

PAST PERCEPTION OF MALAY-MUSLIM IDENTITY IN THE DEEP SOUTH OF THAILAND: AN ANALYTICAL STUDY OF PATANI HISTORY LITERATURE

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Abstract: *This study investigates the past perceptions of Malay-Muslim identity in Thailand's Deep South, with a focus on the historical narratives found in Hikayat Patani and Sejarah Kerajaan Melayu Patani. These texts show how the region's identity was shaped by Islamic heritage, cultural traditions, and resistance to external dominance, especially during Patani's annexation by the Siamese kingdom in the late 18th and early 19th centuries. The analysis focuses on the enduring themes of cultural preservation and resistance, which are still relevant in today's contexts as the Malay-Muslim community faces challenges from state integration, globalization, and modern education. By examining how historical memory and contemporary identity discourses interact, this study highlights the significance of historical narratives in forming collective identity and resistance. The results demonstrate how resilient the Malay-Muslim community has been in maintaining its religious and cultural traditions while adjusting to contemporary sociopolitical conditions. By shedding light on the evolving process of identity formation in the face of ongoing marginalization, this study advances our knowledge of the historical and cultural dynamics of the area.*

Keywords: *Past Perception, Malay-Muslim Identity, Cultural Preservation, Identity Formation, Marginalization*

Introduction

The Deep South of Thailand, which includes the provinces of Pattani, Yala, and Narathiwat, is home to a substantial Malay-Muslim population. This group is a cultural and religious minority in a nation where Buddhism is widely practiced. Due to centuries of interaction between local customs, Islamic influences, and external factors, the Malay-Muslim identity of the region has historically been shaped, making it a rich place to study the formation of collective identity (Bradley, 2016; Syukri, 2005). These provinces had a major influence on the local identity under the Patani Sultanate, a famous Malay kingdom known for its flourishing trade and Islamic scholarship (Che Man, 1990).

Currently, the Malay Muslim identity in the deep south of Thailand has been declining. According to Liow (2009), linguistic deterioration, cultural assimilation, and sociopolitical pressures are the main causes of the current decline in Malay Muslim identity in the regions. The Thai government's long-standing national integration policies have marginalized the Patani Malay language by making Thai the dominant language in the media, public life, and educational system. Consequently, the ability to speak Malay has decreased over the years (Pienkhuntod, 2020).



Yamarudeng (2014) states that many young Malay Muslims are losing touch with their religious and cultural roots as a result of their difficulties learning to read, write, and even speak their ancestral language. Furthermore, Malay Muslims' unique ethnic identity has been further diluted as a result of pressure from the state to embrace Thai cultural norms and a unified Thai national identity (International Crisis Group, 2017). Although some Islamic educational institutions and religious organizations work to maintain Malay identity through instruction and community involvement, the general trend shows that younger generations are becoming less reliant on traditional linguistic and cultural practices (von Feigenblatt, 2010).

The Malay-Muslim identity in the region is deeply rooted in historical narratives found in texts such as *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani*, which have significantly impacted perceptions of community, heritage, and resistance. According to Porath (2011), these centuries-old writings include accounts of religious devotion, cultural customs, and sociopolitical conflicts and detailing the Malay sultanates' lineage and administration. A landmark literary work that documents the socio-political and cultural development of the area, the *Hikayat Patani* emphasizes the crucial role that Islam plays in forming local identity (Haji Salleh, 2010; Porath, 2011; Teeuw & Wyatt, 1970). Furthermore, the *Sejarah Kerajaan Melayu Patani* offers important insights into the kingdom's battles against foreign dominance, showing how its people overcame difficulties to preserve their unique cultural identity (Syukri, 2005).

