ISLAMIC EDUCATION SYSTEM IN RELIGION CLASS AT BAKONG PITTAYA SCHOOL PATTANI THAILAND

THESIS
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CHAPTER 1
INTRODUCTION

A. Background of the Problem

Thailand, officially the Kingdom of Thailand, formerly known as Siam, is a country at the centre of the Indochinese peninsula in Southeast Asia.[1] Historically, numerically and politically, the Muslims of Thailand are the most significant group in all of mainland Southeast Asia. Islam is given both royal and official patronage in Thailand today and the Muslims have, by and large, become an integral part of Thailand. Islam has been embedded in Thai public life in a variety of ways such that its compatibility with predominantly Buddhist Thailand is never under serious doubt.

They are found primarily in the provinces of Pattani, Yala and Narathiwat in the extreme south of the country, contiguous to the northern states of Malaysia, where the primacy of Malay language and culture is still much in evidence.[2] In this research, the researcher took Pattani as a location of research.

Pattani was a regional center for Islamic learning in the 19th Century. Muslim students from archipelagic Southeast Asia would sojourn at the *Pondok* in the province before going to the Middle East to further their Islamic education. Pattani Muslims were also prominent educators in major Islamic institutions in the Arab Muslim World, most notably the Grand Mosque in Mecca.

Pattani scholars and *Tok Guru* (religious teachers and principals of *Pondok* schools) were also instrumental in translating religious

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[1]Isna Imroatus Zakiyati, *The Implementation of Religious Culture for Prathom Level in Bakong Pittaya School Pattand Thailand*, (Yogyakarta : UIN Sunan Kalijaga Yogyakarta, 2018), page 93.
[2]Kamaruzzaman Bustamam Ahmad and Patrick Jory, *Islamic studies and Islamic education in contemporary Southeast Asia*, (Kuala Lumpur : Yayasan Ilmuwan, 2011), page 164.

commentaries and sermons from Arabic to Malay (in *Jawi*).[3] Back to three Islamic provinces, it was originally a unitary state called Al-Fatoni State. Because they lost the colonialism, it collapsed and entered into the State of Thailand. Its regulations are regulated by the Kingdom of Thailand. Including education regulations. In terms of education, the Kingdom of Thailand actually only wants public education.

That is known as an academic class where students only study universal subjects without religion subjects. In Pattani Southern Thailand, the majority of schools are Islamic based where divided into two, first one is school that is under the auspices of the Kingdom of Thailand and the second one is school that isn't under the auspices of the Kingdom of Thailand. The differences between them are the school under the auspices of the Kingdom of Thailand receive tuition fees from the kingdom, so that the education costs are borne by the Kingdom of Thailand. While school that isn't under the auspices of the Kingdom of Thailand, tuition fees comes from the students.

In addition, the school under of auspices the kingdom, must follow the curriculum of the kingdom and must report the process of implementing education every month to the kingdom. While school that isn't under the auspices of the kingdom, they can make their own curriculum without have to follow the rules of the kingdom. There are 13 Islamic schools in Pattani, Yala, Narathiwat, and Songkhla areas under the auspices of the Kingdom of Thailand. Namely Nirandonwitya School, Piraya School, Tontayong School, Ibtida School, Bakong Pittaya School, Soombonsart School, Darul Hikmah School, Thampittayacarn School , Janya Islam School, Thamkiri Wittaya School, Songserm Islam School, Islamburpa School, and Sart Islam School.

In this case, the researcher conducted research at Bakong Pittaya School in the Pattani Province. Bakong Pittaya School was incorporated

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[3] Joseph Liow, *The Pondok Schools of Southern Thailand: Bastion of Islamic Education or Hotbed of Militancy?*, (Singapore : Nanyang Technological University, 2004), page 1.

into the Islamic Private School Network or Princess Maha Chakri Sirindhorn Project in 2005 and has received permission from the Thai government No. ป น (PN) 3/2551.[4] The presence of government schools in Pattani as part of the integrase effort resulted in the emergence of a typology of Malay Muslims based on their level of education. First, traditionalist Muslims, those who received education in traditional Islamic educational institutions (*pondok, madrasah*) and didn't attend government schools. They are more fluent in *Jawi* language and only speak a little Thai.

