

The Exegesis Reception of Hadiths about Obedience to Non-Muslim Leaders by Ulemas of Southern Thailand

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This research aims at answering questions related to what exegesis reception of Islamic ulemas (scholars) towards Hadiths about the obedience to the non-Muslim leaders seems to be. This research applies the theory of exegesis reception, specifically by observing the result of the interpretation of Pattani Muslim ulemas towards the Hadiths of the Prophet Muhammad. The results suggest that ulema in Mueang Pattani argued that Muslims have an obligation to obey their leader even though he or she is a non-Muslim with exception if he had ordered to do evil things such as associating Allah with another being. In the other words, when a non-Muslim leader treats his Muslim people properly and fairly, it is exactly inappropriate for those Muslims to disobey his or her orders. This obedience was aimed for the safety and freedom of Muslim communities in their religious practice, as well as keeping the unity and tolerance toward differences.

Key words: *Exegesis reception, Pattani ulemas, non-Muslim leaders.*

Introduction

The Prophet's Hadith is the first source of teachings in Islam, but in a hierarchical position, it is second after the Qur'an. The existence of Hadith, which is so urgent, requires Muslims to perceive laws in social life. The early history of the Hadith explained that it is a living historical oral tradition, which is then much in contact with people's lives. However, in its

development, the Hadith is confronted with a variety of dynamics of social problems such as the occurrence of the politicisation of traditions in order to support interests so that the codification is carried out around the 2nd century of *Hijriyah* calendar. The Hadith then became a writing tradition that develops in a rigid and standard manner. This happens because the Hadith does not only talk about fiqh (jurisprudence) but also responds to various social problems such as political leadership (Kurdi et al., 2010).

Politics, which is believed to be part of Islamic teachings (Maula, 2017), will always be interesting to be discussed because it involves the lives of many people. In social theory, the more the number of human beings, the more open the opportunity for the formation of formal and informal communities (Tajfel, 1978, 1982; Ebrahimi Nasab et al, 2017). In a group, there must be a character who has more value among other members. Such figures are then being appointed to regulate the interests of the group. Such people are referred to as leaders (Arifin, 2010). Leaders have an important role in human life both in individuals, in family environments, in communities, and in the life of the state.

The modern era is characterised by the value of freedom, obedience to leaders is essential to maintain the harmony and peace of society. The emotional and structural relations between leaders and the people they lead must become essential indicators considering that among the goals of forming a country is the creation of a peaceful and just society. These two principles become one of the objectives of the Shari'a that must be implemented (Hasan: 2018). Therefore, the ulemas obliged all people to obey their leader, as long as the leader did not deviate from the path of Allah's favor. The proposition used by the ulemas besides the Qur'an is the Prophet's hadiths.

The people's obedience to their leaders can be seen in the Thai system of government. In the country of Thailand, the Thai people are asked for their cooperation and loyalty to Prime Minister Phibun Songgram in order to improve the culture called *Ratthaniyom Thai*. For the sake of the success of his campaign, he carried out social activities by distributing treatises about the ways and laws of culture that caused publicity outside the country. In addition, Prime Minister Phibun Songgram also explained the foundation of the kingdom and practices of Westerners who will be practiced among the Thai people (Hempitak, 2017).

The existence of these regulations, for the Muslim community of Southern Thailand or precisely, in the Pattani area, is a problem for them. Because there are some regulatory norms that are not in accordance with Islamic teachings. In addition, the Thai government wants its people to be oriented toward one culture like wearing trousers, wearing a shirt, wearing shoes, wearing a hat and having to dress neatly. As for women, they are required to wear dresses or short shirts. Of course, these problems require the role of ulemas in responding to

it in order to maintain the existence of Muslims living under the hegemony of the majority of non-Muslims (Sodiqin, 2016).

From the above description, this article will describe the exegetical reception of the hadith about obedience toward non-Muslim leaders in Mueang Pattani ulemas, Southern Thailand.