The path of Malay-Muslim identity in the area was drastically changed at the beginning of the 20th century by Patani's accession to the Thai state. The centralization policies of the Siamese government, especially the Administrative Reform Act of 1902, aimed to integrate the area into the larger Thai political system, frequently at the expense of regional cultural expressions (Che Man, 1990). *Hikayat Patani*, which regularly addresses opposition to the central authority, is one of the historical accounts that document this assimilation process that marginalized the Malay language and Islamic customs (Haji Salleh, 2010; Islahuddin et al., 2021; Porath, 2011; Teeuw & Wyatt, 1970). A contested identity emerged as a result of the preservation and modification of Malay-Muslim customs during this time.

The persistence of Malay-Muslim identity in Patani can also be understood in terms of cultural continuity and change. Scholars such as Riddell (2001) contend that the region's rich Islamic heritage has provided a framework for retaining a distinct identity in the face of external influences. This is demonstrated by the incorporation of Islamic principles into local governance structures, as described in the *Hikayat Patani*, in which rulers are depicted as upholding Islamic values while negotiating with foreign powers (Teeuw & Wyatt, 1970). These historical accounts show how religion and ethnicity have shaped the region's identity.

Historical narratives that show both defiance and submission to outside authority significantly impact contemporary interpretations of Malay-Muslim identity in the region. According to Liow (2006, 2008, 2009, 2010), the preservation of Islamic customs and the use of the Malay language, two major themes in Patani's historical literature, are still relevant to the community today. In particular, the *Sejarah Kerajaan Melayu Patani* emphasizes the Malay-Muslims' cultural tenacity, highlighting their attempts to maintain their customs despite assimilationist policies (Syukri, 2005). The historical underpinnings of current identity discourses are insightfully revealed by these texts.

The function of memory in creating collective identity is also demonstrated by Patani's historiography. The Malay-Muslims of Patani have been able to preserve a sense of shared history through the preservation of historical accounts, whether through written records or oral traditions (Liow, 2009, 2010). For example, Syukri's (2005) thorough history of the area is not only a historical narrative but also a means of forming one's identity in the face of contemporary difficulties. This kind of writing emphasizes how historical memory continues to influence how people view themselves and their communities.

This study will analyze Patani's historical literature to offer a more nuanced perspective on Malay-Muslim identity in Thailand's Deep South. Particularly, works like *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* highlight the region's rich cultural heritage and its historical struggles against outside dominance. By analyzing these texts, this study aims to shed light on how historical narratives have influenced the collective identity of Malay-Muslims in the region, demonstrating how history, culture, and identity interact to create the realities that the community faces today.

Method

This study uses textual and discourse analysis to investigate the formation and evolution of Malay-Muslim identity in the deep south of Thailand. Both methods enable a thorough examination of primary and secondary resources. Historical texts such as *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* make up the main resources. In order to comprehend how Malay-Muslim identity was historically framed, textual analysis will concentrate on finding recurrent themes, patterns, and underlying meanings within these works. According to McKee (2003), textual analysis is useful for revealing the collective memory and fundamental cultural values that are ingrained in these texts.

The secondary sources consist of Joseph Chinyong Liow's *Islam, Education, and Reform in Southern Thailand: Tradition and Transformation* (2009), Francis Bradley's *Forging Islamic Power and Place: The Legacy of Shaykh Daud bin 'Abd Allah al-Fatani in Mecca and Southeast Asia* (2016), Duncan McCargo's *Tearing Apart the Land: Islam and Legitimacy in Southern Thailand* (2008), and other published contemporary literature discussed the topic. These contemporary academic publications offer

crucial background information on the sociopolitical dynamics in Southern Thailand, especially about how Islam, education, and political reform have shaped the identity of modern Malay Muslims. The study will employ discourse analysis, particularly critical discourse analysis (CDA), to investigate how identity is negotiated in these texts, particularly concerning globalization, state policies, and the larger political environment. As suggested by Fairclough (1995), CDA helps examine how language reflects power dynamics and creates social realities, providing insight into how Malay-Muslim identity is framed in reaction to outside influences.

Through the integration of primary and secondary sources, this research creates a link between historical and modern narratives. Textual analysis reveals cultural continuity, while discourse analysis emphasizes how identities are adapting to contemporary sociopolitical issues. These approaches taken together will offer a thorough grasp of the factors influencing Patani's Malay-Muslim identity over time.

