Through the teaching process

In addition to the process of trading and through the social structure of society, the propagators of Islam also spread Islam by reciting or teaching, namely by opening religious educational institutions which later turned into Islamic boarding schools or Islamic boarding schools. The preachers painstakingly gave teachings starting from teaching the pillars of Islam, the pillars of Faith, reading and writing the Koran and even teaching hadiths that were directly related to people's lives. The teaching given at that time was adapted to the thoughts of those who were still unfamiliar with Islam. Not infrequently at that time many teachers were treated badly by their students. However, thanks to the tenacity and hard work of the teachers, gradually all the teaching material can be conveyed and understood, thus generating enthusiasm in following the lectures delivered by the preachers. With the rapid spread of Islam, the preachers at that time began to struggle to establish educational institutions and began to process cadres so that Islam could spread widely and evenly to other countries.

Problems of Muslims in Thailand

The problems of Muslims in Thailand cannot be separated from the problems faced by Malay Muslims in the south. They are required to wear non-Malay clothing and adopt Thai names if they wish to attend government schools or seek employment in government service.

The entry of western influences in the early 19th century has changed Siam (Thailand) to become modern in various fields, economics, politics and education. After many years under colonial rule, Siam or Thailand's local society and politics have been shaped mainly by modernization, including the invention of a centralized administrative government, a modern education system and a modern economy.

The same thing has had an influence on the young generation of Southern Thai Muslims who have been under Thai rule and have fostered a spirit of nationalism within them to become independent and stand alone from Thai restraints. Thus, it can be argued that the Western impact that pushed Siam to secure independence and modernization also gave Malay-Muslim states the opportunity to assert their own autonomous status and modern Thai nation-state religion (Thanet & Aphornsuvan).

The struggle to claim independence for the Muslim region of Thailand began Pattani and four other provinces in southern Thailand. The opportunity for independence

became more and more wide open when there was a Pacific War with Thailand and Japan against Britain and America. After the British defeat in Malaya and the American defeat in Hawaii, on December 21, 1941, Pibul Songgram sided with Japan. In return, Japan promised to hand over the northern Malay provinces of Kelantan, Kedah, Trengganu and Perlis to Thailand.

On January 25, 1941, Thailand waged war against Britain, but it was different from America, which allowed the two countries to fight. This was used by Pattani and the Muslim region of southern Thailand to take advantage of Britain to help them be free from the shackles of Thailand and led by Tengku Muhyidin. However, Britain had other intentions behind its feud with Thailand so that Tengku Muhyidin realized that he had fallen prey to the Britain-Thailand political arena.

Tengku Muhyidin's failure to liberate the southern region of Thailand has encouraged Muslim Ulama to fight in open areas. However, they are aware that the existing political situation makes them find it difficult to gain independence. Especially when Britain and America recognized Thailand's sovereignty on 1 January 1941. This leaves one solution for Muslims in southern Thailand, namely to demand full autonomy for the four regions of southern Thailand from the Thai authorities. The failure to win independence for the Muslim areas of southern Thailand has given rise to new, larger movements. From the 1950s onward relations of southern Thai Malay Muslims with the Thai authorities were clouded by distrust, suspicion and mistrust. Lingering understanding. This is due to the disapproval of the Muslim community on the rules and the process of assimilation carried out by the Thai government to the Muslim community. Until now, the relationship between Malay-Muslims from the South and the Thai government has been relatively equal. Mistrust, condescension and misunderstanding on the part of government officials is still prevalent. Fear, hatred and denunciation of the Thai government and its power is also rampant among Malay Muslims. Similar policies aimed at the integration and assimilation of Muslims are still being prescribed for local offices.

In 1970, an anti-government purge operation was carried out in the Muslim region of southern Thailand. This pressing situation elicited a strong reaction from the Muslim community with the emergence of rebellion movements and the liberation of the Muslim region of southern Thailand; The Pattani Liberation National Front (BNPP), the National Revolutionary Front (BRN), has the combined body of the Pattani Liberation Unit (PPPP) or PULO. Which became the motor for the Muslim liberation movement in Pattani and other Muslim areas.