The Social Settings of the Pattani Society as an Exegetical Reception Room

The term Pattani for Thai people has two meanings of use. The first means "Changwat" (region or province), which belongs to the Thai state. Second, Pattani is an empire that includes Pattani, Naratiwat, Yala, Satun, and parts of Songkhla. In the context of this research it is the second Pattani as a kingdom or its own power (al-Fatani, 1994).

Pattani is taken from the name of a fisherman who lives on the beach called "Ta'ni." In the book "Kingdom of Patani Malay," Ibrahim Syukri (2005), explains as follows: "Patani" is taken from a village inhabited by Malays who work as fishermen. The name of the fisherman was "Ta-ni." He has a good attitude, so the fishermen there chose him as the leader. They also honoured him and gave him the title "Father." More and more people came to visit until finally, it was called the village of "Pak Tani."

Teew and Wyatt explain another opinion in the book *The Story of Patani* (1970). According to him, the term Patani came from someone named "Ecik Tani" who took care of a place. Then, the name of the country was adjusted to the name of the person who cared for it. Hikayat (2014) explained that the term Pattani is taken from the word "Pantai," which means "beach." One day a king from the city of Mahliga Pa'ya Tu Napha, went hunting animals with his army. When the king was hunting, they arrived at the beach to find that the animals or their footprints were lost. Then those who went hunting with the king said, "The animals or their footprint lost on this beach. "Those words are the same as the Malay language in the" Pata-ni "area, so they are taken from this "Pantai."

The emotional relationship (bilateral) between the kingdom of Thailand and the Kingdom of Pattani is reflected in the barter of goods carried out on the river in the form of tributes of gold, silver, and other properties. The Pattani Kingdom, as a territory under the Thai government, has its autonomy rights in maintaining and prospering its people. In terms of geographical location, Pattani is the most strategic area of trade routes so that the government's relationship with the Pattanis is well maintained. It was because in the early history of the conquest of Pattani as a Malay ethnic area, it was maintained as a colony of Siam. It was also to ensure that the area remained as a trade route for people outside the Siamese countries (Aphornsuvan, 2003; Sanurdi, 2018).

As the majority of people from the Muslim community are living in an area, but under the majority government of non-Muslim religions, they must have experienced the dynamics of a very different religious life. Various religious movements continue to be activated to maintain the existence of their identity without causing conflict. Historically, The Malayan Muslim Pattani in Southern Thailand was once a vast sovereign and prosperous kingdom. However, there was an expansion of the Kingdom of Siam in November 1785. Then, it was separated into several new autonomous regions around 1816, so there was an identity de-existence of Malayan's community in the 19th century. The Kingdom of Siam began to reform its management system following the Thesaphiban system. Overall, the kingdom of Patani no longer had the power of autonomy and abolished its imperial government system. As a result of this system, the Patani Kingdom was weaker and more depressed than the Siamese kingdom. It caused a conflict between the Malay Kings of Patani and the Kingdom of Siam in 1902 (Jehma, 2017).

Table 1: Thai Integrative Policy Categorisation and its Impact on Patani (Yuniarto, 2005).

| No. | Backgrounds | Policy | Government | Impact |
|-----|---|--|---|---|
| 1. | <i>Block the expansion of Britain-Malaya and France-Indochina.</i> | 1902 territorial integration, aristocratic integration, bureaucratic reform. | King Chulalongkorn (1868-1910). | Uprisings of 1902 and 1922. |
| 2. | King Vajiravudh's Thai nationalism. | Education integration based On Act 1921. | Raja Vajiravudh (1910-1925). | Introducing Thai language to islamic boarding schools. |
| 3. | Coup and changes to the 1932 constitution. | Political liberalization | Pridi Banomyong. | Limited participation |
| 4. | The development of fascism in Europe and Asia before the war | Thairathanim 1938. | PM. Phibun Songkhram (1938- 1944 and 1948-1957. | Patani's alignments with the allies, Malayan nationalism. |
| 5. | Thailand's defeat in World War II. | Patronage Islam Act 1946: Integration of ulemas | Pridi Banomyong (1946). | Chularajamontry, Haji Sulong's petition, 1947 rebellion. |
| 6. | The Vietnam War. | Integration of islamic boarding school in 1960s | PM. Sarit Thanarat (1957-1963) and the government after him | Government's control towards the islamic boarding school, separatism under PULO, etc. |
| 7. | Development and cold war of the United States vs. the Soviet Union. | Prime Minister Order No. 65/66, Tai Rum Yen. | PM Prem Tin Sulanonda. | Decreased separatist actions, sympathy to the government. |
| 8. | International campaign "war against terrorism" | Martial Law 2004. | PM Thaksin Sinawatra. | Increased acts of violence in Patani, Narathiwat, and Yala |

Source: Processed data (Cahyo Pamungkas, PSDR-LIPI 2004).