Discussion

An Overview of Patani History Literature

The rich literary heritage of Patani, a once-thriving Malay-Muslim kingdom, has helped to preserve its political and cultural past. Patani literature, especially historical writings, is essential to recording the sociopolitical development and identity of the area. *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* are two of the most well-known works in this tradition and are essential resources for comprehending the history of the region, its rulers, and the larger sociocultural dynamics. According to Haji Salleh (2010), *Hikayat Patani* is a literary work that describes the Patani State in the past. In particular, a Malay country that is now a part of Siam, Thailand. However, the author's name is not mentioned in this *bikayat*. A. Teeuw and D.K. Wyatt split this *bikayat* into two manuscripts before its publication. The first manuscript was discovered in Washington, D.C., at the Library of Congress with the title; "History of Patani, a Kingdom of the East Coast of the Peninsula of Malacca, Near the Siamese Boundary". According to Teeuw and Wyatt (1970), at the end of the original manuscript was written "Abdullah bin Abdul Kadir 1839, Singapore".

Tamat al-kalam. Bahwa tamatlah kitab undang-undang Patani ini disalin dalam negeri Singapura kepada Sembilan hari bulan Syaaban tahun 1255 sanat, iaitu kepada enambelas hari bulan oktober tahun Masihi 1839 sanat. Tamat adanya. Adapun yang empunya kitab ini Tuan North adanya (Teeuw & Wyatt, 1970)

"The end of al-Kalam. This Patani principles book was completed and copied in the state of Singapore on the ninth of Shaaban in the year 1255 AH, which is the sixteenth of October in 1839 AH. It's finished. As for the owner of this book is Mr. North"

According to Haji Salleh (2010), the passage suggests that North brought this manuscript back to Washington after obtaining it from Abdullah bin Abdul Kadir. It is possible that Abdullah

acquired this manuscript during his 1839 trip through Kelantan. The second manuscript was from the Skeat collection housed at the Institute of Social Anthropology, University of Oxford. This collection is in the possession of H. W. Emanuels. This manuscript was entitled "*Salabsilah Negeri Patani*" (Historical Notes About Patani) (Haji Salleh, 2010). According to Teeuw and Wyatt (1970), this manuscript was in the form of a lined book, measuring 21 x 17.5 cm and containing 67 pages written in pencil. Teeuw and Wyatt used both manuscripts to compile the *Hijakat Patani* published by the Koninklijk Instituut Voor Taal-, Land-en Volkenkunde, The Hague: Martinus Nijhoff, 1970.

Based on the text from Teeuw and Wyatt (1970), the story itself combines historical narrative, folklore, and legend. It starts with mythical beginnings and moves through the founding and growth of the Sultanate of Patani, emphasizing significant occasions, historical figures, and customs. Not only is it a chronicle, but it also uses narrative to support the legitimacy of the Sultanate and its leaders. *Hikayat Patani* was written in classical Malay and offers insights into how historical memory was created and passed down orally before being recorded in writing. It also reflects the rich literary tradition of the region.

Another foundational work was written by Ibrahim Syukri, a prominent Malay-Muslim historian from Patani, and titled *Sejarah Kerajaan Melayu Patani* (History of the Malay Kingdom of Patani). It was first published in Jawi (Malay-Arabic script) in 1958 with the intention of recording and conserving the history of the Patani Sultanate, particularly given the increasing pressure for assimilation from the Thai government (Syukri, 2005). The text describes the rise, peak, and decline of the Patani Sultanate with an emphasis on its influences on politics, culture, and Islam (McCargo, 2008). The combination of historical narratives and oral traditions reveals the Malay-Muslim community's fervent desire to preserve their identity and history (Syukri, 2005).

