Patani and the 15th Century Malay Ulama Network: A Historical Study of the Kitab Tarikh Fathani by Sheikh Faqih Ali al-Fathani

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Abstract

The purpose of this study was to find out about Patani and the 15th Century Malay Ulama Network. This study is based on library research using a historical approach. This is related to the variable Patani and the 15th-century Malay Ulama Network. The primary source of this study is the Kitab Tarih Fathani by Syeikh Faqih Ali al-Fathani, while other sources related to this variable, namely Patani and the Malay Ulama Network, are secondary sources. Based on the results of the research, it can be seen that Patani in the 15th century was the locus of the spread of Islam and developed with various aspects of its life, socio-political, socio-educational, socio-economic and socio-intellectualism, and had influence on other Islamic areas in Malay-Archipelago; and the Patani Ulama Network, mainly from the Bani Abbas genealogy, is one of the networks that contributed to the Islamization of the local Patani area (South Thailand) and the Malay-Archipelago region; and The contribution of the Ulama network of Bani Abbas Patani (South Thailand) to the Archipelago provides new insights into the development of the historical theory of Islamization in the Archipelago.

Keywords: *Patani*, *Ulama Network*, *Historical Study*, *Fathani Date*.

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A. INTODUCTION

Tracing the network of scholars in the Malay-archipelago is an interesting study for a number of Muslim intellectuals in the country. In the Malay intellectual world, the search for historical roots is a challenge in itself to prove the genealogical role of Ulama in the Malay Archipelago (Tanjung et al., 2021; Mokhtar, 2022). The Malay Ulama network is very strong with the interests of Islamic civilization that has grown for centuries in this region. The network is known in the Islamic Arab world as Ashhab al-Jawiyyin and is sometimes attached to the end of the name of a scholar with "al-Jawi". The term "Jawi" used by scholars is intended for entities of people originating from the Malay world (Hasrah, 2019; Nasir, 2021).

Research on the Ulama network of Malay entities is still very limited, due to reasons related to historical sources which are relatively difficult to obtain, so that new research objects began in the mid-16th century, for example about Sheikh Hamza al-Fansuri. research by Azyumardi Azra on early 17th and 18th century ulama networks (Al-Attas, 1970; Azra, 1994). Then it was passed on to the next century until now in the modern period, by other researchers, such as what Fadli did about the 19th and 20th Century Betawi Ulama Network connected from the Islamic center in al-Haramain to the Malay (Jawi) world (Musa, 2021; Manan et al., 2022).

Patani, one part of the Malay entity, is an entity that is known to have produced many scholars who contributed to the treasures of Islamic scholarship in the past. One

of the scholars who was very productive in his work was Sheikh Daud al-Fathani in the 18th century (Hasballah, 2014), his works in the field of traditional Islamic sciences are still a reference for Muslims, especially in madrasah and Islamic boarding schools. Among his copies is the Fathani Date written by Sheikh Faqih Ali al-Fathani, who also refers to the work of his grandfather, Sheikh Shafi'uddin al-Abbasi, around the 15th century. This book is interesting to study regarding the vacancy of studies in that century (Liow & Raya, 2020).

To what extent does the Fathani date book provide information relating to the 15th century? What was the important role of Patani in the Malay Ulama Network in that century? What Transmission Patterns are used by the Patani Ulama in their Ulama Network. With a number of research questions, we will seek answers from what was put forward by a scholar in that century in the scope of Islamic development in the Patani region and its relations with other Malay areas through the Ulama network.

B. METHOD

This study is based on library research using a historical approach, namely the process of examining and critically analyzing past records and relics (Louis, 1985). Furthermore, it will specifically discuss various events that pay attention to the elements of place, time, object, background and actors of the event (Taufik, 1987). This relates to the variable Patani and the Malay Ulama Network of the 15th century. The primary source of this study is the Kitab Tarih Fathani by Sheikh Faqih Ali al-Fathani, originally this book was in the form of a manuscript, copied again by Sheikh Daud ibn Abdullah al-Fathani (18th century scholar), in Jawi script (Arabic-Malay).). Then edited and translated into Latin letters by Haj. Wan Mohamad Shaghir Abdullah in a recent issue (al-Fathani, 1998). While other sources related to this variable, namely Patani and the Malay Ulama Network, are secondary sources.

C. RESULT AND DISUSSION

Technically, to reveal details about the historiography of the book of Tarih Fathani, it will be discussed in two parts, first, from the aspect of the origins of histriographic writing, and second, from the aspect of the structure of the histriographic content.

