

Analysis of Islamic Educational Policy: Thailand Case Study

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Abstract:

This study aims to analyze the policy of Islamic education in Thailand. The method used is a case study qualitative method. The data collection technique is done through interviews, observation, and documentation. The data analysis technique used consists of three co-occurring activities: data reduction, data presentation, conclusion drawing/verification. The results showed that; Islamic education policies in the field of curriculum, namely policies carried out by requiring general subjects such as mathematics, science, geography; Islamic education policy regarding the Thai language, namely using and developing the Thai language in student learning; Islamic Education Policy regarding teachers, namely providing training for teachers and education personnel to improve their abilities and knowledge. This research implies that it can be used as input for the government, stakeholders, leaders, teachers in making policies so that the quality of education is more qualified and able to compete with other countries.

Keywords: *Policy, Islamic Education, Thailand*

Abstrak:

Tujuan dari penelitian ini adalah untuk menganalisis kebijakan pendidikan Islam di Thailand. Metode yang digunakan adalah metode kualitatif jenis studi kasus. Teknik pengumpulan datanya dilakukan melalui interview, observasi dan dokumentasi. Teknik analisis data yang digunakan terdiri dari tiga alur kegiatan yang terjadi secara bersamaan yaitu; reduksi data, penyajian data, penarikan kesimpulan/verifikasi. Hasil penelitian menunjukkan bahwa; Kebijakan pendidikan Islam di bidang kurikulum, yaitu kebijakan yang dilakukan dengan mewajibkan mata pelajaran umum seperti matematika, sains, geografi; Kebijakan pendidikan Islam tentang bahasa Thai, yaitu menggunakan dan mengembangkan bahasa Thai dalam pembelajaran pada siswa; Kebijakan Pendidikan Islam tentang guru, yaitu memberikan pelatihan bagi guru dan tenaga kependidikan untuk meningkatkan kemampuan dan pengetahuannya. Implikasi dari penelitian ini adalah dapat dijadikan bahan masukan bagi pemerintah, stakeholders, pimpinan, guru, dalam membuat kebijakan, sehingga mutu pendidikan semakin berkualitas dan mampu bersaing dengan negara lain.

Kata Kunci: *Kebijakan, Pendidikan Islam, Thailand*

INTRODUCTION

Thailand is one of the countries in Southeast Asia and is lucky compared to other Southeast Asian countries because a foreign country has never colonized it. This country has never experienced a dire situation like Indonesia, colonized by the Dutch for 350 years, and Japan for about 3.5 years (Aslan et al., 2019). Thailand was only under pressure from Britain and France, but this pressure could be overcome with very high prices or compensation so that with careful consideration, Thailand would eventually be freed from colonialism. All Southeast Asian countries are the same, under external pressure to gain independence and be liberated from anti-colonialism (Ramsbotham et al., 2011). This distinguishes Thailand from other Southeast Asian countries such as Indonesia and Malaysia. After learning more about Thailand, Thailand's history was attacked by Burma and continued by Patani during Islamic rule because the Thai king hated the peasant king led by his son King Ismail Shah who embraced Islam and let him experience victory (Nordholt, 2017). Patani was frustrated after being ruled by the Queen since the time of the Fourth King, and finally, the Kingdom of Thailand launched an attack to take over the lands conquered by the peasants. Since then, farmers have become part of the Thai territory (Ilyasin & Tohet, 2020). Centuries later, Southeast Asian countries were colonized by European countries, including Thailand. However, due to the Thai King's ingenuity in monetary policy, Thailand did not get the signs of colonialism from other Southeast Asian countries, namely Indonesia and Malaysia. The Thai king formed a political strategy to prevent external attacks by paying homage to Britain, France, the United States, Denmark, the Netherlands, Prussia, or Germany (Nordholt, 2017).