The book was written during a politically delicate period when the Thai government's nation-building and centralization initiatives threatened the Malay-Muslim identity in Southern Thailand (Bradley, 2016). Ibrahim Syukri documented Patani's history from a Malay-Muslim point of view in an effort to combat this cultural erasure (McCargo, 2008). He created a work that is a combination of historical narrative and cultural preservation by combining written sources and oral histories that have been passed down through the generations (Syukri, 2005). The Patani Sultanate's rulers, resistance to outside dominance, and contributions to the larger Malay world are all highlighted in the text, which also highlights how Islam shaped the Patani Sultanate (Bradley, 2016).

Sejarah Kerajaan Melayu Patani remains an important source for understanding the history and identity of Southern Thailand's Malay-Muslim community (Syukri, 2005). While some scholars have questioned its historical accuracy due to its reliance on oral tradition, others see it as a reflection of how the Patani Malays view their history (McCargo, 2008). The book has been extensively cited in studies of Patani history and Malay-Muslim identity, including as a source in Francis Bradley's

Forging Islamic Power and Place: The Legacy of Shaykh Daud bin 'Abd Allah al-Fatani in Mecca and Southeast Asia (2016), Duncan McCargo's *Tearing Apart the Land: Islam and Legitimacy in Southern Thailand* (2008), Chinyong Liow's *Islam, Education, and Reform in Southern Thailand: Tradition and Transformation* (2009), and many more.

The Early Formation of Malay-Muslim Identity through the Narratives in *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani*

Before the advent of Islam, Patani was heavily influenced by Hindu-Buddhist traditions due to interactions with Indianized kingdoms such as Majapahit and Srivijaya *(Andaya, 1975; Syukri, 2005; Teeuw & Wyatt, 1970). By embracing Indian symbols and traditions, Patani's government and culture reflected these influences (Andaya & Andaya, 2001). The blending of local animistic beliefs with Hindu-Buddhist practices created a syncretic religious and cultural landscape (Reid, 1988). It is similar to many parts of Southeast Asia during the pre-Islamic period.

According to *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani*, the history of Patani's conversion to a Malay-Muslim region is a striking illustration of the synthesis of culture and religion. Because of its advantageous location along Southeast Asia's maritime trade routes, Patani was a well-known port city that functioned as a veritable melting pot of cultures and religions before the arrival of Islam. Syukri (2005) points out that the area's early governance and cultural practices were clearly influenced by Hindu-Buddhist traditions. However, as trade grew, especially with merchants from India, the Persian Empire, and the Arab world, the seeds of Islam were sown in Patani society, laying the groundwork for its eventual Islamization.

The *Hikayat Patani* attributes the introduction of Islam to the world through the arrival of Arab and Persian traders who brought Islamic teachings and customs along with their goods. These merchants contributed to the spread of Islam at the judicial level by maintaining close ties with the local ruling class. According to Syukri (2005), The royal court's openness to new ideas and frequent interactions with Muslim traders created an environment conducive to the acceptance of Islam. Teeuw and Wyatt (1970) added that Sufi missionaries also played a significant role during this period. They interacted with the local population in ways compatible with pre-existing spiritual traditions by using their mystical practices and teachings.

An important turning point in the history of the kingdom was the conversion of Patani's rulers to Islam. *Hikayat Patani* (Haji Salleh, 2010; Teeuw & Wyatt, 1970), claims that Sultan Ismail Shah, the first Patani ruler to convert to Islam, did so in the late 15th or early 16th century after being inspired by the teachings of a visiting Muslim scholar. At the time of his conversion, Islam was gaining ground throughout the Malay Archipelago, especially in port cities that served as important hubs for trade and cross-cultural interaction. Sultan Ismail Shah (r. ca. 1500–1530)

adopted Islam as a political tactic to fortify relations with the expanding network of Muslim traders and nearby Islamic polities, in addition to being a personal religious change. This royal conversion resulted in the Islamization of Patani's government and court. Syukri (2005) points out that Sultan Ismail Shah gave Islam legitimacy by deciding to make it the official religion of the kingdom. Patani's royal court became a center for Islamic study and practice as scholars, missionaries, and traders arrived from the Muslim world. The ruler's open support of Islam and the integration of Islamic law into the political structure further encouraged the local population to convert to the faith (Haji Salleh, 2010; Teeuw & Wyatt, 1970).

