

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand



Kholid Mawardi

Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri, Purwokerto, Indonesia

ABSTRACT: This article aims to outline the integration of the education system in Haji Harun School Muang, Yala-Thailand. This research is a type of field research that is qualitative-descriptive with a case study approach. Data collection techniques use interviews, observation, and documentation. Based on the research, Haji Harun School has a different curriculum between the religious education curriculum and the academic education curriculum. The student did the studying process five days per week, namely Sunday to Thursday with effective learning time from 08.00-11.40 local time (religious education) and 12.00-16.00 local time (academic education). There are several implications that occur from the implementation of integrated education system in Southern Thailand on Islamic education, among others; reduction of time for religious education, low attention of religious education (Islam) from the government, acceleration of religious education programs, the public's view of religious education is normal, academic education is more popular than religious education. However, this is not an obstacle for the Haji Harun School to implement the two education systems. So, the school can be developed and become one of the leading schools in Patani, Thailand.

KEYWORDS: Integration, Curriculum, Religious Education, Academic Education

I. INTRODUCTION

Patani is a Malay kingdom, a part of Thailand. Patani has several regions, namely Narathiwat, Yala, Pattani, Setun and Part of Songkhla province (Tibor, Canak, and Sebayor districts). Patani comes from the word al-Fattani which means wisdom or cleverness. It is called Patani because there are many famous Muslim scholars, such as Sheikh Muhammad Zain bin Mustafa al-Fathani, Syeikh Abdul Qadir bin Mustafa al-Fathani, Sheikh Nik Mat Kecil al-Fathani, Sheikh Abdur Rahman Gudang al-Fathani.

Islamic education is a process of transinternalizing Islamic knowledge and values to students through teaching, habituating, guiding, nurturing, supervising, developing of potential, to achieve harmony and perfection of life in the world and the hereafter. The development of Islamic education in Patani was carried out through the pondok system. Pondok comes from Arabic Funduq means "place for wanderers". According to Awang Had Salleh, pondok is an educational institution that controls the teaching of Islam. Teachers who teach are known as Tuan Guru.

In Patani, people who live in pondok are called Tuk Pake (Santri). This term comes from Arabic, which means people who are devoted to science and religious guidance. The pondok education system in Patani has formal educational institutions such as schools or madrasahs. Schools or madrasahs have levels including; Ibtidaiyyah (a place to study for six years), Mutawasittah (a place to study for three years / intermediate level), and Tsanawiyah (a place to study for three years). Initially, the Haji Harun School was a non-formal educational institution (Pondok Haji Harun). Later, the pondok was reformed into a private school. The private school, Pondok Haji Harun has led to the integration of the education system. So, the formal education system at Haji Harun school named Thamvitya Mulniti School uses the Thai government curriculum and the religious education as non-formal education (Islam) named Ma'had Al-Bitsat Ad-Diniyah uses the Harun Haji School curriculum. Haji Harun School is the most advanced school in Yala. The number of students are approximately 6,000 and the number of teachers are approximately 500. The location is very strategic, in the center of Muang city, Yala. Therefore, the authors conducted research related to the implementation of the integration of the education system at the Haji Harun School, Muang, Yala-Thailand.

This research is a descriptive-qualitative field research with a case study approach. The data collection techniques use participatory observation, interviews, and documentation. The data analysis was carried out in three stages, namely data reduction, data presentation, verification and data conclusion.

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

II. THEORITICAL REVIEW

According to Didik, the sustainability of nation's future needs a balance between intellectual intelligence and spiritual intelligence of multi-national children. Intellectual intelligence without being accompanied by spiritual intelligence will make the nation lose its character and identity. Thus, the integration of the education system between pondok and schools is a necessity that can be integrated in the micro concept in three aspects: curriculum, learning and evaluation.

