

Contribution of Islamic Intellectual Organizations to Educational and Social Aspects in Pattani, Thailand

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Abstract: This research discusses the importance of the contribution of Islamic intellectual organizations to community development in Pattani, Southern Thailand. The main objective of this research is to identify how Islamic intellectual organizations play a role in improving the educational and social fields of the Pattani community. By exploring these dynamics, this article aims to provide deeper insight into how the presence of Islamic intellectuals has influenced community development in Pattani and its relevance in the region's complex social and cultural context. This research uses an ethnographic study approach to explore and understand the role and impact of Islamic intellectual organizations in the context of education and social development in Pattani. The results of this study are that these organizations act as educational centers and places to build solidarity and mutual support among community members.

Keywords: Islamic Intellectuals, Social Development, Pattani Society

Abstrak: Penelitian ini membahas pentingnya kontribusi organisasi intelektual Islam terhadap pembangunan masyarakat di Pattani, Thailand Selatan. Tujuan utama penelitian ini adalah untuk mengidentifikasi bagaimana organisasi intelektual Islam berperan dalam meningkatkan bidang pendidikan dan sosial bagi masyarakat Pattani. Dengan mengeksplorasi dinamika ini, artikel ini bertujuan untuk memberikan wawasan yang lebih mendalam tentang bagaimana keberadaan intelektual Islam telah mempengaruhi pembangunan masyarakat di Pattani, serta relevansinya dalam konteks sosial dan budaya yang kompleks di wilayah tersebut. Penelitian ini menggunakan pendekatan studi etnografi untuk menggali dan memahami peran serta dampak yang dimiliki oleh organisasi intelektual Islam dalam konteks pendidikan dan pembangunan sosial di Pattani. Hasil dari penelitian ini adalah organisasi-organisasi ini berperan sebagai pusat pendidikan dan tempat membangun solidaritas dan saling dukung antar warga masyarakat.

Kata Kunci: Intelektual Islam, Pembangunan Sosial, Masyarakat Pattani

Introduction

Intellectuals are not scholars who only indicate a group who have gone through higher education and obtained a Bachelor's degree. They are not just scientists who study and develop science through reasoning and research. They are a group of people who feel called to improve society, express their aspirations, formulate in a language that everyone can understand, offer strategies and alternatives for solving problems (Taufik, 2020).

The existence of intellectuals is not in an ivory tower elitist but must be united and on the side of the workers. Gramsci saw that social change is not merely an effort concerning economic and physical strength but also involves the struggle for cultural and ideological territory. An effort by the lower classes to free themselves from the culture of the bourgeoisie and to build their cultural values together with the oppressed and the intellectual class that sides with them (Hidayat, 2015).

Keller (1995) states that intellectual groups can be categorized as elite groups. However, it should be noted that intellectual elites are not groups that only consist of people with bachelor's degrees or higher education but rather those with complex knowledge and insight to be devoted to society. They also can understand tradition and history and have the nobility of character to be responsible for the progress of the nation and state, (Putro, 2000).

The presence of Muslim intellectuals in Pattani, Southern Thailand, is very much needed. Their presence here is to participate and play a role in building a Muslim society because Muslims in this country are classified as a minority population. The perspective of educational progress in Pattani is also below average compared to other residents in the country (Salaeh, 2023).

Initially, the Pattani region was independent; the Pattani region, which the Malay Muslim ethnic group dominated, was led by the Pattani Sultanate. However, in 1786, the Pattani Sultanate was controlled by the Kingdom of Thailand. Conflicts began between the Pattani Sultanate, who wanted to reclaim their power from the Kingdom of Thailand. In 1902, the Sultanate was abolished from the Southern Thailand region and replaced by a governor; in addition, the Southern Thailand region was divided into seven regions, but only four regions later demanded independence, namely the Pattani, Songkhla, Yala, and Narathiwat regions, which these four regions are areas that the Malay Muslim ethnic group predominantly inhabits, (Alexandra, 2017).

