

# The Impact of Islamic Conflict in Pattani Thailand

Lisan Nulhasanah

UIN Sunan Gunung Djati Bandung, Indonesia

\*Correspondence: [lisannulhasanah26@gmail.com](mailto:lisannulhasanah26@gmail.com)

Received: January 10, 2023; Accepted: Mei 27, 2023; Published Online: December 15, 2023;

## Abstract

*Social, economic and educational aspects are all affected by the Pattani Islamic conflict in Thailand. In terms of social impact, the conflict damaged social structures, fractured communities and caused psychological trauma. The threat of terror and insecurity disrupted social balance, undermined the sustainability of local culture, and halted individual development. Economically, the conflict damaged the economic structure of the south, especially in the agriculture and trade sectors. As a result, incomes fell, unemployment rose, and poverty increased. The research method used in this study was conducted by combining several research methods. Literature review, survey and case study were used to understand the issue in West Asia. The results showed that the Pattani Islamic Conflict affected many areas in southern Thailand. To ease the impact, everyone must commit to peace, economic and social recovery, and access to good education. To achieve a stable, prosperous, and sustainable future, governments, communities, and the international community must work together.*

**Keywords:** *Conflict, Islam, Pattani Thailand*



## Introduction

The Pattani Islamic Conflict, better known as the conflict involving the Muslim community in southern Thailand, has been a complex issue with deep roots in Thai history and political dynamics. The conflict is concentrated in the three southern provinces of Pattani, Yala, and Narathiwat, as well as some areas of Southern Songkhla.<sup>1</sup> Southern Thailand has a distinct history, ethnic identity, and religion despite being a Buddhist-majority country. The conflict has jeopardised southern society and Thailand's national stability. The Pattani Islamic conflict is also influenced by Thailand's historical and political development over the past few centuries. In the early 20th century, Thailand became a modern state with a democratic system of government from an absolute monarchy.<sup>2</sup> Religious and cultural differences between the southern region and the rest of the country became more visible. Influenced by the dominance of Bangkok's culture and ruling power, Muslim communities in the south have lost their identity and rights. This has been an important part of the ongoing conflict.

Historically, the southern part of Thailand was once part of the wealthy and influential Kingdom of Pattani in Southeast Asia in the 17th century. However, after Thailand took over the region in the 18th century, religious and cultural differences began to emerge. Most people in the south are Muslim, but the central government and the majority of people in the north and centre of Thailand are Buddhist. Discontent is also caused by economic and social inequalities between the poorer areas of the south and other regions.<sup>3</sup>

Identity and marginalisation is a useful theory to understand this conflict. According to this theory, when a group of individuals or communities feel neglected, suppressed, or have their identity not recognised by the majority group or the government, tensions and conflicts can occur.<sup>4</sup> In the Pattani Islamic conflict, the Muslim community in the southern region feels neglected and unfairly treated by the Buddhist-majority central government. The central government has implemented policies that are detrimental to the Muslim community, including restrictions on their culture and religion, and lack of recognition of their rights. This has led to discontent and marginalisation, which is a source of conflict.

In addition, economic factors also play a role in this conflict. Despite having many natural resources, the southern region of Thailand is poorer compared to the rest of the country. Locals are becoming more frustrated and dissatisfied because of

---

<sup>1</sup> Niaripen Wayeekao, "Berislam Dan Bernegara Bagi Muslim Patani : Perspektif Politik Profetik," *In Right: Jurnal Agama Dan Hak Asasi Manusia* 5, no. 2 (2016): 1-55.

<sup>2</sup> Hairus Saleh, "Dinamika Historis Dan Distingsi Islam Asia Tenggara," *Journal of Islamic History* 1, no. 2 (2021): 170-99, <https://doi.org/10.53088/jih.v1i2.207>.

<sup>3</sup> Wayeekao, "Berislam Dan Bernegara Bagi Muslim Patani : Perspektif Politik Profetik."

<sup>4</sup> Gustiana Kambo, *Politik Identitas Etnik* (Makasar: Unhas Press, 2021).

this economic inequality.<sup>5</sup> They believe that they are not getting the economic benefits they should. Identity and religion then become part of this economic conflict, fuelling anti-government and anti-Thailand feelings among the Muslim community.

In addition, the theory of conflict and violence can be used to explain this increase in conflict. Violence by separatist groups has emerged as a result of growing discontent among the Muslim community. One armed separatist movement, the United Pattani-Malay National Liberation Movement (BRN), has sought to gain autonomy or independence for the southern region of the country. The group has used methods such as bombings, bomb attacks, and assassinations to achieve their goals. This armed conflict has undermined security and stability in the south as well as Thailand's reputation around the world.

In summary, the Thai-Islamic Pattani conflict has complex historical, identity and economic backgrounds. Theories of identity and marginalisation, as well as theories of conflict and violence, can help us understand how these elements interact with each other and contribute to the ongoing problems. The conflict jeopardises southern communities and the stability of the country and Thailand's reputation as a whole. To address the sources of the conflict and achieve long-term peace, a sustained and thorough resolution process is needed.

