Model and Construction of Islamic Education Curriculum : In Thamavitya Mulniti School Muang Yala Thailand

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Abstract

Historically Patani was an independent kingdom. However, it is now part of the Kingdom of Thailand. This creates dilemmas and various conflicts, including in regard to Islamic education. In this study the author will examine the model and curriculum construction of Islamic Education in the Thamavitya Mulniti School Muang Yala, Southern Thailand. This is a qualitative research using interview, observation and documentation techniques in extracting data. This study shows that, genealogically, the Thamaviya Mulniti School departs from the Islamic Boarding School (Pesantren), which is then complementary to the formal education system. The education model in Thamavitya Mulniti School uses traditional and modern education models. In formal education, the school applies a system of religious classes and academic classes which are carried out separately. Curriculum construction in the school is the application of a dualistic curriculum, namely religious and academic at the discretion of the Thai Government. The religious curriculum includes subjects of Islamic Religious Education, as well as Malay language and culture. Academic curriculum includes general subjects (science). This curriculum model has implications for the level of progressivity of Islamic education, especially if it is associated with historical and geopolitical conditions. The Patani Muslim community with regard to Islamic education experiences a dilemma, between hegemony, global demands in maintaining culture as a national identity.

Keywords: Curriculum, Islamic Education, Thailand

Abstrak

Menurut sejarahnya dahulu Patani merupakan kerajaan yang berdiri sendiri dan mandiri yang sekarang telah masuk ke dalam kekuasaan Kerajaan Thailand. Akibatnya timbul dilema dan konflik di berbagai bidang, termasuk dalam bidang pendidikan Islam. Pada penelitian ini penulis akan mengkaji tentang model dan konstruksi kurikulum Pendidikan Islam di Thamavitya Mulniti School Muang Yala Thailand Selatan. Penelitian ini merupakan penelitian kualitatif dengan menggunakan teknik wawancara, observasi dan dokumentasi dalam penggalian datanya. Hasil penelitian menunjukkan bahwa secara genealogis Thamavitya Mulniti School merupakan sekolah yang berangkat dari pendidikan pesantren yang kini mengkomplementerkan dengan sistem pendidikan formal. Model pendidikan di Thamavitya Mulniti School Muang Yala Thailand menggunakan model pendidikan tradisional (pesantren) dan pendidikan modern (formal). Pada pelaksanaan pendidikan formal menerapkan sistem kelas yang terpisah antara kelas agama dan kelas akademik. Konstruksi kurikulum di sekolah menerapkan kurikulum dualistik yaitu agama dan akademik (sains). Kurikulum agama meliputi mata pelajaran rumpun Pendidikan Agama Islam termasuk Bahasa, dan Budaya Melayu. Kurikulum akademik meliputi mata pelajaran pengetahuan umum. Dengan adanya kebijakan penggunaan kurikulum tersebut berimplikasi terhadap progresivitas pengembangan pendidikan Islam. Terutama jika dikaitkan dengan kondisi historis dan geopolitik menyebabkan masyarakat Muslim Patani mengalami dilema, antara hegemoni, tuntutan global dan dalam mempertahankan budaya sebagai identitas bangsa.

Kata Kunci: *Kurikulum, Pendidikan Islam, Thailand.*

Introduction

Patani is one of areas in South-east Asian archipelago that has witnessed a rapid development of Islam. This was proven by the establishment of the Fathani Darussalam Kingdom. Around the 16th century, Patani had the biggest trading port in the Malay penisula. Many merchants from Arabia, China, Europe traveled across the Middle East via Patani.[1] During that time, there was rapid development of Islamic da'wah (propagation).[2] Therefore, Islamic culture and traditions were formed, which included a strong religious scientific tradition. This was marked with the emergence of scholars, *Tok Guru* (teachers). The scholars who sailed from the archipelago to the Patani kingdom not only traded but they also practiced a scientific tradition and taught Islam to the Patani people. Along with this, the Islamic education institution like the *pesantren*, mosque, and the house of *Tok Guru* (master teachers) emerged as the place to seek the knowledge and deepen Islamic teaching.[3]

The alumni of Islamic boarding school in Patani became religious leaders such as the *khatib* (religious speaker), *imam* (leader) of the mosque, or even *Tok Guru.* The golden age of Patani as the verandah of Mecca was achieved with the large number of Islamic boarding schools and scholars who emerged in Patani when it was led by King Ismail Syah. This was continued by Sultan Muzaffar Shah until Patani was led by a queen alternately for four periods.[4] The queens were the Green Queen (1548-1616), the Blue Queen (1616- 1624), the Purple Queen (1624-1635), and the Yellow Queen

(1635-1651). During their leadership, they were able to unite the North Malay regions such as Trengganu, Perlis dan Kelantan.[5] The heyday of Fathoni Darussalam Kingdom started to decline when the Yellow Queen died. During that time, the Kingdom of Siam attempted to claim the area and eventually took over. Consequently in 1909 Patani officially became the part of the Siam Kingdom's territory otherwise knows as Thailand.[6] This turn of historical events was supported by political and economic factors, since the area of Patani has abundant natural resources. Furthermore, this region was then the busy trading route of the Malays.

