

IMPLEMENTATION OF HUMAN RIGHTS PRINCIPLES IN PATANI

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Abstract. This research is describing what is the core crisis in Patani. Until the author came back from the location, there are happening of searching, capturing, imprisonment, tortures and killing. There are more than 2000 military Posts in this region. Military patrols and guards are often seen at several points. Even the passing cars were made by military personnel not by the police. There were several bomb explosions in several regions which indicate prolonged conflict. The research method used is qualitative with descriptive analysis. Direct data obtained from the source through interviews and direct discussions with Patani residents. They consisted of scholars, teachers, journalists, activists, women activists, youth, young women and lawyers. The results obtained that Patani was weakened after the 1909 treaty when several of its territories were devided between British and Siam. there are violations of human rights against thousands of people lasted today. While international institutions such as United Nations, Organization of Islamic Cooperation and Association of South East Asean Nations (ASEAN) seemed not interested in participating in completing this humanitarian tragedy. There was a wide desire to be independent from them even though there were also those under the pressure of the regime who wanted autonomy.

Keywords: Southern Thailand Conflict, Human Rights, Freedom, Patani.

Received October 03, 2025; Revised October 23, 2025; November 04, 2025

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Abstrak. Penelitian ini menggambarkan krisis inti yang terjadi di Patani. Hingga penulis kembali dari lokasi, terjadi penangkapan, penahanan, penyiksaan, dan pembunuhan. Terdapat lebih dari 2.000 pos militer di wilayah ini. Patroli dan penjaga militer sering terlihat di beberapa titik. Bahkan mobil yang melintas dikemudikan oleh personel militer, bukan polisi. Terdapat beberapa ledakan bom di beberapa wilayah yang menunjukkan konflik yang berkepanjangan. Metode penelitian yang digunakan adalah kualitatif dengan analisis deskriptif. Data langsung diperoleh dari sumber melalui wawancara dan diskusi langsung dengan penduduk Patani. Mereka terdiri dari cendekiawan, guru, jurnalis, aktivis, aktivis perempuan, pemuda, perempuan muda, dan pengacara. Hasil penelitian menunjukkan bahwa Patani melemah setelah Perjanjian 1909 ketika beberapa wilayahnya dibagi antara Inggris dan Siam. Pelanggaran hak asasi manusia terhadap ribuan orang masih berlangsung hingga hari ini. Sementara lembaga internasional seperti PBB, Organisasi Kerjasama Islam, dan Asosiasi Negara-Negara Asia Tenggara (ASEAN) tampaknya tidak tertarik untuk ikut serta dalam menyelesaikan tragedi kemanusiaan ini. Ada keinginan yang luas untuk merdeka dari mereka, meskipun ada juga yang berada di bawah tekanan rezim yang menginginkan otonomi.

Kata Kunci: Konflik di Thailand Selatan, Hak Asasi Manusia, Kebebasan, Patani.

INTRODUCTION

Patani is a sultanate that was been established in 1150 AD. The majority of the population is Muslim with Malay language and culture based on Islam and the influence of Arabic in their social language.

Unlike its name which bears Darussalam which means Safe, Peaceful, Prosperous, Patani since 1785 where Siam has carried out colonialism by forcing changes to the Islamic order and Malay culture to Siamese culture, and eliminating Patani ulama and intellectuals. In fact, the peak was in 1909 with the birth of the Anglo Bangkok-Siam Agreement.

There are thousands victims of Patani peoples from colonialism under Siam which continued by Thailand. At least Deepsouth Watch records from 2004 to 2016, the number of victims reported reached 17,652 fatalities and 11,366 others were injured due to this prolonged conflict (Mr. Ilham Nuereng, Dynamics of the State of Muslim Society in Southern Thailand in the Perspective of Islamic Political Sociology, Journal of Religion

and Human Rights, <https://ejournal.uinsuka.ac.id/syariah/inright/article/view/1438/1244>, 5, No. 2, May 2016). Then the suffering of the Patani community in the form of arrests, harsh interrogations, imprisonment without trial, searches and confiscations and even murder continues until now.