The second, modern Muslims, those who get an education in government schools and don't attend religious schools. They speak fluent Thai and support the government's assimilation program. This group is most successful in the economic field. Third, Muslim hybrids, namely those who get an education in two educational institutions, both in *pondok* or *madrasa* and also schools in government educational institutions.[5]

Since being incorporated into the Princess Diraja Project, Bakong Pittaya School has two class systems, namely religion class and academic class. Religion class held since 9 a.m. - 12 a.m. While the academic class held at 1 p.m. – 4.20 p.m. The two classes have different systems. Both in terms of subject, student, teacher, learning instruction, and class composition.

The researcher only focus on the discussion of religion class. There are some interesting things about every class system. The need for an Islamic education system isn't only a matter of conviction, but also crucial for mankind. No other system can save human beings from destruction and perdition, apparent to anyone with insight into and concern for human

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[4]Interviewed with Mr. Usman Toktayong at 11st of February 2019.

[5]Ali Sodiqin, "Budaya Muslim Pattani (Integrasi, Konflik dan Dinamikanya)",*https://www.academia.edu/27193310/BUDAYA_MUSLIM_PATTANI_INTEGRASI_KONFLIK_DAN_DINAMIKANYA_*, accessed on 03rd of July 2019 at 07.18 A.M.

welfare. On such a system depends the future well being of all peoples of the world.[6] Among of them, the student may attends to religion class without taking academic class. Some students only interested in studying religion subject without studying universal subject. But, the students who take academic class are required to attend in religion class.

At that class, male and female students separated by the class. But in the academic class, male and female students studied together in one class. Therefore, in the language instruction, the religion class uses Pattani Malay language, while the academic class uses Thai language. The majority of the teachers in religion class have graduated from Islamic boarding schools and universities in the Middle of East. While the majority of academic class teachers have graduated from domestic universities in Thailand.

Looking at the differences above, it is clear that the two classes have different system. When it compared with religion education in Indonesia, it was different between religion class and academic class. In Indonesia, there are many religions, such as Islam, Catholic, Protestant, Buddhism, Hinduism, and Konghucu. If no religious instruction is available in accordance with the student's faith, the student has the right to be excused from religious instruction.[7]

Even in Islamic school, all of religion and public lesson are united without separation class. If public school, Islamic education is only studied once a week usually. But at Bakong Pittaya School, Islamic education is taught every day. Another interesting thing is, in religion class the students are divided by individual abilities, not based on the school year. So it is possible for student who have just enrolled in religion class of Bakong Pittaya School to be directly placed in a higher class because they already

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[6] Farid, Panjwani, "Institute for the Study of Muslim Civilizations London, United Kingdom", *Journal of Current Issues in Comparative Education, Vol. 7(1),* (Teachers College, Columbia University, 2004), page. 20

[7] Angel Rabasa, *Islamic Education in Southeast Asia*, (RAND Corporation, 2016), page 100.

have more religion abilities. In addition, the student must memorize some juz of Al-qur'an based on their grade level. In the religion class, the teacher put a lot of emphasis on memorizing the Al-qur'an.

Education is fundamental to Islam. Theoretically, Islam is supposed to be inseparable from knowledge and education. Muslim scholars will cite sources from the Qur'an and showing that Islam is symbiotically and inseparably linked to knowledge and education. Education in Islam is supposed to promote human dignity and enhance the human personality.[8]

The implementation of religion education is very complex regarding on various aspects, such like student, educator, curriculum, classroom, management, method, media, etc. From this background, the researcher wants to explain how Islamic education is applied in religion class. Based on the explanation above, the researcher is interested in conducting a research entitled Islamic Education System in Religion Class at Bakong Pittaya School Pattani Thailand.