A distinguishing feature of Islam's cultural integration in Patani was its capacity to blend in and respect pre-existing Malay customs (Syukri, 2005; Teeuw & Wyatt, 1970). Islam was more readily embraced by the people since it was gradually integrated into local traditions rather than thrust upon them abruptly (Syukri, 2005). Sufi missionaries played a key role in this process by teaching in Malay and incorporating Islamic teachings into already-existing customs, poetry, and ceremonies (Andaya, 1975; Teeuw & Wyatt, 1970). This approach allowed Islam to build a close relationship with the local populace, laying the foundation for its widespread acceptance (Reid, 1988).

The Malay laws and governance also reflected this synthesis, establishing a dual legal system that gradually aligned Islamic jurisprudence (*sharia*) with customary laws (*adat*) to preserve Malay heritage while introducing Islamic values (Andaya & Andaya, 2001; Syukri, 2005). Islamic influences on local arts and architecture can be seen in mosques such as *Masjid Kampung Laut*, which fused Islamic designs with traditional Malay craftsmanship (Andaya, 1975; Teeuw & Wyatt, 1970). Examples of religious festivals and rituals that were observed with a blend of Islamic significance and local flair include Eid al-Fitr and Mawlid al-Nabi, which strengthened the place of the religion in daily life (Reid, 1988; Syukri, 2005).

This seamless blending of Islamic teachings and Malay traditions ensured the religion's deep integration into Patani culture (Syukri, 2005; Teeuw & Wyatt, 1970). Both *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* argue that Islam's adaptability to local practices was critical in fostering its acceptance and transformation into a defining element of Malay-Muslim identity in the region (Haji Salleh, 2010; Syukri, 2005; Teeuw & Wyatt, 1970).

The Annexation and Assimilation of Patani by the Siamese Kingdom

The history of Siam's annexation of Patani was a complex process, spanning several centuries and marked by shifting political loyalties, conflicts, and the gradual erosion of Patani's independence. Patani, a former dominating Malay sultanate in the northern Malay Peninsula, had a lengthy history of cultural prominence and independence. However, Patani's independence began

to decline as the Chakri dynasty-ruled Siamese kingdom began to strengthen its control over the Malay Peninsula in the late 18th century. After the Burmese took over Ayutthaya in 1767, the newly established Chakri dynasty, headed by King Rama I (1782–1809), made an effort to regain Siamese authority over its southern territories, including Patani. The Patani rulers initially resisted Siamese encroachment but were ultimately defeated by political and military pressure from Bangkok (Haji Salleh, 2010; Teeuw & Wyatt, 1970). The beginning of a lengthy period of subjugation and governance restructuring was marked by Siam's formal annexation of Patani in 1786 (Syukri, 2005).

Siam's annexation of Patani was part of a larger strategy to consolidate power and integrate its peripheral regions into a unified administrative system. The Siamese authorities dismantled the traditional Malay ruling structure and replaced it with a Bangkok-controlled governance system (Syukri, 2005). The sultanate was divided into smaller administrative units, and local Malay rulers were gradually replaced by Siamese-appointed officials, who were frequently of Thai or Chinese origin. This restructuring weakened the authority of Patani's traditional elites and reduced the role of Islamic law and customary practices *adat* in governance (Che Man, 1990).

Siamese annexation of Patani was also motivated by strategic and economic concerns. Patani's location on the Malay Peninsula made it an advantageous territory for controlling trade routes and obtaining resources. The *Hikayat Patani* emphasizes the region's historical significance as a center of commerce and Islamic scholarship, attracting the attention of external powers such as Siam (Syukri, 2005). Siam annexed Patani to secure its southern frontier and capitalize on the region's economic potential, particularly its agricultural and maritime resources (Bunnag, 1968). However, this economic exploitation frequently came at the expense of the local population, which was subjected to high taxes and forced labor during Siamese rule (Teeuw & Wyatt, 1970).