## **Method**

The research method used in this study was conducted by combining several research methods. A literature review was used to understand the issue by delving into relevant literature, such as books, scientific journals, articles, and government reports. In addition, interviews with experts, specialists, and government officials who have knowledge and experience on terrorism and radicalism in the region can provide valuable insights.<sup>6</sup> Survey method is used to obtain data from various related groups, such as the general public, current or former terrorist perpetrators, victims of terrorism, or other related parties. Content analysis of documents and other sources, such as speeches, social media, and mass media coverage, can also provide an understanding of narratives and attitudes related to terrorism and radicalism.<sup>7</sup> In addition, case studies of terrorism and radicalism cases that occurred in West Asia on

---

<sup>5</sup> Abdullah Dueramae, "Dampak Kemiskinan Terhadap Tingkat Pendidikan Dalam Perspektif Ekonomi Islam (Studi Pada Kecamatan Yarang Provinsi Pattani Thailand Selatan)," *UIN Raden Intan Lampung* (UIN Raden Intan, 2017).

<sup>6</sup> John Baylis, *The Globalization of World Politics: An Introduction to International Relations* (Oxford university press, USA, 2020).

<sup>7</sup> Mohammed Hafez and Creighton Mullins, "The Radicalization Puzzle: A Theoretical Synthesis of Empirical Approaches to Homegrown Extremism," *Studies in Conflict & Terrorism* 38, no. 11 (2015): 958–75.

the factors that influence, strategies used, and the impact of these actions.<sup>8</sup> This research uses a multidisciplinary approach, obtains accurate secondary and primary data, and complies with applicable research ethics.

## **Results and Discussions**

### **Conflict**

Conflict occurs when two or more parties are in conflict and have different interests, goals, or values. Competition for access to resources, power, or influence are common reasons for conflict. Conflict can occur due to differences in opinions, values, cultures, or goals. Conflict can be physical (resulting in clashes) or non-physical (resulting in arguments, rivalries, or disputes). Conflict, although often viewed negatively, can also drive change, innovation and progress in society.<sup>9</sup>

Differences and disagreements in social conflict stem from dissatisfaction in relationships between individuals or groups in society. Social conflicts are often fuelled by issues such as social class, ethnicity, religion, or the division of wealth. Meanwhile, political conflict is concerned with disagreements over how power and decision-making in the political sphere are distributed. When political actors compete to gain influence or implement certain policies, political conflicts often occur.

When differences in culture, language, or origin cause competition or opposition between ethnic groups, it is called ethnic conflict. Attempts to dominate or erase another group are examples of ethnic conflict. As a result, ethnic conflicts often have a strong historical basis and tend to lead to violent escalation. Religious conflicts have a similar feature, that is, differences in religious beliefs create dividing lines that can lead to conflict. Inequality in economic, social or political terms is one cause of conflict. Economic inequality can lead to discontent among groups that feel neglected or treated unfairly. In addition, control of resources and opportunities can also cause conflict to worsen. Conflict has significant consequences, both directly and indirectly. Physical impacts include loss of life, physical injury, and damage to infrastructure. Psychological impacts are also important, as long-term trauma and stress can have lasting effects. In economic terms, conflict can disrupt investment, production, and trade.

The Pattani Islamic conflict in Thailand is one example of a conflict rooted in identity differences. Religious and cultural differences between the Buddhist majority in Thailand and the Muslim community in the southern region led to this conflict.<sup>10</sup>

---

<sup>8</sup> Quintan Wiktorowicz, *Islamic Activism: A Social Movement Theory Approach* (Indiana University Press, 2004).

<sup>9</sup> Endah R. Chotim Irwandi, "Analisis Konflik Antara Masyarakat," *Journal.Uinsgd* 7, no. 2 (2017): 24–42.

<sup>10</sup> Wayeekao, "Berislam Dan Bernegara Bagi Muslim Patani : Perspektif Politik Profetik."

The Muslim community in the area felt neglected and unrecognised by the central government. As a result, there has been an insurgency by separatist groups who want autonomy or independence. This conflict has disrupted regional stability and people's lives there. The Pattani Islamic conflict has evolved in various phases, with violent acts committed by both sides causing loss of life and property. The Thai government has made efforts at settlement and reconciliation, but the main problem lies in addressing the main issues and building trust between the government and the Muslim community in the southern region.

The Pattani Islamic conflict has repercussions throughout the region. It can lead to conflicts with neighbouring countries such as Malaysia and Indonesia, where the majority of the population is Muslim. To stop this conflict and promote peace, careful diplomacy is required. To address this conflict, the Thai government has implemented reconciliation, economic development and education programmes. In addition, a specialised agency was established to deal with the conflict. However, the road to a sustainable solution is still long and all parties must be committed to achieving it.