Aspects of the Origin of Historiography

In the context of Islamic histriography, the book of Tarih Fathani is an important source for historians and academics in studies to reveal about the development of 15th century Islam in Patani, South Thailand. In addition, this book is also valuable historical evidence about the historical and cultural heritage of Islam in Southeast Asia. The Kitab Tarih Fathani is the work of a scholar from Patani, which he wrote around the 15th century. Initially, it started with a manuscript written by Sheikh Faqih Ali ibn Muhammad ibn Shafiuddin al-Fathani, written in the range of 1624-1635.M (now the manuscript has been lost), but then based on the manuscript, it was copied

by Sheikh Daud al-Fathani in 1813 .M, this copy is also no longer found (lost). The Fathani Date Book, which is the reference, is the result of edits and translations by Wan Mohammad Shaghir Abdullah, which was copied from two manuscript versions of the Fathani Date book (Harun, 2015).

First, the manuscript version of Sheikh Daud ibn Abdullah al-Fathani, which was copied by his student, Sheikh Wan Mohammad Zein ibn Sheikh Haji Wan Mustafa al-Fathani (from Bendang Jaya). Then it was transliterated and edited into Latin script (Rumi) by Wan Mohammad Shaghir Abdullah and the manuscript was published by Khazanah Fathaniyah, Kuala Lumpur (1998). This manuscript was kept by Wan Shaghir Abdullah in a weathered condition, very old and damaged.

Second, a copy of Sha'rani ibn Haji Abdullah Ahmad ibn Abdul Ra'uf (from Jeriga). This copy is sourced from a copy of the manuscript of Sheikh Wan Mohammad Zein ibn Sheikh Haji Wan Mustafa al-Fathani (1388.H/1968.M). This copy was also translated by Wan Shaghir Abdullah with the Jawi script (Arabic-Malay) published by Khazanah Fathaniyah, Kuala Lumpur (2002). According to Wan Shaghir Abdullah, a copy of this version cannot be found anymore because it has been burnt. Sheikh Faqih Ali al-Fathani In the introduction to the book of Tarih Fathani, wrote the reasons for the book being written:

"Servant, a useless, despicable person, Sheikh Faqih Ali ibn Mohammad ibn Shafi'uddin al-Abbasi, was ordered by the sultan many times to try to compose and compile the Fathani Dates for fear of losing the history of ancient stories. And the servant too follow the order of the noble Sultan".

Based on the decree of the Sultan, this is the reason this book was written. Sheikh Faqih Ali al-Fathani wrote the book Tarikh Fathani estimated when he was in the government of Radja Ungu (his reign 1624.M-1635.M). So it is highly probable that the Tarih Fathani book is a 17th-century work. There are two opinions about the year it was written. First, Jelani Harun's opinion, that the book Tarih Fathani is the original work of Sheikh Faqih Ali ibn Muhammad ibn Shafi'uddin, which was written in his time, namely the 17th century because it was based on the reference source of the book. There are 4 sources of references to the Fathani Date book, as disclosed in the book itself, namely 1). Source from the Sultan; 2). Sources from the Buddhist Lunggar; 3). Source copy of his datuk, Sheikh Shafi'uddin al-Abbasi in Arabic; 4). Source from Bogor people (Java).

Second, the opinion of Wan Shaghir Abdullah and Mohd. Zamberi (Malek, 2007), that the book Tarih Fathani is a copy of the history of Fathani in Arabic by Sheikh Shafi'uddin al-Abbasi, grandfather of Sheikh Faqih Ali al-Fathani. Because the main reference to Tarih Fathani comes from the Arabic version, or at least refers to works that were previously written by his grandfather, Sheikh Shafi'uddin al-Abbasi in the 15th century, he is a scholar who is credited with converting the King of Patani to Islam who came to this region at the end of the 14th century. This source is also stated in the introduction to the book Tarih Fathani, as written by Sheikh Faqih Ali al-Fathani:

"Syahdan wrote Arabic for the slave grandmother Shafi'uddin (Tok Raja Faqih), so slaves understand Arabic and are happy to take its meaning" (Fathani, 1998).

From these two opinions, the researcher obtained information from writing the histriography of the book of Tarih Fathani that there was a network of scholars in Patani, since the 15th century, which was started by a figure named Sheikh Shafi'uddin al-Abbasi, who Tarih Fathani called a prominent scholar his time had brought Islam to the Patani region, southern Thailand, and had even made his king convert to Islam.