Nowadays, according to the system of Thailand kingdom, the area of Patani is divided into four provinces: Pattani, Narathiwat, Yala, dan Songkla. The Malay community in those areas still believe in Islam even though they are a minority in the Thailand kingdom which are predominantly Buddhist. The language used in everyday life is Malay. This condition put them into difficult situations because there are many differences with the Thai kingdom. On the basis of different cultural background, both language, tradition, and religion, the Patani region is historically an independent Malay kingdom. Because of this, it often gave birth to many separatist movements. This is due to the injustice perceived by the Muslim community in Patani. As a result, Patani has been a highly monitored region by the Thai security forces (Askar).[7]

The Patani people who have been part of Thai minority accepted the challenges and

[1] Ali Sodiqin, 'Budaya Muslim Pattani (Integrasi, Konflik Dan Dinamikanya)', *Ibda' :Jurnal Kebudayaan Islam*, 14.1 (2016), 36 <http://digilib.uin-suka.ac.id/27470/1/Ali Sodiqin - Jurnal Ibda%27 -Islam Pattani-LPM IAIN Purwokerto.pdf>.

[2] Wan Kamal Muljani, *Minoritas Muslim Cabaran dan Harapan Menjelang Abad ke-21* (Bangi: Syarikat Percetakan Putrajaya SDN. BHD, 2002), 224.

[3] Mohd Zamri A. Malek, *Patani dalam Tamadun Melayu* (Kuala Lumpur: Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia, 1994), 95.

[4] Aslan, 'Dinamika Pendidikan Islam Di Thailand Pada Abad 19-20', *Nazhruna: Jurnal Pendidikan Islam*, 3.1 (2020), 48 <https://doi.org/10.31538/nzh.v3i1.476>.

[5] Bayu Mitra Adhyatma Kusuma, 'Masyarakat Muslim Thailand Dan Dampak Psikologis Kebijakan Asimilasi Budaya', *Jurnal Hisbah*, 13.1 (2016), 111–112.

[6] Aslan.

[7] Mr. Ilham Nuereng, 'Ilham Nuereng: Dinamika Bernegara Masyarakat Muslim Thailand', *In Right: Jurnal Agama Dan Hak Azazi Manusia*, 5.2 (2016), 299.

threat from the Siamization efforts of Siam Kingdom. This effort has infiltrated into various aspects of life in the region: social, cultural, political, and educational. This is not to speak of the discrimination received by Patani people, leaving many stories of tragedies, such as Tak Bai bloody tragedy in 2004 which killed hundreds of Muslims in Patani. Islamic educator especially those who have learned abroad, especially in Malay areas such as Indonesia, Malaysia, and Singapore are often subject to arrest and are monitered. Moreover, there are many Islamic scholars, teachers, and Imams of the mosque who have been arrested without clear reasons. Some students are often accused as being terrorist.[8]

Boarding schools as the main Islamic education institution iares suspected by Siam Kingdom as place where separatist ideas are bred. Thus, many teachers have been arrested and killed, and many Islamic boarding schools have been forcibly closed. Thus, the Thai kingdom has made the rule that Islamic boarding schools must officially state their loyalty to the kingdom under the deed *"Rong Rian Rasd Sorn Islam."* The education institution is then monitored by the royal party who oversee the education sector.[9] This is a tough challenge for the Muslim Patani community in developing Islamic education, and in maintaining their identity as Malay Muslims under the Thai Empire.[10]

Islamic education which is disseminated through Islamic boarding schools and religious school is an Islamic tradition and a fundamental custom which has been part of the identity of the Malay community in Patani, who prioritize Malay as daily language.[11]

In this case, Islamic education is a conscious effort carried out by guiding and educating the students to believe, comprehend, explore, and practice the Islamic teachings that are implemented in Islamic education institution.

Thus, it is vital to further investigate what kind of Islamic education model is actualized in Patani. There are several previous research conducted on this topic. Latifah Hanum in her research about the Modernization of Islamic Education in Thailand has shown that there are 86 Islamic education institutions and 97 traditional education institution in Patani; in Yala there are 40 modern Islamic education institutions and 13 traditional Islamic education institutions; meanwhile in Narathiwat there are 42 modern Islamic education institutions and 49 traditional Islamic institutions.[12] Masakaree Ardae and Nik Muhammad Syukri Nik Wan in their article about the dynamics of Islamic education in South Thailand stated that the influence of formal education system has changed some Islamic boarding schools to confirm to the formal education (school) system. However, the identity of Islamic schools with its school system can not endure Thai royal decrees and current updates. [13] Moreover, Ismail Suardi Wekke in his article entitled *Islamic Education in Thailand Pattani Muslim Minority: What are the Insitutional Continuity and Change?* has argued that the development of Islamic education is run by

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[8] Disarikan dari hasil wawancara dengan Rektor Jamiah Islam Syaikh Daud al-Fathoni (JISDA) pada tahun 2016. Pada saat itu juga penulis mendapati suatu kejadian bahwa terdapat salah satu mahasiswa JISDA berinisal "F" yang ditangkap Askar di Bakong karena dituduh sebagai "pengganas" atau masuk dalam kelompok gerakan separatisme.