In education, one of the most important things is education policy. It is often said that policy is a set of rules as a form of partisanship from the government to build an education system by the goals and ideals desired together. This alignment concerns the context of politics, budgeting, empowerment, regulation, and so on (Feigenblatt & Federico, 2010). Education policy is the process and result of the formulation of educational strategy steps outlined from the vision and mission of education to realize educational goals in a society for a certain period. Of course, education policies are present for various complex and complicated educational problems and try to provide practical implementation solutions (Bali & Masulah, 2019). However, the entire education policy formulated and implemented by the government with all the bureaucratic tools it has above has not produced optimal results.

Based on research conducted by Niksah, it was found that the education policy carried out refers to the goal so that all components are directed to achieve that goal (Uma, 2020). As a conflict country, Aslan et al. (2020) explained that Thailand has the intelligence of its political strategy and management system can make policy changes both socially, culturally, economically, politically, and educationally. Thailand supports education policy through the implementation of Thai government guidelines. However,

there was contact with Muslims at the beginning of the 16th century, so Thai Islamic education did not progress. This research focuses on Islamic education policies in Thailand, including curriculum and academic staff.

RESEARCH METHODS

The method used in this survey is a qualitative method which includes document review (Sugiyono, 2017). This research approach is a qualitative descriptive approach (Harahap, 2020). A descriptive approach is a research approach in which data is collected, then managed, and presented with observational data so that other parties can obtain an overview of the object under study in the form of words and language (Hardani et al., 2020). The sources of data in the research are journals, books, research reports, and literature by the discussions studied in this study. This study's sources of data are journals, books, research reports, and literature by the discussion studied in this study. Data collection techniques use interviews, observation, and documentation (Hikmawati, 2020). This technique is done by searching, compiling, and understanding all books, journals, and other relevant information (Rijali, 2018). The data analysis technique used by Miles & Huberman explains that data analysis consists of three streams of activities that co-occur, namely, data reduction, data presentation, conclusion drawing/verification.

RESULTS AND DISCUSSION

History of Thailand

Thailand was initially related to the short-lived kingdom of Sukhothai, which existed in 1238 (Fadil et al., 2021). After the collapse of this kingdom, continued by the Ayutthaya dynasty (14th century) (Himam, 2020). The kingdom experienced a victory system because the region was a trade route for European countries. The Pattani Kingdom lived in the south of the Kingdom of Siam (Aslan et al., 2020). The Pattani or Langkasuka kingdom emerged from the Malacca Malays who left the district during political turmoil in their own country under the rule of the Sriwijaya Kingdom (Pramudita, Fasisaka, & Kawatri Resen, 2015). The unique trading system that Arabs, Indians, Chinese Muslims, and other Muslims belonged to the Patani Malays to trade and preach to the Patani people who eventually converted to Islam in Thailand (Yuniarto, 2005). Founded the first Islamic kingdom in Thailand, four female kings, namely the Green Queen (1548-1616 AD) and the Blue Queen (1616-1624) (Shim et al., 2018).

Islamic Education in Thailand

Thailand varies from region to region, but when trade relations with Patani Malays from the Middle East and other countries, Islam is gradually introduced through trade, and cooperation is established (Karim & Asyari, 2016). Thailand varies from region to region, but when trade relations with

Patani Malays from the Middle East and other countries, Islam is gradually introduced through trade, and cooperation is established (Anam et al., 2019). When Islam first entered Patani, the first institution used to teach Islam was the traditional pesantren (Berutu, 2019). Islam had developed for 300 years long before Sultan Patani converted to Islam through these cottage facilities. Later, Sultan Ismail Shah also converted to Islam (1488 AD-1511M). Since Sultan Pattani converted to Islam, Pattani residents have studied Islam in various places, including mosques and people's houses (Medrano, 2007). Upon completion, they are given religious statuses such as Imam, Khatib, and Bilal (Tok leba). Over time, the number of Patani Islamic boarding schools increased (Isbah, 2021). At that time, Ulama became leaders and became the center of Islamic knowledge and civilization in Patani (Abdulmani, 2014).