The curriculum in educational disciplines have three types of material, namely: science (cognitive), skills (psychomotor) and material that has affective values, these three materials form educational material in the form of scientific disciplines. In practice, science based on revelation must be rational, so, both can be integrated into curriculum content. This integration is carried out on the basis of several reasons: first, the integration of the curriculum will produce outputs that have integrated observations, it means that the core of knowledge is the truth of reality that gives happiness in the world and the hereafter. Second, curriculum integration can produce humans who have integrated personalities. Third, integrated curriculum will lead us to integration among the community, in a harmonious manner.

Furthermore, curriculum integration must be balanced and harmonious between general education and religious education with the needs of civil society and the global community. Curriculum programs also must be expected to match the needs of the present and future. The curriculum is not separate (partial), but combines various general and religious sciences, which is based on reasoning and revelation. Thus, the curriculum is expected to be able to produce qualified Muslims without destroying noble beliefs and morals.

Furthermore, the integration of the learning system must avoid the influence of the secular learning system, which is only concerned with intelligence and appreciation. The best combination of learning system is based on sincerity, integrating between one material with other materials in harmony, integrating with the potential and needs of students.

III. RESULT RESEARCH

The Basis and Historical Background of the Establishment of Haji Harun School

Ma'had Al-Bitsat Ad-Diniyah is the oldest pondok in Patani, Thailand. The pondok was founded on 14 Rajab 1372 H by Haji Harun Bin Muhammad Thahir with an area of seven rai, in Bandar Lama Yala. Therefore, this school was given the name Haji Harun School. In 1384, Ma'had Al-Bitsat Ad-Diniyah and all its facilities were donated to the Islamic Benevolence. In 1386 AH, Ma'had Al-Bitsat ad-Diniyah opened a secondary school. In 1403 H, a high school was opened. In 1414 H, the status of Ma'had was changed, the pondok system changed to Islamic private schools or government schools. It means that the Haji Harun school teaches Islamic religious education material and teaches general education.¹

Initially, Haji Harun school had no land and buildings. Houses and mosques was used as places for learning. In 1951, Mr. Hui Muhmat Tsehir Suan dedicated 7 rai 3 with 45 square wah land, which is located on the first kilometer of Yala-Pattani Road. The local communities helped build a school. In the time, there was no education system and there is no class division or course program. Then, a lot of land was donated to the school, about 11 rai. Operators allocated teaching and learning systems in schools it deems appropriate.²

After being registered as a private school following the Thai Government Ministry of Education program, the Haji Harun school is required to use a general curriculum in learning. On the policy of the program, schools implemented a collaborative education system, namely Ma'had Al-Bitsat Ad-Diniyah is implementing an Islamic education system called religious education, while Thamvitya Mulniti School is implementing a general education system or what was called academic education.

Historical Background of Educational System in Haji Harun School

Islam came to Thailand around the 10th century through Arab traders. Some sources say that Islam came to Thailand via Samudra Pasai in Aceh. When the Islamic Kingdom of Samudra Pasai was conquered by Thailand, many Muslims were taken prisoner, then were taken to Thailand. The prisoners will be released if they have paid the ransom. Then some of the free prisoners returned to Indonesia and some settled in Thailand to spread Islam.³

The Muslim ethnic in this country is a minority community, because according to data in 1979, their number in Thailand was 2.84% or 977,282 people out of 46 million people. However, in the southern regions bordering Malaysia (Patani, Yala, Setun and Narathiwat Provinces), Muslim Malay communities are majority, accounting for 74% of the total population in the four provinces. Historically, the four provinces constituted one kingdom called the Kingdom of Patani Raya. The Kingdom of Patani Raya made Islam as the official religion. However, at the end of the 18th century, the kingdom of Shia (Thailand) conquered the kingdom of Patani Raya.⁴

¹ Rafidah binti Muhammad. 2017. *Interview of the history of education in Patani Thailand*. Muang-Yala.

² Rafidah binti Muhammad. 2017. *Interview of the history of education in Patani Thailand*. Muang-Yala.

³ Arisman, *Historikal Islam of Asia Tenggara*, (Yogyakarta: Kalimedia, 2017). 369.