[9] Aslan.

[10] Abdul Azis; Haji Ahmad Salom; Fadlilah Aisah Aminy, 'Islam In Southern Thailand: History and Educational Development', 16.2 (2019), 57.

[11] Abdullah Uma, 'Tradisi Dan Reformasi Pendidikan Dan Penyebaran Dakwah Islam Di Selatan Thai', *Prodising ISID*, 1, 2020, 1–2 <https://jurnal.staibsllg.ac.id/index.php/prosidingisid/article/view/173>.

[12] Latifah Hanum, 'Modernisasi Pendidikan Islam Di Thailand', 1.1 (2013), 77–86.

[13] Masakaree Ardae and Nik Muhammad Syukri Nik Wan, 'Dinamika Pendidikan Islam Di Selatan Thailand', *Jurnal Kesidang*, 5 (2020), 64–76.

expanding ethics, religious expression and politics.[14]

Based on several literature reviews, this research aims to investigate the actualization of Islamic education. It focuses on model and curriculum construction and its implication in the Islamic education institution that integrates the traditional (Islamic boarding school) and formal education systems in South Thailand.

Furthermore, this research is focused in Thamavitya Mulniti School Muang Yala South Thau or known as Ma'had Al Bithat Ad Diniah. The education system in this school is based on the Islamic boarding school and formal school. The establishment of this school went through a long transformation process and was the fruite of Tuan Guru Haji Harun, the school's founder.

The subjects discussed in this research include a genealogical portrait of the Thamaviya Mulniti School Muang Yala Thailand, model and curriculum construction of Islamic education as applied in the Thamavitya Mulniti School Muang Yala Thailand and its implications. It aims to discover and analyze the genealogy of the Thamavitya Mulniti School education institution sociologically and historically, as well as the model and curriculum construction it uses.

Theoritically, this research can complement the studies on Islamic education in South Thailand, which is still limited, given the lack of scientific publication platforms in Thailand. Practically, this article can be a guide and input for stakeholders of education institutions in making regulations related to curriculum development.

Research Methodology

This research includes field research with a qualitative approach.[15] Research data was obtained through interviews, observations, and document analysis. The interview used was semi structured interviews, by utilizing purposive sampling to determine the informant. The interview guideline utilized is a research outline that elaborates values, meaning, and informant's view.[16] The subjects of this research are the principal, Ustad Razi bin Sulong and the Assisstant Principal of Academic Affairs and Curriculum, Ustad Ismail Nowae. The assistant principal of academic affairs and curriculum plays a vital part in planning, management, and implementation of the curriculum used. The teacher of Islamic education is Ustad Abdulghani and Ustadzah Yah Bapu. The teacher of Islamic education is the main learning actor. Furthermore, other informants are students named Rais Sodiqin who is the leader of the male student generation. Meanwhile, the informant of female student generation is Fahmee.

During observation all phenomena related to context and research focus was noted and documented. This way, we were able to collect data related to Islamic education model in South Thailand, especially the Thamavitya Mulniti School Muang Yala Southern Thailand. Documentation was carried out to support data.

Data obtained will be presented in the form of narrative, tables and/or charts. This research used Content Analysis Method. Content analysis [17] is utilized to discover the meaning contained in research data, in order to explain the symbolic meaning implied in every data by referring to the research main purpose.

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[14] Ismail Suardi Wekke, Siddin Siddin, and Sukree Langputeh, 'Islamic Education in Thailand Pattani Muslim Minority: What Are the Institutional Continuity and Change?', *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 4.1 (2019), 131 <https://doi.org/10.24042/tadris.v4i1.3753>.

[15] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatof dan R n D* (Bandung: Alfabeta, 2018), 320.

[16] Sugiyono

[17] Kathy Charmaz, *Constructing Grounded Theory: a Practical Guide Through Qualitative Analysis* (Thousand Oaks, London: Sage, 2006), 30.

This is thenassociated with a theory in order to arrive at meaning that can analyzed.

Findings and Discussion

The Genealogy of Islamic Educational Institution, the Thamavitya Mulniti School Muang Yala Thailand

The Thamavitya Mulniti School Muang Yala Thailand *(โรงเรียนธรรมวิทยามูลนิธ)* or also known as Ma'had al- Bi'that ad-Diniah is located in Siroros Sateng street no. 762, Yala Province, Southern Thailand.

At its inception, the school of Thamavitya Mulniti School was an education institution based on the Islamic boarding school system.