Aspects of Histriographic Content Structure

From the aspect of content structure, the Fathani Book of History explains the history of the origins of the kingdom of Langqasuka (read: Langkasuka) from its inception to becoming the kingdom of Patani. The Langqasuka kingdom was a Hindu kingdom, founded in 200.M, one of its kings was named Raja Mahabangsa, who ruled over the Langqasuka kingdom, its territory including Patani. In 750 AD, Raja Seri Bejaya (Sriwijaya) from Balimban (Palembang) conquered the kingdom of Langqasuka, then opened the Patani area, the name was based on the word "Tok Tani" or "Pak Tani". Most likely the location of Patani is in "Ghu Nine". Patani became part of the Langqasuka kingdom, which was made into a port city area, then became the Patani kingdom, affiliated with Buddhism, in accordance with the ruling religion of Seri Bejaya (Sriwijaya). Then around the 14th century, Raja Patani was converted to Islam by a pious named Shafi'uddin al-Abbasi, the datuk of Sheikh Faqih Ali al-Fathani, who wrote this book of Chronicles.

A description of the Langkasuka kingdom, according to a quote by Tarih Fathani:

"This is the story of the saga of King Langqasuka, the king ruled this law, his religion is Hindu and Barhaman, Ashimah's mother in Kedah at this time. We nahnu, don't know when it started, some parents would say, not yet Prophet Isa Mariam was zahir, people Chinese people came to wander in this country. They also call it Langqasuka country. And it is said that in this story there was a king after Isa bin Mariam was born two hundred years, but the Chinese are said to follow Chinese traditions, coincidentally more or less after Isa was born two hundred years. And this lawful country follows the religion of the Hindi people who come to trade there is an island, three peninsulas near Kedah, the name follows this country. That is where the Hindi people trade from the land of Jurapati (جورافتى) in Langqasuka's escort entered Legor and Sinjura, and the place of its largest port was Patani. But we don't know where the place is because the country of Patani at that time had not yet become Patani. Lakin, of course the Patani area is a big port and is famous for its average nature. And on average most of Senjura and Legor sat under King Patani, because King Langqasuka's heir in Kedah had orders from the sea for Syamsi (Matahari) to trade with China, and Yeast, and Bugis, and Java, and Bali."

Then regarding the story of Patani, quoted from Tarih Fathani: "Shahdan history of the saga of the ancient King of Patani was a big port for this Langqasuka

country, and a famous place to trade." The port center is located in an area called "Kampung Ghu Sembilan", which is close to the sea, the name of the King who ruled Langqasuka at that time was Raja Mahabangsa, most of the population were Hindus and Buddhists, and there were many Hindu and Buddhist temples there at that time.

Then there was a political change from the kingdom of Langqasuka to the kingdom of Patani Darussalam, since the king converted to Islam thanks to the preaching of a cleric named Syekh Syafi'uddin al-Abbasi, grandfather of Sheikh Faqih Ali al-Fathani who authored the book Tarih Fathani. The Kingdom of Patani Darussalam is a continuation of the Langqasuka kingdom into an Islamic empire that was founded in the 15th century in the southern region of Thailand.

Who was King Langqasuka who converted to Islam by Sheikh Shafi'uddin al-Abbasi?. His name is not explained in the Fathani Date notes. If citing other sources, such as Hikayat Patani (Siti, 1991), states that the King was Raja Phaya tu Naqpa, then he was given the title Sultan Ismail Sah Zilullah fi Alam. The incident occurred in 1457.M. This source stated that the scholar who converted to Islam was Sheikh Said Barisa. Meanwhile, other sources also state that Sheikh Shafi'uddin al-Abbasi came to Patani with two of his best friends, namely Sheikh Said Barisa and Sheikh Gombak Abd al-Mubin. With this information, King Phaya Tu Naqpa's conversion to Islam was carried out by the preaching of the three scholars.

Sultan Ismail Sah who laid down the principles of the Patani Darussalam sultanate, as an Islamic kingdom. After his reign, Sultan Muzaffar Syah ascended the throne replacing him as the ruling Sultan (died in 1564.M). Then continued Sultan Mansur Syah (1564-1572.M), Raja Patik Siam (1572-1573.M), Raja Bahadur Syah (1573-1584.M), then replaced by his daughters, Raja Hijau (1584-1616), Raja Biru (1616-1624.M), Raja Ungu (1624-1635.M), Raja Kuning (1635-1688.M), married Yang Pertuan Muda Johor. It was then succeeded by successive kings until its downfall.