The cultural invasion carried out by the Thai government against the Malay Muslims of Pattani has further exacerbated the situation. The negotiations attempted to create peace were unsuccessful by the Thai government. So, a movement began to emerge to restore the cultural identity of Malay Muslims. These efforts were carried out in educational and socio-cultural activities, (Rahmah, 2020).

The existence of the *Jamiyyah Ulama Fathon Darussalam organization* is highly demanded and needed by the Pattani Muslim community, especially in improving the Education and Social Development system (Maduerawa, 2021).

Based on these problems, several questions become the focus of this research, including: What is the background to the emergence of Muslim intellectual organizations in Pattani? What are the forms of intellectual organizations' contributions to the development of Islamic society in Pattani? How do the people feel the benefits of the contributions of Muslim intellectual organizations in Pattani?

Methods

This qualitative research uses ethnographic study methods that lead to observations of the socio-cultural dimensions of the Pattani Islamic community and intellectual organizations that play an active role in contributing to education and social development in Pattani.

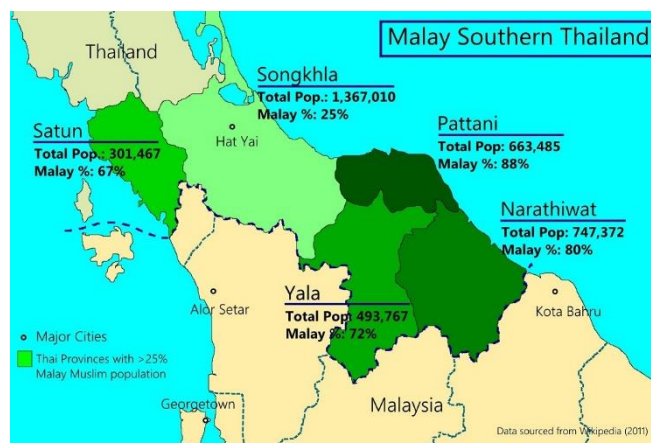
The data collection technique in this study began with an approach to finding key informants involved in the *Jamiyyah Ulama Fathoni Darussalam organization*. Researchers also obtained data from third parties such as NGOs, LSMs, and community leaders. Before direct observation in the field, researchers collected reading materials such as history books related to Muslim Pattani magazines as supporters in the interview process.

In data analysis techniques, researchers divide several steps, including analysis before going into the field, analysis during going into the field, data reduction, data presentation, testing the validity of the data, and writing the research report results carried out by an experienced auditor, namely by the research supervisor.

Results and Discussion

The Pattani Malay Muslim population in Southern Thailand is the largest minority group. Their population comprises 80 percent of the population of the four border provinces: Pattani, Yala, Stun, and Narathiwat. The rest consists of Thai Buddhists or Chinese Buddhists (Laut, 2022). The Pattani Malay Muslims belong to the Shafi'i school of thought, although in Thailand as a whole, some embrace Islam (Khareng, Awang, Machae, Rahman, & Ismail, 2016). The Muslims in the four southern provinces are ethnically different from other Muslims in Thailand because they are ethnic Malays. Due to differences in ethnicity, tradition, language, and religion, they have been separated from other Thai people (Fadhly, 2018).

The Malay Peninsula has two parts, namely the North and South; the North part starts from Segenting Kera (Rachmi, 2021). The northern region of the Malay Peninsula, consisting of provinces such as Pattani, Yala, and Narathiwat, has a majority Malay population. Although this area is under Thai rule, Malay ethnic and cultural identity remains strong among its residents. Academic research shows that ethnic interactions on this peninsula are very complex and influenced by a long history of interaction between the Malay and Thai communities, (Montesano & Jory, 2009).



Picture 1. (Pattani map includes the provinces of Pattani, Narathiwat, Yala, Songkhla and Satun)

According to the story of the old people, the term Pattani was taken when the king was hunting a white deer; when they arrived at the beach, they found the animal or footprints of the animal being hunted were missing, then the same people joined in the hunt with the king saying "Animal or footprint The animal's footprints disappeared on this beach." This word is the same as the regional Malay language "Pa-Ta-Ni" (taken from the words Pantai Ini) (Wyatt & Pattani, 1967).

