

Tok Sheikh Duyong: Religion and Industrial Networking Contribution with Pattani

Abdulloh Salaeh¹, Amran Abdul Halim¹, Adel M Abdulaziz Algeriani², Nidzamuddin Zakaria¹, Ahmad Kamel Mohamed¹, Zamrie Ibrahim@Musa¹, Norhasnira Ibrahim¹ & Idi Hamdi³

¹Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan, Malaysia, ²Faculty of Contemporary Islamic Studies, Universiti

Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Nerus, Terengganu, Malaysia,

³Center of Core Studies, Islamic University Selangor, Bandar Seri Putra, 43000 Kajang, Selangor, Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v13-i12/19897> DOI:10.6007/IJARBS/v13-i12/19897

Published Date: 08 December 2023

Abstract

In Islam, Ulama' are the heirs of Prophets. Since the 16th century AD, they spread Islam and brought the light of guidance and knowledge to the Malay Archipelago. Pattani, especially, has produced many great scientists and scholars as a result of the rapid development of Islam. It can be observed in the 17th century AD when scholars from the archipelago were present, including some very famous figures, such as Sheikh Daud Al-Pattani, Sheikh Abdus Shamad al-Palimbani, and Tok Sheikh Duyong, among others. Besides teaching, the Ulamak also provides legal fatwas, gives advice to kings, and is a source of public information. One of the famous figures at that time was Tok Sheikh Duyong from Patani Darusalam who migrated to Terengganu and played an important role in the fields of science, education, and other fields. This study is aimed at identifying and analyzing the biographies of Pattani ulama' figures who have spread Islamic knowledge throughout Terengganu. In this paper, his personality and his relationship with Pattani will be explored from all angles, including education, teachers, and students. The study employs a library research method. Results of this study found that Pattani's relationship and network with this figure was limited. The Nusanatara community, however, recognized him as a Pattani figure who contributed significantly to Terengganu's Islamic scholarship development.

Keywords: Tok Sheikh Duyong, Religious Contribution, Network, Pattani, Terengganu

Introduction

It is a fundamental part of Islam's calling to seek knowledge, as without that knowledge, one is living without God's guidance, are living without guidance from within and are hindered in reaching all the good that exists in this world and in the next. The first and most important

thing that every human being needs to be able to do in life is to learn that God Almighty is the Creator and Administrator of the entire Universe, and to abstain from allocating partners to Him in any way.

ALLAH SWT states that:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Meaning;

So, know, [O Muḥammad], that there is no deity except Allāh (Surah Muhamad Verse 19.)

Considering the verse above, it is clear that the call for the need to be knowledgeable and knowledgeable is specific to the chapter that describes the acknowledging of the Oneness of God Almighty. In his tafsir, Muhammad Sayyid Tantawy (T.T.) summarized in his tafsir in verse (فَاعْلَمْ) that "to mention knowledge and to act in accordance with that knowledge, and the obligation to keep charity above knowledge".

From Anas bin Malik said the Prophet Rasulullah SAW;

ظَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning:

Seeking knowledge is mandatory for every Muslim (Narrated by Imam Ibn Majah T.t).

In Islam, studying becomes an obligation as a consequence of the obligation to seek for knowledge all the time as pointed out by Wikhdatur Khasanah (2021). As Wikhdatur Khasanah mentions, "studying is not only done during school hours, but students must do it constantly throughout their lives". This is why learning becomes an obligation. In the chapter devoted to seeking knowledge, Darsi et. al (2022) points out that Imam Syafie rahimahullah said the following:

من أراد الدنيا فعليه بالعلم، ومن أراد الآخرة فعليه بالعمل

Meaning;

There should be knowledge in the hands of those who desire the world and knowledge in the hands of those who desire the hereafter (Ahmad bin Hussin, al-Baihaqi, 1970). As mentioned by Abdul Hamid Arribath et.all (2021). In his article, he emphasizes that, as Siti Rahmania et., al. (2021), "Providing the right path to the younger generation of Islam in the field of education will play an essential role in learning Islam in a way that is based on both worldly knowledge and the knowledge of the hereafter. Education is a system that aims to provide children with the best possible guidance and leadership so that they may in turn have the broadest possible happiness in life. For this reason and other essential reasons, knowledge is needed about worldly life as well as the hereafter. Despite the fact that knowledge must be learned, it is certainly desirable for scholars to explain it to the public in a comprehensible way. Allah SWT says;

