

Characteristics of the Islamic Education System in Thailand

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ABSTRACT

The uniqueness of the Islamic Education institution system in Thailand is certainly interesting to be studied in more depth, because it is a wealth of treasures owned by Islam that should be proud of in front of other worlds, the study of these institutions is also considered important to be taken for the development of the Islamic Education system wherever it is, as well as a filter wisdom to face the times in the industrial and information era 4.0 today. In exploring information related to the characteristics of Islamic Education institutions in Thailand, researchers tried to use the library research method. For this reason, researchers searched the literature in the form of books, research results, and journals, both national and international related to the topic being studied, namely examining the characteristics of the Islamic educational institution system that developed in Thailand. From the search results it was found that Islamic educational institutions in Thailand are in the form of houses, mosques / mosques, huts and madrasas. Islamic education began with studying Al-Our'an in Mushola (Balai Shah), Mosques and houses. Guru or "Tok Guru Al-Qur'an" is in charge of producing religious figures such as Imam, Khatib, Bilal, every Mosque, members of the mosque power department and at least become spiritual leaders (Tok Leba). The material is the classics. The students are called Tok Pake while the teachers are called Tok guru. While Madrasah has a more modern system with a classical system. Furthermore, the Thai government's policy towards Islamic education is accommodating.

Keywords

Characteristics of Islamic Education System, Thailand

INTRODUCTION

The Prophet as an Educator has proven successful in bringing the Islamic Education System which can be a mercy for the ummah throughout the world The education he brought succeeded in bringing great changes to human civilization which was previously plunged in times of darkness and ignorance. The current Islamic Education System has proven successful and accepted throughout the world, both in Asian, African, European and even American countries with various characters (Aslan et al., 2020; Rahman & Muliati, 2020)

Each Islamic educational institution in various countries certainly has its own characteristics and uniqueness. Likewise, in Southeast Asia, Thailand also has Islamic Education institutions with a distinctive and unique Islamic Education system. This is because he is in the middle of a country where the majority of the population is Buddhist (Fauziah, 2011)

The uniqueness of the Islamic Education institution system in Thailand is certainly interesting to be studied in more depth, because it is a wealth of treasures owned by Islam that should be proud of in front of other worlds, the study of the institution is also considered important to be taken for the development of the Islamic Education system wherever it is, as well as a filter to face the times in the industrial and information era 4.0 today. The importance of studying the education system in Thailand is basically a mandate for the development of Muslim civilization. Meanwhile Allah (swt) expressly commands us to examine the various treasures that exist on the entire surface of the earth that He created, as stated in the Qur'an which says: Then do they not walk on the earth so that their hearts, (intellects) can understand, their ears can hear, in

fact it is not the eyes that are blind, but the blind ones are the hearts that are in the chest. Q.S al Hajj/ 22: 46 (Azisi & Qotrunnada, 2021; Kamangin, 2021)(Azisi & Qotrunnada, 2021)

Based on the above considerations, it is necessary to search and study the existence of various treasures of Islamic education, for that this paper tries to see the treasures of Islamic Education in Thailand with various uniqueness and characteristics of Islamic education. Some of the searches related to this study include: first, what is the Islamic Education system in Thailand? second, what is the Thai government's policy towards Islamic Education?.

METHODS

In this case, researchers try to use the library research method. For this reason, researchers search the literature in the form of books, research results, and journals, both national and international related to the topic being studied, namely reviewing and finding the characteristics of the educational institution system. In the literature study, various studies that have been conducted by previous researchers regarding the topic to be studied are also explored. The data is then synthesized and analyzed, the results of these activities are then interpreted to get more accurate conclusions.

RESULTS

A. Islamic Education System in Thailand

1. General Education System

Talking about the education system in Thailand, it is not much different from Indonesia. Similar to Indonesia, they also adhere to the compulsory education system. Compulsory education in Thailand is 9 years. Education can be taken in formal, non-formal, and informal schools. For formal schooling consists of primary education and higher education. Meanwhile, non-formal education consists of vocational certificates, course programs, vocational schools and group programs.