⁴ Arisman, *Historikal...*, 369-371.

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

In the Patani Raya area, the *pondok*⁵ institution has grown to become a symbol of the pride of the Malay-Muslim people. The scholars who provide guidance and lessons at the pondok act as models, ethical insights for the students and Muslims outside the *pondok*. Intelligent people, known locally as *To Khrhu*, have the obligation to teach and purify Islamic teachings and practices as a social obligation (*fardlu kifayah*) and personal obligation (*fardlu ain*).⁶

Historically, the government has banned the establishment of Islamic boarding schools. The Thai government considers *pondok* to be an inauguration of radicalism and political activity against the government. Then the government made the Law on Private Schools 1949 which required all private schools in the country to register with the Ministry of Education and adjust the curriculum outlined by the government. However, the *pondok* was controlled by the government supervision, because of their "religious" nature. Furthermore, when Marshal Sarit Tsanarat launched a national development program, *pondok* became the target to become a private school.⁷

Pondok has a role as an educational institution or as a link between Islam and the Malay-Muslim world in Southern Thai. In some cases, *To Khrhu* (spiritual teacher) is a Hajj, but not all Hajj in Southern Thai have *pondok*. People who have performed the Hajj (known as *To Hajj*). *To Khrhu* has a moral influence than *To Hajj*, because the religious knowledge is considered to come from the source, is purer and is closer to the teachings of the Prophet's sunnah. Most *To Khrhu* master classical Arabic and *Jawi* (Malay language with Arabic script). At the time the government launched its integration efforts, because Thai was not used in teaching at the *pondok*.⁸

In this program, the Ministry of Education received a new task, namely registering *pondok* schools for government "assistance" with a stipulation, 1) all pondok that have been registered and received government assistance must abolish using Malay, 2) people cannot establish a new *Pondok*. In 1968, the government decided that all registered *pondok* should remove Malay and replace it with Thai.⁹

McCargo divides Islam in Southern Thailand into two, namely traditional and modern. Modern schools can accept government programs, while traditional schools reject government programs, so they are relatively left behind. Traditional schools are divided into two, namely those who accept government programs with a general (academic) curriculum for schools and apply a dual curriculum (religious and general). While some others are selective or reject.¹⁰

The modernization among *pondok* is appear because of the government policies. The changed of *pondok* are known as *madarasah* or private schools. The modernization updates in *pondok* are about the system, curriculum and management. Private schools teach two types of knowledge, namely religious knowledge and general knowledge. In addition, administrative personnel are divided into religious administration and academic administration.¹¹ The management system is not focused on one *Tok Guru*. About private school funding, there are three types of private schools, including the following¹²:

- a. Private schools that receive 70% subsidies from the government.
- b. Private schools that do not receive subsidies from the government, schools determine their own SPP.
- c. Private schools that receive 100% subsidies from the government, for example schools established by religious organizations or schools for children with physical disabilities.

Haji Harun School is one of the religious education institutions in Southern Thailand which has changed to become a private Islamic school under the Muang Yala Education Private Office. The decision of the central government makes the Haji Harun Schools have to implement an integrated education system.

Religious education at *Ma'had Al-Bitsat Ad-Diniyah* is not required to be taken until *Tsanawiyya*, while academic education at *Thammavitya Mulniti* School is compulsory up to upper class / *matyumplai*. By accepting the program, Haji Harun School must implement an integrated education system, namely at 08.00-11.40 for Islamic religious subjects with Malay / *Jawi* writing, at 12.00-16.00 for academic learning with the introduction of Thai. Haji Harun School receives a subsidy of 15,000 baht per student during the year as a private school. In this way, the boarding schools that have turned into private schools are able to provide free education to their students.¹³

Initially, changing the *pondok* into a private school became a challenge for the Haji Harun School. Many people reject policies from the government, for example when in private schools, teachers use *seluwa* (pants) which are considered as a liberal. After 10

⁵ A Place of Spiritual Guidance that was originally called an *Ashram*.