فَسَاءَ لَوْ أَهْلَ الدُّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Meaning;

If you 'polytheists' do not know 'this already', then ask those who have knowledge 'of the Scriptures'.
(Surah An Nahl Verse 43)

Consequently, scholars are the source for resolving all problems that arise in this world and the next, and scholars are also the inheritors of the Prophet when it comes to understanding the world and the future. As has been previously reported by Anas bin Malik, according to the hadith of the Prophet narrated by the Prophet, this hadith says:

إن العلماء ورثة الأنبياء وإن الأنبياء لم يورثوا دينارًا ولا درهماً، إنما ورثوا العلم، فمن أخذه أخذ بحظٍّ وافر

Meaning:

There is no doubt that the scholars are the successors to the Prophet. Neither dinars nor dirhams were bequeathed by the Prophets. They are the ones who pass on knowledge to the next generation. As a result, whoever took the ulama', had a big reward (Muhamad Bin Yazid, T.T.). The Qur 'an has mentioned about these ulamak being those who possess a deeper knowledge of the sciences than others of their kind. This is as Allah SWT says in the following verse;

وَالرَّسُخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ؕ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Meaning:

And those well-grounded in knowledge say: "We believe therein; all is from our Lord." Only the men of understanding observe the advice.

(Surah Ali l'mran Verse 7)

During the course of a discussion in Ahmad Bazli Ahmad Hilmi et., al (2021), it was explained that a crucial part of knowledge is what is between the two. That thing that is between the two can only be grasped by those who have profound knowledge in addition to the knowledge of the hereafter. Considering the arguments that have been presented above, it becomes evident that the role of the ulama' is of utmost importance. Our knowledge cannot be obtained without the guidance of ulama. This is why in the ancient times of Pattani there were many individuals who were considered ulama's such as the famous ulama' Sheikh Daud al-Fattani, Sheikh Ahmad al-Pattani, and many others who held this title.

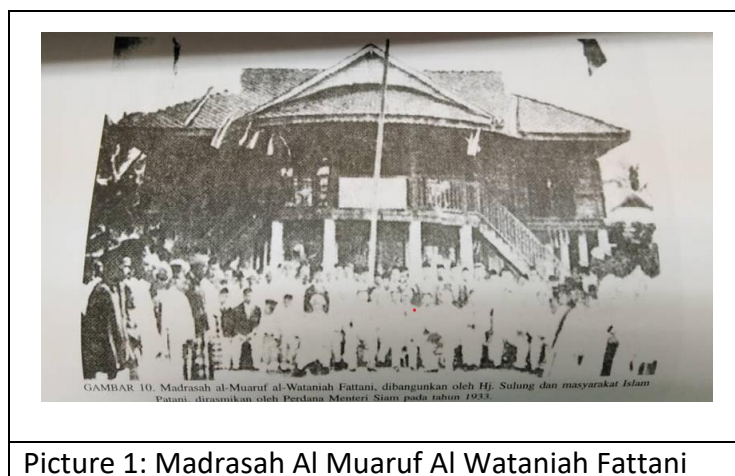
Pattani And Its Brief History

It has been observed that historically Pattani has been a very developed country and it has been a center of business until China, the Netherlands and neighboring countries began to do business with Pattani, Abdulloh (2017). Approximately 90% of Pattani's residents are Muslims, according to Phaosan Jehwae, (2019). As a matter of fact, the spoken language of Pattani is almost the same as the language used in Malaysia, Indonesia, Brunei and Singapore. However, Pattani differs only in its approach to writing as it is usually written in Jawi script, which uses 28 letters as writing and includes some letters, such as the three-dotted letter jim below, a dotted letter fa below, as well as the dotted letter ga above, which is a letter that is quite similar to the Arabic alphabet. During the late seventeenth century until the late nineteenth century, Islam developed as a system of education and the Jawi scripture emerged

in various fields of knowledge, according to Mohd Puaad bin Abdul Malik et al. (2019). Phaosan Jehwae (2014) states that "Malay is the predominant language spoken by most people in Pattani." The Malay language became the mother tongue in the five regions of the former sultanate of Pattani, and became the national language for the Malays."