The education system based on Islamic boarding school is directly linked to the spreading of Islam in the Malay area (Patani)[18] two hundred years ago. It has a similar pattern with the education system of Islamic boarding schools in Indonesia (pesantren). Furthermore, the boarding school is still led by a master teacher, called *Baba*. The education pattern of Ma'had al-Bithat ad-Diniyyah was established to improve Islamic education.

Ma'had al-Bithat ad-Diniyyah was found by Haji Harun who is the son of Haji Mhd. Thahir. The Islamic boarding school was established after the arrival of Haji Harun from his journey to seek knowledge from the Malay region and Saudi Arabia, around 1950. It was built with a strong determination to transform the situation of Patani community to have better life. With this strong intention, Haji Harun and several friends built *rumah asap getah* which was a donation of a benefactor. The house was located in Kampung Baru. The learning activity was took place one year with 30 students. In 1951, the father of Haji Harun, Haji Mhd. Thahir, donated land with an area 7 meters, 3 arms, 5 fathoms located in Siroros Sateng Yala, to develop the Islamic education institution. The process to build the school was realized with the help of the local community. On June 14th, 1951, the building was completed and was named Ma'had al-Bithat ad-Diniyyah. Then, learning model was the informal circle of learning (halaqah) system and had no class division.[19]

In 1963, Haji Mhd. Thahir and Tuan Guru Haji Harun representing their brother Harun Taufiq, and Haji Ibrahim Thaha, Ni'wat Shajitta submitted a request to the Kingdom to establish a foundation that would oversee the Ma'had. The royal party consented the request and the institution was established with the name "Yala Islamic Welfare Body." At that time Tuan Guru Haji Harun was entrusted as the the foundation's president.

In 1983, the Education Department developed a welfare program to assist the school with the consent of Thai government. Ma'had accepted a grant of 2.000.000 Bath to build the school building. In 1993, the school was officially registered as a private school based on the regulation of Thai government's Ministry of Education Program. It encouraged the school to add a public academic curriculum, but maintain the religious education curriculum. As result, the school is not only recognized as Ma'had al-Bithat ad-Diniah, but also as Thamavitya Mulniti School Muang Yala Thailand since it is officially registered in Thailand Education Ministry.[20]

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[18] Matheson, Virginia, and M. B. Hooker. "Jawi Literature In Patani: The Maintenance Of An Islamic Tradition." *Journal of the Malaysian Branch of the Royal Asiatic Society*, 61.1 (1998), 1–86, http://www.jstor.org/stable/41493094.

[20] Helena Agustin, 'Integrasi Sistem Pendidikan Dualistik Di Thailand Selatan Dan Implikasinya Terhadap Penerapan Pendidikan Agama' (IAIN Purwokerto, 2018) <http://repository.iainpurwokerto.ac.id/4521/1/JUD UL%2C BAB 1%2C BAB 5 DAN DAFTAR PUSTAKA.pdf>.

Moreover, the vision of Thamavitya Mulniti School Muang Yala is "strong faith, brilliant lesson, high tech, physically healthy, respect the environment, and ready to compete among nations."[21] Its missions are to (1) instill and encourage dicipline, (2) promote and develop student to excel academically, (3) develop and operate technology as learning media, (4) establish health services and habituate responsible personal and enviromental health behavior, (5) encourage the students to have skills in sports, (6) instill and maintain the environment and local wisdom, (7) regulate the learning and teaching process to develop academic knowledge, soft skills, and international language, (8) develop human resources, (9) promote learning in the local community, and (10) have dedication and concern for peace in the community.[22]

The Model of Islamic Education in the Thamavitya Mulniti School Muang Yala Thailand

As explained in the previous section, the implementation of Islamic education in Southern Thailand especially in the region of the Malay people began with education model based on the mosque and the Islamic boarding school before it was transformed into a modern school.[23] In the beginning, the mosque and boarding school were utilized as the Islamic education centre, focusing on the learning of Qur'an, Hadith, Barzanji, Jawi texts, and classical books by forming halaqah.[24] In Patani, the boarding school institution has developed into a proud symbol of the Muslim-Malay community. The scholar who guides and teaches in the boarding school is functioned as a model of all the virtues of Islam and ethical insights for students and the Patani people in general. The people who have knowledge ('alim) is called *To' Khru* (*Murabbi al-Ruh*/ Spiritual Master). Beginning with the traditional education system, the Thai government makes regulation to transform the education system in Southern Thailand (Patani) by integrating public education. Thus there are many boarding schools that opened formal schooling, along with curriculum transformation.

At that time, the Thai government's approach to the Malay community was through education. Government believed that building new schools with expensive fees would get strong opposition from the Patani muslim community.[25] Therefore, the government made regulation to encourage the boarding schools to open formal schools, with the financial assistance of the Thai government. Given these interventions and rapid development of globalization, the Patani Muslim community developed its education institution. Thus, there are many boarding schools that opened formal schools. The boarding schools are still private property and will get government assistance as long as they follow rules which has been determined.[26]

According to Ismail Suardi Wekke, there are three reasons behind the transmformation of Islamic education in South Thailand: the Islamic modernist movement, intervention of the central government in implementing reformation in all fields including education, and the effort to increase the socio-

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[21] Dokumentasi Thamavitya Mulniti diambil pada Minggu, 9 Oktober 2018.

