

PATTANI DARUSALAM TRACE OF GLORY (A FORGOTTEN CIVILIZATION IN THE LAND OF SIAM)

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ABSTRACT

The purpose of this research is to identify the main characteristics and characteristics of the Pattani Darussalam civilization during its heyday, the factors supporting its success, and the reasons why Pattani Darussalam's existence has been forgotten or marginalized in historiography and collective consciousness. This article employs library research as its research method. The results of the study show that the characteristics of Pattani civilization include: a), the peaceful and inclusive spread of Islam, Islam did not come through conquest, but through trade and scholars from India, Arabia and the archipelago, b), Sharia-based government with matrilineal elements, unique in its heyday led by queens, reflecting the Malay matrilineal tradition that persisted despite patriarchal Islam, c), diverse culture and arts, artistic styles include mosque architecture with Malay-Islamic authority, such as the Krue Se Mosque, as well as crafts such as songket cloth, salted fish, and Muslim clothing and d), Maritime and international trade: Pattani is strategically located on the Malay Peninsula, making it a center of trade between the East (China, Japan) and the West (India, Arabia, Europe). Pattani Port developed as an important entrepot. The characteristics of Pattani Darussalam are The main characteristics of the Pattani kingdom during its glory days were the role of the Ulama and the civilization of knowledge, socio-culture, politics and diplomacy, economy and trade as well as military and defense. While the factors were the factors of conquest and domination of Siam, the factors of assimilation policy and cultural oppression by Siam, conflict and rebellion factors, economic and geographical factors as well as limitations in communication and historical writing.

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INTRODUCTIONS

Thailand is a country in Southeast Asia that is a Constitutional Monarchy (a government established under a constitutional system that recognizes a King, Queen, or Emperor as head of state). Officially, the country of Thailand is called the Kingdom of Thailand (The Kingdom of Thailand) or in Thai it is called ราชอาณาจักรไทย read Rātchā-āṇāchāk Thai, Rāja-ādnyāçakra Thai, or Prathēt Thai, Pradēsa Thai, or Mueang Thai read: "meng-thai", which is

exactly the same as the English version, which means "Thai Country". The Kingdom of Thailand is located in the heart of Southeast Asia. To the east it borders the Lao People's Democratic Republic and the Kingdom of Cambodia, to the south, with the Gulf of Thailand and Malaysia, to the west, with the Andaman Sea and the Republic of the Union of Myanmar, and to the north with the Lao People's Democratic State. The Republic and the Republic of the Union of Myanmar. Thailand spreads over 513,120 square kilometers, (D.G.E Hall: 1988).

Discussing the history of Islam in Thailand is inseparable from the history of Thailand itself. Thailand was formerly known as "Siam," and later changed to "Thai." The name Thailand is associated with the short-lived kingdom of Sukhothai, founded in 1238. The last word of the kingdom was "Thai," meaning "free," and then became "Thailand" in 1939. Since its founding, Thailand has remained a monarchy, with a Prime Minister as its head of state. (Sanurdi, 2018).

Thailand is predominantly Buddhist, but in southern Thailand, the population is predominantly Muslim, specifically in the Pattani, Narathiwat, and Yala regions. Islam is the second most prevalent religion after Buddhism. Southern Thailand (Pattani, Narathiwat, and Yala) borders Malaysia, so the development of Islam in Thailand is influenced by Malay culture. It is therefore not surprising that the population of these three regions is not only fluent in Thai but also in Malay. The entry of Islam into Thailand did not occur directly through large-scale conquests as in other regions, but rather through trade routes, preaching, and cultural interaction. Islam entered Thailand around the 10th or 11th century. Other sources state that Islam has been present in Thailand since the 13th century (Ilham 2016).

Southern Thailand, specifically Pattani Province, is 80% Muslim, with the remainder residing in Central and Northern Thailand. Muslims in Southern Thailand are known as Malay Muslims, while Muslims in Central and Northern Thailand are known as Thai Muslims. The first areas to receive Islam were Ayutthai and the southern Thai regions of Pattani, Yala, and Narathiwat, brought by Arab and Indian traders (Sanurdi 2018).