The Pattani region was also home to a number of clerics, such as Sheikh Daud al-Fattani, Sheikh Ahmad al-Fattani, Sheikh Abdul Qadir and Sheikh Ismail (Pak Da Ei Mecca), among many others. According to Ahmad Sharifuddin Mustapha (2020), Islam reached the archipelago down the coast, especially in Malaya around the beginning of the 17th century, and a number of Muslims were also produced from the Malay world.

Some of the ulama's involved in opening the first teaching lodges in the school system were Haji Sulong. As explained by Abdul Wahab Syakhran (2022), in 1933, Haji Sulong established the first modern school in Patani. This *pondok* is located in Patani in the centre of the city and its name is (Madrasah Al-Ma 'arif Al-Wathaniyah Fattani).



Picture 1: Madrasah Al Muaruf Al Wataniah Fattani

It has been recognized that Fattani was a Pondok institution that offered only one stream (religion) which, eventually, was split into two streams, namely the religious stream and the Siamese (Thai) stream, in which the religious stream had been changed into a religious stream. Specifically, Phaosan & Jehwae (2014) discuss how pondok schools can be categorized into two types: pondok schools that receive government assistance and those that do not receive Thai government assistance. It has been stated that Pattani has been divided into nine small districts after it became a colony of the Siamese government, and the Siamese government has appointed their administration to operate these districts until now (Norhasnira Ibrahim & Abdulloh Salaeh; 2018). Nevertheless, Mohd Mizan Aslam (2012) believes that while Pattani, Yala and Narathiwat, who share the same national religion, language, and culture, are narrated under Siamese influence".

The Life History of Sheikh Wan Abdullah and His Nasab

His name is Sheikh Wan Abdullah bin Muhammad Amin bin Ya'qub al-Pattani. Born in Cabang Tiga, Pattani in 1802 AD, which is equivalent to 1216Hijrah ,(Sheikh Ahmad Fathi al- Fatani (2002). writes in his book that"Tok Syeikh Duyong enjoyed a great deal of influence among the dignitaries of Terengganu State Government, to the extent that he earned the nickname of the tongue of Terengganu State" . According to his story, he is the only child of Wan

Muhammad Amin bin Ya'qub or known as Tok Syeikh Qadhi al-Pattani (Ulama' Pattani) and Wan Aminah binti Wan Derahmad.



In Pattani, around 1845-1856 AD there was a governor or self-governing king who was known by the name Sultan Muhammad (Tengku Besar) who began the construction of mosques. The building was originally built on the castle fence as a wooden surau building.

He was then transferred to make it a permanent build as it is today, during the reign of the Tengku Putih (1856-1881), located east of City Palace before reaching the tomb (Tok Ayah 's tomb)

(<https://news.muslimthai.com>). At present, the mosque consists of committee members as follows:

- 1-Haji Hasyim Adam (Imam)
- 2-Muhamad Yusuff (Khatib)
- 3-Hajia Wang Tikwang (Bilal)



The Origins of the Shaykh's Duyong Descendants

According to the history books and papers written about the origins of Tok Syekh Duyong's descendants, there seem to be at least two versions of the origins of his descendants; and these are as follows:

First Version

His lineage went back to the Wankang Master, a magnate from Champa (Cambodia) who married the Princess Admiral of Johor, the adopted son of King Pattani, who in turn was a descendant of the Wankang Master. This Wankang Master was later appointed as one of the Pattani dignitaries.

Second Version

The ancestral line of Tok Syekh Duyong descends from Ne' Ali or Faqih Ali Malbari who traveled to seek religious knowledge and eventually settled in Pattani after traveling for many years (Mohd Zamri, Izziah Suryani, & Noorsafuan (2018)). As stated by Mohd Zamri Hasan (2018), in his Journal, Tok Syekh Duyong is believed to be the Mufti of Terengganu under the rule of the three Sultanates of Terengganu, namely Sultan Baginda Omar, Sultan Ahmad Shah II and Sultan Zainal Abidin III. As reported by Ustaz Wan Mohd Shaghir, the Pulau Duyong Kecil area of Johor became a place where the extended family of Pattani scholars migrated in response to the war against Siam (<https://epondok.wordpress.com>). Sheikh Daud bin Abdullah al-Pattani was one of the scholars who migrated to this area. He had written many of the books that were so widely accepted. Sheikh Wan Abdullah bin Muhammad Amin is called 'Tok Syekh Duyong'. As stated earlier, the first person to call this call was Sheikh Abdul Qadir bin Abdur Rahim al-Fathtani, who became known as 'Tok Syekh Bukit Bayas' later on in his life. As regards Tok Shaykh Duyong's parents, his father was one of the Mufti of the Pattani. In this regard, the three scholars mentioned by the researcher, namely Sheikh Daud bin Abdullah al-Fathani, Sheikh Abdul Qadir bin Abdur Rahim Bukit Bayas and Sheikh Wan Abdullah bin Muhammad Amin Duyong, are still in a close family relationship.