One can understand conflict as a complex phenomenon influenced by many factors only by analysing it thoroughly. The Pattani Islamic conflict is an example of how religious differences, identity, and inequality can lead to conflicts that undermine society and regional stability. To find a solution and recovery, a comprehensive and sustainable approach is needed. This approach should be used to address the underlying causes of the problem and promote sustainable peace.

## **History of Pattani Islamic Conflict**

Thailand faces enormous challenges as a result of the Pattani Islamic conflict, which is at the centre of the conflict. This conflict, which has been ongoing since the 18th century, has a strong basis in history and political dynamics.<sup>11</sup> Since becoming part of the Buddhist-dominated Kingdom of Siam, the southern region, which is predominantly Muslim, underwent significant religious and cultural transformation. Inequality in cultural and religious recognition and unfair treatment from the central government have led to ongoing conflict. The Pattani Islamic conflict has a complex and centuries-long history. In the 17th century, Thailand's southern regions, particularly Pattani, Yala and Narathiwat, were part of the influential Pattani Kingdom. In the 18th century, after the Pattani Kingdom was taken over by Siam, religious, cultural and linguistic differences became more pronounced between the Muslim community in the south and the Buddhist majority in northern Thailand. The

---

<sup>11</sup> Nasrullah Djamil, Khairunnas Rajab, and Helmiati Helmiati, "Analisis Kebijakan Pendidikan Islam Di Negara Yang Dilanda Konflik: Studi Kasus Di Pattani Thailand," *Jurnal EL-RIYASAH* 12, no. 2 (2022): 171, <https://doi.org/10.24014/jel.v12i2.15522>.

strong Islamic identity and presence of Islam in the region also left the Muslim community marginalised and disgruntled.

A major factor causing conflict is the Thai central government's policy of often ignoring or disregarding the Islamic cultural and religious identity of the southern region.<sup>12</sup> The feelings of discontent and disenfranchisement of the Muslim community in Thailand are further reinforced by educational policies and cultural policies that tend to reinforce Thai national culture and denigrate local culture, especially Malay-Islamic culture. This led to deep cultural and identity differences, which made conflict more difficult to resolve.

Armed separatist movements began to emerge in the region in the early 2000s. One of the organisations involved in such attacks is the United Pattani-Malay National Liberation Movement (BRN). This group fought for autonomy or even independence from the southern part of Thailand. At this time, the conflict became more bloody and complex, and military battles and terror attacks became more common. People in the southern region suffered psychological damage due to the escalation of the conflict. Market bombings, bomb attacks, and school assaults have traumatised people, especially children. These conditions have long-term effects such as mental disorders, stress, and even radicalisation for some. Communities are trapped in a spiral of violence and fear that disrupts security and prospects.

In dealing with this conflict, the Thai government utilised harsh military and security strategies. To combat separatist groups, military operations and emergency law policies are implemented. These methods are not always effective, and may even lead to more conflicts and conflicts. As the Pattani Islamic conflict borders Muslim-majority neighbouring countries, such as Malaysia and Indonesia, stability in the region could be threatened. This can complicate Thai-state diplomacy and increase uncertainty in the region.

The Thai government realised that addressing this conflict was crucial, and they began working towards reconciliation. To reach a peaceful solution, the government and separatist groups talked and negotiated.<sup>13</sup> However, as the separatist groups split into more radical and moderate groups, negotiations became more difficult. The aim of the reconciliation programme launched by the Thai government in 2005 was to defuse disputes and restore trust between the government and Muslim communities in the southern region of the country. However, these efforts faced significant challenges in addressing the sources of conflict and rebuilding trust. The dynamics of the conflict have changed in recent years. Some separatist groups have

---

<sup>12</sup> Ilham Nuereng, "Dinamika Bernegara Masyarakat Muslim Thailand Selatan Dalam Perspektif Sosiologi Politik Islam," *Jurnal Agama Dan Hak Azazi Manusia* 5, no. 2 (2016): 298–351.

<sup>13</sup> Hardi Alunaza SD Retno Riyanti Sastro Amijoyo, "Kebijakan Luar Negeri Najib Razak Terhadap Konsolidasi Thailand Dan Gerakan Aliansi Separatisme Etnis Melayu Di Thailand Selatan Di Tahun 2013-2016," *Jurnal Mandala Jurnal Ilmu Hubungan Internasional* 2, no. 1 (2019): 96–114, <https://doi.org/10.33822/mjihi.v2i1.997>.

shown a willingness to talk and reconcile, while the government has also sought to address the conflict in a more inclusive and holistic manner.

In the search for a solution to the Pattani Islamic conflict, civil society and international organisations have played a significant role. To ease tensions and promote peace, diplomacy, interfaith dialogue, and community development have been enhanced.<sup>14</sup> To achieve a sustainable conflict resolution, further efforts are needed. These include fulfilling the rights and needs of Muslim communities, increasing community participation in decision-making, and providing limited autonomy for the southern region.