This research analysed throughout Universal Human Rights Theory which is emphasizes the implementation of the human rights above all interests and other principles including non intervention principle.

METHOD

This study uses qualitative method with descriptive analysis. Data and information were directly obtained from the field, namely the writer came to the community in Patani. Interviews were conducted on those who consist of ulama organizations, school teachers, lecturers, academics, activists, women activists, journalists, youth and lawyers. This study uses descriptive methods with qualitative analysis. Data and information were directly obtained from the field, namely the researcher came to the community in Patani. Interviews have been conducted on those who consist of ulama organizations, school teachers, lecturers, academics, activists, women activists, journalists, youth and lawyers.

RESULTS AND DISCUSSION

Universal Declaration of Human Rights (UDHR) United Nations (UN) December 10 1948 Article 1 stated :

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

International Covenant on Economic, Social and Cultural Rights (ICESCR) December 16 1966 Article 1 stated :

"All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development".

"All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and

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international law. In no case may a people be deprived of its own means of subsistence".

"The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self-Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations".

States of the Party at this Covenant, including those who have the responsibility for the administration of regional without their own government and guardianship, must advance the realization of the right to determine their own destiny, and must respect that rights, in accordance with the provisions of the United Nations Charter.

Independence is the right of all nations on the basis of equality and justice for all citizens of the world naturally. Independence is the desire of all citizens and lives in a peaceful and prosperous way, as well as living side by side of fellow human beings even though it is different from harmonious nations.

Patani Darussalam was originally a renowned sultanate, living in peace and harmony. This was the result of a just and wise government system that managed its people and nature. Patani also established extensive friendships, especially across the archipelago. This is evidenced by diplomatic relations with various sultanates across the archipelago, including the Aceh Sultanate, the Srivijaya Sultanate, and the Majapahit Sultanate. Historical evidence even indicates that people from various regions of the archipelago, including Acehnese, Malay, Javanese, Sundanese, Bugis, and others, have settled there.

The previous independent and sovereign of Patani was drowned in its name. Patani means "This Beach" indicating that its geopolitical position has led to relations between countries widely. Darussalam which means "Safe and Prosperous Country" shows that the leadership that once existed has led its people to an ideal life under Islamic leadership and government.

Of course, the desire to take care of themselves and be independent in a sovereign manner is always in the hearts and minds of the Patani people. This was demonstrated from the start by the Patani people's resistance to colonialism carried out by Thailand. Resistance against colonial Thailand has been known since the spirit of Jihad (Holy

Struggle) was waged by Sheikh Daud bin Abdullah Al Fathoni in the 18th century AD (Azra (2004): 143-44).

Sheikh Abdul Kamal emerged from Mecca in 1791 to carry out diplomacy with Sultan Abdullah in Kedah to fight against the Thai invaders. Initially, Sultan Abdullah received support with the help of weapons for the Patani people's struggle, but the subsequent resistance was not sufficient to continue to launch resistance against Thailand (Bonne, R. (1971), 101-102).

Resistance continued until 1808 when Patani fighters extended their diplomacy and support to Kelantan and Terengganu. Even in 1789 the king of Patani conducted diplomacy to invite Nguyen Anh (Emperor Gia Long) from Annam (now Vietnam) to fight Thailand (Kobkua Suwannathat-Pian (1988), 124, 165).

To enlarge of their struggle the Patani fighters also launched a resistance movement against King Rama I of Thailand by propagandizing that Patani was the Center of Reformist Islam and the Center of Malays which was not the same as Thailand which was Thai and Hindu (Lieberman, Victor (2003), 334).

In 1817, Patani was divided into 7 small states under Siamese control. There was an awareness from all these states to unite against the Siamese invaders. To the point that the invaders in the field asked for help from Bangkok to increase the strength of the military forces because they were unable to handle Patani's resistance. Until 1832, Patani was re-occupied by Siam (Wyatt, David K. (1982), 172-173).