B. Operational and Conceptual Definition

1. Islamic Education System

The Islamic education system is an effort to organize the process of educational activities based on Islamic teachings. The teaching is based on a systemic approach so that in its operations it consists of various sub-systems from pre-primary, secondary and tertiary education levels. A curriculum that incorporates elements of faith and piety to God, so that it animates students at every level.[9]

Islamic education is provided throughout Southeast Asia at the primary and secondary levels through boarding schools. In Malaysia and southern Thailand these schools are known as "pondok"; in

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[8]Kamaruzzaman Bustamam Ahmad and Patrick Jory, *Islamic studies and Islamic education in contemporary Southeast Asia*, (Kuala Lumpur : Yayasan Ilmuwan, 2011), page 159.

[9] Muzayyin Arifin, *Kapita Selekta Pendidikan Islam*, (Jakarta : Bumi Aksara, 2014), page 74.

Indonesia, such boarding schools are known as "pesantren." Indonesia also has Islamic day schools known as "madrasas".[10]

2. Religion Class

Class management is classroom management as part of the whole school which is the center or place where the learning process occurs. The teaching and learning process in the classroom will essentially involve some of the elements, but will directly be involved in the following matters teachers, students, media, situation, class itself, and so on. Based on the points above, namely the class itself becomes the point, that the class used for religion learning. In some schools the name of this class can be different. But in essence, religion class are class for studying religion subjects. In this study, it is devoted to Islamic religion class.

C. Problem Statement

Based on the explanation of the background, the problem statement of this research is how Islamic education system is applied in religion class at Bakong Pittaya School Pattani Thailand.

D. Objective and Significances of the Research

1. Research Objective

To explain how Islamic education system is applied in religion class at Bakong Pittaya School Pattani Thailand.

2. Research Significances

a. Theoretically, this research can increase the knowledge of education world, especially Islamic education.

b. Practically, this research is useful for the teacher to find out the effectiveness of learning in religion class. What are the deficiencies

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[10] Angel Rabasa, "Islamic Education in Southeast Asia" *https://www.hudson.org/research/9814-islamic-education-in-southeast-asia*, accessed on 20th of August 2019 at 2.12 A.M.

that must be corrected as well as being useful for students to know the diverse of learning systems they have to go through during their study. It's also useful for future teachers to make some strategies of Islamic learning. Besides, for Indonesian education system is useful to know the kinds of teaching Islamic subject.

E. Review of Relevant Studies

Literature review contains a review of research results related to the research object being studied. Then, what are the result if related to the theme of the research and what parts haven't been studied.

Second, as a theoretical framework that explains the basics or theoretical rules and assumptions that enable reasoning to answer the problems that exist in research.[11] Based on this, the researcher found several similar studies which certainly have differences in content with the researcher's research, namely:

Thesis of Sistem Pembelajaran Pendidikan Agama Islam (PAI) di Pondok Pesantren Syahid Al Ma'rif Pada Komunitas Lembaga Dakwah Islam Indonesia (LDII) Klaten Timur by Luluk Kurniawati student of Sunan Kalijaga University in 2017. This thesis concluded the learning system of Islamic education at Islamic Boarding School of Syahid Al Ma'rif in the Community of the Indonesian Islamic Dakwa Institute (in Indonesian called by LDII) in East Klaten including to salaf's Islamic boarding school or nonformal education which traditional education. But, there is still a modern approach at the management of the organization Isamic boarding school.

Thesis of Sistem Pendidikan Agama Islam di Sekolah Puyudpracharak Dusong Blaga Provinsi Pattani Thailand Selatan by Miss Subaidah Majae student of State University of Islamic Studies Sunan Kaljaga Yogyakarta

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[11] Kholid Mawardi, dkk, *Panduan Penulisan Skripsi Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Purwokerto Tahun 2018*, (Purwokerto : t.p., 2018), page 6.

in 2016. This thesis concluded that Islamic education system at the Dusong Blaga Puyudpracharak School in Pattani Province in Southern Thailand based on Al-qur 'an and as-sunnah. The learning system is divided into two times, the first one is religious learning and the second one is public learning.

Thesis of Sistem Pembelajaran PAI di MI Nurul Islam Ngaliyan Semarang by Miss Sulaeha Panoh student of State University of Islamic Studies Walisongo Semarang in 2017. This thesis concluded the implementation of learning Islamic education in MI Nurul Islam is always applied to noble qualities contained in religious values. This is reflected in the implementation of learning in schools, where before and after the teaching and learning process is carried out always begins and ends with reading the prayers and short letters of the Al-qur'an together, a conducive atmosphere that makes students comfortable, and Islamic nuanced writings on the wall that always provide motivation for students.