Islam began to gain strength in the Pattani region in the 12th century, before the founding of the Sukhothai Kingdom (1238 CE), Thailand's first kingdom. The Pattani Raya Sultanate became the center of Malay Islam, influenced by the Samudra Pasai Kingdom in Aceh, Indonesia. In the 13th century, Muslim traders from India and the Middle East strengthened the spread of Islam through the Strait of Malacca trade route. King Phya Tu Nakpa converted to Islam around 1500 CE, making Pattani a majority Muslim nation.

Islam has ruled the Pattani region since the founding of the Pattani Islamic Kingdom in the 14th century. Pattani is a Malay sultanate as a replacement country for Langkasuka, which was originally an ancient Malayan Hindu Buddhist kingdom. Pattani has been an important trading center for centuries. In the 16th century, Pattani became a busy international trade center, this trading center connected Southeast Asia with the Middle East and became a meeting place for culture, religion and wealth for traders which continues to this day.

The Pattani Sultanate declined gradually in the 17th century, finally falling completely under the control of the Siamese kingdom in the early 20th century. This collapse was caused by a combination of external and internal factors, which had a lasting impact on the Malay-Islamic identity in the region. Since its time under Siamese rule, Muslims have remained a minority and have been discriminated against by the Thai government. Thailand's Muslims are mostly spread across four southern provinces: Pattani, Yala, Narathiwat, and Satun. They frequently face problems and violence from the government. To this day, Thai Muslims continue to fight for their rights.

In general, researchers want to review the traces of the glory of the Islamic kingdom that once triumphed in the land of independent Siam, including wanting to know the main features and characteristics of the Pattani Darusalam civilization during its heyday, the supporting factors for the glory of the Pattani Darusalam civilization, and the existence of Pattani Darusalam forgotten/marginalized in historiography and collective consciousness.

RESEARCH METHOD

The research method used in this study is library research. A library study is a research approach that relies on the collection and analysis of data from existing written sources such as books, journals, reports, notes, and other

relevant sources. According to Nazir, a library study is a data collection technique through an in-depth review of books, literature, notes, and reports directly related to the problem being studied. This approach is qualitative and interpretive, where researchers do not collect primary data in the field but instead rely on credible secondary data to build arguments or conclusions.

In line with Rahma Fauziah et al. (2025), a library study is a series of activities related to library data collection methods (Mahmud, 2011). A literature study is a method used to gather data sources and disclosure patterns as material for the presentation in this article. The literature study conducted was also carried out through the method of reading and studying various sources of reading books, both in books and relevant journals, which aim to be the main source related to a study so that an analysis can be carried out in order to obtain ideas and the author's ideas.

According to Abdul Rahman Sholeh, library research is research that uses library resources, such as books, magazines, documents, historical records, or pure library research to obtain information related to the research object. Similarly, the article "Traces of the Glory of Pattani Darussalam" (a forgotten civilization in Siam/Thailand) collected data using library data.

Therefore, the library research method is research whose data sources are not fieldwork or experimental results, but rather sourced from various existing references.

RESULT AND DISCUSSIONS

The Main Characteristics and Features of Pattani Darussalam Civilization During Its Golden Age

The Pattani Darussalam civilization or known as the Pattani Sultanate originated from the ancient kingdom of Langkasuka which was founded around the 2nd century AD. Langkasuka is an ancient Malay kingdom with strong Hindu-Buddhist influence, centered on a maritime kingdom in the Gulf of Thailand. This kingdom became a trading center for traders, Indian, Chinese and local. In the 8th century AD, the Srivijaya Kingdom from the Archipelago conquered the area around Nakhon Si Thammarat (Ligor) and expanded its influence to the Pattani region around 775 AD. This caused the local population to convert from Hinduism to Buddhism. According to Hikayat Pattani, the Pattani kingdom was founded after the conquest of Mahligai City (the capital of Langkasuka) between 1350 and 1450 AD. A legend says that Chau Sri Wangsa, a Siamese prince, conquered this region and founded Pattani. The center of government was moved from the inland area to a fishing settlement on the coast, which was later named "Patani" (meaning "This Beach" or a beautiful place discovered by chance, (Ramadhan, 2021).

The Islamization of Pattani occurred gradually in the mid-15th century, with an estimated date of around 1470 CE (although earlier dates have been proposed). The first king to embrace Islam was Phya Tu Nakpa (or King Phaya Tu Nakpa), who reigned around 1500–1530 CE. He converted to Islam along with his family and courtiers, and changed his name to Sultan Ismail Shah (or Sri Sultan Ahmad Shah according to other sources). Sultan Ismail Shah is considered the official founder of the Pattani Darussalam Sultanate, marking the transition from a Hindu-Buddhist kingdom to an Islamic Malay kingdom. From then on, Hindu-Buddhist influence waned, and Sunni Islam became the official religion.