In addition to physical military movements, the Patani people also carried out reform movements in the world of education and science. Patani has developed into one of the most important parts of the main educational center in Southeast Asia. Starting from the educational movement of Da'ud bin Abd Allah bin Idris in 1809. He has succeeded in compiling various treatises on marriage based on famous Shafi'i law books such as Al Minhaj, Al Fath Al Wahhad, Al Tuhfa, and Al Nihaya. In 1816 Al Durr At Thamin fi l'tiqad, in 1824, he published a translation of Al Ghazali's Minhaj Al Abidin, in 1838 he compiled Furu Al Masa'il wa Usul Al Masa'il and a selection of Ramli's judgments and Kashf Al Anam an As'ila Al Anam of Husain bin Muhammad Al Mahalli on fiqh points such as ritual purity, the five pillars of Islam, ritual slaughter and inheritance issues.

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In addition, other scholars who were also known in Mecca, such as Sheikh Zainal Abidin bin Ahmad Al-Patani wrote a Malay work, Kashf Al Ghaybiyya, based on three Arabic treatises, Daqa'iq Al Akhbar fi Dzikir Al Janna wa An Nar by Imam Abdurrahim bin Ahmad Al Qadi, Ad Durar Hl Hisan by Al Suyuti and Mashariq Al Anwar by Sheikh Hasan al-Adawi (Johns, A. H. (1984), 130-131).

The resistance of the Patani people never stopped and they did it to obtain the most basic human rights as world citizens, namely real independence in the existence era of United Nations. Even until now the resistance movement of the Patani people has been carried out in various fields including human rights, journalism, diplomacy and even physical resistance. Their struggle is to free the inheritance land of Patani Sultanate. The map of Patani Darussalam as can be seen in figure 1 below.

Figure 1. Patani Darussalam Map



The root of the problem of Thai colonization of Patani continued after the British-Siamese Treaty of 10 March 1909 resulted in an agreement regarding their colonies, namely northern Malay countries consist of Kelantan, Kedah, Perlis and Terengganu to British and the land of Patani consist of Patani, Yala, Naratiwat, Songkla to Siam (Retzen (2025), 1). See image 2 below.

Figure 2. British-Siamese Treaty 1909 Map



In 2023, demographically Muslim people around 7.5 million (5.4%) existed and 2 milion residing Patani region live among population of Thailand is estimated to be around 70 million among Buddhist population (92.5%) (U.S. Department of State (govt.) (2024)). They should be treated equal by the government of Thailand base on its constitution.

According to the Thai constitution, all religions are protected by the Thai Constitution and any form of discrimination against all religions is a crime. Thailand even formally applies fines and imprisonment for discriminatory behavior against the religions recognized in Thailand, namely Buddhism, Islam, Hinduism, Sikhism and Christianity. But in reality various discrimination has occurred in Patani people is reality since occupation by Siam and then Thai on Patani people.

Since the Anglo-Siamese Treaty in 1909, Thai authorities have immediately implemented various drastic measures to deal with Patani. Among the most important is First, removing Sultan Patani Darussalam (Sultan Adul Kadir Kamaruddin) from his throne of leadership. Second, implementing a policy of imposing Thai culture and language in the Patani region, especially in elementary schools since 1921. Third, Muslims were given the right to occupy positions as members of the National Parliament since 1932. Fourth, since the ultra-nationalist leadership of Phibulsong-khram in 1938-1957, he strictly enforced the obligation to use Thai language and culture, prioritizing Buddhism, requiring the use of Thai names, prohibiting the use of Malay language and names and limiting the practice of Islamic worship and prohibits the application of Islamic Sharia in family and inheritance matters for Muslims, especially in the Patani region.

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Fifth, in May 1945 the Thai ruler opened a gap for Muslims to implement Islamic Sharia and established the Islamic Ulama Organization throughout Thailand called Chularajamontri under the authority of the ruler to control Muslims. This policy was considered unpopular with the Patani people and even caused much rejection and protest by Patani residents. Meanwhile, the rulers strengthened the military with military posts spread throughout Patani (Stockholm International Peace Research Institute (2007), 13).