However, the upheaval between Muslim minorities and the government, according to Patrick Jory, is actually a feud between two ethnicities, Malay - Pattani with "Thai" as the majority. According to Patrick Jory, that during the colonial period, the government tried to eliminate the term "Malay" (Malay) in the people of southern Thailand and replaced it with "Thai Muslim" or "Thai-Islam". Because the Malay identity will give strength to grow the spirit of nationalism and try to separate from the Thai government (Patrick Jory). Regardless of the ethno - religious conflict that occurred, Muslims in southern Thailand in contemporary times have experienced significant increases in various fields. Although still under pressure and discrimination from the Thai government. Muslims in Thailand are not a new community nor are they marginalized. Therefore Muslims in Thailand today are an integral part of Thai society as a whole and remain a minority in various fields, social and political. The Muslims today as in the past continue to be numerically and politically significant as a national minority in modern times.

Dialogue agreements and initial talks between Pattani Muslims and the Government of Thailand were agreed upon and signed in Kuala Lumpur Malaysia on 28 February 2013 involving the Government of Thailand and Pattani Muslims. The agreement for the initial talks for peace through the negotiating table was agreed by both parties witnessed by Malaysian PM Najib Tun Razak and Thai PM Yingluck Shinawatra. The initial peace talk's agreement document will form the basis for what referred to as a process of dialogue for peace in the provinces of Southern Thailand. In signing the dialogue between Muslim Pattani and the Government of Thailand, the Pattani Muslim side was represented by Hassan Taib, Senior Representative of the National Revolutionary Front

(BRN), while the Thai side was represented by the Secretary General of the Thai National Security Council, Lieutenant General Paradorn Pattanathabutr. Hassan Taib by the International Crisis Group is an influential figure in Pattani Muslims who are domiciled in Malaysia. The initial agreement to discuss peace in Southern Thailand is a historic step, especially for Pattani Muslims. So far, the Thai government in Bangkok has not acknowledged the existence of rebellions by Pattani Muslim fighters based in Southern Thailand. With the existence of initial talks and an agreement to carry out dialogue from both the Pattani Muslims and the Thai Government, it has been proven that Pattani Muslims are recognized as the armed opposition and official recognition from the Thai Government in Bangkok. Thailand has a Muslim population of around 9.5 million and mostly live in rural areas. Pattani Muslims are generally domiciled in the provinces of Pattani, Yala and Narathiwat which border Kelantan, Perlis and Kedah in northern Malaysia. The three provinces are provinces where the majority are Muslim and ethnically Malay, as is Malaysia. Previously the three Provinces were the territory of the Islamic Sultanate which was later taken over by the Kingdom of Siam in the early 20th century.

There are many factions in Southern Thailand as an effort to struggle from Special Autonomy to want Independence from the Thai Government. Apart from BRN, which signed an agreement for talks with the Thai Government, there are also the Pattani United Liberation Front (PULO), the Pattani Islamic Liberation Front and the Pattani Islamic Mujahideen Movement. Barisan Revolusi Nasional (BRN) is the parent of the Pattani Malay National Revolutionary Front which was founded in the 1960s whose initial struggle was for special autonomy in the Southern Thai region. As a result of discrimination and the absence of equitable development in the Southern Thailand region, it became the basis for the struggle of Pattani Muslims to exert pressure which ultimately took up arms as a result of the Thai government's indifference in Bangkok towards the region in Southern Thailand. In their struggle, Muslim Pattani implemented a guerrilla war strategy. Natural conditions and vast forests along the border of South Thailand and North Malaysia allow for guerrilla warfare against the Thai military. The struggle of Pattani Muslims is still separate due to the fact that the factions within the body of Pattani Muslims have not yet been united. Guerrilla tactics and hit and run strategies are the struggle of Pattani Muslims against the Thai military. The weapons owned by Muslim Pattani are generally stolen from Thai military weapons. Individual struggles are one of the weaknesses that exist in Pattani Muslims.