In the development of Pattani Darussalam it became one of the most important Islamic kingdoms on the Malay Peninsula and is the oldest Islamic Malay kingdom in Southeast Asia located in the southern region of today's Thailand. The territory covers the provinces of Pattani, Yala (Jala), Narathiwat (Menara), parts of Songkhla (Singgora), as well as northern parts of Malaysia such as Kelantan and Terengganu. The Pattani Darussalam Kingdom was founded around the 14th century, this kingdom was ruled by three main dynasties with a lineage linked to the Sriwijaya king Jayawangsa. Pattani Malay became the official language and the kingdom adopted an Islamic monarchy system with Malay influences. In the 14th (1370-1380 AD) there were already diplomatic relations with the Siamese kingdom, this showed Pattani's autonomy as an independent feudal kingdom. The heyday of the Pattani

Darussalam kingdom began around 1584 and lasted until the early 18th century. Pattani Darussalam's heyday was under the rule of four successive queens known as Islamic queens.

1. Green King (Green Queen) Thai: ราชอาณาจักรไทย 1584-1616

The nickname "Ratu Hijau" (Green Queen) was not given without reason. The nickname "Ratu Hijau" (Green Queen) attached to her is full of symbolic meaning, reflecting the Islamic identity, prosperity, and golden era she brought to the kingdom on the Malay Peninsula. Queen Hijau ascended the throne after the death of her brother, Sultan Bahdur Shah, son of Sultan Mansur Shah. The Pattani kingdom had no male heir. Because all potential male heirs were killed during internal political conflicts, she, as the Sultan's eldest daughter, inherited the throne. This marked the beginning of the reign of four consecutive queens in Pattani Darussalam. Queen Hijau is one of the most iconic queens in the history of the Pattani kingdom. Besides being the first female monarch, her reign began the golden age of Pattani Darussalam, unique in the Malay world. She ruled from 1584 to 1616 for 32 years. This period of reign was marked by political stability, bustling international trade, and the widespread spread of Islam. During her reign, the Pattani Sultanate was not only economically prosperous but also respected for its political and military power. She successfully repelled several attacks from Siam, which further strengthened her position as a strong and influential female leader in the region (Harahap, et al., 2022: 56).

2. Blue King (Blue Queen) 1616-1624

The Blue Queen was the second daughter of Sultan Mansur Shah. The second of four queens who ruled the Pattani Darussalam Kingdom during its golden age. The Blue Queen ascended the throne after the death of her older sister, Queen Hijau, in 1616. She succeeded her older sister from 1616 to 1624. The transition of power was smooth, demonstrating the political stability within the kingdom during her reign. The Blue Queen's reign was marked by her ability in diplomacy and maintaining the economic stability that Queen Hijau had built. Some of her achievements include: A Great Diplomat: The Blue Queen was known for her intelligence in managing relations with competing European nations in the region, especially the Netherlands and England. She successfully mediated their feud, ensuring the security of Pattani port as an important international trading center. One important event was when she protected English merchants from Dutch arbitrary actions, which ultimately contributed to the creation of the Treaty of Antwerp in 1619 that reconciled both parties in the region. Military Alliance: To strengthen defenses against threats from the Kingdom of Siam (Ayutthaya), Ratu Biru established a military pact with the Sultanate of Kelantan. This alliance aimed to form a joint defense and strengthen Pattani's position in the Malay Peninsula. Strengthening Defense: During her time, three legendary cannons were made that were very famous, namely Seri Negara, Seri Patani, and Mahalela. These cannons became symbols of the military power of the Pattani Kingdom, (Harahap, et al., 2022: 56).



Seri Negara



Phaya Tani



Mahalela

Infrastructure Development, He continued the development projects initiated by Ratu Hijau, including repairs to the Mining Canal to overcome the problem of eroding river banks. Queen Biru died in 1624 and her throne was succeeded by her sister, Queen Ungu, who continued the era of female leadership in the Kingdom of Pattani Darussalam.