The Pattani Islamic conflict has regional consequences and does not only impact Thailand. The development of the conflict also affects neighbouring countries such as Malaysia and Indonesia, which have a majority Muslim population. Regional security issues and cross-border tensions are a major concern. To resolve the conflict and prevent the escalation of cross-border conflicts, diplomacy and regional co-operation are essential. For the recovery and resolution of the Pattani Islamic conflict, a comprehensive approach is needed. In addition to political reconciliation efforts, economic and educational development in the south is critical. Employment, access to good education and healthcare, and empowerment of local communities can reduce discontent and create stability in the long term.

The long history and complex dynamics of the Pattani Islamic conflict in Thailand have resulted in discontent, division and violence. Despite the fact that the road to a sustainable solution has not been fully completed, efforts for reconciliation, peace, and development continue. It is hoped that a deeper understanding of the source of the conflict and a comprehensive strategy can lead Thailand and the southern region to a more secure and stable future. The Pattani Islamic conflict is the result of a complex combination of cultural, religious, political, and economic factors. It will not be easy to end this conflict, but steps towards peace and stability have begun. There is hope to resolve this conflict and build a more peaceful future in the southern region of Thailand using a holistic approach involving government efforts, local community participation, and regional co-operation.

Islam is currently the majority religion in Pattani, Southern Thailand.<sup>15</sup> Pattani was one of the earliest Malay Kingdoms to convert to Islam and later became a Malay Sultanate. The Pattani region today generally includes the southern Thai states of Pattani, Narathiwat, Yala and Songkhla. Muslim groups in southern Thailand have called on the government to declare Friday a holy day for Muslims and a public holiday. In addition, Patani Muslims also requested that Malay be declared the official

---

<sup>14</sup> Yurisa, "Yurisa, I. (2016). Strategi Resolusi Konflik Organisasi Kerjasama Islam (OKI) Dalam Konflik Thailand Selatan" (Universitas Andalas, 2016).

<sup>15</sup> Abdul Wahab Syakhrani, "PENDIDIKAN AGAMA ISLAM DI THAILAND," *ADIBA: JOURNAL OF EDUCATION* 2, no. 2 (2022): 231-37.

language of the Muslim-base provinces of Pattani, Yala, Narathiwat and Songkhla in southern Thailand.

## **Factors of the Pattani Islamic Conflict in Thailand**

### **Historical Factors**

In 1902, the Malay kingdom of Patani collapsed. With the fall, the Malays' right to the land of Patani Darussalam was removed, and they mortgaged their entire freedom to the king of Siam. The incorporation of the Greater Patani area into the Thai administrative system in 1902 was not only a political move for the centralisation of power by Bangkok; it also involved an intervention into the very foundation of Islamic society with Thai-Buddhist practices, which was more insidious and devastating.

The abolition of Sharia law (Islamic law) and Malay adat (Malay customary law) were the most important, as both were the basis for the practice of Islam in daily life. Before Greater Patani was incorporated, Malay kings (raja) ruled the region. Although they were under the rule of the Thai king of Patani, the king still ruled based on Sharia and Malay Customs. Mosques and lodges, also known as religious schools, are the most important Islamic institutions. The mosque serves not only as the centre of administration and government, but also as a village hall and place of religious worship. In addition, the pondok serves as an educational centre for the community.

The British side was represented by the governors of the straits countries in Bangkok on 9 July 1909 to hold meetings and discussions with the kingdom of Siam. The purpose of the meeting was so that the two sides could get together and discuss the best way to solve the problem of the Malay Peninsula. At that time, the Siamese kingdom still colonised and governed the countries of Perlis, Kedah, Kelantan, Terengganu, Pattani, Narathiwat and Yala. After the 1909 Bangkok treaty was signed, the Siamese kingdom ceded Kedah, Perlis, Terengganu and Kelantan to the British, but Pattani, Narathiwat and Yala remained under Siamese rule.<sup>16</sup>

Although the Anglo-Siamese treaty resulted in the loss of Malay lands such as Kedah, Terengganu, Kelantan, and Perlis, the Siamese kingdom managed to retain the lands of Patani and Setun. The treaty served as Britain's official recognition of Siam's power and sovereignty over the two states and its ability to maintain sovereignty. This set Siam apart from other countries in Southeast Asia that were then victims of British colonisation.<sup>17</sup>

In essence, the Malays living in the area, especially Patani and Setun, did not support this treaty. As a result, this treaty made groups of Malays disagree with the treaty. As a result, the Patani Malay community, led by Tengku Abulqadir

---

<sup>16</sup> Nuereng, "Dinamika Bernegara Masyarakat Muslim Thailand Selatan Dalam Perspektif Sosiologi Politik Islam."

<sup>17</sup> Nuereng.

Kamarudeen, fought back in an attempt to protect the Patani Malay identity from the Siamese colonisers.