The annexation of Patani was not without resistance. The *Hikayat Patani* and *Sejarah Kerajaan Melayu Pattani* recorded numerous Malay-Muslim rebellions and uprisings against Siamese rule. These revolts were frequently led by local leaders who sought to reestablish Patani's independence and preserve its Islamic identity. For example, in the early nineteenth century, a series of rebellions erupted in response to the harsh policies of Siamese-appointed governors, who were perceived as oppressive and disrespectful of local traditions. Despite their efforts, Siamese forces eventually crushed these uprisings, strengthening Bangkok's grip on the region (Haji Salleh, 2010; Syukri, 2005; Teeuw & Wyatt, 1970).

The Siamese rule had a significant cultural and religious impact on Patani. The Malay-Muslim identity deteriorated. Siam's policies aimed at promoting Thai cultural norms and Buddhism frequently clashed with the Muslim traditions of the local population. For example, Siamese authorities discouraged the use of *Jawi* script and attempted to impose Thai in official communications (Che Man, 1990). Furthermore, the construction of Buddhist temples and the

promotion of Buddhist practices in Patani were perceived as direct threats to the region's Islamic heritage (Bradley, 2009). These policies widened the gap between the Malay-Muslim community and the Siamese government, fueling resentment and opposition.

Patani had been fully integrated into the Siamese administrative system by the late nineteenth and early twentieth centuries, and it no longer existed as an independent sultanate. This was supported by the Anglo-Siamese Treaty of 1902, which formalized Siam's annexation of Patani and marked a watershed moment in the region's integration into the Siamese state. Britain recognized Siam's authority over Patani and other northern Malay states in exchange for territorial concessions, legitimizing Bangkok's control and putting an end to Patani's independence hopes (Bunnag, 1968). This agreement allowed Siam to accelerate its administrative reforms, replacing traditional Malay rulers with Siamese-appointed officials while marginalizing Islamic law and customs (Syukri, 2005). The treaty also helped Siam promote Thai cultural norms and Buddhism, which alienated the Malay-Muslim population (Che Man, 1990). Despite these changes, the people of Patani resisted cultural assimilation and maintained their distinct identity, a legacy that lives on to this day. Patani's annexation by Siam thus marks a watershed moment in the region's history, bringing an end to its autonomy and the start of a long struggle to preserve its cultural and religious heritage.

Continuity and Transformation of Malay-Muslim Identity in Contemporary Contexts

Themes of Malay-Muslim identity from historical works like *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* are evident in contemporary literature, which continues to explore the region's struggle for political autonomy and cultural preservation. Scholars like McCargo (2008), point out that the Malay-Muslim community in Patani frequently uses historical memory in contemporary narratives to strengthen their sense of shared identity. Despite the new challenges the region faces as a result of Thai state integration, these contemporary works, like their historical counterparts, highlight the importance of Islam and Malay cultural traditions as defining characteristics of Patani's identity (Bradley, 2016). These themes' persistence highlights how important Patani's past has been in forming its current identity (Joll, 2010). In addition, modern writers and activists often use *Hikayat Patani* to support the historical validity of Patani's unique identity, presenting it as a narrative that opposes the Thai government's assimilationist practices (Satha-Anand, 2019).

A comparison of historical and contemporary narratives reveals significant shifts in the portrayal of Malay-Muslim identity, owing to political, educational, and cultural changes. While *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* highlight the sultanate's glory and resistance to external dominance. Liow (2009) investigates how state policies, such as promoting Thai nationalism and marginalizing Islamic education, have influenced perceptions of identity. For

example, the Thai government's efforts to impose the Thai language and culture in schools have met with opposition, as the Malay-Muslim community sees these policies as a threat to their religious and cultural heritage (Che Man, 1990). The tension between historical identity and modern state integration is a common theme in contemporary literature (Askew, 2007). Furthermore, modern narratives frequently emphasize the role of Islamic revivalism and transnational Islamic networks in reshaping Patani's identity, reflecting the impact of global Islamic movements on local communities (Horstmann, 2011).