Thesis of Sistem Pembelajaran Pendidikan Agama Islam pada Kamyabi *Homeshool* Tangerang (Analisis Perbandingan Pembelajaran PAI di *Homeshooling* dengan Sekolah Formal) by Drifal student of State University of Islamic Studies Syarif Hidayatullah Jakarta. This thesis concluded that Islamic education system conducted by familiy who choosed a single homeschooling from Kamyabi homeschool is different from formal schools. In the process, parents and family directly involved when learning Islamic education. This is different from formal schools where parents or families didn't directly involved in the learning process of students.

F. Systematics of Writing

Chapter I explains the introduction. It contains description of the need for research. There are the backgrounds of the problem, the operational and conseptual definition, the problem statement, the

objectives and significances of the research, the review relevant studies, and the systematics of writing.

Chapter II explains the basic of theories. It contains some theories are used of this research. There are explanation about the definition of system, Islamic education, Islamic education system, Islamic values and traditional and modern education.

Chapter III explains the research method. It contains the methods are used in this research. There are the research type, the research location, the research subject and object, the techniques of collecting data, and the techniques of analyzing data.

Chapter IV explains the research result and discussion. It contains the profile of Bakong Pittaya School Pattani Thailand, the description about Islamic education system in religion class at Bakong Pittaya School Pattani Thailand, and the analyze data from the researcher.

Chapter V explains closing. It contains the conclusion and the suggestions from the researcher.

CHAPTER V
CLOSING

A. Conclusion

Based on the analysis that is related to the Islamic education system in religion class at Bakong Pittaya School Pattani Thailand by collecting data from many sources, the researcher concluded that Bakong Pittaya School was incorporated into the Islamic Private School Network or Princess Maha Chakri Sirindhorn Project in 2005 and has received permission from the Thai government No. ป น (PN) 3/2551. Bakong Pittaya School is located at 65 Muang. 2 T, Bangkhau, Ampeu Nongjik, Changwat Pattani, Southern of Thailand. Bakong Pittaya School Pattani Thailand had two systems of classes.

There were academic class and religion class. Islamic education included in religion class. In religion class, the students only studied about Islamic subject. Islamic education subject wasn't taught by one subject like in Indonesia's system. But, it became one system of class. It had one component from the teacher, students, subjects, classroom, time of learning, and curriculum. So, there wasn't Islamic education subject or usually, we call PAI (*Pendidikan Agama Islam*) in Indonesia. Islamic education subjects applied every day in the morning until afternoon.

Religion class at Bakong Pittaya School Pattani Thailand began with reciting the Al-qur'an together in the class. After that, the students studied Islamic subjects. A day, there were five subjects for religion class and five subjects in an academic class. One subject had time 40 minutes. The majority, the teachers in religion class taught with lecturing method. Where the teacher explained something and the student wrote down what the teacher said.

Sometimes, the teacher translated to Malay language from the Arabic language. So, the students have to wrote the meaning with Malay *jawi* or Malay *rumi*. Malay *jawi* was the Malay language is written by Arabic

letters. While Malay *rumi* was the Malay language is written by the alphabet letter. As for the subjects taught in religion class are Malay language, Arabic language, Islamic history, *akhlak, Al-qur'an, balaghah, faroid, fiqh, hadits, imla', jawi, khot, mustolah hadits, nahwu, jawi, rumi, sorof, tafsir, tajwid, tarbiyah, tarikh, tauhid, usul fiqh, and usul tafsir.*

B. Suggestion

To improve the quality Islamic education system in religion class at Bakong Pittaya School Pattani Thailand, the researcher had suggestions which are:

1. Islamic education learning methods must be improved the method.
2. There is strictness in the rules that students are required to have a handbook that must be taken when studying.
3. Increase the supply of learning media. Using general media such as whiteboard and marker. Islamic education learning can also use media such as images, audio, video, or props. So that the knowledge obtained by students is not only theoretical knowledge but also practical knowledge which will be practiced by students in their lives later.

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