Thailand implemented a very repressive policy against the Patani people. In 1946, the Patani people expressed their identity as Malay Muslims, then the Patani's Peoples Movement (PPM) emerged to determine their identity as the Patani people. The movement for Pattani's independence was expanded by the Patani People's Movement by Haji Sulong (Sulong Bin Abdul Kadir bin Mohammad El Patani), Chairperson of the Pattani Province Islamic Council. In 1947 the Hajj Sulong led a campaign for demands for autonomy, language and cultural rights, and the implementation of Islamic law ([www.hrw.org.](http://www.hrw.org/), Insurgency in the South).

In 1948, as many as 250,000 Patani people declared themselves to the United Nations that Patani, Yala and Naratiwat were the Federation of Malaya. The Patani people's movement that emerged was also led by figures known as Haji Sulong and Haji Abdurrahman with demands to improve the fate of the Patani people who had a distinctive Islamic identity. On the side of the Thai rulers, they were too excessive in suspecting that the Patani people's movement was heading towards a separatist movement. Bangkok launched a number of coercive policies ranging from arrests to detention of its activists. Even the incident of 26-28 April 1948 in Nyur Village, Naratiwat, saw the killing of 400 Malay Muslims by the Thai police, and thousands of people were forced to flee to Malaysia, in addition to the people suffering damage to their assets (Stockholm International Peace Research Institute (2007), 15).

In 1980, under the leadership of Prime Minister General Prem Tinsulanonda, the strategy for handling the Patani people's resistance was softer. As Patani peoples movement were become softer by requesting recognition to their identities as Muslim, Malayu person, language and culture. They also want to launch independently educational system base on Patani identity. Prem created a Civil-Police-Military Task Force unit to persuade the Patani people to get involved in economic development and not to prioritize extrajudicial killings and kidnappings of activists. Prem even created the

Southern Border Province Administration Center by offering a number of infrastructure development programs and involving the Patani people.

However, these efforts experienced major obstacles due to several factors, especially the inconsistency of the authorities in accepting the Patani people who have a Malay Muslim identity by still forcing them to use the Thai language and cultural identity, corruption by the Thai bureaucracy and security forces and there was a difference of perception among the Patani people between those who wanted to cooperate with the Thai authorities and those who wanted to separate as an independent country (Stockholm International Peace Research Institute (2007), 16-17). Thai regime also forced Patani people by changing their name to be Thai name, using Thai language in the School and government, discriminate them in public sphere until persecution, arresting and more over killing.

Patani resistance resurfaced throughout the 1960s and 1970s with the emergence of several resistance organizations and ongoing guerrilla warfare against the colonial state. This phase of resistance reached its peak in the mid-1970s, when the Patani United Liberation Organization (PULO) gathered around 1,500 armed fighters, until it finally subsided in the 1980s (Funston 2008: 10).

In the late 1980s, the Patani people's resistance was no longer considered a separatist movement, but rather a resistance to discrimination experienced by the Patani people. Then in the 1990s, the Thai authorities considered the Patani people's resistance more as bandit groups with little power and treated them as criminals rather than as a separatist movement.

Bangkok's policy is more directed at the economic development of Patani, not only because of a political strategy but also the shift in the issue from Patani independence to the issue of the welfare of the Patani people. Moreover, seeing Patani as a lagging region compared to other regions in Thailand and when compared to the northern border areas of Malaysia.

In 2004 and 2005, the Thai authorities intensified restrictions on human rights in the form of searches, arrests and detentions without trial. Even attacks on Patani residents were recorded as many as 67 times on the grounds of fighting separatists (Deep South Watch (2023), 11).

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Furthermore, the Thai authorities or what the Patani people call the Thai colonizers used emergency law and martial law policies. The results were not always right but instead gave rise to increasingly massive resistance from the people (Lisan Nulhasanah (2023), 6).

In 2004, there was a murder of the Malay Muslim people of Pattani in the Ban Kru Sae area, located seven kilometers from Pattani City, which claimed the lives of 32 opposition groups who took refuge in the historic Kru Se Mosque in Pattani. The attack by the Thai authorities was carried out using heavy firearms and grenades. Due to this incident, a large-scale demonstration by the Patani people emerged and resulted in the arrest of around 200 demonstrators and around 78 people died after being tortured (Tak Bai Tragedy) (Aisyah Nur Hanifah (2017), 1).