[22] Iis Sugiarti, 'Character Education (Study on Sukan Jaya Activities for Strengthening Discipline in Thamavitya Mulniti School Yala Southern Thailand' (IAIN Purwokerto, 2018).

[23] Anthony D Medrano, 'Islamic Education in Southern Thailand', *Explorations: A Graduation Student Journal of Southeast Asian Studies*, 7.2 (2007), 57

<https://scholarspace.manoa.hawaii.edu/bitstream/10125/2247/1/Exp7n2-6 Medrano.pdf>.

[24] Wekke, Siddin, and Langputeh.

[25] Abdul Azis; Haji Ahmad Salom; Fadlilah Aisah Aminy.

[26] Surin Pitsuwan, *Islam di Muangthai: Nasionalisme Melayu Masyarakat Patani* (Jakarta: LP3ES, 1989), 138-139.

economic life of the Malay Muslim community in South Thailand through education.[27]

This policy affected Ma'had al-Bithah ad-Diniah, which also opened a formal school, the Thamavitya Mulniti School. Historically, the Thamavitya Mulniti School is the official name for the formal (academic) school in the Islamic education institution based on the boarding school model, Ma'had al-Bithat ad-Diniah. As result, Thamavitya Mulniti is included into one of the religious education institutions (Ma'had al-Bithat ad-Diniyah). This changes its status into an Islamic private school under the Muang Yala Private Education Office, which was established in 1951 to teach Islamic education in the primary, middle, and secondary levels *(ibtidaiyah, mutawashitah dan tsnawiyah)*. Meanwhile, the academic education ranges from Matyumtontun (equivalent to junior high school) to Matyumplai (equivalent to senior high school).

Based on the data of 2017/2018 Academic Year,[28] the number of religion class is divided into 10 levels: Ibtidaiyah 1 (110 males and 75 females); Ibtidaiyah 2 (272 males and 295 females); Ibtidaiyah 3 (350 males and 599 females); Ibtidayah 4 (379 males and 585 females); Muttawasith 1 (242 males and 613 females); Muttawasith 2 (253 males and 599 females); Muttawasith 3 (184 males and 495 females); Tsanawiyah 1 (108 males and 487 females); Tsanawiyah 2 (74 males and 272 females); Tsanawiyah 3 (58 males and 256 females). Meanwhile, the academic class is divided into 6 levels: Mathayom 1 (463 males and 713 females); Mathayom 2 (363 males and 636 females); Mathayom 3 (352 males and 636 females); Mathayom 4 (308 males and 676

females); Mathayom 5 (233 males and 620 females); Mathayom 6 (218 males and 669 females). Mathayom 1 to Mathayom 3 is equal to Junior high school, while Mathayom 4 to Mathayom 6 is equal to senior high school. There are 574 teachers in this school.

In practice this means that one education institution has two models of education, namely religious education and academic or public education. Religious education involves lessons in Islamic teachings and Malay culture, which is not mandatory until middle school or Tsanawiyah. However, academic education is mandatory until the high school level or *Matyumplai*. The Thamavitya Mulniti School uses two different curriculums, with the differences on subject and learning and teaching time. Religion classes are conducted from 08.00 to 11.40 local time using the Malay language and Jawi characters [29] as the language of instruction, meanwhile academic classes is starts from 12.00-16.00 local time utilizing the Thai language and Thai characters as the language of instruction.

As a private school that has officially opened an academic school and has been following the curriculum of the Thai government, the Thamavitya Mulniti School Muang Yala accepts an education subsidy fund of 15.000 Bath for every student every year.

It seems that there is a knowledge dichotomy between the academic (general sciences) and religious sciences in this education model, even when it is carried out in a single institution. As result, it is not integrated in one curriculum, including the material level. It is big challenge to apply the integrative education, cause of the historical background.

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[27] Ismail Suardi Wekke, Muhammad Ashrori, and Budianto Hamuddin, 'Institutional Transformation of Madrasa of Muslim Minority in Thailand', *Jurnal Pendidikan Islam*, 4.1 (2018), 23 <https://doi.org/10.15575/jpi.v4i1.1961>.

[28] Dokumentasi Thamvitya Mulniti diambil pada Ahad, 9 Oktober 2018.

[29] Aksara Jawi merupakan aksara yang telah menjadi identitas masyarakat Muslim Melayu (Nusantara). Adapun bentuknya merupakan akasara Bahasa Arab yang digunakan oleh masyarakat untuk menulis dengan menggunakan Bahasa Melayu. Jika dalam tradisi pesantren di Jawa aksara tersebut disebut *"Pegon"*, perbedaan yang mendasar adalah pada bahasa yang digunakan.