⁶ Surin Pitsuwan, *Islam di Muangthai* (Nasionalisme Melayu Masyarakat Patani), (Jakarta: LP3ES, 1989), 138.

⁷ Arisman, *Historikal...*, 374-375.

⁸ Surin Pitsuwan, *Islam di Muangthai...*, 139.

⁹ Arisman, *Historikal...*, hlm. 375.

¹⁰ Ahmad Suaedy, *Dinamika Minoritas Muslim Mencari Jalan Damai*, (Jakarta: Badan Litbang dan Diklat Kementerian RI dan CISES, The Wahid Institute, 2012), 137.

¹¹ Pendi Susanto, *Perbandingan Pendidikan Islam di Asia Tenggara*, Vol. 4, No. 1, 2015, <http://ejournal.uin-suka.ac.id>.

¹² Yunardi. 2014. *Educational System in Thailand*. (Atase Pendidikan KBRI Bangkok)

¹³ Sholahuddin. 2017. *Interview of Integration Curriculum in Patani Thailand*. Muang-Yala.

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

years, Haji Harun School implement integrated education system and made many achievements, and the community finally welcomed it.

Haji Harun School has several programs, such as *ameran*. This program is conducted every 2 years for all students and teachers. Its activities are showing creativity in learning, for example in *fiqh* subjects, students make props for the hajj chapter and funeral prayers. For monotheistic subjects, students make the role of a grave expert. In academic learning, such as scientific astronomy and some related to science, the students make something that correlate with the subject. For art subjects, for example painting and batik. Furthermore, there is *Sukan Jaya* program, this program is a program to support government programs. There are several sports competitions, talent competitions for all students.¹⁴

a. Religious Education in Haji Harun School

Islamic education in Southern Thailand is in accordance with the basis of an ideal Islamic education, which is based on the Al-Quran and As-sunnah. The Haji Harun School which is known as the Jirong School has a distinctive feature of Islamic education, namely with the motto "Believing, Doing Charity and Knowledge." In addition, religious education in this ma'had does not differentiate knowledge, so that ma'had is expected to be able to produce advanced humans, capable of developing knowledge and having an Islamic personality and mindset.

The religious curriculum in Ma'had Al-Bitsat Ad-Diniyah was compiled by religious teachers from all over Yala province. However, based on an interview with one of the teachers in ma'had, the religious curriculum in ma'had is no longer relevant to current conditions. The curriculum has not yet been developed. In addition, the references are few, so we need an innovation to reform the religious education system.

Initially, the curriculum was the result of a deliberation by the teachers in the Association of Religious Private Schools. Yala region is chaired by Ustadz Abdurrahman Yupa. After getting the agreement, the curriculum was submitted to the Ministry of Education and determined by the kingdom. The Ministry of Education has announced the 2003 Islamic Buddhism education program, namely Islamic core education. This educational program has been used to teach private Islamic schools in Thailand. The BE 2546 Islamic Studies Curriculum (revised 2008) is a guiding for schools to place the curriculum into effective learning and to teach Islamic education in private Islamic schools. In line with the updated Islamic curriculum, the Haji Harun school must improve religious education by creating a team. The team was formed to conduct studies on guidelines for improving the school curriculum, so that the curriculum will be in accordance with the changing times.

The new curriculum has begun to be developed by the assigned team. In 2017, the new curriculum was applied to several classes, namely ibtdaiyah (first and second grade), mutawasithah (fifth grade) and tsanawiyah (eighth grade). The distribution is adjusted to the availability of learning resources in schools. A curriculum that is not integrated for the religious section is one of the obstacles to the implementation of religious education, because the books that are used as material references are still in the process of being repaired. The aim of the government in implementing the private religious school curriculum is to develop the characteristics of students, namely moral, ethics and can live together in society.