The Kingdom of Patani Darussalam became the center of culture and trade in southern Thailand, as well as being the basis for Malay rule in the region. At its peak, this kingdom covered the southern region of Thailand and parts of Malaysia. Also the Patani kingdom became one of the centers of political power that led the development of Islam in the Malay Archipelago (Southeast Asia) at that time, because it succeeded in developing trade and spreading Islam in the region. The Kingdom of Patani Darussalam is also known for being a gathering place for Islamic scholars from all over Southeast Asia, so it is considered a center for the development of Islamic science in the region.

However, in the 16th century, Portuguese forces began to attack coastal areas, including the Kingdom of Patani Darrusalam. As a result of this Portuguese attack, as well as its repeated conflicts with the Ayyuthaya (Siam) kingdom, occurring after the period of the Yellow Sultan, who brilliantly brought Patani prosperity, the Kingdom of Patani Darussalam began to weaken and decline. In 1785.M, the Kingdom of Patani Darussalam collapsed and was annexed by the kingdom of Ayyuthaya (Siam).

Even though they no longer have power, the cultural and Islamic heritage of the Kingdom of Patani Darussalam has survived in the southern regions of Thailand

and Malaysia until now. Apart from that, the Kingdom of Patani Darussalam is also a historical base that shows the important contribution of Islamic religious leaders in advancing culture and trade in the Southeast Asian region. Thus, Patani was recorded as the locus of the clerical network in the 15th century, since its inception as an Islamic sultanate in the Malay world.

Patani and the 15th Century Malay Ulama Network

Mentioned in the book Tarih Fathani, there is a scholar named Sheikh Shafi'uddin al-Abbasi, also known as Tok Raja Faqih, his important roles: 1). Converting Raja Patani to Islam, although he did not mention his name; 2). Writing the history of Patani in Arabic, without mentioning the title.

Sheikh Shafi'uddin al-Abbasi was a scholar who came from Arabia, he arrived via the Pasai route (Aceh), then settled in Patani, since 1400.M. he played an important role in the spread of Islam in the Patani region, especially after the King of Patani became a Muslim and obtained a position in the royal government of Patani Darussalam.

Judging from his name, Sheikh Shafi'uddin al-Abbasi, is a scholar who has a lineage from Abbas ibn Abd al-Muthalib (Bani Abbas). It is strongly suspected that, judging from the year he arrived in Patani, he was part of the diaspora during the era of the Bani Abbas caliphate after its fall (1258.M). From different sources, he came to Patani with two of his best friends, namely Sheikh Muhammad Said Barisa (al-Barisa) and Sheikh Gombak Abd.al-Mubin. Based on other information, that Abdullah al-Malik al-Mubin, who was buried in Aceh in 799.H/1396.M, sent his son to spread Islam, namely Sheikh Muhammad Said Tattahari to Champa and Sheikh Muhamnad Daud to Patani. They are also descendants of Bani Abbas in Pasai (Aceh) (Zainuddin, 1961). There is a possibility that the same person, Sheikh Mohammad Said Tattahari and Sheikh Muhammad Said Barisa (al-Barisa), who is buried in Tanah Ujung Tongue, Patani. A scholar who became a friend of Sheikh Shafi'uddin in preaching in Patani. Meanwhile, Sheikh Muhammad Daud lived in Patani, then moved to Betawi (Wan, 1999). In this connection, during that century a network of Acehnese and Patani scholars was formed. The role of the descendants of the Bani Abbas, seen from the genealogy aspect of these scholars, shows an important role in the Ulama network in the Malay region in this era.

As a scholar, Sheikh Shafi'uddin al-Abbasi was part of a network of Sufi scholars who were active in the diaspora in spreading Islam to the archipelago or the Malay Archipelago (Malay Archipilago), carrying out massive Islamization, which began in the early 13th century. Where the coastal area as a trade port became the basis of its arrival, through the Islamic trade routes introduced by Sufi teachers. In this case, it is not surprising that Sheikh Shafi'uddin al-Abbasi, his arrival in Patani via the Pasai route (Aceh), which is also the destination of the arrival of Sufi scholars, has also established the Islamic Kingdom, Samudera Pasai.

From this information, Sheikh Shafi'uddin al-Abbasi was a cleric who was the starting point for building a network of 15th-century scholars in Patani. The important

role of carrying out the spread of Islam in the Patani region and its surroundings, is also active in spreading knowledge either orally or in writing, through Islamic boarding schools and genealogical networks and their students, as well as political networks.