According to historical records, the spread of Islam to Pattani regarding the arrival of Islam to Pattani and the Malay Archipelago itself continues to be debated by historians. Still, they have yet to be able to provide a precise consensus. The earliest evidence of the beginning of Islam on the Malay peninsula is found in stone inscriptions with letters from the Tersat River, Terengganu. Syed Naguib al-Attas confirmed that the date was Friday 4 Rajab 702 H. The same time as February 22, 1303 AD. Studies on the tombstone of the first Muslim King of Pattani also proved that the type and stone were the same as the tombstone of the first Muslim King of Patam, namely Sultan Malik as-Salleh, 1297 AD. As the earliest evidence that Islam entered the world Archipelago (Arismunandar, Afriantoni, & Asmuni, 2019). This can be related to the opinion of several Western scholars that Pattani was once the oldest Islamic center in Southeast Asia. According to the opinion of local scholars, Islam entered the land of Pattani much earlier, namely around the 10th or 11th century AD (Lahea, 2019).

After the formal fall of Pattani in 1901 and definitively in 1902, since then, Siamese politics assimilated the Malay Muslim minority of Pattani using violence and many bloody incidents/events among Muslims because of the government policy of Luang Pibun Songkhram. History explains that Luang Pibun Songkhram once served as Prime Minister of Thailand (Mawardj, 2022). Among the Siamese dignitaries, Luang Pibun Songkhram was a strong politician who used the nationalist ideology through a Siamese cultural council established in Bangkok under the name "Spa Watna 'tam" in 1940 AD. The aim was to advance the Thai Nationalism ideology, (Alexandra, 2017).

The cultural council gradually issued orders in the form of a coercive law against all residents. The first order was to force all Siamese to wear Western clothing and hats. The Malay people in the Pattani, Yala, Stun, and Narathiwat areas have felt that this order was deliberately targeted at them because they have been prohibited from wearing Malay clothes and Malay names, religious affairs and daily communication have also been hindered (Jehma, Sumardi, & Sugiyanto, 2017).

Background to the Emergence of the Pattani Muslim Intellectual Organization

The emergence of the Muslim Intellectual Organization in Pattani certainly has its history because the habit of minorities always receiving government assistance is not entirely as expected. Hence, forming a community development organization is the best alternative to achieving prosperity for the Muslim Malay population of Pattani (Pollachom, 2015).

The existence of *Jamiyyah Ulama Fathoni Darussalam* as an intellectual organization of Pattani Malay Muslims can be classified into three groups, namely: a) da'wah group, b) ulama group, c) intellectual group, or group of thinkers of the future of the people. They are very enthusiastic about community development and have high desires. For community development activities, first, they try to agree on building the community to achieve the same goal. Although their positions differ from each group's, one target goal is expected for development (Satibi, Talib, Rohmawati, & Said, 2022).

Da'wah is a series of activities or processes to achieve a certain goal (Pimay, Awaludin, & Savitri, 2021). This goal is carried out to provide direction or guidelines for the steps of da'wah activities. Because without a clear goal all da'wah activities will be in vain (meaningless). Moreover, when viewed from a system approach perspective, the goal of da'wah is one of the elements of da'wah, where one element of da'wah and another, in addition to helping to influence, are related (equally important) (Jazeri & Nurhayati, 2019).

The purpose of da'wah is a key element that influences the entire process and activities of da'wah. According to research, to achieve the purpose of da'wah, these general objectives must first be formulated into more operational and evaluable objectives. In addition, strategic planning, systematic organization, good implementation, order, clarity, and well-managed supervision of the activities to be achieved are also needed, (Abdullah, 2020).

Pattani Malay Muslim intellectuals, in this case as preachers, always call the people towards goodness. They try to preach to all people (people), both those who have embraced Islam and those who are still in a state of disbelief. The position of scholars in the Pattani Malay Muslim community is highly respected. They are the pioneers of society and, at the same time, guides to society in *Amar Ma'ruf Nahi Mungkar*. Their activities as mentors of students in Islamic Boarding Schools. There, the students gather around the respected scholars. Scholars do not ask for school fees, and students do not demand diplomas. In this case, scholars emphasize students with high morals, and a spirit of sacrifice, and as preachers in society (Suciyani, 2024).