### **Religious Factors**

In addition, there are those who claim that the attitude of Thai employees working in local authorities discriminates against Muslims. They are said to be unwilling to respect the customs, emotions, and wishes of the local population. This has reportedly reached yet another peak of the continuing crisis in Southern Thailand. Government police are accused of carrying out sting operations against imams and religious teachers for supposedly spreading anti-government feelings. The separatist movement in Southern Thailand is therefore the largest and most active.

The main goal of the separatist movement is to make the Patani region an Islamic region and oppose Thai-Buddhist attempts to wipe out the Islamic and Muslim population. The separatist movement also demands that the Patani region have its own autonomy rather than the kingdom of Thailand. Patani residents accuse the Thai police of kidnapping and killing imams and religious teachers in their villages. As a result, they have taken the initiative and supplied teachers with firearms to defend themselves.

It was reported that small gangs of criminals had taken advantage and killed police officers who stopped their illegal actions. They also accused the Muslim insurgents of economic imbalance and political power. Poverty and economic issues are also considered as one of the causes of conflict in Southern Thailand. In general, Muslims receive much less education than Buddhists. A total of 69.8% of the Muslim population received only a low school education, while 49.6% of the Buddhist population received secondary education. Meanwhile, only 9.2% of the Muslim population has completed secondary school, while 13.2% of the Buddhist population has completed secondary education.

In Southern Thailand, the education system uses Thai as the language of instruction, making people dissatisfied so there are people who do not allow their children to go to school. To make matters worse, more than 1,200 teachers and education staff have requested to be transferred to other regions for fear of being killed by separatist groups. In addition, as many as 1,000 schools have been closed as parents are reluctant to send their children to school for fear of increased levels of violence in the South. The Muslim population does not have the same employment opportunities as the Buddhists.

Only 2.4% of Muslim workers and 19.2% of Buddhist workers are royal employees. In addition, Muslim graduates who have not learnt the Thai language or the Thai education system first-hand face challenges finding employment in the private sector. Misaligned majority-minority relations The minority of Thailand's population adheres to Islam. This often leads to an uneasy relationship between the

Buddhist majority and the religious minority. If each group is suspicious of the other's religious propagation activities, conflict is likely to occur.<sup>18</sup>

### **Political Factors**

If conflicts occur, it can be found that they are usually political in origin and stem from unfair policies. On the other hand, conflicts are caused by imbalances in resource allocation. Nonetheless, issues relating to religion, ethnicity and separatism are an ongoing source of conflict. Almost all government functions cannot function properly under political circumstances.

The civil service, the province and the Patani region are largely controlled by people from outside the province and Buddhists. This has been empirically proven by the fact that three provinces in Southern Thailand are controlled by Buddhists. This shows that the Patani Malay people have no chance to take care of themselves, or at least to do what they have to do. The Patani people are very disappointed with this.

Malay identity is threatened by the Thai government's excessive assimilationist politics. The Thai government uses an overly assimilationist strategy to build its country. As the Thai government wants one Patani Malay society with a Thai identity, Patani Malays see repressive measures as a sign of rejection of their Malay identity. The focus on the military approach is further away from the integration goal. As a result of homogenisation, Patani Malays were systematically excluded from the political, social and economic life of Southern Thailand.

The Patani Malay community felt integrated into the polar opposite of the government's policies due to the repressive methods used to achieve the goal. For hundreds of years, the Patani Malays have been forced to incorporate the Thai Buddhist lifestyle, more specifically by being part of the Thai monarchy. Government offices, schools, and mass media must use Thai.

The government, for example, does not support teaching Malay as a second language in schools. The identity, history and religion of the Patani Malays are being eradicated by the Thai government. Broadly speaking, the Bangkok government focuses on three areas in the implementation of the assimilation policy, namely:

1. The area of law, the government used the royal law as the legal foundation of Patani society, improved the court structure, and translated and codified Islamic law to create uniformity and harmony in its implementation.
2. The field of education, there is a ban on the use of Malay as the language of instruction and its replacement with Thai. In addition, huts had to offer Islamic education on a secular basis or as sawasta schools.
3. The cultural field, the idea of Thai Rahnianum culture, also known as the wiraihan cultural mandate, is a national law that regulates the courage of the Thai people.

---

<sup>18</sup> Nuereng.

strengthening the ideology of “Nation, Religion, and King” through the need for absolute power of the Thai government to realise the unity of the Thai nation.<sup>19</sup>

### **Social Factors**

The Buddhist centre staff never wanted to know or understand their customs, other than the centre's prescribed basis which was seen as not taking on their views and sensitivities. In contrast, the Muslims involved felt that they had sacrificed a great deal. By changing their names to Thai names, speaking Thai, and sending their children to Thai schools. Nonetheless, the central monarchy has committed to developing the Southern Thai region through this pledged endeavour to raise the sociol-economic level of those involved do not break the pledge.

The Patani Malays are nicknamed with unflattering epithets in the community. Thus, *khaek* means outsider or guest, and it means migrant or one who comes to hitchhike. For centuries, this term was also used in Thailand to refer to black people who came from the Malay region and South Asia. The Patani Malays reject this term and say that they came much earlier than the Buddhist Thais.