Lower level basic education or equivalent to grade 1, 2, 3 elementary school in Indonesia, is only given Thai and Mathematics lessons. As for upper level basic education or equivalent to grade 4, 5, 6 elementary school in Indonesia, have learned about Thai, English, Science, Work and Career and Art. In Thailand, it still applies the national or UN examination coordinated by the Brue Of Education Testing Office of the Basic Education commission which uses the ONET (Ordinary National Education Test) system. This national examination (UN) is only intended for elementary schools at the lower level to high school or the same as elementary to high school in Indonesia. There are 8 subject materials at UN, including: Thai, Mathematics, Science, Social Sciences, religion and culture, Health & Physical education, Art, Carrer & Technology. The level of education consists of PAUD for ages 3-5 years, namely 2 years, Elementary Level 6 years (Prathom), Lower Secondary 3 years (Mattayom), Senior High School 3 years and Higher Education 4 years (Mattayom).

When compared to Indonesia, in terms of compulsory education time, the education period in Thailand is 9 years, of course, shorter than Indonesia, which has now implemented 12 years. Meanwhile, Mathematics lessons are only given for 3 years starting from grade 1 to grade 3, while in Indonesia it does not limit Mathematics lessons.

2. Characteristics of the Islamic Education System in Thailand

Broadly speaking, there are two large Islamic educational institutions. Namely Pondok and Madrasah.

a. Boarding School

Before the establishment of the Cottage, Islamic Education began among the Islamic community by studying Al-Our'an, the study of the Qur'an was carried out in Mushola (Balai Shah), mosques and houses. Guru called "Tok Guru Al-Qur'an" is found in every village in Patani. Qur'anic education has promoted hut-shaped education. Since then in Patani the lodge began to be established, the lodge became an important and very influential educational institution and became the fulcrum of the community, the cottage was considered as a fortress to maintain Malay culture and Islam. The role of the lodge and its impact in society is enormous. Those who complete their lodge education are elected as leaders of the community especially religious offices such as Imam, Khatib, Bilal, every Mosque, member of the power department of the mosque and at least become spiritual leaders (Tok Leba), their position is respected by the community (Pane, 2023)

The process of Islamization in Pattani cannot be separated from the role of education. In the early stages of informal education plays a role, namely informal contact between missionaries and local people then followed up by the emergence of non-formal education and finally formal education. Among the cottages in southern Thailand, there are several names of cottages that are quite old and famous, namely, Tok Guru Haji Nor hut, Tok Guru Haji Leh hut, Guru Haji Somad hut, and others (Muslih & Kholis, 2021)

At the time of the Pondok education system in Thailand the learning process had the characteristics of the halqa system, guided by books read in an open Halqah known as balaisah, read three times a day; The students recorded the explanations and comments they heard from their teachers, there were no level

classifications, no exams and assignments, no limits on the length of study, the subject matter prioritized in the hut was based on reading and understanding the classics, both in Arabic and in Jawi written Malay. The distinctive feature of the teaching of the lodge is the books used, among others, *al muwaththa'*, *Saheeh Bukhari*, *Bulughul Maram*, *Tafsir Jalalain*, *Tashwiq al Ghulam*, *Matan al ajrumiyah*, *matan bina fi hall alfaz*, and so on.

In Pattani, the students of the lodge are called Tok Pake (*santri*) which comes from Arabic which means people who are very devoted to science and religious guidance. Tok guru is an expert in religious science, *wara/tawaddu'* usually has Hajj and has lived in Mecca or other Middle Eastern countries.

Apart from being teachers, scholars in Thailand have contributed in the intellectual world, especially in the fields of writing, translation, and publishing, this is as seen in the works of scholars such as Shaykh Dawud, Shaikh Ahmad, and so on. Shaykh Dawud himself was an influential scholar in Malaysia, his famous translated books such as the book of *fataawa shaikh Muhammad Ramli*, the book of Jurisprudence *Hussein Ibn Mahalli, furu'ul masail*, written in Jawi writing intended for those who have not mastered Arabic. Another book written by scholars is *Sabil al muhtadin lil tafaqquh fi amri al din*, written by *kiyai Shaikh Muhammad Arsyad bin Abdillah al Banjari*. It is of course interesting, that scholars in Thailand are not only writers, but they are also moved in the field of printing as a means for the development of his knowledge. (Puspasari & Muhroji, 2019)