It is known that there are significant differences in culture, language, religion, and nationality between the Patani Malay community and the Siam people. Moreover, the Southern Thailand region was conquered by force by the Thai kingdom. Thus, there is historical background to the attitude of the Patani people who are half-heartedly loyal to the Thai royalty.

The Construction of Islamic Education Curriculum in Thamavitya Mulniti School Muang Yala Thailand

The learning of Islamic education in the Mulniti School Muang Yala aims to strenghten and develop knowledge, as well as the skills and attitude of the students. Specifically, the goals of Islamic education in Thamavitya Mulniti School are[30]: (1) to have faith in Allah, obey Islamic teachings and Islamic value system, (2) to gain knowledge, understanding, and skill in various subjects according to the curriculum and technology, (3) to possess dicipline, honesty, patience, and willing to sacrifice for collective interest, (4) to think creatively, love reading, and writing and love of research, (5) to hold back pride, enforce self dicipline, and to practice properly the teachings of Islam, (6) to keep physical health and good personality, (7) to loyalty to the nation and to be able to do positive things for the community, (8) to create harmony both in groups, environment, and the community. In addition, the general goal of Islamic education in the Thamavitya Mulniti School is to maintain the Muslim identity of the Patani Malay people from the policy that has been specified by the ruler. It is expected that the people of Patani can keep the moral values and culture according to Islamic teachings.

They must also maintain the Malay language which is starting to fade among the people.

Curriculum is a vital instrument for the learning and teaching process in the Thamavitya Mulniti School. The curriculum is describes key education concepts needed to reach education goals. The object of a curriculum study cannot be separated from the goal, which is based on the basic principle of philosophy, educator qualification, student's condition, material taught, stratification, method, guidance and counseling, administration, facilities and infrastructure, environment, evaluation, and development and follow up. All of them must be planned and arranged to be a dynamic and constructive process toward predetermined goals. [31] The existence of a curriculum has a correlation to idealism, the education goals and reality or the education implementation which leads to the achievement of school education goals.[32]

Regarding to the Islamic education context, a curriculum is defined as the totality of (holistic) activities and education experience that are designed and programmed for students to construct a complete Muslim personality. The curriculum of Islamic education has a central position in the overall education process, since it is a reference of all education activities in reaching the goals of Islamic education.[33]

At the beginning, the religion curriculum in Ma'had Al-Bithat ad-Diniyah was arranged by Islamic religious teachers throughout the Yala province. The curriculum has interrelated components which is the main base in developing la earning system. However, Ma'had Al-Bithat ad-Diniyah organizes its own

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[30] Dokumentasi Thamavitya Mulniti School, *Pengantar Kursus Ma'had al-Bithat ad-Diniah di Thamvitya Mulniti School* (คู่มือหลักสูตรศาสนา), tahun 2018.

[31] Moh. Roqib, Ilmu *Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga dna Masyarakat* (Purwokerto: Pesma An Najah Press, 2021), 77.

[32] Fauzan Fauzan, Ayup Lateh, and Fatkhul Arifin, 'Analisis Kurikulum Pendidikan Agama Islam Di Indonesia Dan Thailand (Studi Kebijakan Kurikulum 2013 Dan Kurikulum 2008 Di Tingkat SMA)', *Edukasia : Jurnal Penelitian Pendidikan Islam*, 14.2 (2019), 305 <https://doi.org/10.21043/edukasia.v14i2.5989>.

[33] Muhammad Yusran, '131 132', *Al-Risalah*, 15.1 (2019), 134.

religion curriculum by adding subjects that are part of the al-Azhar curriculum from Egypt. It aims to ease the passage of students who want to continue their studies to the Arab world or Egypt.

Furthermore, the subject of religion classes curriculum in the primary or ibtidaiyah level are: Latin script, tafsir (Quranic exegesis), al-Qur'an reading, monotheism, Jawi script, fiqh (jurisprudence), hadith (traditions of the Propohet), Tarikh (history), akhlaq (ethics), muthala'ah (research), Malay language, shorof (Arabic morphology), 'imla, insya, khat and qawa'id (Arabic grammar). Meanwhile at the secondary tsanawiyah level: al-Qur'an wa-tafsir, akhlaq, hadith, qawa'id, fiqh, Malay, balaghah (rhetoric), monotheism, da'wah (propagation), psychology, faraid (Islamic law), tarbiyah (education theory), thariq at-tadrisun (research method), tsaqafah and muthala'ah (culture and research).

The implementation of religious learning in the Thamavitya Mulniti School utilizes a student-centered approach, which covers skills, attitudes, and knowledge through an integrated process approach, to create knowledge, and to develop critical thought, problem-solving techniques, research, and intellectual independence. The method used is lecture, discussion, memorization, seminars, and habituation activities.