At the end of 2004, 6,500 victims were recorded as having died and 11,500 victims were injured. In 2016, another 44 people (8 women and 36 men) were recorded as having died, and the rest were arrested and taken to Bangkok after commemorating the Tak Bai tragedy (Aisyah Nur Hanifah (2017), 1).

It was recorded that since January 4, 2004 to 2024, 7,344 people died and 13,641 people were injured. In 2017-2022, 40 activists, including press, humanitarian activists, democracy activists, and peace activists were carried out by the security division 4 (Internal Security Operations Command Region 4). Meanwhile, in 2024, 9 activists were charged by the security forces. The Thai government itself has spent a state budget of 492.451 million baht since 2004 (Abdulroheem, (2024), 1).

The various bad experiences experienced by the Patani people due to the inhumane treatment by the Thai regime have left a deep impression on their bodies, minds and hearts. Those who dare to voice their hearts want independence from Thailand, there are also those who are very worried about Thailand's oppression so they voice it with special autonomy.

Lack of International Involvement of the United Nations Human Rights Commission (UNHRC), Organization of Islamic Cooperation (OIC) and Association of South East Asean Nations (ASEAN) in Patani crisis when the people have high hopes for them.

There have been international regulations governing the handling of 4 (four) crimes including crimes against humanity, war crimes, crimes of genocide and crimes of

military aggression with the birth of the Rome Statute of July 17, 1998. Why international organizations were absence in this issue ? This is not only occupation but also likely ethnic cleancing. They seems considering non intervention principle rather than human rights enforcement. The world silence and ignore of this issue of Muslim fate which always denied to get priority and justice. More over Patani peoples must increase their international lobbying in world institutions including UN, ICJ, ICC, ASEAN and OIC.

The implementation of the Rome Statute is first based on parties that have agreed and ratified it and for those who are not parties can report to the UN General Assembly which is then investigated by the Investigative Institution under the UN Security Council. If the crime is committed between countries, it can be tried at the International Court of Justice (ICJ) established in 1945, while if the crime is committed by an individual, it can be tried at the International Criminal Court (ICC) established in 2002.

The United Nations (UN) institution that has the authority to handle human rights violations is the United Nations Human Rights Council (UNHRC) which was established on March 15, 2006 and can involve the Security Council which also acts as an institution for maintaining world peace and security.

Furthermore, both the UNHRC and the Security Council can delegate criminal cases to the ICC or ICJ according to their absolute authority. If the perpetrator is an individual, then the authority is the ICC, and if the perpetrator is a country, then the authority is the ICJ. However, in reality, the implementation of both decisions is very dependent on the political constellation which is also very dependent on influential countries on the Security Council that have veto rights. It is not surprising because Thailand is close to powerful countries in the United Nations while Patani people has very weak lobbying power.

In the previous chapter, it was explained how real the crimes committed by the Thai rulers were, while the people of Patani had not been able to end the suffering they had suffered as a result of Thai colonialism and various human rights violations.

Of course, the existence of international institutions that aim to uphold human rights (HAM) is expected to help resolve the issue of colonization and stop human rights violations. The UN has the United Nations of Human Rights Council (UNHRC) which was established to carry out this task. Then what is its role in resolving the colonization of the Patani people?

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It is not yet clear what the role of the UN is in dealing with colonization on the land of Patani. The UN seems passive on this issue. Is it because the UN views this as an internal problem of Thailand or because the UN only recognizes and accommodates Thailand as its member. The UN should recognize and listen not only to countries but also to global citizens, as the UN was founded on the values of humanity, freedom, equality, and justice. When the peasants are suffering, they should be heard and helped to resolve their long-standing problems.