Thailand's Islamic Education Policy

The government's policy of continuing to implement the Education Law of 1921, which required an educational learning system in Thai secondary schools, has significantly exacerbated the conflict between the Malays and the Kingdom of Thailand (Kaewsom, 2017). The Muslim and Southern Malay communities fear that Malay children will forget their mother tongue when using Thailand's education and learning process. In addition, within the Malay community, from Muslim to Buddhist, there is a potential risk of religious conversion due to the educational process in Thai-speaking schools. In 2004, the Thai government passed a military law that allowed soldiers to arrest separatists. As many as 20,000 soldiers formed a separatist group that was considered a place of action for the separatist movement, including housing for residents, mosques considered radical, Islamic boarding schools, and teachers at the Patani madrasa. Work to catch. Some of these groups were killed, chained, and released (Wayeekao, 2016). His nickname as Tok Guru was killed, and his pesantren closed (Fatiyah, 2016). Many pesantren have been closed by the Thai government, but some are still operating clandestinely (Ahmad & Jawan, 2012). Pesantren that are still operating have also experienced changes in the education system: First, the cause of reduced lesson hours. The teacher was afraid to teach for fear of being shot by the Thai soldiers. Second, the learning system and school holidays are unsafe (Feigenblatt & Federico, 2011).

The guidelines implemented by the government for the development of Islamic education in Thailand can be divided into three main themes;

Curriculum

The Constitution of the Kingdom of Thailand, 2007 article 37 stipulates that a person has complete religious freedom. Denomination or religious doctrine and will have the freedom to obey the law or perform rituals belief so that it does not go against the duties of the citizens and does not conflict with the public order or good morals (Uma, 2020). 1999 National Education Law as amended 2002 and article 6 state that education should be developed to develop

Thai people into perfect human beings, both physically physical, mental, intellectual, knowledge and morality, ethics and culture in life can live with other people happily (Bali & Masulah, 2019).

The Islamic education curriculum in Patani, southern Thailand, includes Formal or non-formal Islamic education is stated by the School Law private sector 2007 article 4 "formal school" means a school that provides education by determining objectives, study methods, curriculum, study time measurement, and evaluation, which is a graduation requirement. "Informal school means a school that provides education with flexibility in determining the objectives, forms, methods of education management. Timespan learns measurement and evaluation, which is a crucial graduation requirement and must include the Study Center of the Islamic Mosque (Tadika = Educational Park kindergarten) and the Pondok Institute So for non-formal schools such as private schools, cottages, and schools Tadika (kindergarten) which has been registered with the ministry all education must follow the regulations from the ministry of education both from the curriculum, forms, methods and so on. One of them is that Islamic education is also divided into curricula for each level of education. The Ministry of Education has ordered the Islamic curriculum education at the Ibtidaiyah level in 2016/1437 H. Di Masjid Islamic Education Center (Tadika) in the 2016 academic year (Uma, 2020).

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The Thai government applies new guidelines to the old pesantren in Patani. The Islamic boarding school will reopen, with the provisions of Thai regulations such as changing the name of the pesantren to pesantren and the curriculum being complied with at the request of the Thai government. The Thai government wants to teach secular subjects such as math, science, and geography while using the Thai language. However, this policy was born because the Thai government's policy towards Pattani Malays has advantages and disadvantages. First, this policy was implemented to obtain subsidies from the Thai government. Second, this policy is implemented as long as it aligns with Islamic law, which is called a madrasa. This type of madrasa teaches the madrasa curriculum and the national science, mathematics, Arabic, and English. Therefore, there are two sides to the madrasa, the first side introduces the national curriculum, and the second side teaches the curriculum at the request of the madrasah (Sumarni, 2018). Third, do not comply with Thai politics at all. This person is still known as a pesantren. Islamic schools that accept government regulations register their schools with the support of a

private Islamic education school (Rong Rian Raid Sorn Islam) (Fatiyah, 2016). From Islamic Educational Institutions to Universities. If they do not follow the Thai political system, even if they have a bachelor's degree, they will not be recognized by the Thai government and get a job in the Thai government (Williams, 2015).

Thai Language Development

The 1999 National Education Law in category 4 is Education Management Guidelines, Article 23, No. 4 "P skills in math and language, focusing on language use Thai properly" language is one element that shows an identity themselves a group of people and also become a symbol for a nation so that other nations can recognize him easily. In the international world, It takes much weight for the language, especially the respective national language, then the international language, namely English, but it is different with the Patani people. They cannot learn the language optimally (Uma, 2020).