It is to be noted that his father was named Shaykh Wan Muhammad Amin al-Pattani, who was called 'Tok Shaykh Qadhi al-Pattani', before his death. He was the son of Wan Ya'qub al-Pattani. From the father's side of the family, it is only possible to trace the nasab up to Wan Ya'qub. The mother of Tok Sheikh Qadhi (Sheikh Wan Muhammad Amin) is named Wan Salamah bint Tok Wan Deraud bin Cik Wan Derahim who is married to Tok Wan Nik. Tok Wan Nik's mother was named Wan Dewi bint Tok Kaya Rakna Diraja bin Sheikh Faqih Ali al-Malabari. The mother of Tok Syeikh Duyong (Sheikh Wan Abdullah) was named Wan Aminah bint Tok Wan Drahmud bin Tok Wan Derahman bin Tok Kaya Pandak. Tok Kaya Pandak's real name is Wan Ismail bin Nakhoda Wan Kang from his marriage to the Johor Admiral's daughter. It is worth noting that the famous Nakhoda Wan Kang referred to here is actually the name of the sheikh Faqih Ali al-Malabari (<https://m.facebook.com/Uz.Azhar>). In accordance with traditions, he was an Arab descendant of the Prophet Muhammad SAW who migrated to Malabar (India) and then to the Malay world after migrating to Malabar (India). There is also a history which mentions that he was from the Bugis state. During the early years of his life, Sheikh Faqih Ali al-Malabari, Nik Ali or Sayyid Ali first came to Johor and married a princess of Johor named Wan Tijah. Sheikh Faqih Ali al-Malabari's last residence was in Pattani. Datuk Temenggung Seri Paduka Faqih Ali al-Malabari is one of the most respected clerics in Pattania, and he is also the Supreme Commander of the Pattani Army. A number of assumptions have been made that link his descendants to the Prophet of Allah (Hasanulddin Mohd, Abdul Karim Ali, Shaykh 'Abdul Qadir Bin t.t). This has been confirmed by the Ulama Nusantara Reviewer from Khazanah Pattaniyyah. Several related parties have been involved in the writing and presentation of the report written by the late Ustaz Wan Mohd Shaghir. Interestingly, the study of Ustaz Wan Mohd Shaghir coincided with the study that the author had done (<https://www.facebook.com/>). It has been said that some of his descendants, in addition to being scholars, such as Sheikh Daud bin Abdullah al-Pattani, Tok Sheikh Bukit Bayas and a number of others, have also been government figures such as Long Yunus Kelantan. It is said that Tok Sheikh Qadhi al-Pattani (Sheikh Wan Muhammad Amin) is a scholar and friend of Sheikh Daud bin Abdullah al-Pattani as well as Sheikh Wan Mustafa bin Muhammad al-Pattani (Tok Bendang Daya I). In addition, he has four pious children; Mohammed Zain, Abdul Qadir, Abdul Latif, and Daud (Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari et al., al 2011). These are all great ulama. Therefore, Wan Abdullah received his education from Tok Sheikh Qadhi al-Pattani, his own father who at that time lived in Kampung Paya Bunga. There is a small village known as Kampung Paya Bunga, located in Kuala Terengganu in the state of Terengganu Darul Iman, which is in the eastern part of Malaysia and borders Kelantan to the north, Pahang to the west, the South China Sea to the south, and the South China Sea to the east (<https://en.wikipedia.org>).

His early education was provided by his own father. It has been stated in a journal article by Mohd Zamri Hasan (2018) that Tok Syeikh Qadir al-Pattani, who lived in Kampung Paya Bunga, Kuala Terengganu, that "Tok Syeikh Duyong was able to receive his early religious education from his father."

