



Teaching Modern Islamic History in Southeast Asia: The Cases of Patani and Mindanao

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ABSTRACT

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Islam in Southeast Asia developed through a long and complex historical trajectory, particularly in regions now positioned as Muslim minorities within modern nation-states. This article examines the history of modern Islam in Patani (Southern Thailand) and Mindanao (Southern Philippines) as two important regions representing the dynamics of minority Islam in Southeast Asia. This research uses a historical-qualitative approach with a literature review of contemporary historical, social, and political works. The results of the study indicate that modern Islam in Patani and Mindanao was not only shaped by the initial Islamization process but also heavily influenced by colonialism, state nationalist policies, educational modernization, and conflicts and peace processes. Islam in both regions developed as a religio-cultural identity that continuously negotiates with state power and global realities. This article asserts that modern Islam in Patani and Mindanao represents a form of creative adaptation by Muslims in maintaining their identity, dignity, and social sustainability.

Keywords: Modern Islam, Southeast Asia, Patani, Mindanao, Muslim Minorities.

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INTRODUCTION

Learning Islamic history plays a strategic role in Islamic education, particularly in developing historical awareness, Islamic identity, and a moderate attitude in students. History is not merely understood as a series of past events, but as a source of values, reflection, and moral learning relevant to contemporary challenges. In the Southeast Asian context, Islamic history learning often focuses on Muslim-majority regions such as Indonesia and Malaysia, while the historical experiences of Islam in minority regions receive relatively little attention in Islamic education curricula. Southeast Asia is a region with diverse expressions of Islam shaped by diverse historical, cultural, and political factors. Islam developed through trade routes, da'wah, and cultural interactions since the 13th century, then underwent significant transformations during the colonial period and the formation of modern nation-states. According to Nasution (2023), a comprehensive understanding of Southeast Asian Islamic history must include peripheral regions with colonial experiences and unique socio-political dynamics. In this context, Patani in Southern Thailand and Mindanao in the Southern Philippines are two important regions that represent the dynamics of modern Islam as a minority religion.

Patani and Mindanao share a long Islamic history, from the establishment of sovereign Islamic sultanates to experiencing political marginalization within the framework of the modern nation-state. State nationalist policies, cultural assimilation processes, and protracted conflicts have shaped the character of modern Islam in both regions. Hidayat

(2023) explains that Malay Muslims in Patani and Moro Muslims in Mindanao face similar structural challenges, namely limited political access, cultural discrimination, and pressure on the traditional Islamic education system.

From an Islamic educational perspective, the history of Patani and Mindanao contains highly relevant learning values. The history of the struggle of Muslims in these two regions reflects the steadfastness of faith, cultural resilience, and the ability to adapt to social change. Rahman (2023) emphasized that learning the history of minority Muslims can be an important instrument in instilling an awareness of plurality, social justice, and religious moderation in students. Thus, history serves not only as factual knowledge but also as a means of character formation.

However, the integration of Patani and Mindanao Islamic history into Islamic education still faces various obstacles, including limited teaching materials, the dominance of majority-based historical narratives, and a lack of contextual pedagogical approaches. Therefore, academic studies specifically examining the teaching of modern Islamic history in minority areas are needed as an effort to enrich the Islamic education curriculum. In Islamic education, history plays a strategic role as a means of internalizing values, building character, and strengthening Islamic identity. Learning Islamic history aims not only to convey facts and chronology of events but also to instill values of exemplary behavior, leadership, and educational management based on revelation. This aligns with the view of Saputra et al. (2022), who assert that Islamic education since the time of the Prophet Muhammad (peace be upon him) has been systematically managed, emphasizing the integration of knowledge, morals, and social development. Therefore, learning modern Islamic history, including the history of Patani and Mindanao, needs to be directed not only at understanding events but also at appreciating the values of Islamic education that are contextual and relevant to students' lives.

Based on this background, this article aims to: (1) examine the history of modern Islam in Patani and Mindanao in the context of Southeast Asia; (2) analyze the dynamics of minority Islam as learning material for Islamic education; and (3) formulate the pedagogical implications of integrating the history of Patani and Mindanao in the learning of Islamic history. By using Patani and Mindanao as case studies, this article is expected to provide theoretical and practical contributions to the development of history learning in Islamic education.

