The Thinking of Islamic Education Renewal

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Submission date: 14-Oct-2019 01:24PM (UTC+0700)
Submission ID: 1192368346
File name: The_Thinking_of_Islamic_Education_Renewal.pdf (875.61K)
Word count: 8970
Character count: 49667

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: https://doi.org/10.30596/intiqad.v10i2.2325
Published December 2018

The Thinking Of Islamic Education Renewal In The Perspective Of Mr. Haji Sulong Al-Fathoni

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Abstract

This research discusses the thoughts about educational renewaldone by Haji Sulong. The purpose of this study was to find out the background of Haji Sulong in reforming Islamic education in Patani and the concept of renewing the thought of Haji Sulong Islamic education in Patani. This type of research is qualitative literature research. in this study, the authors used data from other authors as a source of data. The data was collected using literature study techniques, data collection techniques were carried out through library and documentation studies, namely studying books and written materials. The type of research shows the concept championed by Haji Sulong in the renewal of Islamic education in Patani is by developing the Pondok education system into a madrasah education system. The renewal was realized by initiating the establishment of Madrasah al-Ma'arif al-Wathoniyah in Patani.

Keywords: Thought for Renewal, Islamic Education, Haji Sulung

Abstrak

Penelitian ini membahas pemikiran tentang pembaharuan pendidikan yang dilakukan oleh Haji Sulong. Adapun Tujuan penelitian ini adalah untuk mengetahui latarbelakang Haji Sulong dalam melakukan pembaharuan pendidikan Islam di Patani dan konsep pembaharuan pemikiran pendidikan Islam Haji Sulong di Patani. Jenis penelitian ini adalah penelitian pustaka yang bersifat kualitatif. dalam penelitianini, penulis menggunakan data dari penulis lain sebagai sumber data.. Data tersebut dikumpulkan dengan menggunakan teknik studi pustaka, teknik pengumpulan data dilakukan melalui studi perpustakaan dan dokumentasi, yaitu mempelajari buku-buku dan bahan-bahan tertulis.Jenis penelitian menunjukkan bahwa konsep yang diperjuangkan oleh Haji Sulong dalam pembaharuan pendidikan Islam di Patani adalah dengan mengembangkan sistem pendidikan

Artikel Info
Received:
21 September 2018
Revised:
18 October 2018
Accepted:
21 November 2018

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Pondok menjadi sistem pendidikan madrasah. Pembaharuan tersebut diwujudkannya dengan menggagas pendirian Madrasah al-Ma'arif al-Wathoniyah di Patani.

Kata Kunci: ***PemikiranPembaharuan, Pendidikan Islam, Haji Sulung***

A. Introduction

Patani is found in several ancient texts such as China, Java, Arabic, and Malay itself. Besides that, it is also found on the wall of the city of Tansor (India). These records prove that Patani has a long history of up to thousands of years, and is one of the oldest regions in Southeast Asia.[1] At that time, this region known as "Rare-like". At first this area was a coastal area which included the Inthira Buddhist region during the reign of King PhayaTuNakpha, and was a port that many traders visited from India to China.

Islam entered Patani is estimated in the 12th century by Syekh Said who came from Pasai. Furthermore, Patani became one of the highly developed Islamic kingdoms because of its strategic location between the Chinese and Indian trade routes. The fame and greatness reached its peak in the reign of the Queen.

Patani once became an Islamic empire that reached the height of the triumph of almost three centuries in the Malay peninsula. The Patani Kingdom succeeded in competing with the kingdom of Siam (Thailand) which had a major influence in civilization and culture in several regions in Indonesia. Islamic education in Patani was well known by the people in the surrounding area, so Patani was held as the foyer of Mecca. One of the most interesting events in the history of Islamic education in Patani occurred in the late 1920s. In 1927 a charismatic cleric

[1]History of Patani has been influenced by the old Indian Rare-Like kingdom. Historian from Prince of Songkhla University Patani, Fine Arts argues, that during the Rare-Like Kingdom, Patani (now southern Thailand) was the center of the Langka-Suka Kingdom (kindom of Langka-Suka), the first kingdom to progress on the Peninsula Tanah Melayu. The kingdom was established in 80-100 AD, located in the area between Songkhla Province (Southern Thailand) and Kelanten (Malaysia), which is the center of its government in the Pattani Province. See EkasarnPrabokKarnSamaanSa orn, PrawatisariPattaniAnachak Song Pan Pi Langka-Suka (Pattani: Samnak Songserm Lae'Karn Suksa Tonoeng, 1997), h. 1.