"Among those who have followed the halaqah of his studies, such as Tok Syeikh Duyong, Tok Ku Tuan Besar, and Baginda Umar - are those who have been following his studies," Ahmad Fathy wrote in his journal. It is also stated that Wan Abdullah was sent by his father to study in Pattani - a country where he suffered many bloodsheds. He is believed to have studied in Pondok Bendang Daya and Pondok Semela, as well as other ponds within his time frame. In the following years, he continued his studies in Mecca in order to further his knowledge.

As explained by Syed Hadzrullathfi et al, (2014) he had spent quite a long time studying, and he had studied for most of his life. As a matter of fact, he has also traveled to several other regions and states with the aim of strengthening and enhancing his knowledge and understanding in the field of religion and culture in those areas. In addition to Terengganu itself, he focused on studying the branch of knowledge at that time at places such as Pattani and the Holy Land of Mecca, but one note in Mohd Zamri Hasan's (2018) study mentions that Tuk Syeikh Duyong also traveled to a number of states during his research.

As part of the selected states at that time, Terengganu, Patani, and Mecca were included among the states which had been selected. This clearly shows that the height of knowledge and wisdom that he was able to gain over the span of his life was not the result of a short period of time, but rather was a result of many years of learning and understanding that he had put in place. It took him 14 years to complete his studies in Mecca while he was living there. A number of fundamental topics are prioritised by him, including Tasawwuf, Fiqh, Usuluddin, Tafsir, and Hadith.

His Area of Expertise

He taught several fields of knowledge, including Usuluddin, Fiqh, Tafsir, and Tasawwuf, which are all Islamic disciplines. The students who attended Tok Syeikh Duyong's class came to 'pick up' their respective books, which at the time were still in handwritten form. According to Mohd Zamri Hasan (2018), Tok Syeikh Duyong was a very prominent figure in the 19th century.

His Companion

These are the list of Tok Syeikh Duyong's companions;

1. Sayyid Muhammad Zainal Abidin (Tukku Tuan Besar)
2. Muhammad Said bin Umar.
3. Cik Doi iaitu ayah kepada Tuan Guru Haji Husein Cik Doi, Tok Kelaba
4. Sheikh Abdul Qadir (Tok Bendang Daya II)
5. To' Ku Tuan Besar. Terengganu
6. Mahmud bin Muhammad Yusuf bin Abdul Qadir Terengganu. (Copier of the Malay Book)
7. Others Unknown

His Teachers

His teachers include amongst others;

1. Syeikh Ahmad Zaini Dahlan
2. Sayyid Ibrahim al-Kurdi
3. Syeikh Mohamad Ramli
4. Syeikh Daud al-Fathani
5. Syeikh Wan Muhammad Amin bin Ya'qub
6. Sheikh Abdul Kadir Bukit Bayas
7. Tok Bendang Daya al-Fattani.

His Students

Among the famous students are as follows;

1. Baginda Sultan Umar
2. Sultan Zainal Abidin III
3. Haji Umar Duyong Besar

4. Sultan Omar
5. To' Ku Paloh
6. Haji Abdul Hamid Nerus
7. His Own Son— Haji Wan Muhammad bin Wan Abdullah.
8. Syeikh Abdur Rahman Gudang al-Fathani

Settling in Duyong Island

After returning from Mecca in 1263 AH/1846 AD, Wan Abdullah bin Wan Muhammad Amin took up his seat and center of activity on the Pulau Duyong Kecil Terengganu. In addition to teaching at Pulau Duyong Kecil, he also teaches at several places including Paloh, Losong and Bukit Bayas.

Setelah pulang dari Mekah pada tahun 1263 H/1846 M, Wan Abdullah bin Wan Muhammad Amin mengambil tempat kedudukan dan pusat aktiviti di Pulau Duyong Kecil Terengganu. Selain mengajar di Pulau Duyong Kecil, beliau juga mengajar di beberapa tempat di antaranya Paloh, Losong dan Bukit Bayas.

Wan Abdullah bin Wan Muhammad Amin (Tok Syeikh Duyong), like other Pattani ulama', still teaches two types of books, namely those in Malay and Arabic. The Malay scriptures taught were prioritized by his teacher, Sheikh Daud bin Abdullah al-Pattani. The Arabic scriptures taught are the essays of famous scholars in various disciplines. The most important in Sufism is the book *Ihya' 'Ulumuddin* by Imam al-Ghazali.

It was found that Tok Sheik Mermaid's disciples were very many, whether they came from outside Terengganu or in Terengganu. Some come from Pattani, the entire Malay Peninsula, Sumatra, Java, Brunei, Kalimantan and others.