METHOD

This study uses a qualitative approach with a library research approach. This approach was chosen to analyze the learning of modern Islamic history in Southeast Asia through the study of Patani and Mindanao as a case study in Islamic education. Data sources consist of books and scholarly articles discussing the history of Southeast Asian Islam, modern Islam, minority Muslims, and the learning of history in Islamic education. Data collection was conducted through a review of relevant and credible literature. Data analysis was conducted using a historical-analytical approach, namely describing the development of Islamic history in Patani and Mindanao and interpreting its pedagogical values and implications for Islamic education learning. Data validity was maintained through source triangulation by comparing various academic references.

RESULT AND DISCUSSION

The History of Patani Islam in the Islamic Education Learning Perspective

The history of Islam in Patani demonstrates how Islam developed as the foundation of the religious and cultural identity of the Malay Muslim community since the time of the sultanate. In the context of Islamic education, Patani's history not only presents a narrative of Islamization and political triumph but also illustrates the marginalization of Muslims due to the nationalist and centralizing policies of the Thai state. This context makes Patani's history relevant as learning material that instills the values of firm faith, cultural resilience, and an awareness of social justice.

Learning about Patani Islamic history can be used to develop students' understanding of the relationship between religion, power, and identity. Students are encouraged to

understand that the dynamics of modern Islam are inseparable from political and social contexts, and they are encouraged to develop a critical attitude toward the realities of inequality experienced by minority Muslim communities.

Islamic History of Mindanao as Contextual Learning Material

The history of Islam in Mindanao displays dynamics relatively similar to those in Patani, but with distinct struggles. Islam in Mindanao developed through powerful Islamic sultanates, then experienced severe pressure from colonialism and Philippine state policies. In Islamic education, Mindanao's history provides a glimpse into the political struggles, armed conflicts, and reconciliation processes undertaken by Moro Muslims.

Lessons learned from Mindanao's history include the importance of justice, dialogue, and peace in resolving conflicts. Integrating Mindanao's history into Islamic education can help students understand that modern Islam is not always synonymous with conflict but also teaches peacemaking, political compromise, and post-conflict social development.

Patani and Mindanao as Case Studies in Modern Islamic History Learning

As case studies, Patani and Mindanao enrich the perspective of teaching modern Islamic history in Southeast Asia. Both regions demonstrate that Islam developed dynamically in minority contexts, so history learning should not focus solely on Muslim-majority regions. This is crucial to avoid historical bias and broaden students' understanding of the diversity of Muslim experiences.

From a pedagogical perspective, learning the history of Patani and Mindanao encourages the development of critical thinking, social empathy, and religious moderation. Students are encouraged to understand that differences in social and political contexts result in diverse strategies for adapting to Islam, yet remain grounded in the core values of Islamic teachings.

Pedagogical Implications for Islamic Education

The integration of Patani and Mindanao Islamic history into Islamic education has significant pedagogical implications. First, this material can enrich the Islamic history curriculum with perspectives from minorities and marginalized regions. Second, case study-based learning of modern Islamic history encourages a contextual and reflective approach, rather than simply memorizing chronological sequences. Third, the values of moderation, tolerance, and social justice embodied in Patani and Mindanao history are relevant for shaping the character of students in a multicultural society.

Thus, learning modern Islamic history through case studies of Patani and Mindanao not only functions as a transfer of knowledge, but also as a means of forming inclusive and civilized Islamic attitudes and awareness.

CONCLUSION

Studying modern Islamic history in Southeast Asia through the case studies of Patani and Mindanao demonstrates that Islamic history encompasses not only narratives of glory but also the dynamics of struggle, adaptation, and negotiation among Muslims as a minority group within a modern nation-state. Islamic history in both regions represents a complex interplay between religion, identity, power, and modernity. In the context of Islamic education, the history of Patani and Mindanao holds significant pedagogical value, particularly in instilling historical awareness, the resilience of Islamic identity, religious moderation, and sensitivity to social justice. Integrating the history of minority Muslims into learning materials can enrich students' insights and foster a more inclusive understanding of the diverse experiences of Muslims in Southeast Asia. Thus, learning modern Islamic history serves not only as a means of imparting factual knowledge but also as a means of developing character and civilized Islamic attitudes. Furthermore, further research is recommended to empirically examine the implementation of minority Islamic history instruction in the classroom, using both qualitative and quantitative approaches, to assess its impact on students' religious moderation and historical awareness. Further research could also expand the scope of the study to enrich and balance the teaching of Islamic history in Southeast Asia.

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