This statement is very true in society; they do not stay silent and are even busier than they live in Islamic boarding schools. They are also respected, as scholars are respected by society. They play a very important role in society to guide and direct it. Guiding society, they are more directed towards the spiritual dimension than other dimensions of development.

Ulama in the Muslim Malay Pattani community who have Islamic Boarding Schools, their needs are generally funded by the community through waqf assets. Most waqf assets are obtained through voluntary Darma levies from the community and individual donations. From the results of these levies, the committee tries as much as possible to develop so that they can be fulfilled to finance the ulama and their assistants (Iamsuk, 2017).

They tried to buy gardens and trade to develop the economy further. The results of their efforts in developing the funds were quite satisfactory, so the monthly living expenses for the ulama and his assistants could be met from here. To find funds like this, most Islamic Boarding Schools in the Malay Muslim community of Pattani were involved. To seek funds, each Islamic Boarding School in Pattani should try. Because in determining the progress or decline of a Boarding School, it cannot be separated from adequate funds, as the driving force of all declines (Wekke, Siddin, & Langputeh, 2019).

In addition to what has been explained above, they try to collect zakat from the community of agricultural products. In the Muslim Malay Pattani community, farmers who try to work the land to plant it are more than farmers who plant other crops. Collecting zakat on rice from the community, means slightly reducing the burden on the ulama and their assistants (Wattana, 2006).

In the Malay Muslim community of Pattani, most scholars are unaware of the people's struggle towards independence. They are only aware of bringing the people to the realm of theology and faith, although they know their existence as a minority unit in Southern Thailand. Only a few scholars are aware of guiding the community and cadre heroism to take over their status and rights toward the gate of independence (Suprehatin, 2021).

In essence, the scholars in Pattani were not unaware. Still, in essence, they were traumatized by the cruelty of Siam, such as Forcing the Malays to build a railway from the southernmost region of Thailand (Narathiwat) to Bangkok. The distance between 'Narathiwat to Bangkok is 1,500 km. The journey also forced the Malays to dig a river in Bangkok, known to people as the Saen Saeb River (sorrow and suffering). The distance of this river is 10 km.

The intellectuals of the Pattani Malay Muslims are somewhat different from the ulama. The ulama are the leaders of the Pesantren, and at the same time as the kiai, they are obeyed by the community in all forms of speech. At the same time, the intellectuals are the only teachers in schools, both in the religious section and the general section in religious schools. Most religious schools in Pattani have two streams of study: the religious and general. They play an important role in schools as young intellectuals and train students to become pure, progressive, and truly reactive. As for society, they are reporters for the young generation in the context of youth

development, both physically and mentally. Mental strength, struggle, and anti-tyranny are what the intellectual organization of the Pattani Malay Muslims expects in these critical times.

Fifty clerics who are members of *the Jamiyyah Ulama Fathoni Darussalam* and were joined by other Ulama' were present and played an active role with the community in joint solutions to the problems faced in development. They hold deliberations in mosques with the community once every three months. As for deliberations that can accommodate the community's aspirations to realize the Pattani Malay Muslim intellectual development program, these include Holding activities at the mosque, improving the learning process at TADIKA schools, and development processes at schools (Ma'had).

Holding activities at the mosque: Learning activities, Formulating the curriculum, Mu'amalah activities, Holding events on Islamic holidays. Improving the learning process at TADIKA schools: Subjects, time not only on Saturdays and Sundays, learning the Koran, learning religious shariah, question and answer practice, debates, other sports, etc. The development process in schools (Ma'had): There must be meetings among teachers to discuss development programs, efforts to equalize the curriculum, and steps in the curriculum framework.

After having a routine relationship with the community, intellectuals of Muslim Malay Pattani want to hold activities. They see the average standard of Muslim Malay Pattani society as low in education. In this case, the community is eager to improve learning activities in the Mosque and Surau (Musholla). They are quite aware of their existence as a low-educated group.