After his master passed away in 1269 AH/1853 AD, (Tok Syeikh Meryung) was appointed as a qadi and served in that capacity until his death in 1306 AH/1889 AD. He was well-versed in administrative matters, and his significance was not restricted to matters of religion, according to Mohd Zamri Hasan (2018). During this period, three Sultans—Sultan Baginda Omar, Sultan Ahmad Shah II, and Sultan Zainal Abidin III—appointed him as their Kadi and Mufti in Terengganu, respectively, making him an advisor to His Majesty Sultan Omar. On December 18, 1881 AD, Sultan Zainal Abidin III, who later assumed the title of Sultan of Terengganu, invited Tok Syeikh Duyong to pray for the protection of the government and the well-being of his subjects. Ulama who can offer advise to the government and courage to speak the truth even when confronted with of an unjust ruler are ulama who bring blessing and salvation. In a strict sense, if an Islamic administration does not courage to ask its scholars for the appropriate guidance and explanation, the people will perish. Moreover, the nation will surely be destroyed by catastrophe and calamity if the government turns against the ulama'.

Interwined Connection with Pattani

Even while Tok Syeikh Duyong has long been cultivating devotion in Terengganu Darul Iman, its connections to Pattani state are apparent. This can be seen from a variety of perspectives and situations, including the following:

Origin of Birth

As said earlier, He was born in Pattani in Kampung Cabang Tiga Pattani. He hails from places and regions that are renowned for producing ulama' in the archipelago, therefore it should come as no surprise that he is the main ulamak figure. Noor Farhanah Othman (2019) stated

that in the early 19th century a group led by Tok Sheikh Qadhi - Haji Wan Mohd Amin Wan Yaacob, the father of Tok Sheikh Duyong and accompanied by Sheikh Abdul Kadir had fled after the Patani government suffered defeat at the hands of Siam, while Farahi Kamaruddin (2018) stated that Tok Syeikh Duyong was born in 1802 AD, which is equivalent to 1216 Hijrah, in Chabang Tiga Village, Patani.

Education Background

He attended Pondok Bendang Daya, Pondok Semela, and other schools in the Pattani district where he acquired his education. This indirectly establishes the existence of a network of brotherhood and collaboration between Terengganu and Pattani.

Teachers and Companions from Pattani

Tok Syeikh Duyong pursued her education with her Pattani-born father. He also studied under Sheikhs Daud bin Abdullah al-Pattani, Mustofa Tok Bendang Daya, and Abdul Qadir Bukit Bayah, all of whom were from the Pattani province. Muhammad Mustaqim Mohd Zarif et al. (2017) claim that Sheikh Abdul Qadir Bukit Bayah was able to produce a number of pupils who went on to become well-known academics and administrators. Haji Wan Abdullah bin Wan Muhammad Amin (Tok Syeikh Duyong) was one of his most important pupils. Additionally, his companion is a Pattani native. He brought with him some friends from Pattani, including Sheikh Mahmud bin Muhammad Yusuf bin Abdul Qadir.

His Demise

According to Mohd Zamri Hasan et al (2018,50), the Late (Tok Sheikh Duyong) passed away at his home on Little Meryung Island on Thursday, at 4:00 pm, 12 Jamadilakhir 1306 Hijriah, which is equivalent to February 24, 1889 AD. The death of Tuk Sheikh Duyong is a great loss to the people and the state of Terengganu in particular. His Majesty Sultan Zainal Abidin III and Tokku Paloh had traveled there by themselves. He himself prayed for the body and gave the order for the body of Tok Sheikh Meryung to be brought from Pulau Duyong Kecil through the front of the palace to be given the last respect by his Majesty, state dignitaries, and royal relatives before being buried in the Sheikh Ibrahim Cemetery, Kuala Terengganu (<http://ikantongkol09-tokoh.blogspot.com>, 2009). He may be blessed by Allah SWT and joined by the Anbiya, Mursalin, and Solihin. Rabbal Alamin ya Amin.



Picture 6 : The Tomb of Tok Sheikh Duyong

Conclusion

Overall, it can be said that Tok Sheikh Duyong is a notable scholar in the state of Terengganu and that Tok Sheikh Duyong was a notable scholar in the 19th century AD.