In addition, there are some elements of relationship conflict that can be seen, namely the conflict that occurs between the majority group and the minority group due to feelings of distrust between the two groups. The Kingdom of Thailand is the majority group here, and the segregated groups are the minority groups. As a result, the Muslim population and most Buddhists have very different standards of living. The right to use the Malay language and Malay customs by the majority of the population in the Southern region is another cultural factor fuelling this conflict. The majority of Malays and Muslims use their mother tongue because it is their identity.

At the beginning of the Southern Thailand conflict, there was a conflict of interest between the Thai monarchy and the separatist movement. The Kingdom of Thailand did not condone the separatist movement that wanted independence from Thailand. However, this dispute became increasingly difficult to resolve as the conflict of interests began to mix with a conflict of values. The contextualisation of this value conflict is due to the Buddhist Thai monarchy's attempt to assimilate all Thai people, including those who are Muslim. The kingdom did not allow the Muslim population to develop their own values and culture, which led to conflict.

Due to the combination of these different types of conflicts, the Southern Thailand conflict has been extremely difficult to resolve and is not expected to be resolved in the near future. Human rights neglect: The ferocity and neglect of human rights in Southern Thailand is a major source of upheaval in Southern Thailand.<sup>20</sup>

### **The Impact of the Pattani Islamic Conflict in Thailand**

---

<sup>19</sup> Nuereng.

<sup>20</sup> Nuereng.

## **Social Impact**

The Pattani Islamic conflict in Thailand caused social and human devastation. This tragic story permeated the social systems and daily lives of people in the southern region. It is pervasive and pervasive, and affects every stratum of society, especially those directly involved in the fighting and violence as well as those who have only seen the chaos and destruction up close. Communities in the south have been the victims of vicious and brutal terror attacks throughout the conflict. These circumstances cause lasting trauma and stress, which affects the human psyche.<sup>21</sup> Children and women are often victims of hidden wars and face physical and psychological harm. The impact will be felt in the long term and will disrupt future hopes.

Education is supposed to be the pillar of intellectual development and humanity, but it is stalled in the midst of strife. Children are often forced out of school because the school is the target of attacks. This not only deprives them of their right to learn and develop their skills, but also destroys their hopes of changing their future. Women are increasingly vulnerable to conflict. They face the risk of sexual violence and exploitation, and they are often displaced in inhumane conditions.<sup>22</sup> Women in society are disrupted in their roles and well-being, leaving deep wounds and unanswered questions about their future. The disruption of family and community structures is another example of social breakdown. Conflicts separate people from each other and destroy social bonds.

This social and human breakdown is part of a larger story of loss of human dignity. The breakdown of social interaction and self-identity is caused by long-lasting uncertainty, insecurity and suffering. This conflict has more serious consequences than just physical damage; it damages one's psyche, which may take a long time to heal. Addressing the social and humanitarian consequences is therefore an important challenge that requires special attention and teamwork to build a path towards sustainable recovery and peace.

## **Economic Impact**

The Thai economy has experienced significant negative impacts from the Pattani Islamic conflict, which has caused vulnerability and instability in the economy of the southern part of the country. These effects range from physical damage to infrastructure to changes in trade and production patterns, and affect every aspect of

---

<sup>21</sup> ADNAN KAMAH, "Gambaran Post Traumatic Stress Disorder Pada Korban Konflik Di Patani Thailand Selatan" (UIN Raden Intan Lampung, 2020).

<sup>22</sup> Ns Maidaliza and M Kep, "Kekerasan Seksual Terhadap Perempuan," *Kekerasan Seksual*, n.d., 77.

people's economic lives.<sup>23</sup> The agricultural sector, which is a source of income for many residents of the southern region, has been negatively affected in this context. The conflict led to a decline in agricultural productivity, which should have been a source of income and food security. Farmers lost access to farmland and productive resources due to bombing and shelling. This reduced crop yields and income, and disrupted local and regional food supplies.

The trade sector is also severely affected. Due to the conflict, the flow of goods and services is hampered. This also limits markets and business opportunities. Uncertainty and the threat of violence led entrepreneurs to close their shops and businesses. In addition, there is an overall decline in economic activity as potential investments and business opportunities that could support local economic growth are also deterred. The employment sector was also affected by the economy. Unemployment rates increased significantly, especially among youth. They face difficulties finding decent and sustainable jobs, so they are trapped in a cycle of poverty and depend on social assistance. Tourism has become one of the main sources of income in the country, but uncertainty and the risk of conflict have hindered its growth. Travellers avoid areas deemed unsafe, which reduces the number of visits and tourism sector revenue.<sup>24</sup>

These economic impacts ultimately lead to increased poverty and social inequality. Communities in the south have become more vulnerable to price increases and economic crises, and access to education and good health services is increasingly limited. As poverty and economic discontent tend to create a favourable environment for armed groups, economic setbacks can also be a trigger for further conflict. If we look at the economic impact of the Pattani Islamic conflict, we see that impoverishment and vulnerability are the most obvious markers. The conflict has damaged and destroyed an economic system that should have been at the centre of growth and prosperity. To recover and rebuild the southern region's economy, a comprehensive effort is needed, including investment in infrastructure, skills training, promotion of micro and small enterprises, and the security stability needed to create an environment conducive to sustainable economic growth.