b. Madrasah
Similar to what happened in various other neighboring countries of Thailand such as Indonesia and Malaysia, in Thailand the Pondok education system experienced dynamics and changes. The change (modernization) occurred due to various factors, including the entry of renewal ideas into the Islamic system in Thailand, especially Pattani, after the second world war the dynamics of these changes arose. The unstructured education system changed to a structured teaching system. With some Thai imperialist policies and pressure on the Malay community of Pattani resulted in scholars and some experts, thinking hard to maintain and improve the standard of religious life among the Muslim community in Pattani. (Yusran, 2019)

In 1933 Haji Sulong established the first modern school in Pattani. The project of building the first religious school in Pattani began to be built at the end of 1933 with a total fund of 7200 Bath donated by Muslims in the village of Anak Ru and its surroundings with the name of the school *Madrasah Al-Ma'arif Al-Wathaniyah Fathani*. Therefore, the Pondok educational institution gradually turned into a private Islamic school (Madrasah).

The dynamics of this lodge occurred in Pattani especially after the government participated to implement changes in the lodge, including efforts to include general subjects. The effort was initially challenged by the clergy, therapy because of the serious efforts of the government the effort was successful. The phenomenon of modernization of educational institutions is also inseparable from the scholars who study in the Middle East, where upon their return from education try to reform in Thailand.

Furthermore, the change of Pondok to the education system of private Islamic Schools (Madrasah) by adhering to the school system (Madrasah) in Thailand, brought tremendous changes to the Islamic community. Graduates of private Islamic schools (madrasahs) can choose where they want to continue their studies according to their interests and concerns. If he is interested in the field of Science, then he can continue his studies in that field, as well as if he is more concentrated in the field of religion and Arabic, it can also be realized to continue his studies in that field.

Many of the graduates of this private Islamic school went on to study at the College of Islamic studies, Prince of Songkla University and from there many continued their studies at the Islamic International University Malaysia, University Kebangsaan University of Malaya, Karachi University in Pakistan, Aligarh Muslim University in India and School of Islamic and Social Sciences in Virginia USA. Two things have caused the dynamics of modernization among lodges in Southern Thailand. First, the demands of progress and the changing times. Secondly, the participation of the Thai Government to include general subjects in the Lodge.

These changed huts are called Madrasahs, while they are changes and modernization reforms. There are several characteristics of Madrasah including:

The system is classical, this madrasah system is based on classes and has a level of education according to the set level;

Have a curriculum, syllabus that has been determined the subjects and lesson schedules;

Taught by teaching staff who specialize in the subject areas taught in the Madrasah;

Two types of science are taught, religious knowledge and general knowledge. Religious knowledge starts in the morning at 08.00-12.00 and general knowledge at 13-16.00

In addition to teaching staff, Madrasah also needs administrative staff who will carry out learning administration, among them there is a division of work there is an academic division, there is finance and so on;

The management system is no longer concentrated on one person as in the hut it is concentrated on the teacher's tok. In madrasahs the system has changed to the sharing of responsibilities (sharing partners)

between madrasah leaders and leadership characteristics like this make the madrasah educational institution no longer closed, but more open and able to accept new ideas and new thoughts that come from outside; (Fahmi, 2019).

Because the subjects in madrasah are taught varied, there are religious and general subjects, the madrasah also requires a variety of educational and teaching facilities, such as language laboratories, computer laboratories, science laboratories and sports equipment.

Madrasah starts from the level of Ibtidaiyyah, Muthawassitah and Tsanawiyah.

While teachers who teach in Madrasah are known as modern educators who study in formal educational institutions in various countries with BA, MA and Ph.D qualifications, these teachers are usually called ustaz.

As explained above that the education system in this madrasah uses a classical system, namely there are levels and levels, both levels based on class and level based on school level. Madrasah institutions in Thailand can be divided into three levels: Ibtidaiyah, Mutawasithah, Tsanawiyah. Islamic educational institutions in Southern Thailand are: Pattani there are 86 modern Islamic educational institutions. 97 Traditional educational institutions. In Yala there are 40 Modern Islamic educational institutions and 13 Traditional Islamic educational institutions. In Narathiwat there are 42 Modern Islamic educational institutions and 49 Traditional educational institutions (Hanum, 2013).