After the success of the government's desire to change the Islamic After the success of the government's desire to change the Islamic education system in Thailand, the Thai government's desire continued when Bible Songkram ruled Thailand. Pitbull Songkram desires to teach Thai cultural values and forget Islamic values. Due to changes made to the Islamic school, the name of the Islamic school was changed to Thai school, and the curriculum used was based on Buddhist teachings. Thai culture and Patani Malay children need to study at Thai State School and meet several requirements. One of them replaces Murray. Patani has become a Thai name (Isbah, 2021). Parents of Patani Malay children who meet these requirements are readily accepted in Thailand. However, the Thai government's policy to defuse the conflict between Pattani and Malays by providing an opportunity to reopen Islamic educational institutions at the request of the Thai government has not been successful, and the Pattani Malays are particularly separatist.

This caused a dispute with the Thais. The government continued. Finally, the Thai government negotiated with the Patani Malays to update their education policy (Anam et al., 2019). In 2005, negotiations were successful, and as a result, religious and Malay lessons were reintroduced into Islamic educational institutions, namely general education from primary school to higher education. However, the Patani Malays are used to the fact that the Malay language does not function as expected due to the earlier introduction of Thai, Patani Malay. Finally, parents try to use Malay at home so that the Malay language is not lost in time, especially the children of the Patani Malay generation. Thus, the development of Thai Islamic educational institutions (cottages) has experienced political dualism, on the one hand, to implement the Thai government's policies and, on the other hand, to implement policies. As a result of not receiving cottages or government subsidies. The Thai government's policy of causing conflict with the Patani Malays helped the emergence of Islamic mass organizations which directly opposed the government. This forced

the Thai government to make a new policy to re-educate religious subjects and the Malay language in southern Thailand. However, the Thai government's policy of paying more attention to Islamic educational institutions became a dilemma for Patani Malays (Medrano, 2007). I fell into it. Initially, Malay was reintroduced by the Thai government, but Pattani Malay children used to use Thai. Second, the Thai government's new policy has forced parents to teach their children Malay again in the family environment (Pherali, 2021).

Teacher Training and Education Personnel

National Education Act 1999 Royal Bulletin, Category 7 Teachers, Teachers, and Education Personnel. Article 52 The Ministry oversees and coordinates institutions, and faculties in their roles, including education personnel, to achieve quality and standards appropriate for a high professional level, the production process of faculty development, Promoting teachers and education personnel. Create and develop them to be strong in the preparation of new staff preparation and regular staff development. The government needs to allocate and allocate appropriate resources for the development of teachers, educators, and education personnel. The Ministry of Education has a policy of improving the quality of education for students to develop analytical thinking processes. Learning and innovation skills, life and professional skills, information skills, media, and communication have morals, ethics, discipline, and social responsibility. This includes teaching 12 core values according to national, religious, and royal institutions, being proud to be Thai, and being ready to be a 21st student. Increase. Currently, teachers and education personnel need to enter the development process according to the guidelines, systems, or rules established by law to develop their academic performance.

The policy for developing teachers and education personnel is a continuous policy from 2015 until the inaugural government of Pra'yut Chan'Ocha in 2016 until 2020 is continuing the policy (Anam et al., 2019). Teachers and education staff agree with developing an innovative online learning network (internet) because it is in areas experiencing riot situations; traveling is risky; therefore, avoiding unnecessary trips will make teachers safer (Pherali, 2021). Of the three Islamic education policies in Patani Southern Thailand or the current policy with the previous policy being better than the previous one, because the government of prime minister Pra'yut Chan'Ocha is more directing towards education, it takes much attention to students/students in Southern Thailand. The government also governs it (Himam, 2020). Specifically, an officer from the education department for education management in Southern Thailand, General Surachet Chaiwong, Deputy Minister of Education.