The curriculum is meant to develop the students' attitude, knowledge, and skills. The learning model applies a discovery learning model, problem-based learning, and portfolio. Based on those learning process, it is expected that students would be able to develop intellectual abilities, to have good soft skills, and a noble character or *akhlaqul karimah.*

The evaluation method of religious education in the Thamavitya Mulniti School applies formative evaluation, summative evaluation, and placement tests. Formative evaluation is conducted by the teachers of every subject taught. Summative evaluation is done every mid semester and at the end of semester. Placement tests are implemented in the enrollment process to measure and evaluate students' abilities. The result of evaluation is used to assign the students in class. Besides the evaluation, students are required to do teaching practice in school[34]

In academic classes, the theory of Islamic education is learnt in a social religious and culture subject, one meeting a week, based on the academic curriculum set by the Thai government. Meanwhile, the other subjects are general subjects like math, science, technology, history, health education, sports, art, English, entrepreneurship, and the Thai language. Then, the evaluation of Islamic education program is conducted through daily evaluation, weekly evaluation, mid-term evaluation, and at end of semester. National exams specifically for Islamic subject is called INET (Islamic National Education Test).[35] This test is done at the end of each level. The questions of INET are arranged and issued by the Thai government.

Implication of Implementing Dualistic Curriculum: Between Global Challenge, Hegemony and National Identity

The Thai government's policy toward the Muslim community of Southern Thailand (Patani) through education is an effort to integrate Patani Muslim society into Thai society as a minority. In this case, the government has attempted to instill national awarness among the Patani community through Siamization programs, national integration, and assimilation of culture. In order to realize this goal, one of step taken by the Thai government is through a policy regarding

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[34] Helena Agustin.

[35] Rohmatun Lukluk Isnaini, 'Islamic Education Curriculum of Ban Budhee School from The South

Thailand Muslim Minority', *Educatio: Journal of Education*, 5.1 (2020), 25.

Islamic education in Patani.[36] At the same time, the Muslim Malay communities perform negotiate the pressures created by the needs to preserve culture, knowledge, and identity and the demand of modernity and nationalism.[37]

As for the development of knowledge and technology, the education system in Patani based on Islamic boarding school needs to follow modernity and its various challenges. As result, this situation and condition has dencourage the Patani Muslim community to open themselves up to reforming the traditional education system based on Islamic boarding school to a modern madrasa-based education.[38]

Regrading the curriculum, Al-Syaibani as quoted by Muhammad Yusran stated that the basic framework of Islamic education curriculum is the following: a religious basis, philosophical basis, psychological basis, and social basis. The religious basis is sourced from al-Quran and hadith. Philosophical basis provides guidelinse for Islamic education so that the goal, content, and the curriculum contain righteousness and truth. The psychological basis supplies the fundamentals of curriculum formulation which is in line with the characteristic of students' psychological development according to their maturity and talent. Meanwhile, the social basis requires that the Islamic education curriculum must be rooted to society (both knowledge, ideal value, way of thinking, and custom), its change and development.[39] Even though Ma'had al-Bithat ad-Diniyyah did transform itself by opening a formal school, it still tried to design an Islamic education curriculum according to their aspired goals.

Moreover, the curriculum taught covers reading and writing Malay and Arabic, religious studies, and memorizing al-Qur'an. As for religious subject, this consists of monotheism, syari'ah (Islamic law), fikih (jurisprudence), usul fikih (principles of jurisprudence), akhlak, tarikh, nahu saraf (Arabic grammar), tasawuf (Sufism), and falak (theoretical astronomy). The language of instruction used are Arabic and Malay.[40] This approach is also encouraged by many Patani scholars who learnt in the Middle East, whose thought have been influenced by Islamic reformers, so that the development of Islamic education and culture is inevitable.[41]

However, the Patani community who is historically and geopolitically part of Thailand kingdom face major challenges, and conflicts frequently happens. These is caused by the differences of cultural and religion background and the half-hearted on the part of the Patani community wof the Thai kingdom. Islamic boarding schools and the Malay language which are part of the identity of the Patani Muslim community must encounter the intervention from Thai royalty through government regulation.[42]

In one side, the behavior of Muslim community of Southern Thailand is assumed to be an effort to promote separatism. This has led to a stigma which has made the Thailand Muslim community unable to freely express their opinion in public. Some of them are

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[36] Wekke, Siddin, and Langputeh.

[37] Liow, Joseph Chinyong, "The Structure of Islamic Education in Southern Thailand," in *Islam, Education and Reform in Southern Thailand: Tradition and Transformation* (ISEAS–Yusof Ishak Institute, 2010), 48–75.

[38] Raihani and others, 'Delivering Islamic Studies and Teaching Diversity in Southern Thai Islamic Schools', *Al-Jami'ah*, 54.1 (2016), 129 <https://doi.org/10.14421/ajis.2016.541.123-146>.

[39] Yusran.

[40] Sodiqin.

[41] Hifza, 'Problems in The Thai Patani Malay Islamic Education', 19.2 (2019), 391.