3. Purple King (Purple Queen) 1624-1634

The Purple King or Purple Queen is the youngest daughter of Sultan Mansur Shah, the younger sister of the Green Queen and Blue Queen. Ratu Ungu is different from its two older siblings (the Green queen and the blue queen). Ratu Ungu married Sultan Abdul Ghafur Mohaidin Shah of Pahang, an influential Malay kingdom on the Malay Peninsula. This marriage was the Green Queen's diplomatic strategy to strengthen regional alliances. The Purple Queen ascends the throne as the third ruler in a series of colored queens. And the Purple Queen ruled Pattani in the 16th century. The reign of the Purple Queen (1624–1635) was marked by a firm stance against the interference of Siam (the Ayutthaya Kingdom), which was more powerful than its predecessor. The Purple Queen rejected the “Siamese” title "peracau" (from phra chao) and adopted the Malay title "Paduka Syah Alam" (His Majesty the Sovereign of the World), asserting Pattani's sovereignty. In 1624–1625, she launched an attack on Siam with 3,000 troops and 200 ships, which ended in success as Siam allegedly recognized Pattani's independence and withdrew its claims.

This attack strengthened Pattani Darussalam's position as a powerful Malay state after Johor, expanding its territory to include Kelantan and Terengganu. Economically, Pattani remained an important trading center, visited by traders from China, the Netherlands, England, Japan, Malaya, Portugal, and Siam. However, conflicts with Siam led to a decline in trade and suffering for the people. Ratu Ungu also engaged in regional diplomacy, such as arranging the marriage of her daughter to the ruler of Johor for an anti-Siamese alliance.

4. Yellow King/Yellow Queen 1635-1649

King Kuning or Queen Kuning, was the sovereign queen of the Pattani kingdom in the 17th century. Queen Kuning symbolizes the colors of the rainbow like the three (3) previous queens. She was the daughter of Queen Ungu or the 3rd Queen of Pattani. Queen Kuning ascended the throne in 1635, after the death of her mother. Queen Kuning ruled from 1635 to around 1649 or 1651. Her leadership was marked by economic recovery and diplomacy after periods of conflict with the Ayutthaya kingdom (Siam). In contrast to her mother who tended to be hostile to Siam. Queen Kuning adopted a more accommodating approach. In 1641, she visited the Ayutthaya palace and met King Prasat Thong, which resulted in bilateral rapprochement. And Siam promised not to interfere in Pattani affairs again during her reign. Queen Kuning presided over a renaissance in Pattani trade. She ordered the enlargement of the Pattani River estuary and the dredging of its waterways to accommodate the growing number of merchant ships. Pattani's port became bustling with merchant ships from various countries, including China, Europe, and the Malay Peninsula, carrying spices, textiles, and luxury goods. Pattani history records that this era brought a return to prosperity, although the kingdom began to lose its international appeal due to changes in global trade routes. Queen Kuning's leadership symbolized the nationalism and resilience of Malay women in Pattani history. Queen Kuning symbolized the nationalism and resilience of Malay women in Pattani history and was the last in a series of successive female rulers in Pattani since 1584.

The pattern of Pattani Darussalam civilization is Islam as the main foundation, in its golden era it was greatly influenced by the integration of pre-Islamic Malay traditions and Islamic teachings, creating a unique identity as "Darusalam" (land of peace). The pattern of Pattani Civilization includes: a), The peaceful and inclusive spread of Islam, Islam did not come through conquest, but through trade and scholars from India, Arabia and the Archipelago. History mentions Sultan Ismail Shah as an early convert in the 13th century, although historical evidence shows earlier Muslim civilization. This civilization became the center of the spread of Islam to other Malay regions including influence in the Klantan area, b), Sharia-based government with matrilineal elements, unique in its heyday led by queens, reflecting the Malay matrilineal tradition that persisted despite patriarchal Islam. This female ruler combined Islamic influence with wisdom, such as paying tribute to Siam while maintaining cultural autonomy. Classical Malay became the official language, used in administration and literature, c) Diverse Culture and Arts, Art styles include mosque architecture with Malay-Islamic authority, such as the Krue Se Mosque, as well as crafts such as songket cloth, salted fish, and Muslim clothing. Local traditions such as hikayat and pantun enriched Malay identity, while maintaining local wisdom such as mutual cooperation and harmony with nature, d), Maritime and International Trade:

Pattani is strategically located on the Malay Peninsula, making it a trading center between the East (China, Japan) and the West (India, Arabia, Europe). Pattani Port developed as an important entrepot, (M.C. Ricklef et al, 2013).