This latest curriculum has components that are interrelated with one another, namely objectives, materials, methods, media, and evaluation. These components are the main basis to develop a learning system. Grade three and grade four ibtdaiyah, grade six and grade seven mutawashitah, and grade nine and ten tsanawiyah, are still use the old curriculum. The weakness of this curriculum is many teachers have not been able to develop the psychomotor domain of students. This weakness causes religious education material to feel boring because the material is full of rote. So, formal education in Thailand is not good enough. Besides, the traditional Islamic education (non-formal education) has become the backbone of Islamic identity and Islamic resistance to the central government.

Therefore, the general objective of religious education at the Haji Harun School is to maintain Patani Muslim identity. They wanted Patani Muslims to advance, maintain moral and cultural values in accordance with Islamic teachings, and maintain the fading Malay language. In order to achieve these goals, education must be supported by planning, implementing and evaluating.

There are three levels of religious education at Haji Harun School. The material is adjusted to the level of education of students. The material is divided into several groups. The weakness of the compiled material is the content or material of Islamic education is not in accordance with the current era. This is due to the few of references about Islamic books. The latest curriculum being prepared at Ma'had Al-Bitsat Ad-Diniyah is Islamic education 2003 which divides the learning material into 8 sections. The content and learning standards in this curriculum are used to determine the quality of students according to their talents.

The learning methods used by the teachers at Ma'had Al-Bitsat Ad-Diniyah were oral and memorizing methods. The media used by the teacher in delivering the material is very simple so that the material received by students is not internalized. Many of the religious (Islam) teachers at the Haji Harun School teach subjects that are not in accordance with the previously studied field. This is due to the socio-political situation in Southern Thailand makes difficult for schools to find religion teachers.

¹⁴ Quddin. 2017. *Interview of Integration Curriculum in Patani Thailand*. Muang-Yala.

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

The specific objective of Islamic religious education in Southern Thailand is to defend the identity of the Malay-Muslim community from the discriminatory attitude of the ruler. The process of evaluating religious education in Ma'had Al-Bitsat Ad-Diniyah includes:

- 1) Formative evaluation is carried out by ustadz / ustadzah who teaches units of subject matter in a particular field.
- 2) Summative evaluation held every mid-semester and end of semester. For the final semester exam, if the score produced is more than the same as 85%, then you can go up to the class. This acceleration program is a kind of acceleration in Indonesia and only applies to odd semester final exams. Meanwhile, for the even semester final exam, the score that must be passed is 50% for the requirements for class advancement.
- 3) Placement evaluation (placement) is carried out at the beginning of registration to assess the ability of students in the religious field. The result is to determine the class according to his abilities.

Tsanawiyah classes must carry out a practical teaching training program in schools. In addition, there is a form of evaluation given by the minister of education in the field of Islamic education known as the INET (Islamic National Education Test). This evaluation is like a national exam and is carried out by fourth grade ibtdaiyah students, seventh grade mutawashittah students, and tenth grade tsanawiyah students. The INET exam questions were prepared by the Thai Ministry of Education. However, according to the religious teacher and some students, the questions on the exam were very ambiguous and difficult to understand. In addition, INET test scores do not have any influence on the education system. The test is only to monitor the quality of Islamic education in Thailand, especially the Southern region. Thus, the school continues to carry out examinations because the school is still obey to the policies and programs from the central government.

After the morning ceremony, all students get advice from ustadz (a kind of recitation) at the 1st and 2nd hours. Furthermore, at the 3rd hour the students began to learn religious subjects. Another activity is the commemoration of Ashuro Day. Usually synonymous with making Asyuro porridge food.

b. Academic Education / Saman in Haji Harun School

Haji Harun School implements academic education. The curriculum used is the 2551 curriculum which has been developed and improved in the 2560 curriculum. This learning begins after religious learning is completed, which is 12.00-16.00 local time. This curriculum aims to build a good personality for Thailand people. The criteria for students after participating in learning include:

- 1) Ability to communicate
- 2) Ability to think
- 3) Ability to solve problems
- 4) Ability in skills
- 5) Ability to use technology

This curriculum defines 8 compulsory subjects, namely Thai, Mathematics, Science, Entrepreneurship and Technology, Health and Sports Education, English, History, and Socio-Religion and Culture. The additional subjects are adjusted to school regulations. To achieve curriculum goals, schools hold student activities or so-called "cumnum" with the aim

- 1) To develop humanitarian behavior in various fields, both personal and social.
- 2) To develop oneself according to the objectives of stipulating eight compulsory subjects.
- 3) To fulfill activities according to his ability.