Figure 1: The following is a map of the country of Thailand



Tabel 2: Provinces in Thailand

| | |
|------------------|--|
| North | Chiang Mai • Chiang Rai • Kamphaeng Phet • Lampang • Lamphun • Mae Hong Son • Nakhon Sawan • Nan • Phayao • Phetchabun • Phichit • Phitsanulok • Phrae • Sukhothai • Tak • Uthai Thani • Uttaradit |
| Northeast | Amnat Charoen • Buriram • Chaiyaphum • Kalasin • Khon Kaen • Loei • Maha Sarakham • Mukdahan • Nakhon Phanom • Nakhon Ratchasima • Nongbua Lamphu • Nong Khai • Roi Et • Sakhon Nakhon • Sisaket • Surin • Ubon Ratchathani • Udon Thani • Yasothon |
| Central | Ang Thong • Ayutthaya • Bangkok • Chainat • Kanchanaburi • Lopburi • Nakhon Nayok • Nakhon Pathom • Nonthaburi • Pathum Thani • Phetchaburi • Prachuap Khiri Khan • Ratchaburi • Samut Prakan • Samut Sakhon • Samut Songkhram • Saraburi • Sing Buri • Suphanburi |
| South | Chumphon • Krabi • Nakhon Si Thammarat • Narathiwat • Pattani • Phang Nga • Phattalung • Phuket • Ranong • Satun • Songkhla • Surat Thani • Trang • Yala |
| East | Chachoengsao |

Exegesis Reception as a Methodological Framework

Reception theory was originally a theory used in analysing literary works, but it can also be used to describe the attitudes of Muslims in accessing and treating al-Qur'an (Zuhri & Dewi, 2017). The text reception model can be divided into three forms. First, accepting by exegesis in the form of interpreting actions. The second is to accept it aesthetically by worshipping the beauty of text as the object both the manuscript and the writing. The third, the form of functional acceptance, which is treating the text with practical purposes and the benefits that will be obtained by the reader (indirectly) (Rafiq, 2014). From the three developments in reception theory in the study of the living Qur'an and Hadith above, this research will be oriented to focus on outlining the exegetical reception of the tradition of obedience to leaders among Mueang Pattani ulemas. However, in field investigation, it is possible that the exegesis reception of Mueang Pattani ulemas did not specifically refer to the text of the hadith and then it was seated as their argument in explaining obedience to the leader.

Ulemas born in the community, especially in Mueang Pattani, are not all educated with a fully concentrated study in interpretation. They are role models in society who study in the classical model, and it is not with the systematic methodology of formal education even though their knowledge in the field of religion is highly qualified. In addition, the informants of this study are religious leaders who are respected not only for their knowledge, but also their position and authority in society which are respected by the community and had two functions at the same time, as ulemas as well as umara (leader).

This urgency of this research is because the relationship between the various communities up until now has been harmoniously established. This condition cannot be separated from exegesis or hermeneutic receptions by the ulemas in Mueang Pattani in understanding religious text like the hadith of the Holy Prophet in regulating the provisions about obedience to leaders.