Malaysia, which will host the initial agreement on dialogue talks, hopes that the peace agreement can be implemented properly. It is hoped that the initial peace talk's agreement between the Thai government and Muslim Pattani will result in an agreement towards peace that is expected by both parties. The signing of the initial agreement is the initial stage of a long process and requires quite a long time to resolve any problems that arise later. The initial talks within the framework of peace between Muslim Pattani and the Government of Thailand were the first formal meetings involving third parties. Malaysia) to discuss the peace process in the Southern Thailand region which has been in turmoil since the 1960s. In 2004 the intensity of the conflict in the Southern Thailand region increased which resulted in the deployment of the Thai military in the Southern Thailand region. As a facilitator, Malaysia has taken a very strategic role in bringing the two sides to the negotiating table. In the negotiation process in this first round, it will be discussed how cooperation can be carried out by the two parties to the dispute. Previously in October 2012 in Manila, the Philippines had reached a peace agreement and obtained special autonomy for the Moro Muslim Fighters (MILF) in the Southern Philippines facilitated by Malaysia. At Thailand's official request to Malaysia to be able to act as a facilitator and try to bring together the warring parties. Thailand asked Malaysia to facilitate talks between Muslim Pattani groups operating in Thailand and Malaysia. For the initial stage, Malaysia succeeded in bringing together the Pattani Muslim group to speak directly with the Thai government which was signed in Kuala Lumpur on February 28, 2013. Malaysia which is directly adjacent to Thailand in the North of its Territory (Kelantan, Perlis and Kedah) certainly seeks to participate in bringing together the conflicting parties, both Pattani Muslims and the Thai Government. As a neighboring country, of course Malaysia will maintain good relations and not intervene in the

sovereignty of Thailand, where most of the Pattani Muslim fighters inhabit the areas of Southern Thailand and North Malaysia as is the case in Kelantan which is very close to Pattani Province.

CONCLUSION

Patani Hikayat which explains the beginning of the formation of the Patani Sultanate, in his writings it is explained that when the Patani King named Phaya Tu Nakpa fell ill the third time. Someone from Pasai Syekh Said on that occasion promised to heal the King on condition that the King was ready to accept Islam as his religion. During the third illness, the king really followed what he promised, then the king embraced Islam. The entry of the king into Islam was simultaneously followed by the people of Patani who believed that the king's religion was the religion of the people. With the King's Islam, the king changed his name to the name Sultan Ismail Shah.

The process of entering Islam in South Pattani Thailand is through trade, social culture and teaching. According to popular historians, Islam entered Pattani through trade routes. Because trade through the Indian Ocean and the South China Sea began in the 10th century and grew until the 11th century AD.

The problems of Muslims in Thailand cannot be separated from the problems faced by Malay Muslims in the south. They are required to wear non-Malay clothing and adopt Thai names if they wish to attend government schools or seek employment in government service.

Problem of feud between two ethnicities, Malay - Pattani with ethnic "Thai" as the majority occurs in Thailand. Malaysia, which hosted the initial agreement on dialogue talks, hopes that the peace agreement can be implemented well. It is hoped that the initial peace talk's agreement between the Thai government and Muslim Pattani will result in an agreement towards peace that is expected by both parties. The signing of the initial agreement is the initial stage of a long process and requires quite a long time to resolve any problems that arise later. The initial talks within the framework of peace between Muslim Pattani and the Government of Thailand were the first formal meetings involving third parties. Malaysia) to discuss the peace process in the Southern Thailand region which has been in turmoil since the 1960s. In 2004 the intensity of the conflict in the Southern Thailand region increased which resulted in the deployment of the Thai military in the Southern Thailand region. As a facilitator, Malaysia has taken a very strategic role in bringing the two sides to the negotiating table. In the negotiation process in this first round, it will be discussed how cooperation can be carried out by the two parties to the dispute.

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