The main characteristics of the Pattani kingdom during its heyday were a), the role of ulama and scientific civilization: The two main characteristics were the power of ulama in government and education. Scholars such as Sheikh Daud al-Patani became key figures, establishing Islamic boarding schools and writing works of jurisprudence that influenced the Islamic world. Pattani is known as a center of knowledge, with a focus on Sufism and Islamic law, similar to Kelantan's role as a gateway to Islamic enlightenment, b) Socio-Cultural: Resilient Malay Muslim Identity: The majority of Pattani's Malay population is Muslim, with traditions that maintain identity against Thai-Buddhist assimilation.

These characteristics include religious festivals, performing arts such as *dikir barat*, and cultural resilience that persists to this day, despite being exposed to Siamese colonialism since the 13th century, c). Politics and Diplomacy: As a vassal of Siam, Pattani employed shrewd policies to maintain sovereignty, including political marriages and tribute. However, conflicts such as the War with Siam in 1786 marked the beginning of its decline. These characteristics reflect Pattani's resilience, where civilization survives through adaptation rather than direct confrontation, d) Economy and Trade: Pattani's heyday was marked by significant economic prosperity, largely driven by its strategic position as an international trading port on the shipping route between East and West. After the fall of Malacca to the Portuguese in 1511, Pattani became a sought-after alternative port for Muslim traders. Pattani attracted traders from various nationalities including Chinese, Indian, Siamese, Japanese and Portuguese. Pattani became a trade center for spices, gold, tin and agricultural products and was known as a bustling port with foreign traders and cosmopolitan culture, e) Military and Defense: The Pattani Darussalam Kingdom, which reached its heyday in the 16th to 17th centuries AD, was known as one of the most prosperous Islamic kingdoms in the Malay Peninsula region.

In addition to its advanced economic and cultural strength, Pattani's military and defense system also played a crucial role in safeguarding its sovereignty from external threats, particularly from Siam (Thailand), the Portuguese, and neighboring kingdoms. Pattani had a well-organized military system, consisting of land, sea, and fortress defense forces. The Queen/Sultanah served as the supreme military commander, assisted by military officials such as warlords, naval admirals, and fortress chiefs (*hulubalang*). The Pattani military served not only for warfare but also as a security guard for the kingdom and a protector of trade routes. The land forces consisted of infantry (foot troops) and cavalry (horsemen). They used traditional Malay weapons such as *keris*, spears, javelins, swords, and shields. After the arrival of foreign influences (Portuguese and Arab), Pattani troops began to recognize and use simple firearms such as small cannons and muskets (M.C. Ricklef et al., 20213).

According to some accounts, Pattani's land forces were also renowned for their guerrilla strategy in the jungles and swamps, exploiting the local geography. In addition to land forces, Pattani also had naval forces. As a maritime kingdom and center of international trade, naval power was the mainstay of defense. The Pattani navy consisted of various types of ships such as warships, jongs, and lancang, equipped with cannons and long-range guns. Pattani's admirals commanded the fleets that guarded the coasts, ports, and trade routes in the Gulf of Siam. This navy also played a vital role in protecting Muslim and Arab merchants who traded in the Pattani region. Pattani also had forts and city defenses. Pattani had a strong city defense system, especially around the palace and harbor. The city walls were constructed of brick and clay, with watchtowers and guard posts. Some records mention the presence of large, locally made cannons, such as the famous "Sri Pattani" and "Maha Lela," which symbolized the kingdom's defensive strength. Pattani's strategic location at the mouth of a river and along the coast also facilitated surveillance of incoming foreign ships. Another characteristic of Pattani was its strategic approach and alliances. To strengthen its defenses, Pattani forged alliances with other Islamic kingdoms on the Malay Peninsula, such as Kelantan, Terengganu, and Johor. Pattani also sometimes received military assistance from Aceh and Arabia, especially in technology for making weapons and cannons. In facing the Siamese attack, Pattani used defensive strategies and surprise attacks, utilizing local terrain knowledge, e) Education: Pattani society was predominantly Muslim, with a large influence of ulama in social life. The Islamic religious study system through the "Pondok" institution was highly developed, making it an influential center of Islamic learning. The first Islamic boarding school in Patani is said to have been

founded by Wan Husein Senawi by adopting the Islamic boarding school system from Java. The growth of the dayah/pondok as a center for Islamic education, such as Sheikh Daud al-Fatani, played an important role in the development of religious knowledge and gave birth to works in the Jawi language. There are many valuable historical Islamic remains, including several historic mosques (such as the Kerisek Mosque or the Gateway Mosque which has West Asian architectural characteristics) and a large number of Jawi books (Arabic-Malay writing).