Through his birth, education, and association with Pattani Provincial officials as well as works that were also taught by Pattani, Tok Sheikh's connections to Pattani are clear.

In the words of his mentor, Sheikh Daud bin Abdullah al-Pattani, the Malay texts are taught. Essays by academics well-known in a variety of fields are included in the Arabic textbooks. The Imam al-Ghazali book *Ihya' 'Ulumuddin* is the most crucial component of Sufism.

Additionally, Tok Sheikh Duyong students from Pattani Province traveled to Terengganu to study with him. This is demonstrated by the enormous number of Tok Sheikh Duyong students, including those from Pattani and Terengganu as well as those from beyond Terengganu.

Tok Sheikh Duyong has given a lot of service to the Terengganu state, his Sultan, and the Terengganu people. He was then appointed Mufti Terengganu, a position he held from 1269 Hijriah (1853 A.D.) until his passing in 1306 Hijriah (1889 A.D.). May Allah Ta'ala intervene in mercy for this well-known person and grant them a lasting recompense in the land of the hereafter.

The results and contributions of this study are expected to provide valuable guidance to students of knowledge from the entire Nusantara region, and especially from Southern Thailand. This guidance is aimed at helping them acquire religious knowledge and benefit from the expertise of Thai scholars across various fields, applying this knowledge in their teaching and writing endeavors. Additionally, this study is intended to make it easier for scholars and academics to reference and conduct field research related to the contributions of Nusantara scholars. It also aims to assess their methods and methodologies in writing scholarly books on subjects like exegesis, jurisprudence, creed, and more. In future research, the author suggests that academics delve deeper into the specialized areas of expertise of these Nusantara scholars, including the examination of their manuscripts, particularly if they have not been previously studied by anyone.

Corresponding Author

Amran Abdul Halim

Fakulti Pengajian Quran dan Sunnah (FPQS), Universiti Sains Islam Malaysia, B.B. Nilai, 71800 Nilai, Negeri Sembilan

Email: amranabdulhalim@usim.edu.my

References

Abdul Hamid Arribathi, Dedeh Supriyanti, Erna Astriyani, (2021 Oktober) Peran Teknologi Informasi Dalam Pendidikan Agama Islam Untuk Menghadapi Tantangan Di Era Global Dan Generasi Z. *Alphabet Jurnal Wawasan Agama Risalah Islamiah, Teknologi dan Sosial (Al-Waarits)*.

Abdul Wahab Syakhran (2022) Pendidikan Agama Islam Di Thailand, *Adiba: Journal of Education*, <https://adisampublisher.org/index.php/adiba>

Abdullaoh, 2017. Sumbangan Tuan Guru Haji Zakaria Bin Yusuf bin Chik Ming Bin Sulong dalam pendidikan islam di jaha- kabu – laea, pantumn 2017, Kolej Universiti Islam Antarabangsa Selangor, KUIS.

Abu Abdullah Muhammad bin Yazid bin Majah al- Qazwini. *Sunan Ibnu Majah*, Darul al Fikri, Beirut.