Political Impact on Thailand's Educational Development

The impact of Thailand's victory on the recapture of Pattani, who is eyeing Thailand to win the war (Pherali, 2021). Patani wanted to reclaim his territory, asking for help from the British but failed because the British supported working with the Thais (Bianco, 2016). Farmers in Thailand all

experience social, cultural, economic, political, and educational (Sawaluddin et al., 2019). Attempts by the farming community to reclaim their territory by forming separatist groups also failed (Möller, 2011). The Thai government initially ignored this group, but the group fought against the Thai government and eventually faced government resistance over time. In addition, separatist groups are fighting back because the Thai government implements policies not in line with Islam. The Thai government considers this group a radical group that lives and hides in huts. Eventually, many of the teacher's shops were killed, and their huts closed. The Thai government is still implementing guidelines for cottages it wants to operate in Pattani (Ramsbotham et al., 2011). Once an Islamic educational institution is registered, all guidelines will be entirely borne by the Thai government. Religion courses are taught at the Ibtidayyah (Hamidah et al., 2019), Mutawassithah, and Tsanawiyah levels in the morning, and general courses are taught at the M1-M3 (SMP) and M4-M6 (SMA) levels in the afternoon. The language used consists of three languages: Malay, Arabic, and Thai (Pherali, 2021).

Management of the education system is under one roof: leadership, management, education personnel, and curriculum types, each with two groups that have two goals for the same student. In terms of leadership, still under the auspices of the Patani clerics. Education with two models. One is a typical cottage model, and the other is a typical Thai model. Pondok, who is still tenacious, does not want to register with the Thai government, so the government is indifferent to the cottage and forbids the Patani people to send their children to the cottage. However, that is not all. The Pattani area often clashes with the Thai government and affects the quality of Pattani schools. Impact of signs of conflict in Patani schools. Schools usually experience sudden holidays due to shorter study times, poor student grades, poor teacher grades, and constant changes in the political system (Sawaluddin & Sainab, 2019). Facilities and infrastructure for activities that support successful learning are also not suitable for use (Boonpunth, 2014).

As a result, Pattani schools continue to be supervised by the government by employing several soldiers to oversee Islamic schools in Pattani, despite implementing guidelines from the Thai government. Many other organizations and countries wish to combat discrimination by the Thai government on behalf of the Pattani people, but these efforts have not been successful so far. Patani remains supported by Thailand by following all the Thais' guidelines, including Islamic education. Cultural assimilation in Madrasah Patani education changes depending on the ongoing Patani leadership period.

CONCLUSION

The policy of developing Islamic education in Thailand, namely; curriculum policies, Thai language development policies, and teacher and education staff development policies because of these policies related to Islamic education in Thailand are as follows: Curriculum, Islamic education policies in the field of curriculum, namely policies carried out by requiring general subjects such as mathematics, science, geography. The Islamic Education Policy

is decided by General Suracheet Chaiyawong, the head of the government's special representative, and the Deputy Minister of Education. Policy and monitor the development of the quality of the Thai language in the southern border provinces; Thai Language Development, Islamic education policy regarding the Thai language, namely using and developing the Thai language in learning for students Thai language development policy to improve learning outcomes southern students and to use the Thai language correctly and understand learning materials to increase student potential and increase potential Thai students in the era of globalization 4.0, and to improve exam results national or called O-NET (Ordinary National Education Test) and I-NET (Islamic National Educational Test) for students from southern Thailand;

Development of teachers and education personnel, Islamic Education Policy regarding teachers, provides training for teachers and education personnel to improve their abilities and knowledge. The teacher and education staff development policy is to return teachers to the classroom restore official duty time for teachers and education staff by changing the teacher and education staff development model in this new format "Development of teachers and education personnel by complying with the mission and work area as an online basis (Teachers and Educational Personnel Enhancement Based on Mission and Functional Areas as Majors: TEPE Online)" by complying with the mission and operational tasks as the basis of the online system (TEPE Online), giving teachers and education personnel the ability to learn and develop themselves anywhere, anytime, according to their own needs and interests. To increase the capacity of teachers and education personnel to carry out their duties efficiently and effectively to improve the quality of further education.

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