The above activities are held in various ways, the characteristics of this activity are:

- 1) Become a complementary activity to support eight compulsory subjects.
- 2) Integrated, upholding ethics and morals.
- 3) Become an activity that creates awareness for yourself and society, forms good morals, respects yourself and others and conserves nature.

The facilities provided by the government have made it easier for the needs needed to develop academic education. The teacher's creativity in delivering the material is determined by the methods and media. Students are required to be active in learning, so that teachers are able to produce brave and confident students. Students are given practical assignments about what has been conveyed by the teacher, then present their learning results

Assessment / evaluation of learning outcomes is determined by the score of each student. Students will be evaluated in several aspects according to the curriculum, so that all subjects must have a score. Students must study compulsory subjects as much as 66 credits and an additional 11 credits according to school regulations. Students get grades from reading, thinking, writing and moral values for the graduation stage. In addition, the national exam or ONET is carried out for matyumtun three and matyumplai six classes, but the student's passing score is the school's determination.

The activities of students in science usually conduct research in the laboratory and participate in several competitions. For students, there are activities to make works or broadcasts in the fields of language and art. Acan Mini, an academic education program also said that for social subjects (geography), there is a study tour program to certain places. For the Mo-Hok class (sixth grade matyumplai), there are mosaic practice activities for field appearances as a form of relics for teachers and juniors.

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

Integration of Educational System in Haji Harun School

Education is one of the continuous problems in Thailand. In the development of education, there are many people who maintain their traditionality. Based on the recognition of one of the ustadz in Ma'had, he revealed that the purpose of religious education is very important to spread knowledge and fulfill religious obligations. In addition, understanding religion with Malay and Arabic will be easier to understand.

Initially, the religious education curriculum at Haji Harun School followed the curriculum in Arabic schools, such as Al-Azhar. Then, two years ago, the school made changes after they studied the curriculum applied in Indonesia and Malaysia. The implications of implementing education integration in Southern Thailand on Islamic education include:

a. Reduction of religious education time

Religious education starts at 08.00-11.40 local time and for one subject is given 40 minutes (2x20 minutes). The allocation of a short time to apply several methods and media causes the teacher to use oral and memorizing methods.

b. Religious education (Islam) has less attention from the government

This can be seen from a number of schools in the Southern Thailand region that compile their own religious education curricula. Even at the Haji Harun School, all curriculum provisions are regulated by the school itself. In addition, the lack of support from the government also slows down curriculum development.

c. Accelerating religious education Program

This program is an innovation in developing religious education. This program is an alternative program to develop religious education (Islam) because the learning time of students at Haji Harun School for academic education is only taken in six levels, while religious education is taken in ten levels.

d. Religious education is considered normal

Religious education is considered normal, because the syahadah / diploma is not valid.

e. Academic education is more popular than religious education

Students who take academic education are considered to be successful in their future, so that many students who have completed their academic education directly enroll in academic secondary schools at tertiary institutions. Thus, students do not complete their religious education (Islam) completely. For those who are interested in the field of religion, they must complete their Islamic education up to ten levels to get a diploma and continue their education at an Islamic university. Therefore, more students continue their studies abroad which are considered advanced Islamic education, such as to the Middle East, or to countries that are predominantly Muslim, such as Indonesia, Malaysia and Brunei.