- Ahmad Bazli Ahmad Hilmi¹, Muhammad Hafiz Saleh, Adibah Sulaiman @ Mohamad (2021) Kaedah Memahami Makna al-Quran dalam Pengintegrasian Ayat Hafazan dengan Ilmu Aqli, *Ulum Islamiyyah*, Universiti Sains Islam Malaysia
- Ahmad bin Husin, al-Baihaqi, 1970. *Manaqib al-Syafie*, Maktabah al-Thurath, Kaherah, Mukadimah.
- Ahmad Fathi Al Fatani, 2002. *Ulama Besar Dari Patani*, Universiti Kebangsaan Malaysia, Bangi.
- Darsi, Oki Mitra (2022), *Pedoman Etika dan Adab Menuntut Ilmu dalam Islam*, *Jurnal Pendidikan dan Konseling*, Universitas Pahlawan Tuanku Tambusai, Volume 4 Nomor 5. 6851-6852.
- Ezad Azraai Jamsari, Mohamad Zulfazdlee Abul Hassan Ashari dan lain, 2011. *Sejarah Ketenteraan 'Uthmaniyyah dalam Kitab Hadiqat al-Azhar wa al-Rayyahin Karya Shaykh Wan Ahmad al-Fatani*, *Prosiding Nadwah Ulama Nusantara (NUN) IV: Ulama Pemacu Transformasi Negara*.
- Farahi Kamaruddin (2018) *Tok Syeikh Duyung (1802 -1889M): Guru Kesayangan Sultan*, <https://www.thepatriots.asia/tok-syeikh-duyung-1802m-1889m-guru-kesayangan-sultan>
- Mohd mizan Aslam (2012) *Penyelesaian Konflik Selatan Thailand Dengan Menggunakan Model Gagasan 1 Malaysia*, *Journal of Human Development and Communication*, University Malaya.
- Mohd Puaad Bin Abdul Malik, Faisal @ Ahmad Faisal Bin Abdul Hamid, Rahimin Affandi Abd. Rahim, (2019) *Pengkategorian Item Penulisan Dalam Karya Fiqh Melayu Klasik: Analisa Awal*, *Journal al-Muqaddimah*, University Malaya.
- Mohd Zamri Hasan, Izziah Suryani Mat Resad @ Arshad dll (2018) *Biografi Haji Wan Abdullah bin Haji Wan Mohd Amin (Tuk Syeikh Duyong)*, *BITARA International Journal of Civilizational Studies and Human Sciences*.
- Mohd Zamri Hasan, Izziah Suryani Mat Resad @ Arshad, dan laini. 2018, *Biografi Haji Wan Abdullah bin Haji Wan Mohd Amin (Tuk Syeikh Duyong)*, *International Journal of Civilizational Studies and Human Sciences*.
- Muhamad Bin Yazid, T.T. *Sunan Ibnu Majah*, Daru Fikri, Beirut.
- Muhammad Mustaqim Mohd Zarif, Abdulloh Salaeh (2017). *Mir'at Al-Mu'minin Wa Tadhkirah Li Al-Ghafilin: Pengenalan Manuskrip Nadir Karya Syeikh Abdul Qadir Bin Abdul Rahim Terengganu Dan Kepentingannya*, *Persidangan Antarabangsa Manuskrip Melayu 2017*, . Perpustakaan Negara Malaysia h 5
- Muhammad Mustaqim Mohd Zarif, Abdulloh Salaeh, 2017. *Mir'at Al-Mu'minin Wa Tadhkirah Li Al-Ghafilin: Pengenalan Manuskrip Nadir Karya Syeikh Abdul Qadir Bin Abdul Rahim Terengganu dan Kepentingannya*, *Persidangan Antarabangsa Manuskrip Melayu 2017*, Perpustakaan Negara Malaysia.
- Muhammad Sayyid Tantawy, T.T, *Tafsir Al-Wasit*, T, N.
- Norhasnira Ibrahim & Abdulloh Salaeh. 2018. *Menjejaki Ulama Pattani Kontemporari*, Mufid Work Kuala Lumpur.
- Phaosan Jehwae (2014) *Dilema Bahasa Melayu Sebagai Bahasa Pengantar Pembelajaran Di Pondok Pesantren Patani Thailand Selatan*, *Ta'dib: Jurnal Pendidikan Islam*, Faculty of Tarbiyah and Teaching Sciences, UIN Raden Fatah Palembang.
- Phaosan Jehwae, 2019. *Sejarah Pendidikan Bahasa Melayu Di Patani Selatan Thai*, *Jurnal Antarabangsa Persuratan Melayu (RUMPUN)*, Persatuan Penulis Budiman Malaysia.
- Siti Rahmaniana, Luthfi Hamdani Maula, (2021), *Perbandingan Keaktifan Siswa Dalam Pembelajaran Sistem Home Visit Dan Sistem Daring*, *Jurnal Ilmiah PGSD STKIP Subang*

Sulaiman bin Ahmad bin Ayyub bin Muthair al-Lakhmi al-Tabarani, 1985. Al-Mu'jam As-Saghir Li Al Tabarani, Darul Amar, Beirut, juz 1, h 36, no Hadith 22. Isnad Dhaif.

Wikhdatur Khasanah (2021 Agustus) Kewajiban Menuntut Ilmu dalam Islam, Jurnal Riset Agama. UIN Sunan Gunung Djati Bandung, Indonesia

Laman Web:

<https://news.muslimthai.com>.

<https://epondok.wordpress.com>. Wan Mohd. Shaghir Abdullah

<https://www.geni.com/people/Wan-Muhammad-Amin-Tok-Syeikh-Qadhi>

<http://ikantongkol09-tokoh.blogspot.com>,2009.