### **Educational Impact**

The Pattani Islamic conflict in Thailand has damaged the education system, hindering the younger generation in the south of the country.<sup>25</sup> Education is one of

---

<sup>23</sup> Amarulla Octavian, Joni Widjayanto, and I Nengah Putra Apriyanto, *Perkembangan Ancaman Islamic State (IS) Di Asia Tenggara Analisis Perkembangan Dan Risiko Berbasis 3d Matrik Studi Kasus Jaringan Teror Di Wilayah Perbatasan Thailand, Malaysia, Filipina Dan Indonesia*, ed. Adi Bandono, Cet. I (Bogor: Unhan Press, 2020).

<sup>24</sup> Nanda Ezra Sihite, "Dampak Kudeta Militer Thailand Terhadap Pariwisata Thailand Pada Tahun 2014" (Universitas Kristen Indonesia, 2018).

<sup>25</sup> Paulus Rudolf Yuniarto, "Minoritas Muslim Thailand: Asimilasi, Perlawanan Budaya Dan Akar Gerakan Separatisme," *Jurnal Masyarakat Dan Budaya* 7, no. 1 (2005).

the most affected areas in today's environment of uncertainty and fear. It presents a huge challenge to provide students with a foundation of knowledge and skills.<sup>26</sup> One of the most prominent consequences has been the closure of schools as a result of the threat of violence. Thousands of students in the area are unable to go to school as schools are closed or destroyed as a result of terror attacks on educational facilities. Children are targeted in attacks and schools are used as weapons caches, which destroys what should be a safe learning environment. In addition, concerns about safety and uncertainty deter people from actively participating in classes. Parents may refuse to send their children to school due to the risks involved, which can lead to high absenteeism rates, and disrupt educational continuity.

Students also feel the psychological impact. They are often traumatised, stressed and anxious as a result of the violence and terror they have experienced first-hand or witnessed. An unstable psychological state can also interfere with their learning and achievement, preventing them from reaching their full potential. Inadequate resources and facilities have reduced the quality of education. The conflict has damaged educational infrastructure, such as libraries and school buildings. Due to the lack of adequate teaching materials and training, teachers and lecturers also find it difficult to provide quality education.

Equal access to education for women has been hindered by the conflict. In conflict, they are often victims of attacks and gender discrimination. Young women in the southern region are vulnerable to dropping out of education, especially when they are forced to leave their student positions and face family responsibilities or early marriage. Because of this education crisis, young people will miss out on opportunities. Students cannot reach their potential, limiting their chances of securing decent jobs and contributing to the economic and social growth of the south.

It is imperative to make comprehensive efforts to address the impact of education in the Pattani Islamic conflict.<sup>27</sup> This includes ensuring that education facilities are safe and secure, providing psychosocial support to students affected by trauma, improving teachers' access to learning and training resources, and promoting gender equality in education. In the broader context, security stability and sustainable conflict resolution are critical to creating a good educational environment and a bright future for future generations.

## **Conclusion**

Monitoring the impact of the Pattani Islamic conflict shows that the social consequences have shattered social structures, destroyed networks of togetherness,

---

<sup>26</sup> Aslan Aslan, Hifza Hifza, and Muhammad Suhardi, "Dinamika Pendidikan Islam Di Thailand Pada Abad 19-20," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 38-54.

<sup>27</sup> Djamil, Rajab, and Helmiati, "Analisis Kebijakan Pendidikan Islam Di Negara Yang Dilanda Konflik: Studi Kasus Di Pattani Thailand."

and inflicted deep wounds in the identity of southern Thai society. This has caused psychological instability and stunted individual growth. This has resulted in damaged social relations and the sustainability of local culture. Terrorism and the threat of insecurity have shackled communities, stripped them of their sense of security, and encouraged them to isolate and deviate from social norms.

On the economic front, the conflict has undermined local economic structures, leading to declining incomes and deepening economic disparities. Violence and business closures jeopardise the agriculture and trade sectors, which should be the main sources of livelihood. Various aspects of people's lives are affected by this damage to the economic sector. This increases the risk of poverty and unemployment, and removes hope for sustainable economic prosperity and progress.

A particular tragedy of this dispute is the impact on education. As schools are closed or destroyed, children and youth in the south are prevented from getting a good education. Security fears and trauma undermine the desire to learn, preventing future generations from maximising their potential. As the quality of education declines, uncertainty surrounds their future, denying them the opportunity to improve their lives.