A Leader In Islamic Normativity Review

Leadership in the Islamic perspective is very crucial and a necessity in human life (Najib, 2013). Many verses of the Qur'an and the Hadith of the Prophet allude to them. The ulemas have discussed a lot in various literature, including what term to call a person as a leader. There are several terms including; First, "Imamah," which means to aim, emulate, and lead. So the function of an Imam is that a *imam* (leader) must be able to be an example to the members they lead. Second, "*khalifah*/caliphate" comes from the word *khalifah*, which means "behind" and can also mean to replace. The word explains that a caliph (leader) must be able to appear in front as a role model, and behind to encourage. There are times when they must be ready to be replaced and find a replacement. Third, "Ulul Amri" means someone who has

business to do and took care of it. The leader is appointed to be entrusted with an affair to be taken care in the best way possible. Fourth, "wilayah" is an *isim masdar* derived from the word *waliya*, meaning to govern, rule, love, and help. Fifth, Ri'ayah, which means to guide and protect. It gives a sign that motivates. A leader (*ra'in*) must have a power to guide, be able to maintain the continuity of the organisation they lead and be able to protect their members (Zainuddin, 2012).

Meanwhile, regarding the terminology's description of who the leader really is, al-Mawardi (2006) asserted that if the priest had explained their obligations and fulfilled the people's rights, the people were obliged to obey and support their policies.

Pattani Ulema's Exegesis Reception Regarding Obedience to Leaders in the Hadith of the Holy Prophet

The Koran has declared that a servant's hierarchy of obedience must be based on the Koran and the Sunnah of the Holy Prophet, because it is a consequence of aqeedah and faith, where the first hierarchy is obedience to Allah, the second hierarchy is obedience to His messengers, and the third is obedience to leaders. In the third hierarchy, there is often a discourse when dealing with multicultural problems of society characterised by differences in the ideology of a leader with the community they lead.

There explained previously that the Mueang Pattani area of Southern Thailand is an area inhabited by a majority Muslim community with Malay ethnicity. Mueang Pattani belongs to the territory of the Thai State which is inhabited by a majority of the Thai population and led by a non-Muslim believer demanded that the people of Mueang Pattani submit to the leader. However, for hundreds of years of social life relations led by non-Muslims and living together in a predominantly Buddhist country, Muslim communities have been able to live peacefully without any real threat of social conflict.

Such social conditions, seated Muslim leaders in this case the ulemas in Mueang Pattani have their authority, not only serve as a giver of advice, *tausiah* and religious lectures. It also has another more essential function, namely as a unity of *ummah* in multicultural society. The seeds of conflicting religious differences that are not tightly prevented can cause major problems. Especially the descriptions of lectures delivered by Mueang Pattani ulemas will greatly influence the mindset and lifestyle of the Pattani Muslim community in seeing differences in belief.

The pattern of understanding of ulemas about obedience to leaders even if not as aqidah in Mueang Pattani area can be described as follows:

1. The Law of Obedience to Leaders.

The ulemas agree that obeying leaders is mandatory. The consensus is based on Qs. al-Nisa; 59. Which reads; *"O you who believe, obey Allah and obey the Prophet (His), and Ulil Amri among you."* Outwardly the above verse does command to obey the leader, but the ulemas have differences of opinion regarding the provisions of the obedience hierarchy to leaders who are not in the same aqeedah. Ibn Kathir (1999) explains after quoting various ulema views related to ulil amri by saying that ulil amri is the ruler and ulema. Then he said,

"This verse is a command to obey the ulemas and the rulers. Therefore, Allah Ta'ala said, Obey Allah, the meaning is to follow His book. "And obey the Messenger" means to follow the sunnah. And the Ulil amri among you, the meaning is to obey the matter that was ordered by them in the form of obedience to Allah, not in immorality toward Him"

In addition to the verses of the Koran above, many narrations of the Prophetic traditions explained the obligation to obey leaders, including:

I will testify to you to remain devoted to Allah zza azza wa jalla, keep listening and obey even though who rules you is a slave" (HR.Ahmad)

The above hadith is as an affirmation that obeying the leader is something that must be done by those who are led, even under the leadership of a slave. Among Pattani ulemas, too, being receptive to the opinions of the ulemas who have inherited in his various writings that obeying the leader is mandatory. As told by informant Ishaq Benjasmith that obeying the leader is mandatory. Thus, it can be concluded that the people must obey the leader under any circumstances. Even though the leader is unjust and wicked. The most important thing is they do not instruct or order the Muslim community to participate in committing disobedience to Allah. Another informant named Haji Hasan made a similar statement:

We are obliged to obey the leader in terms of not disobeying to Allah. And we cannot rebel or defy even though they are not with Allah's law. Since, someone's infidelity (kafir) because they are not practicing Allah's law needs to have some conditions fulfilled (shuruth at-takfir) and the barrier lifted (intifaul mawani '). As long as the conditions have not been met and the barriers have not been lifted, then they are still Muslim. If they are the ruler, the rights of a Muslim ruler apply.