This pattern was then continued by his grandson, Sheikh Faqih Ali ibn Muhammad ibn Sheikh Shafi'uddin al-Fathani. Hereinafter referred to as Sheikh Faqih Ali al-Fathani was a prominent scholar in Patani, who lived between the 16th and 17th centuries, serving in the royal government of Patani Darussalam as Datuk "Maharajalela". Also as a scholar, he played an important role in the development of Islam in this region, he wrote the book Tarih Fathani, continuing the legacy of the Fathani historical writings (Arabic) that had been written by his grandfather, Sheikh Shafi'uddin al-Abbasi. Estimated year of writing the book, during the reign of King Ungu (1624-1635.M) in Patani. From the line of genealogy of Sheikh Faqih Ali al-Fathani, he then spread Islam through the Ulama network from Patani to other areas in the Malay Archipelago, then was passed on by the next generation of scholars after the decline and collapse of the Patani Darussalam empire.

When there was a political upheaval between the Kingdom of Patani Darussalam and the kingdom of Siam in 1632 AD, Sheikh Faqih Ali al-Fathani, visited Bone Sulawesi, initially with a mission to ask for military assistance in an effort to resolve the conflict in Patani, but some say migration to the area and then died there. Another version, he returned to Patani, because from various chronicle sources, stated that there were scholars with the names: "Andi Ali al-Malbary" and "Faqih Ali al-Malbary", who appeared after the migration of Sheikh Faqih Ali al-Fathani to Bone. According to Wan Shaghir Abdullah, it cannot be concluded that there is a possibility that the owner of the name is the same person as Sheikh Faqih Ali al-Fathani or a different person.

The network of scholars, Sheikh Shafi'uddin al-Abbasi and Sheikh Faqih Ali ibn Mohammad ibn Syeikh Shafi'uddin al-Fathani developed in the Patani region, also spread to neighboring countries, Kedah (Wan Mohd, 1996), Johor, Trengganu, Kelantan (Dato , 1933) and Brunei (al-Sufri, 1991). Furthermore, Shaykh Ali ibn Faqih al-Fathani and Sheikh Abdul Jalil al-Fathani and their families, in 1747 AD, exodus to the Mempawah kingdom in West Kalimantan. Sheikh Ali ibn Faqih al-Fathani was later appointed Mufti of the Mempawah kingdom. Also concurrently the Mufti of the Kingdom of Pontianak. Meanwhile, Sheikh Abdul Jalil al-Fathani actively spread Islam in Sambas.

After the collapse of the Patani Darussalam Kingdom in the annexation of the Ayutthaya Siam kingdom (1785), the dynamics of the Ulama network in Patani continued to show its influence in the Malay Archipelago, especially in the 18th and 19th centuries. One of the next generations of the Ulama network, was Sheikh Daud al-Fathani (Mustapha, 2022) who also copied and gave the preface to the book of Tarih Fathani (1813.M). A scholar who played an important role in the transmission of knowledge and religious ideas from al-Haramain to the Archipelago in those centuries, with his written works which became references in the Malay-Nusantara

Ulama network. Sheikh Daud ibn Abdullah al-Fathani, Sheikh Zainal Abidin ibn Ahmad al-Fathani, Sheikh Ahmad ibn Muhammad Zein al-Fathani and Sheikh Nik Mat Kechik al-Fathani and others, they built the halaqoh system, from the Islamic boarding school in Patani, to the Malay Peninsula and al-Haramain.

From a collection of data obtained and also explained about the role of Patani and the 15th century Ulama Network in the development of Islam in the Malay Peninsula and the Archipelago (Malay Archipilago), it can be noted the historical contribution of two roles:

First, Patani is a locus that plays an important role in the spread of Islam in the Malay world and one of the centers of the 15th century Ulama Network. Apart from the Aceh (Sumatra) and Champa (Cambodia) axis, which became the center of the Ulama Network which was known in the early Islamization of Malay Archipelago.

Second, Bani Abbas in Patani is one of the genealogies that contributed to the 15th century Ulama Network, both in the socio-political aspect of forming Islamic dynasties, socio-educational establishment of the Halaqoh and Pondok Institutes, social-genealogical relations of kinship and teacher-students, social -Intellectualism of the works of religious science, as well as socio-proselytizing to the Malay peninsula, even to the Archipelago.