Pattani Malay Malay intellectuals also involve themselves in every development area at the TADIKA school level, schools (Ma'had), and mosques. They play roles in the mosque as imam, khatib, and bilal. Their efforts at the mosque are to give birth to various community development activities, both in terms of learning and social development of the mu'amalah. They also involve themselves as teaching staff, not just in mosques but in any scientific activity.

They are always present wherever there are community development activities. Both activities at the mosque, at TADIKA schools, and schools (Ma'had) cannot be separated from the relationship between Muslims and intellectuals. The process of developing community activities must be distinct from the wishes of the community itself

Goals and Targets in the Development of an Islamic Community in Pattani

The main objective of development is the basis of education that can improve the intellectual of Pattani Malay Muslims because education in the Pattani Malay Muslim community has not been uniform among educational institutions, both in terms of curriculum, education systems, and so on. The standard of student abilities between the educational institutions in the Malay Muslim community of Pattani is very different and far from being able to compete with students from abroad.

Looking at the targets of the programs and activities carried out by Pattani Malay Muslim intellectuals in developing their society, two directions are targeted in their activities. The first

target of its activities is for its circle; secondly, it is for the community. The two targets are interrelated or, in other words, do not conflict. Pattani Malay Muslim intellectual efforts towards development in the Pattani Malay Muslim community have drastically increased the emergence of places of public interest. Pattani region, the number of mosques is 707 mosques, surau (musholla) 450 surau, schools (Ma'had) 11 schools, and TADIKA (Kindergarten) 321 TADIKA.

Development of Educational and Social Aspects in Pattani

The intellectual attention of Pattani Malay Muslims in developing Muslim society in Pattani is more focused on education, but they do not ignore other developments. The existence of educational institutions in the Pattani Malay Muslim community can be divided into TADIKA schools and religious schools, and Islamic boarding schools are the oldest religious institutions in the Pattani Malay Muslim community, most of which have turned into religious schools. Islamic boarding schools are involved in the school system, and there is also an Islamic boarding school system.

The emergence of the TADIKA school in the Malay Muslim community of Pattani, namely in the mosque verandas. The teachers are the mosque imam, Khatib, and Bilal. They try to appear as teachers to guide children so that they can just read and write. Since then until now, public awareness has grown, and the TADIKA school has begun to attract people's attention in general. So, starting from this attention, the community is trying to build its own TADIKA school, which is more independent than studying lying down on the mosque verandas. With high public awareness of the growth of TADIKA schools, the integrity of TADIKA schools in Pattani has become very strong.

The learning program is only two days a week: Saturday and Sunday. There needs to be more opportunities to educate children in TADIKA schools. They are busy in the "Chanpratum government" school (6-year elementary school) for five days. The efforts of various forms of activities in TADIKA school are aimed at making them not stiff and happy to face school (Ma'had) later, namely after graduating from "Chanpratum government" (6-year elementary school) as a benchmark for continuing to school (Ma'had). Because the "Chanpratum government" school is mandatory to study, without any reason.

The Growth of Religious Schools (Ma'had) religious schools in the Muslim Malay community of Pattani. Namely a splinter from the existing Islamic Boarding Schools. Islamic Boarding Schools are the first religious institutions to emerge in the Muslim Malay community of Pattani. Through Islamic Boarding Schools, the Muslim Malay community of Pattani can study various Islamic teachings. The learning system in Islamic Boarding Schools is similar to Islamic Boarding Schools in Indonesia. They study the yellow book day and night. However, Islamic Boarding Schools have now changed into schools, and the learning system has also become a b Religious School (Ma'had) in the Muslim Malay community.

Pattani, there is no common curriculum in teaching and learning. Principals can determine their curriculum in independent religious schools' teaching and learning process. The curriculum's weight depends on the manager's ability to determine whether it is appropriate in religious schools. Each school in the Malay Muslim community of Pattani formulates its curriculum. This happens because no institution controls religious schools in Southern Thailand. Change, according to the demands of the times.