In short, the aftermath of the Pattani Islamic conflict is a sad and evocative picture. The conflict has generated a negative spiral affecting various aspects of people's lives in the southern region of Thailand, including social decay, economic vulnerability, and educational deprivation. In assessing these consequences, it is important to remember how critical it is for a broad, co-operative effort to ease tensions, restore stability, and build a better future for the people of southern Thailand. We cannot overcome the negative effects of this conflict and move towards peace, development, and sustainability without collective action and a strong commitment from governments, communities, and the international community.

## Reference

- Aslan, Aslan, Hifza Hifza, and Muhammad Suhardi. "Dinamika Pendidikan Islam Di Thailand Pada Abad 19-20." *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 38–54.
- Baylis, John. *The Globalization of World Politics: An Introduction to International Relations*. Oxford university press, USA, 2020.
- Djamil, Nasrullah, Khairunnas Rajab, and Helmiati Helmiati. "Analisis Kebijakan Pendidikan Islam Di Negara Yang Dilanda Konflik: Studi Kasus Di Pattani Thailand." *Jurnal EL-RIYASAH* 12, no. 2 (2022): 171. <https://doi.org/10.24014/jel.v12i2.15522>.
- Dueramae, Abdullah. "Dampak Kemiskinan Terhadap Tingkat Pendidikan Dalam Perspektif Ekonomi Islam (Studi Pada Kecamatan Yarang Provinsi Pattani Thailand Selatan)." *UIN Raden Intan Lampung*. UIN Raden Intan, 2017.
- Hafez, Mohammed, and Creighton Mullins. "The Radicalization Puzzle: A Theoretical

- Synthesis of Empirical Approaches to Homegrown Extremism." *Studies in Conflict & Terrorism* 38, no. 11 (2015): 958–75.
- Irwandi, Endah R. Chotim. "Analisis Konflik Antara Masyarakat ,," *Journal.Uinsgd* 7, no. 2 (2017): 24–42.
- KAMAH, ADNAN. "Gambaran Post Traumatic Stress Disorder Pada Korban Konflik Di Patani Thailand Selatan." UIN Raden Intan Lampung, 2020.
- Kambo, Gustiana. *Politik Identitas Etnik*. Makasar: Unhas Press, 2021.
- Maidaliza, Ns, and M Kep. "Kekerasan Seksual Terhadap Perempuan." *Kekerasan Seksual*, n.d., 77.
- Nuereng, Ilham. "Dinamika Bernegara Masyarakat Muslim Thailand Selatan Dalam Perspektif Sosiologi Politik Islam." *Jurnal Agama Dan Hak Azazi Manusia* 5, no. 2 (2016): 298–351.
- Octavian, Amarulla, Joni Widjayanto, and I Nengah Putra Apriyanto. *Perkembangan Ancaman Islamic State (IS) Di Asia Tenggara Analisis Perkembangan Dan Risiko Berbasis 3d Matrik Studi Kasus Jaringan Teror Di Wilayah Perbatasan Thailand, Malaysia, Filipina Dan Indonesia*. Edited by Adi Bandon. Cet. I. Bogor: Unhan Press, 2020.
- Retno Riyanti Sastro Amijoyo, Hardi Alunaza SD. "Kebijakan Luar Negeri Najib Razak Terhadap Konsolidasi Thailand Dan Gerakan Aliansi Separatisme Etnis Melayu Di Thailand Selatan Di Tahun 2013-2016." *Jurnal Mandala Jurnal Ilmu Hubungan Internasional* 2, no. 1 (2019): 96–114. <https://doi.org/10.33822/mjihi.v2i1.997>.
- Saleh, Hairus. "Dinamika Historis Dan Distingsi Islam Asia Tenggara." *Journal of Islamic History* 1, no. 2 (2021): 170–99. <https://doi.org/10.53088/jih.v1i2.207>.
- Sihite, Nanda Ezra. "Dampak Kudeta Militer Thailand Terhadap Pariwisata Thailand Pada Tahun 2014." Universitas Kristen Indonesia, 2018.
- Syakhriani, Abdul Wahab. "PENDIDIKAN AGAMA ISLAM DI THAILAND." *ADIBA: JOURNAL OF EDUCATION* 2, no. 2 (2022): 231–37.
- Wayeekao, Niaripen. "Berislam Dan Bernegara Bagi Muslim Patani : Perspektif Politik Profetik." *In Right: Jurnal Agama Dan Hak Asasi Manusia* 5, no. 2 (2016): 1–55.
- Wiktorowicz, Quintan. *Islamic Activism: A Social Movement Theory Approach*. Indiana University Press, 2004.
- Yuniarto, Paulus Rudolf. "Minoritas Muslim Thailand: Asimilasi, Perlawanan Budaya Dan Akar Gerakan Separatisme." *Jurnal Masyarakat Dan Budaya* 7, no. 1 (2005).
- Yurisa. "Yurisa, I. (2016). Strategi Resolusi Konflik Organisasi Kerjasama Islam (OKI) Dalam Konflik Thailand Selatan." Universitas Andalas, 2016.