2. Building harmonious relations between leaders and the community

Informant Wiranan Pengjan stated the importance of building solidarity among people under a leadership. In addition to his position as the part of society, Wiranan also served as one of the state apparatus. He is proud and pleased to see Pattani Muslims because they always cooperate in carrying out the activities ordered. People of Mueang Pattani has been a society

that is obedient to the leaders by contributing to the success of government programs even under the leadership of non-Muslims.

In the same context, Abdullah bin Abdul Rozaq explained that,

We must understand the order well, in order to guarantee its safety and be able to accomplish it well. Being able to carry out tasks properly by understanding the details of what was assigned. So when a person gets the duty from their leader, he must be able to understand it well, to be able to do it.

3. Criticism as a form of control over the leader Yosof Masaleh, a prominent ulema and Imam of the mosque in Mueang Pattani, stated that:

The status of obeying leaders is mandatory. So even in the condition of not doing good, there will be greater damage than the tyrannies they did. Even being patient with their tyrannies can melt away sins and our reward will be multiplied by Allah Ta'ala. Do not make them do wrong other than because of the impairment that is in us too. Remember, Allah will reward according to the deeds done (al jaza 'min jinsil' amal).

The following table describes the exegetical reception of the Prophet's hadith. in the context of adherence to non-Muslim leaders among Mueang Pattani Ulema.

Table 3

| No. | Ulemas' name | Ulema's Opinion | Theorem Relevance |
|-----|--------------------------|--|---|
| 1. | Ismail Ishaq Benjasmaith | It is obligatory to obey the leader even though they are non-Muslims as long as they do not order us to commit immorality to Allah. | عَنْ عَزْبَانِ بْنِ سَارِيَةَ، قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ، .. كَأَنَّ هَذِهِ مَوْعِظَةٌ مُوَدَّعٌ، فَأَوْصَيْنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا،... (أخرجه أحمد) |
| 2. | Haji Hasan | It is obligatory to obey the leaders in cases that are not immoral and we must not rebel even though they do not use the law of Allah because infidelity (<i>kafir</i>) for not being with the law of God needs some conditions to be fulfilled. | حَدَّثَنَا مُسَدَّدٌ دَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبيدِ حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أَمَرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ. (أخرجه ابن أبي شيبة) |
| 3. | Yusof Masaleh | The law of obeying leaders is mandatory even though they do make some mistakes, if we disobey them there will be greater damage than their tyrannies, even being patient with the tyrannies can melt away the sins and will multiply the reward. | عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رُجُلًا، ... وَقَالَ: لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ (أخرجه مسلم) |

| | | | |
|-----|-----------------------------|---|---|
| 4. | Wiranan pengjan | The people must obey the leader and help each other to create a beneficial event to the community while the leader does not order to act immoral. | يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا 59: al-Nisa |
| 5. | Wahab Muso | It is obligatory to obey the leader even though they are non-Muslims as long as they do not tell us to commit disobedience to Allah. | قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَالَفَ الْجَمَاعَةَ شَيْئًا فَمَاتَ، فَمَيْتُهُ جَاهِلِيَّةٌ " (أخرجه أحمد) |
| 6. | Mutaqim Sama | Obedience to leaders equals obedience to teachers as long as they teach and lead to a good path. | عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ فِيمَا أَحَبَّ أَوْ كَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ " (أخرجه أحمد) |
| 7. | Haji Abdullah bin Abdurozaq | It is a must to understand the government well so that it can guarantee the safety and being able to accomplish it well. | يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا 59: Al-Nisa |
| 8. | Haji Abdurrahman | It is allowed to choose a leader who is not Muslim but it have to be sure that they are good and obedience as their people is a must. | حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ. (أخرجه البخاري) |
| 9. | Haji Ahmad Mahammad | Must obey the non-Muslim leader if he preaches peace, goodness, and prosperity. | عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ. (أخرجه ابن أبي شيبة). |
| 10. | Haji Husien bin Abdulatif | Must obey the leader even if the leader is not Muslim. | عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَطَاعَنِي؛ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي وَإِنَّمَا الْإِمَامُ جَنَّةٌ يُقَاتِلُ مِنْ وَرَيْهِ وَيَتَّقَى بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ يُقَالَ بغيره فَإِنَّ عَلَيْهِ مِنْهُ. (أخرجه البخاري) |
| 11. | Haji Abdul Malik | It is obligatory to obey non-Muslim leaders if they do not do anything wrong with the principles of our religion. | قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْآخَرِينَ: «لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ» (أخرجه البخاري) |