The position of teachers in religious schools cannot be compared with that of teachers in public schools. Teachers in religious schools are mostly devoted to teaching; they expect their monthly salary to be more certain. They expect more from the sacrifice of existing knowledge than their salary. Because religious schools are private, there is no contribution from the government at all. Therefore, with much awareness and a spirit of sacrifice from teachers in private schools, religious schools are guaranteed and can survive to develop Islamic teachings.

At first glance, the intellectuals of Pattani Malay Muslims merely convey information about the programs run by the authorities in the Pattani area. In this case, it can be seen that the content of the material conveyed is more of an encouragement by raising the spirit of the community to change the economic situation. They also tried to build a cooperative institution in the Pattani area. This cooperative institution was named Wahdah and was the only institution for the economic development of the Pattani community to bring up development activities in the Pattani community. Pattani intellectuals managed this cooperative.

The Wahdah group was born in 1986 through deliberations among political experts, local religious leaders, and representatives of the people of Southern Thailand, held at the Pattani Islamic Religious Council. To establish a clearer line and spirit in community development, the program mutually supports problem-solving according to a democratic system under the king's leadership and defends the rights to freedom, justice, and security of life and property of the people in the South of Thailand. The purpose of the Wahdah group is to support the government democratically based on the monarchy system, defend the people's rights and interests at all levels, improve political economy, education, and culture, instill good and correct political awareness, and realize Muslim unity in Thailand.

The composition of the Wahdah group starts with village-level power committee members of no less than 15 people selected by working members from local leaders, religious department leaders, and certain leaders for each village. The Mukim rank of power of attorney shall consist of at least 21 people and, at most, 35 people. The Ampur (District) rank of attorney shall consist of at least 21 people and, at most, 35 people. The Regional rank of authority shall consist of no less than 21 people and no more than 35 people. The central level power position shall consist of not less than 21 people and not more than 35 people consisting of Representatives of the people of the Wahdah group being the direct power of attorney, Chairman, and business secretary (secretary) of the regional rank of power in each region, being the direct power of attorney; the Office regional powers elect their respective representatives.

The term of office of power of attorney is 3 years for one term. After the end of the term of office, a new power of attorney is elected within 60 days, and the old power of attorney is given the right to assume the position so that a new power of attorney is appointed. The opinion of the Wahdah group is from a) Generous b) Carrying out activities to raise funds, c) Contributions from power positions involved in politics, d) Contributions from government agencies and the people, e) Power agencies involved in politics must donate money not less than 5 % of monthly income, to be used as Wahdah group income. The emergence of the Wahdah group in Pattani, greatly influenced the development program of the Malay Muslim community of Pattani. The development process requires a lot of funds and experts in building a job. In this case, not a few Wahdah groups accommodate development activities in the community, including Donations to Mosques, donations to schools, Donations to orphanages, and so on.

The intellectuals of Pattani Malay Muslims want to change values that are no longer the time to be maintained by the community, so they consider that they are not allowed to participate in activities programmed by the Thai rulers, even in the field of education, the Pattani community considers it is not allowed to send their children to government schools. The community considers it "tokna" (not a teaching of Islam) (Nasution & Ratnawati, 2018).

The Pattani Malay Muslim intellectual organization advocates new values that do not abandon their Malayness, such as religious schools (Ma'had) and religious studies and general education maintained by Pattani Malay Muslim intellectuals in their balanced development. General education in religious schools is comparable to religious education, even though in the era of the fall of Pattani, they considered it all "tokna" (not Islamic teachings); this assumption stems from political trauma. Of the 42 Pattani area religious schools, only five do not accept general lessons at religious schools. Apart from that, 37 other religious schools received well the general lessons in religious schools. Pattani Malay Muslim intellectuals are the most important minority group, because they have the opportunity to carry the mission of society. They are here as an opposition that carries the aspirations of society for Thai rule. With that, they are more oriented to being on the side of society in this field. It should be noted that the intellectuals of Pattani Malay Muslims feel that they are "colonized"; this is one possibility that becomes a benchmark for them to appear to fight for the aspirations of the Pattani people. It is also to their ideals and hopes as a generation with the status of intellectuals of Pattani Malay Muslims.