As a reflection of Islamic Universities in Thailand put forward such as the College Of Islamic Studies Prince Of Songkla University. This college in addition to carrying out academic activities in the study of Islamic sciences, also carries out research and community service. The level of education managed by this college is twofold: first the undergraduate level (S1) undergraduate program (4 years) which includes law, Islam (Islamic law), Islamic Studies (Islamic Studies), Islamic Studies (Arabic Language) (Arabic Studies). Islamic economic and Management, Middle East Study. Master's program level. Islamic Studies with specializations: Islamic Law, Usuluddin, Islamic History and Civilization, Islamic Education.

3. Thai Government Policy towards Islamic Education

Thailand is basically a country that is open to citizens of different religions, this is as seen in its support for various Islamic educational institutions that exist Formal Islamic Religious Education Institutions that still exist in southern Thailand are private Islamic Education schools. At the beginning of its development, the traditional education system (pesantren), whose learning process suppressed religious subjects and oriented to the ukhrawi aspect alone. However, in 1961 A.D. the government issued a renewal program on educational institutions whose status of Islamic boarding schools must be transformed into Islamic Religious Education schools whose education system takes place classically with permission and assistance at the same time regularly by the Thai government. (Djamil et al., 2021)

Formal education carried out by the government began during the time of king Chalongkarn or Rama V in 1899. This school has not received public reception. In response to the response of the Muslim ummah in 1921 the government issued a statement that schools ranging from primary school level first grade to fourth grade, but the Islamic community in southern Thailand (specifically in four regions: Patani, Yala, Narathiwat and Satun) also did not welcome the policy. As a result, statistics from 1960 showed that graduates of primary school grades one to grade four in the region were only 13.67% this is because people prefer cottage education (January & Amsari, 2023).

In 1966, the Thai government again made a policy by requiring all boarding institutions to register with the government under the Rongrian Rat Son Sasna Islam Act (Private schools teaching Islam). Since then there has been a change, namely the emergence of Madrasahs that have the characteristic of combining religious and academic education. In this case the government conducts academic education teachers, and provides assistance to religious schools, this policy is implemented by the government if the Islamic educational institution follows the regulations set by the government (Nasir, 2015).

However, the policy turned out to have an effect, where the role of the cottage was getting smaller. In 1981 there were a total of 199 religious schools, 122 of which carried out education and academic (public).

From the above, it appears that the modernist Thai Muslims are more accepted. Thailand's current policy towards Islam looks mixed accommodating, therefore Muslims in the future seem to be more appropriate to use a dialogue approach than physical force, even in the history of the entry of Islam in Thailand also shows that they had advanced because of a soft and participatory approach.

CONCLUSION

From the description above, it can be concluded that: First, Islamic educational institutions in Thailand are in the form of houses, mosques / mosques, huts and madrasahs. Islamic education began among the Islamic community by studying Al-Our'an, the study of the Qur'an was carried out in Mushola (Balai Shah), mosques and houses. Teachers who are called "Tok Guru Al-Qur'an" as for the Pondok in charge of producing religious figures such as Imam, Khatib, Bilal, every Mosque, members of the mosque power department and

at least being spiritual leaders (Tok Leba), their position is respected by the community. The preferred subject matter in the lodge is based on reading and understanding the classics, both in Arabic and in Malay written by Jawi. The students are called Tok Pake (santri) while the teachers are called Tok guru. While Madrasah has a more modern system with a classical system, it has administrative, management and curriculum personnel that include general lessons in addition to religion. The teachers are generally qualified BA, MA and Ph.D, usually called ustaz. Meanwhile, related to Islamic Higher Education, in Thailand has been established College of Islamic Studies Prince of Songkla University.

Second, Thailand's role and policy in the field of Islamic education along the way experienced ups and downs, although at first it was stricter, but now it has begun to be limited accommodating, as for the form of Thai government policy towards Islamic education, which is seen in the form of providing financial assistance, accommodating Muslims to government schools, and supporting Islamic ummah policies towards efforts to modernize Islamic education, and so on.

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