During its heyday, the Pattani Darussalam civilization reflected a harmonious Malay-Islamic character, characterized primarily by commercial prosperity, cleric leadership, and cultural resilience. Thus, the Pattani Darussalam civilization was a cosmopolitan and religious maritime Malay-Islamic kingdom, characterized by advancements in politics, trade, Islamic education, arts and culture, and its role as a center for the spread of Islam in Southeast Asia.

Factors That Caused the Decline and Forgetting of Pattani Darussalam Civilization in History, Both at the National and Regional Levels

1. Factors of conquest and domination of Siam (Thailand)

Since the early 17th century, Pattani has been under Siamese political influence, but still enjoyed considerable autonomy. When the Ayutthaya (Siamese) kingdom fell due to a Burmese attack in 1767, Pattani took advantage of the situation to restore its sovereignty. However, after the Chakri Dynasty was established under King Rama I (1782 AD) and the new capital was established in Bangkok, Siam attempted to assert its authority over territories considered long-conquered, including Pattani. Since the 18th century, especially during the reigns of King Narai and King Ramal (late 18th century), the Siamese kingdom undertook large-scale military expeditions to conquer Pattani. After the conquest, Pattani was divided into several smaller kingdoms such as Pattani, Yala, Saiburi (Teluban), Ra-ngae, Raman, Nong Chik, and Legeh, commonly known as the Seven Kingdoms of Pattani. This weakened its political and military power, so that Pattani's status changed from an independent kingdom to a Siamese colonial province, resulting in the loss of its strong political identity and Islamic sovereignty.

2. Factors of Assimilation Policy and Cultural Oppression by Siam

After the Conquest of Pattani by the Siamese kingdom (Thailand) in the late 18th century, the Siamese government began implementing various policies of assimilation and cultural oppression to strengthen political dominance and erase the Malay-Islamic identity in the Southern region of Thailand. The aim of this policy was to fully integrate Pattani into the Siamese state, both politically, socially, and culturally, including the prohibition of the use of Malay and Jawi script and forcing the use of Thai in education and administration, the emphasis of Thai culture on Islamic identity, namely Islamic religious practices and institutions were often limited or strictly monitored, and the loss of Malay-Islamic cultural heritage. Traditions, Islamic law, and the Islamic boarding school education system began to be pushed aside by the Buddhist assimilation policy.

3. Conflict and Rebellion Factors

The ongoing conflict and rebellion in the Patani Kingdom has long historical roots, originating with the annexation of the Patani Sultanate by Siam in 1902. This conflict then developed into a separatist movement fueled by various factors, including ethnic, religious, and cultural differences, as well as dissatisfaction with Thai government policies. The conflict in Patani has persisted for decades, with various phases and varying dynamics. The first rebellion occurred in 1946 with the formation of the Patani People's Movement (PPM), which demanded autonomy and respect for culture and religion. In the 1960s, the separatist movement intensified due to ongoing discrimination against the Malay Muslim community. Several active separatist groups include the Barisan Revolusi Nasional (BRN) and the Patani Islamic Mujahidin Movement (GMIP). This conflict has been marked by violent acts such as bombings, shootings, and attacks on security forces and civilians. The Thai government has implemented various counterinsurgency measures, including a strong military presence and the imposition of martial law. However, these measures are often seen as exacerbating tensions and leading to cycles of violence. As a result, this region became unstable and isolated from other developments in the Malay world such as Malacca and Klantan.

4. Economic and Geographical Factors

During its heyday, Pattani was a vital port in the Southeast Asian trade network. However, after trade routes shifted to the Straits of Malacca (Malacca, Penang, and Singapore), Pattani's economic role declined drastically. Further exacerbated by its location in southern Thailand, Pattani's distance from the center of national power and attention, resulting in uneven modern development that hampered economic and educational progress.