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known as Haji Sulong al-Fathoni returned from the holy city of Mecca al-Mukarramah, then renewed Islamic education in Patani.

Haji Sulong whose real name is Muhammad bin Haji Abdul Kadir bin Muhammad bin Tuan Minal, was born in the Ru Child Village in Fatani City in 1895 AD. He was the only child of Haji Abdul Kadir with his first wife, Syarifah (called ChePah). His mother died in 1907, when Haji Sulong was only 12 years old. Sulong's explanation was because he was the eldest child in his family.[2]

Haji Sulong was famous for his piety in Arabic and mastered Arabic literature. He studied in Mecca for 20 years. In 1920, he returned to his homeland with a plan to stay for just two years to entertain the heart of his wife who was deeply saddened by the loss of her eldest child, Muhammad, who died at the age of two. However, his intention was canceled when he saw the Patani community at that time in ignorance. For example, many believe in black magic, worship and so on.[3]

He presence of Haji Sulong in his hometown had great opposition from the community. He was summoned by the governor on charges of terrorists and fighters to free Patani in 1927. However, after Haji Sulong gave an explanation that could satisfy the governor, finally he was not prohibited from carrying out his activities and responsibilities as usual.

Haji Sulong established a religious education institution with a new style. He argued that the cottage system that became the tradition of the Patani community needed to be refined in terms of its structure and organization by changing the halaqah (discussion) system into a madrasa system, so that the learning method became more organized. [4]

He succeeded in uniting the divided Patani Muslims, and aroused enthusiasm to fight for their rights. Haji Sulong wrote many books, in addition to establishing a cottage that produced many students and active preachers to uphold justice among the Malay community.[5] This study examines the

[2]Muhammad Kamal K.Zaman. *Fatani 13 Ogos*, (Kelanten: TP,1996), h. 1.
[3]*Ibid,* h. 4.
[4]*Ibid.*, h. 6.
[5]Surin Pitsuwan. *Islam di Muangthai Nasionalisme Masyarakat Melayu Pattani,* (Jakarta: LP3ES,1989), h. 114.

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renewal of education carried out by a scholar who is very well known in Patani namely Mr. Guru Haji Sulong al-Fathoni.

The author in this case also provides a literature review as a reference for this study, following a literature review that the author presents:

Academic. There are a number of writings discussing Southern Thailand, both in terms of history, socialogy and legal aspects, including:

Education about Southern Thailand is nothing new in the world

The Great Ulama of Patani, written by Ahmad Fathy al-Fatani, and published by the Kebangsaan University of Malaysia in 2001. This book discusses the biography of Haji Sulong from birth to death. Haji Sulong's struggle for independence in the Patani Malay community was described in a systematic and detailed manner.

Fataniogos13, written by Muhammad Kamal K. Zaman, published in Klantan Malaysia in 1995. This book contains a description of the activities of Haji Sulong, the demands of seven cases against him, and the mystery of the loss of Haji Sulong.

Islam in Thailand Malay Nationalism ThePattani community, written by SurinPitsuwan, was published in Kuala Lumpur, Malaysia, in 1989. This book discusses the condition of Patani before and when under the Thai government, the historical sites in Patani, and the suffering experienced by the Malays. Pitsuwan concluded that the approaches taken by the Thai Government in the Siamization or Thainisation program of the Patani Malay community in terms of religion and culture, both inequalities or differences in religion, nation and culture did not have a positive impact and satisfactory results for the Mung Thai government. The books above provide a general overview of the struggle of Haji Sulong in Patani, and only a few reveal the efforts to reform Islamic education conducted by the figure. Therefore, this research is directed at the study of Haji Sulong in reforming Islamic education in Patani.