Knowledge of Patani and the 15th-century Ulama Network through these two important roles, that of the Patani locus and the 15th-century Ulama Network Center, provides new insights in relation to Islamization in the Archipelago (read: now Indonesia), namely that there is the role of the Ulama from the Bani lineage. Abbas (Abbas ibn Abd al-Muthalib) in the Ulama network to the Archipelago. Among them, to Sulawesi, Kalimantan, including Brunei and Betawi.

So far, in studies of Islamization in the Archipelago, especially in the 15th century, historical writers have always referred to the theory of "a network of scholars from the Sayyyid lineage" (Ali ibn Abi Talib), or commonly known as the "Wali Songo Network". , namely Sayyid Jamaluddin al-Kubra and his lineage, Sayyid Zainal Abidin (Champa axis-Cambodia), Maulana Ishak (Aceh-Sumatra axis) and Sayyid Ibrahim al-Hadhrami and Maulana Malik Ibrahim (Patani-Thailand axis) (Muas, 2021) . Of the three Aceh-Champa-Patani axes, this network of scholars carried out an Islamic da'wah movement which was very influential in the archipelago, especially in Java, Sumatra, Sulawesi, Kalimantan, Maluku and Lombok.

With the available evidence from reading the Fathani Date, and the support of other written sources, new insights can be obtained in relation to the theory of Islamization in the archipelago. At the level of this discussion, what is limited to the Patani locus can be referred to as the "Bani Abbas-Patani Ulama Network" and the "Hadhramy-Patani Ulama Network", which both originated from the Patani locus in building a network of scholars across the Archipelago. It can be seen that the coherence of this explanation and the regional connections of its distribution in the archipelago, in the following table:

Table 1. Patani and the Ulama Network to the Archipelago

Bani Abbas-Patani Network	Hadhrami-Patani Network	Hadhrami Patani Network
Sheikh Shafi'uddin al-Abbasi and Sheikh Daud al-Abbasi	Sayyid Ibrahim al-Hadhrami	Maulana Malik Ibrahim
Sulawesi (Syeikh Faqih Ali al-Fathani) Kalimantan: Mempawah, Pontianak and Sambas (Syeikh Ali ibn Faqih al-Fathani and Sheikh Abdul Jalil al-Fathani) Betawi (Shaykh Muhammad Daud al-Abbasi al-Fathani) And others that are connected genealogically	Surabaya (Sunan Ampel) Tuban (Sunan Bonang) Lamongan (Sunan Derajat) Gresik (Raden Ali Murtadha Sunan Gresik) and others are genealogically connected	Gresik (Maulana Malik Ibrahim) and others that are genealogically connected

Thus, the information in the data table shows that the Ulama Network from the Bani Abbas Line in Patani contributed to Islamization in the Archipelago, which is new data that has not been clearly disclosed in the context of historical studies on Islamization in the Archipelago. The theory about Islamization in the Archipelago, which has been a historical reference, reveals more about the network of Line scholars Sayyid Ibrahim al-Hadhrami, the son of Sayyid Jamaluddin al-Kubra who was born and studied in Patani (15th Century) before diaspora to the Archipelago (see table column 2).

In addition, it also reveals the network of clerics from Jalan Maulana Malik Ibrahim who studied and taught in Patani before moving to the archipelago (see table column 3). These two networks of scholars, referred to as the "Hadhrami-Patani Path" (in the table) are the basis of the historical theory of Islamization in the archipelago. So with the disclosure of this new data, it can be said as a new insight in the development of historical theory about Islamization in the archipelago.

D. CONCLUSION

From the two discussion variables about Patani and the Ulama Network that are interconnected from the results of a histriographic study of the book Tarih Fathani by Syeikh Faqih Ali al-Fathani, it can be concluded that Patani in the 15th century was the locus of the spread of Islam and developed with various aspects of its life, social-political, socio-educational, socio-economic and socio-intellectualism, as well as having influence on other Islamic areas in the Malay-Nusantara; The Patani Ulama Network, especially from the Bani Abbas genealogy, is one of the networks that contributed to the Islamization of the local Patani area (South Thailand) and the Malay Archipelago region; and The contribution of the Ulama network of Bani Abbas Patani (South Thailand) to the Archipelago provides new insights into the development of the historical theory of Islamization in the Archipelago. Those are the findings that can be concluded from Patani and his Ulama Network in the history of the development of Islam in the Malay Archipelago region. From this study, there are

cafeat (residual research) that still need to be continued on the historical aspects that support it, especially in the development of the theory of Islamization of the Archipelago.

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