Contemporary scholarship also considers the changing concept of Malay-Muslim identity in light of globalization and modern education. According to McCargo (2008), globalization has added new dynamics to Patani's identity struggle, as the Malay-Muslim community balances preserving its traditions with participation in global Islamic movements. Simultaneously, modern education systems, both secular and religious, play two roles in identity formation. While Islamic schools or *pondok* continue to be bastions of cultural preservation, state-run schools frequently promote assimilationist agendas, resulting in a fractured sense of identity among younger generations (Liow, 2009). This duality illustrates the larger difficulties the Malay-Muslim community faces in preserving tradition while adjusting to contemporary circumstances (Joll, 2010). Additionally, the emergence of online platforms and digital media has opened up new channels for the expression and sharing of Malay-Muslim identity, enabling the community to maintain local customs while reaching a worldwide audience.

Contemporary political discourse relies heavily on historical memory as the Malay-Muslim community reimagines Patani's identity in reaction to continued marginalization. According to Bradley (2016), historical accounts such as those in *Hikayat Patani* are frequently used to support demands for increased autonomy and cultural rights. These stories act as a contrast to the historical narratives of the Thai state, which present Patani as an essential component of Thailand. Che Man (1990) added that the Malay-Muslim community reaffirms their unique cultural and religious heritage and opposes the state's assimilationist policies by reclaiming their historical identity. This reimagining of identity is both a reflection of the past and a strategic response to current political realities (Satha-Anand, 2019). Furthermore, modern scholarship has focused on women's roles in preserving and transmitting historical memory, highlighting their contributions to the cultural and religious resilience of the Malay-Muslim community (Joll, 2010).

The Malay-Muslim identity in Patani has shown remarkable continuity with historical themes while also evolving to meet modern challenges. Modern literature, as examined by scholars such as McCargo (2008), Bradley (2016), Liow (2004; 2006, 2009, 2010), and others emphasize the long-standing importance of Islam and Malay cultural traditions in shaping Patani's identity. At the same time, contemporary narratives reflect how state integration, globalization, and modern education

have influenced the community's sense of self. The role of historical memory in political discourse emphasizes the dynamic interplay between past and present, as the Malay-Muslim community strives to maintain its identity in the face of ongoing marginalization (Askew, 2007).

Conclusion

This study shed light on the complex historical and cultural processes that have shaped the Malay-Muslim identity in Thailand's Deep South. The analysis of *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* reveals that the region's identity has been heavily influenced by its Islamic heritage, cultural traditions, and historical struggles against external dominance. Patani's annexation by the Siamese kingdom marked a watershed moment, as state policies sought to integrate the region into Thailand's political system, often at the expense of local cultural and religious practices. Despite these challenges, the Malay-Muslim community has shown remarkable resilience by preserving its identity through historical narratives, religious practices, and cultural traditions.

Themes of resistance and cultural preservation are still relevant in today's settings as the populace negotiates the challenges of modern education, globalization, and governmental regulations. Invoking stories from *Hikayat Patani* and *Sejarah Kerajaan Melayu Patani* to assert cultural rights and autonomy is one way that historical memory shapes political discourse. As the Malay-Muslim community adjusts to contemporary issues while preserving its historical foundations, the interaction between the past and present emphasizes the fluidity of identity formation.

Ultimately, this study emphasizes how important historical narratives are for forming resistance and collective identity. This study advances our knowledge of the cultural and political dynamics of the area by looking at the historical and modern aspects of Malay-Muslim identity. It also emphasizes how crucial historical memory preservation is for building cultural resilience and claiming one's identity in the face of persistent marginalization. Future studies could explore the role of women in preserving traditions, the influence of transnational Islamic networks, and the effect of digital media on identity narratives, providing fresh perspectives on the evolving dynamics of Malay-Muslim identity in a changing world.

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