CONCLUSIONS

Based on the results of the data presented by the author, it can be concluded that the integration of the education system implemented at the Haji Harun School is going well, even though there are many challenges that must be overcome. Haji Harun School has a different curriculum between the religious education curriculum and the academic education curriculum. Both are carried out by students within six days, namely Sunday to Thursday with effective learning time from 08.00-11.40 local time (religious education) and 12.00-16.00 local time (academic education).

There are several implications that occur from the implementation of integrated education system in Southern Thailand on Islamic education, among others; reduction of time for religious education, low attention of religious education (Islam) from the government, acceleration of religious education programs, the public's view of religious education is normal, academic education is more popular than religious education.

Implementing an integrated education system using two education systems between religious education and academic education in one education unit is certainly not easy. Two curricula are applied with the same target students, but the curriculum is carried out by different people. Another factor is the Haji Harun School has many students. However, this is not an obstacle for the Haji Harun School to implement the two education systems. So, the school can be developed and become one of the leading schools in Patani, Thailand.

REFERENCES

1. Anwar, Ali. 2008. *Pembaharuan Pendidikan di Pesantren: Studi Kasus Pesantren Lirboyo Kediri*. Disertasi. Jakarta: Universitas Islam Negeri Sayarif Hidayatullah.
2. Arisman. 2017. *Historikal Islam of Asia Tenggara*. Yogyakarta: Kalimedia.
3. Aziz, Abdul. 2010. *Orientasi Sistem Pendidikan Agama di Sekolah*, Yogyakarta: Teras.
4. Fathurrahman, Pupuh. 2004. *Pengembangan Sistem Pondok Pesantren Analisis terhadap Keunggulan Sistem Pendidikan Terpadu dalam buku Cakrawala Pemikiran Pendidikan Islam*. Bandung: Mimbar Pustaka.
5. Hawa, Siti. 2010. *Hikayat Patani*. (Malaysia: Dewan Bahasa dan Pustaka Kuala Lumpur) <http://tvm.ac.th>.
6. Katar, Abdul. 2018. *Komponen Kurikulum Pendidikan Agama Islam*.
7. Langgulung, Hasan. 1986. *Manusia dan Pendidikan*. Jakarta: Pustaka Al-Husna

Integration of Educational System on Haji Harun School Muang, Yala, Patani Thailand

8. Pitsuwan, Surin 1989. *Islam di Muangthai* (Nasionalisme Melayu Masyarakat Patani). Jakarta: LP3ES.
9. Quddin. 2017. *Interview of Integration Curriculum in Patani Thailand*. Muang-Yala.
10. Rafidah binti Muhammad. 2017. *Interview of Integration Curriculum in Patani Thailand*. Muang-Yala.
11. Ramayulis. 2002. *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia.
12. Sholahuddin. 2017. *Interview of Integration Curriculum in Patani Thailand*. Muang-Yala.
13. Suaedy, Ahmad. 2012. *Dinamika Minoritas Muslim Mencari Jalan Damai*, Jakarta: Badan Litbang dan Diklat Kementrian RI dan CISES, The Wahid Institute.
14. Suhardi, Didik. 2012. Peran SMP Berbasis Pesantren Sebagai Upaya Penanaman Pendidikan Karakter Kepada Generasi Bangsa. *Jurnal Pendidikan Karakter*, Volume II, Nomor 3, Oktober.
15. Susanto, Pendi. 2018. Perbandingan Pendidikan Islam di Asia Tenggara. Vol. 4. No. 1. <http://ejournal.uin-suka.ac.id>
16. The Documentation of Haji Harun School Muang, Yala in 2017. “Pengantar Kursus Ma’had Al-Bitsat Ad-Diniyah” terjemahan dalam (คู่มือหลักสูตรศาสนา).
17. Yunardi. 2014. *Sistem Pendidikan di Thailand*. (Atase Pendidikan KBRI Bangkok).
18. Zamberi, M. 1944. *Patani dalam Tamadun Melay*. Kuala Lumpur: Dewan Bahasa dan Pustaka.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.