Based on the description and sample above, the reception of Mueang Pattani's ulema on religious theorem, especially in the hadith of the Holy Prophet has an important role in maintaining harmony in the life of religious and national communities. The leader and the community are inseparable, like two valuable coins if they are united. A country will not achieve stability without the role of a leader. Without a leader, surely the country will

become weak and easily swayed by outside forces. Therefore it is ordered to obey a leader. By obeying the leader, it will create order, security, and prosperity, as long as the leader is not disobedient (Hempitak, 2017).

This principle is held by the Pattani Muslim community, so that they can still survive and engage under the leadership of non-Muslims, even living in their minority. They believe that their leaders should not oppose the right of Muslims to worship Allah and not plunge into disobedience; this is one of the characteristics of Islamic teachings mentioned by the Prophet in his hadith.

This phenomenon occurs in Muslim societies in Pattani and can be explained by the system justification theory of John T. Jost and Mahrazin Banaji which was born because they criticised the social identity theory of Henri Tajfel (1978). System justification theory explains about the acceptance of minority groups to the conditions they experience among the existing limitations without thinking that the group is intimidated by the majority group and the ruler (Rubin & Howstone, 2004). Acceptance from minority groups is something that must be done to avoid damage of the existing order and not cause greater adverse impacts in the future (Jost, Banaji, & Nosek, 2004). System justification theory makes an individual or minority group rationalise the existing system and see the status quo as a good thing, legitimate, and even being desired.

Muslims in Pattani, Southern Thailand become a minority group in the middle of Buddhist society and are led by leaders who adopt policies from western culture (Hempitak, 2017). The ulemas in Pattani accept the conditions that exist in their surroundings, although there are some government regulations that are contrary to Islamic sharia, such as regulations for wearing short clothes for women. Ulemas must address these problems in an adult manner by moderating the emotions of local Muslims in order to maintain the existence of Muslims living under the hegemony of the majority of non-Muslims.

The attitude taken by the ulemas in Pattani was done because they did not want to have even greater adverse impacts, such as chaos or inter-religious conflict in Pattani, Southern Thailand. In the fiqh rules it says, "Bring benefit and resist damage" (al-Raisuni, 2013). All of this was done so that Muslim and non-Muslim communities and the government in Pattani could coexist harmoniously amid the differences. The Pattani ulemas asked the local Muslim community to obey their leaders as long as they do not order disobedience and do justice (Khalik, 2014) and do not antagonise Muslims (Kerwanto, 2017). By obeying the leader, it will create security, order, and prosperity, It is an attitude that reflects maturity and moderation (Pizzo, 2017).



Conclusion

The majority of the Pattani Ulemas, Southern Thailand in a review of the exegetical reception of obedience to the leader has been concluded. Basically, obeying the leader is mandatory even if they are non-Muslims. As for policies that are not under the Shari'ah, they are not required to be obeyed. Even though those ulemas did not explicitly mention the obedience to hadith of the non-Muslim leaders, the interpretation of the Pattani ulema is relevant to the sources of information in the hadith. The attitude of the ulemas is aimed at maintaining peace, the existence of Pattani Muslims and building harmonious relations between non-Muslim leaders and Pattani Muslims.

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