Based on the data obtained, there is almost no significant role for the UN or the UN in the Patani crisis. The United Nations rarely discusses cases in the Deep South, except to mention in the Universal Periodic Review (UPR) cases of human rights violations in various countries including southern Thailand. However, there are capacity building and development programs supported by UN agencies, including the UNDP-supported Southern Thailand Empowerment and Participation Project and UNWomen-supported women's projects (Yasmin Sattar, South East Asian Conflict Areas and United Nations Involvement, 67:2019).

How about the basic principles of Declaration of Human Rights ? Article 1 "All human beings are born free and equal in dignity and rights"; Article 2 "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status"; Article 3 "Everyone has the right to life, liberty and security of person"; Article 4 "No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms"; Article 5 "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment".

First, this seems to be relevant only to western countries and their rulers or those who have access to the world's superpowers, especially the rulers of the UN. **Second**, It seems the UN is not serious about addressing this issue. **Third**, the UN appears to be only focusing on the Thai side, without seriously considering the Patani side. **Fourth**, an independent human rights enforcement team should be formed in Patani. **Fifth**, the UN should deploy a UN Human Rights Council investigation team. **Sixth**, findings in the field should be followed up with judicial proceedings at the ICC and ICJ. **Seventh**, Patani should have the right to maintain its religious, cultural, and territorial identity, with at least special autonomy and even full independence.

Now what about the role of organizations that are closer to the Muslim community as Patani is a place where there are around 2 million Muslims living there ?

The Organization of Islamic Cooperation (OIC) or OKI is an organization established on September 25, 1969 in Jeddah, Saudi Arabia, which now has 57 Muslim countries as members. It was founded on the basis of Islamic brotherhood and promised to help each other's lives among Muslims.

The OKI has been interested in getting involved in this case several times, but there has been no significant and real action in resolving this crisis. This problem is still dominated by the Thai military government and is still more military than political. Therefore, the situation is getting worse, which has an impact on the difficulty of resolving this crisis. Meanwhile, from the Patani community itself, they are seen actively building human resource capacity and activities to voice the identity of the Malay and Muslim Patani in peaceful and calm conditions.

The OIC is expected not only to come to the Thai government but also to penetrate directly to the Patani community who directly feel the suffering and feeling of being colonized by Siam and continued by Thailand. According to local residents, OIC envoys have come to the Patani area several times but not independently because they always have to go through the bureaucracy of the Thai authorities. What they get is not the real facts of what the Patani community has experienced so far. They also do not get information about the real desires of the Patani community. Where the desires of the Patani community that are buried and come to the surface are the desires for Independence, Autonomy, or a few who still want to be part of Thailand.

What about ASEAN as a shelter for Southeast Asian citizens? ASEAN as a forum for aspirations and cooperation to realize peace and prosperity for the nations of Southeast Asia is also expected to play a more active role in resolving the Patani crisis.

However, it seems that as in general, ASEAN countries consider this case to be Thailand's internal affairs. They consider that they cannot intervene in the affairs of a country. The Patani affair is considered an internal problem of Thailand so they must resolve it themselves. Observers from ASEAN countries went into the conflict area to investigate and monitor the situation, but Thailand questioned their position in this matter (Bandit Aroman, Impact of Southern Border Provinces of Thailand Towards ASEAN

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Community, International Refereed Research Journal, www.researchersworld.com, Vol.– VIII, Issue – 1, 57:2017).

The more visible role actually emerged from Malaysia and Indonesia in several mediation efforts between the Thai regime and Patani to move towards creating peace. Although this effort is a positive step, from Thailand's side there is a kind of suspicion of the mediators who in fact have the same background as Patani with the similarity of the Malay nation and Islam.

From the discussions above we found several facts :

First, Patani was a Sultanate of Patani from 1150 AD. which is consist of Patani, Naratiwat and yala province.

Second, Patani was occupied and colonized by siam (thai) 1785 AD.

Third, Anglo-Siamese Treaty 1909 distributed Kelantan, Kedah, Perlis and Trengganu to british and Patani to siam (1939 transformed as thailand).

Forth, thailand regime has removed the Sultan of Patani from his throne.

Fifth, thailand regime has enforced Patani peoples which are Muslim and Malayu to perform thai language and culture.