[42] Timothy Williams, *Beyond Development and Counter-Insurgency. Searching for a Political to the Malay Secessionist Conflict in Southern Thailand*, 2011 IEEE 35th Annual Computer Software and Applications Conference (London, 2018) <https://doi.org/10.1109/COMPSAC.2011.4>.

considered as terrorists.[43] There is no doubt that there are separatist groups such as the National Revolutionary Front Organization, the Pattani United Liberation Organization, and the Pattani Islamic Mujahideen Movement. In 2004 the Imam of the mosque, Tok Guru, teachers who taught in an Islamic boarding school or madrasa were arrsred or even murdered because they were considered to be spreading radicalism. As result, there were many Patani commumities who were scared and the Thai government closed the Islamic boarding school. However some of them still conducts their teaching in secret.[44]

Moreover, the Thai government has made new regulations on Islamic boarding schools to reduce conflict . The new policy is the reopening of Islamic boarding schools by butt on the condition that it must obey the regulation of Thailand government.

For this intervention, every Islamic boarding school must be registered under the auspices of a private school of Islamic education *(Rong Rian Rasd Sorn Islam)* and must open formal schools by integrating the national curriculum according to the government regulation. If an Islamic boarding school is not registered and does not open a formal school according to government policy, the alumni will not be recognized by Thailand government. This has created a dilemma for the Muslim community in Patani.

Furthermore, the existence of Thai government policy affects the system of Islamic education system, since the Islamic boarding school is transformed by opening the formal school which applies dualistic curriculum that is religion and academic or formal. The intervention is not only on the education system but there is also an effort to integrate Siamese culture to the Patani Muslim community, began with the name of institution which must use Thai followed by the language of instruction. Consequently, this has had implications on everyday language used.

We see this in Ma'had Al Bithat Adi Diniah or Thamavitya Mulniti School, which has applied a dualistic curriculum (religion and academic). The implementatiom of the curriculum system has implications on: 1) the dividing of religion and academic class hours which are administered separately, 2) religious education received less attention from the government, because subsidy funds are only allocated for academic class, so that there is gap in same institution between the two different education managements. This has limited the provision of learning material such as books and learning media. And 3) the enforcement of religious and academic class which still causes a dichotomy effect because it is still conducted separately, 4) the implementation of these education system receives different support during the development process; this has led to the perception that academic education is more prestigious than religious education. 5) the infiltration of Siamese culture using the education policy. This has led to an ineriority complex among students when they use the Malay language. Most of them areis more confident using Thai than Malay in their daily life. 6) The limited access to Islamic college in Thailand has caused the spread of Patani students abroad such as Egypt, Sudan, Yemen, Brunei, Malaysia and Indonesia to continue their studies.

Based on these implication, Ma'had Al Bithat Ad Diniyyah or the Thamavitya Mulniti School has attempted to maintain the traditional education system (Islamic boarding school), even though they have opened madrasa and formal or academic system. The

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[43] Ahmad Suaedy, 'The Muslim Minority Movement in Southmost Thailand: From Periphery to the Centre', *Studia Islamika*, 17.1 (2010), 1–16 <https://doi.org/10.15408/sdi.v17i1.467>.

[44] Ridwan, 'Pattani Central Mosque in Southern Thailand as Sanctuary from Violence', *Indonesian Journal of Islam and Muslim Societies*, 4.2 (2014), 213–32 <https://doi.org/10.18326/ijims.v4i2.213-232>.

government regulation is still implemented. However, the school's vision to create students who obey and apply Islam and have intellectualskills to compete among nations is still maintained.

In addition, the education system in Islamic boarding schools for the Patani community is not only a means to seek religious knowledge, but is also a means to maintain and preserve their Malay Muslim identity. As result, it is part of the strategy of the Malay Muslim community to persevere and to keep their identity and culture for the future.

Conclusion

Historically, Patani was a independent kingdom which has been included into the power of Thai kingdom by force, leaving a dilemma for the Malay Muslim community in Southern Thailand. This has had implications on Islamic education institutions which has been part of their identity as Patani Muslims.

In this case, genealogically the Thamavitya Mulniti School Muang Yala or Ma'had Al Bithat Ad Diniyyah Yala is a private school which began with a boarding school system which then transformed and developed into a formal school (madrasa) using a dualistic curriculum that is both religious and academic. In the implementation, deparate administrations are carried out in same institution. This cannot be separated from the intervention of the Thai government through their regulation in the education field. The regulation regarding the curriculum has had a big implication on the development of Islamic education which is still limited compared to academic education, especially if this is related to the historical and geopolitical condition of the Patani Muslim community. This community is negotiating between Thai hegemony, global demand, and the effort to maintain their own culture.

This research is limited, because of language issues, and the limited litterature on the Islamic education system in Southern Thailand. This research can be continued by investigating the ideal Islamic education system especially in formal schools which tends to have a dichotomous system due to government regulation.

Thank-You Note

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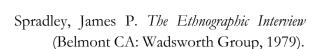
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