5. Limitations of Communication and Historical Writing

The lack of documentation and historical writing was one of the factors contributing to the decline or oblivion of the Pattani Kingdom. The limited availability of comprehensive historical records makes it difficult to accurately and completely reconstruct events, which in turn impacts our understanding of Pattani history. Many sources of Pattani history, such as manuscripts, sagas, and royal records, were lost or destroyed due to war and oppression. The lack of historical writing by national historians has resulted in Pattani's absence from official Thai and Indonesian-Malay historical narratives. Consequently, Pattani's history has been forgotten in regional consciousness. This is due to the dominance of national and colonial historical narratives. Modern Southeast Asian historiography is often dominated by stories of major kingdoms such as Malacca, Aceh, and Siam, while Pattani is considered merely a subsidiary kingdom. In the Thai national narrative, Pattani is referred to only as a rebellious southern region, rather than as an influential center of Malayo-Islamic civilization.

Thus, the decline and oblivion of the Pattani Kingdom were caused by various factors, including political conquest, cultural assimilation, economic shifts, repeated rebellions, and its erasure from both national and regional historical narratives. Even though Pattani was once a center of Islamic scholarship, international trade and Malay culture was very influential in Southeast Asia.

CONCLUSION

Discussing the history of Islam in Thailand is inseparable from the history of Thailand itself. Thailand was formerly known as "Siam" and later changed to "Thai." Thailand is predominantly Buddhist, but in southern Thailand, the population is predominantly Muslim, specifically in the areas of Pattani, Narathiwat, and Yala. Islam is the second-most-populated religion after Buddhism. Southern Thailand (Pattani, Narathiwat, and Yala) borders Malaysia, so the development of Islam in Thailand has been influenced by Malay culture. It is therefore not surprising that the people of these three regions are not only fluent in Thai but also in Malay.

Islam began to strengthen in the Pattani region since the 12th century, before the founding of the Sukhotai kingdom (1238 AD), Thailand's first kingdom. The Pattani Raya Sultanate became the center of Malayan Islam, influenced by the Samudra Pasai kingdom in Aceh, Indonesia. In the 13th century Muslim traders from India and the Middle East strengthened their spread through the Malacca Strait Trade Route. King Phya Tu Nakpa converted to Islam around 1500 AD, making the Pattani the majority. The Islamization of Pattani occurred gradually in the mid-15th century, with an estimated date of around 1470 AD (although there are suggestions of earlier dates). The first king to embrace Islam was Phya Tu Nakpa (or King Phaya Tu Nakpa), who reigned around 1500–1530 AD. He embraced Islam along with his family and court officials, and changed his name to Sultan Ismail Shah (or Sri Sultan Ahmad Shah according to other sources). Sultan Ismail Shah is considered the official founder of the Pattani Darussalam Sultanate, marking the transition from a Hindu-Buddhist kingdom to a Malay Islamic kingdom. Since then, Hindu-Buddhist influence faded, and Sunni Islam became the official religion.

The heyday of the Pattani Darussalam kingdom began around 1584 and lasted until the early 18th century. The glory of Pattani Darussalam was under the rule of four successive queens known as Islamic queens such as the Green Queen, Blue Queen, Purple Queen and Yellow Queen.). The features of the Pattani civilization include: a), The peaceful and inclusive spread of Islam, Islam did not come through conquest, but through trade and scholars from India, Arabia and the archipelago. History mentions Sultan Ismail Shah as an early converter in the 13th century, although historical evidence shows Muslim civilization was earlier. b), Sharia-based government with matrilineal elements, unique in its heyday led by queens, reflecting the Malay matrilineal tradition that persists despite patriarchal

Islam. The main characteristics of the Pattani kingdom during its heyday were the role of ulama and scientific civilization, social culture, politics and diplomacy, economics and trade as well as military and defense. Meanwhile, the factors are the factors of conquest and domination of Siam, the factors of assimilation policy and cultural oppression by Siam, factors of conflict and rebellion, economic and geographical factors and limitations in communication and writing of history.

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The author declares that this article was compiled independently and is the result of hard work. Throughout the writing process, the researcher has made every effort to avoid any potential conflicts of interest. All sources used have been clearly stated, and any suggestions from others have been filtered and adapted in accordance with the objective and purpose of the writing.

The author acknowledges that this article still has shortcomings. Therefore, constructive criticism and suggestions are highly appreciated for the improvement of this work in the future. Hopefully this article can provide benefits and increase insight into the glory and important role of Pattani Darussalam in the history of the Southeast Asian region.

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