Sixth, thailand regime has nerrowed and banned Muslim to perform Islamic Syariah.

Seventhly, The Patani people have experienced oppression, coercion, threats, imprisonment and murder by the Thai regime.

Seventh, in 1948 about 400 Patani people were killed, 2004-2005, there were 67 arrests of Patani residents without trial, tahun 2004 32 people were murdered at the Kru Se mosque, 2004, 78 activists were killed and 200 demonstrators were arrested, known as the Tak Bai tragedy.

Eighth, Since 2004, there have been 6,500 deaths and 11,500 injuries.

Ninth, in 2016, another 44 deaths (8 women and 36 men) were recorded.

Tenth, recorded since January 4, 2004 until 2024 has claimed 7,344 lives and 13,641 people injured.

Eleventh, in 2017-2022 there were 40 activists, both press, humanitarian activists, democracy activists, and peace activists carried out by the security division 4 (Internal Security Operations Command Region 4).

Twelve, in 2024 there were 9 activists charged by security forces and capturing and imprisonment are continuing until now.

Thirteenth, implementation of tight military security with more than 2000 military posts around Patani.

Fourteenth, the role of international organizations such as the UN, OIC and ASEAN is very lacking in protecting human rights in Patani.

Fifteen, There were peace efforts between the Thai regime and the Patani freedom fighters by the Malaysian and Indonesian governments.

Sixteen, The bitter reality experienced by the Patani people has left a mark and changed into an attitude of wanting independence from Thailand.

Seventeen, Meanwhile, residents who are very worried about Thailand's oppression, they demand special autonomy. This is very realistic choice for Patani peoples and Thailand According to their fighting history and to avoid more victims.

CONCLUSION

The results of this study show several facts that indicate that the implementation of human rights in Patani still needs to be handled seriously by involving various parties because there are still many violations that occur in Patani land and facts that show differences in history, ethnicity, culture and religion between Patani and Thailand.

First, the reality that today perhaps not many people and governments know is that Patani was previously a sovereign Sultanate and lived prosperously.

Second, The Patani Sultanate was a victim of Siamese colonial occupation which was later strengthened by the Anglo-Siamese agreement and continued colonization of Patani by Thailand.

Third, the Patani community still maintains Malay values whose foundation is Islam.

Fourth, a part of Patani community still wants full independence as it was originally as the Patani Sultanate which previously included Patani, Yala and Naratiwat but the other Patani community wanted Otonomy.

Fifth, the Thai regime's coercion to carry out "Thailanization" both in language, name and cultural appearance against the Patani community is clear evidence of colonization for Patani residents who have different identities.

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Sixth, the hundreds of thousands or even millions of suffering experienced by Patani residents from eviction, violence, arrests, kidnappings, imprisonment and murder carried out by Siam and Thailand have been embedded in the minds and hearts of the Patani community.

Seventh, the disparity in development and economy between the north and south of Thailand, which is the basis of the Patani community, adds to the reasons for the Patani people to want independence.

Eighth, the resolution of the implementation of human rights is still very weak, especially because the Thai regime still applies military treatment and treats the Patani community as a colony.

Ninth, the rare involvement of ASEAN countries as neighboring countries that have the duty and moral responsibility to stop colonization and human rights violations. It is inappropriate for any country to allow human rights violations anywhere on the grounds that it is an internal matter and must implement the principle of non-intervention. In fact, all nations have agreed that independence is the right of all nations and violations of human rights must be eliminated from the face of the earth.

Tenth, the weak involvement of international institutions, especially the UN and the OIC. In fact, they have the obligation and ability to conduct investigations, mediation and even diplomacy to enforce human rights in Patani.

Therefore, strategic, tactical and immediate steps are needed to resolve the Patani crisis, including:

First, conducting an independent investigation more seriously involving the UN, OIC, ASEAN and other independent institutions regarding human rights violations that occurred in Patani.

Second, enforcing the law in international courts for both human rights violations in Patani committed by individuals and by the government on behalf of the state.

Third, providing a fair option for the Patani community to determine their fate because determining the fate of a nation is a human right.

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