Likewise, with the status they have, they cannot see situations that they consider unfair and contrary to human rights, such as not serving well the interests of Malays in immigration, prioritizing Buddhists, even though Malays are facing them earlier, and forcing Malays to speak Thai to solve their needs. On average, 75% of Thai immigration is in the Pattani area

Benefits felt by the Pattani Muslim Community

After the presence of Muslim Malay Pattani intellectuals in community development, many Pattani people have benefited. The benefits felt by the Muslim Pattani community include education and social fields.

Benefits in the field of education: Today's Muslim Malay Pattani students feel fast in responding to learning problems, compared to the old learning system. Today's teaching and learning are equipped with curricula, although only independent, namely a separate curriculum, discussions, activities outside of school, holding briefings, examination systems, having discussions that lead, and so on. In this case, students quickly utilize the learning system compared to the old system (boarding school system) (Syarif et al., 2023).

Benefits in the social field: The development of the Pattani Malay Muslim community has increased quite drastically in religion compared to the development of society in other fields of development. From a society of mythical beliefs and all superstitions, it has changed into a spiritual tauhid (aqidah), from being lazy in worship to being diligent, from being stingy to being generous, from being selfish to tawadha' (humbling oneself), and so on (Pattani et al., 2018).

In addition, the Pattani Malay Muslim Community also tries to utilize the potential of nature for economic growth. Only some Pattani people develop the economy through land cultivation in the hills (Jelonek, 2012). They try to garden, such as Rubber, Longkong, and Durian. Also, they do not leave other work efforts that can benefit them, such as the development program managed by the Wahdah group (Okereke & Daniel, 2010). Namely they are workers and at the same time get wages; the profits from the Wahdah group's business activities all go to the central government (Yako & Dahlan, 2022). The profit money is distributed to those entitled and public interest institutions such as Mosque Development, School Development, Orphanages, etc. With the formation of the Wahdah group, not a few people can take advantage of working to fulfill family obligations and needs (Nurfalina et al., 2023).

After the presence of Pattani Malay Muslim intellectuals in the development of their society, many Pattani people realized their existence as a minority community in Southern Thailand. They felt they were being played by the authorities and pitted each other against each other, such as the emergence of the Tabligh da'wah movement and the reform movement (Wahabi), they were strongly supported by the government and given many facilities. Meanwhile, traditional Pattani scholars were very opposed to this movement because they considered that it was not to the character of the nation's children; they preferred to follow the Shafi'i school of thought. All traditional scholars in Pattani followed the Shafi'i school of thought. With the emergence of the Tabligh da'wah movement and the reform movement in Pattani, many scholars contradicted each other regarding these movements (Duereh & Irwandi, 2023).

Conclusion

The background of the emergence of the *Jamiyyah Ulama Fathoni Darussalam organization* is closely related to the long history of Pattani as a center of culture and religion in the southern

region of Thailand. In this context, the emergence of Muslim intellectual organizations can be understood as a response to colonialism and modernization that threatened the cultural and religious identity of the Pattani community. Efforts to maintain and develop Islam as the center of Pattani's cultural identity became the main motivation, reflected in the establishment of madrasahs, religious schools, and other religious institutions that supported Islamic education and culture in the area.

The contribution of Muslim intellectual organizations to the development of Islamic society in Pattani is very diverse. They manage religious educational institutions and promote religious awareness, social morality, and the maintenance of local traditions through religious teaching and activities. This allows the community to remain connected to Islamic values and distinctive Malay culture while progressively advancing the community's welfare through strengthening education and religious identity.

The benefits felt by the Pattani community from the contribution of Muslim intellectual organizations include increased access to quality religious education, strengthening cultural identity that gives them pride and confidence, and support in overcoming complex social and political challenges. These organizations act as centers of education and as places to build solidarity and mutual support among community members. Thus, Muslim intellectual organizations in Pattani are not only protectors of cultural and religious identity but also driving forces in sustainable social and cultural development for the Pattani community as a whole.

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