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B. Research Methods

1. Type of Research

The research is a qualitative research in the form of literature (library research), which is research conducted by studying various related data, both from primary sources and secondary sources, so that ideas or ideas can be found. Haji Sulong about the renewal of the thought of Islamic education in Patani.

2. Data Source

Data sources of this study consist of primary sources and secondary sources. Primary sources are sources of data obtained directly from the object of this research, namely the works of Haji Sulong himself. Then secondary sources (secondary sources). The source in question is a source of data in the form of the works of other thinkers about the thought of Haji Sulong in terms of relevance to the problem under study.

3. Data collection technique

In order to collect the necessary data, this study uses literature study techniques. Literature Study is a data collection technique carried out through library and documentation studies, which is studying books and written materials, as a guide for the author. The data collection stage is done by selecting relevant data, making objective records, making conceptualization of data that appears, and then making a temporary summary.

4. Data Analysis and Management Techniques

The data that has been collected from primary and secondary sources by literature study is classified according to the theme of each, selected and then compiled according to the categories of data that have been determined, so that entering and issuing data from categories is done on the basis of rules who are obedient.

Data analysis is the process of organizing and sorting data into basic description patterns, categories and units, so that themes and formulations can be formulated for the idea or renewal of the thoughts of Hajj Sulong Islamic education in Patani. The data analysis technique is using qualitative content analysis techniques. As stated by Holsti, content analysis is any technique used to draw conclusions through attempts to find message characteristics, and is carried out objectively and systematically.

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C. Discussion

1. Decryption of Islamic Education in Patani during the Hajj Sulong Period

Islamic education in Patani takes place through the cottage system. Pondok comes from Arabic "Funduq" means "building for nomads." According to Awang Had Salleh, "cottage" is "a village education institution that controls the teaching of Islam" The teacher who taught him was introduced as Tuan Guru, and recognized his expertise by the villagers.[6] Students who are high in the cottage are called "TukPake" (santri). This term comes from Arabic which means people who are very interested in science and religious guidance.[7]

Patani under the government regime of seven parts of the country experienced different developments between each other. Because it depends on the administrative capabilities of the respective King's administration. Mr. Sulong who rules the Patani section. At that time in Krisik became a place for the development of education (cottage).

By 1921, the Siamese government had issued a lower education certificate, which required school-age children to study in government schools that used Siamese as a language of instruction. The Patanis consider this rule as part of the siamisasi program, removing their culture.

In 1932, there was a historic event in the Siamese State, namely there was a change in the system of the State government from the Absolute Monarchy system to the system of the Constitutional Monarchy. Under this system, the Patani Muslims hope they will obtain concessions from the central kingdom to introduce autonomy in relation to their religion, culture and language. But they are disappointed too.[8]

Nevertheless, the spirit and hope of the Patani community remain. In connection with that, "in Patani there has emerged a charismatic leader figure, namely Haji Sulong Mr. Mina, a scholar and politician, before he lived in the city of Mecca. In 1927 he returned to Patani. In Patani he witnessed various problems faced by the people of Patani,

[6] M. Zamberi A. Malek. *Patani dalam Tamadun Melayu,* (Kuala Lumpur: Language and Library Board, 1994), h. 92

[7] *Ibid.*, h. 97.

[8] Farid Mat Zain. *Minoriti Muslim di Thailand,* (Selangor: L, Minda Bandar Baru Bangi, 1998), h. 12.

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especially in the field of religious education.[9]

The situation in Patani worsened, in 1938 an army named PhibulSongkram took over the Siamese government. He is known as a nationalist who wants to see Siam emerge as a developed country. So he introduced a basic program "Thai Ratananiyom" (the basis of Thai regime customs). "With this program, he believes that awareness can be achieved through socio-cultural design based on the concept of nationalism. Accordingly, Phibul replaced the name Siam State to the name of Thailand[10]. "

Next around 1958, the government had made a renewal of national education, by stipulating the distribution of education areas to 12 regions throughout the Thai country. While the four southern provinces or Patani are included in the Education Area II. From this plan the government tried to eliminate the traditional education system into a modern cottage or private school of Islamic education. The government's intervention in religious education will lead to a lack of quality in religious education. This caused a reaction from the people of Patani.

Strategic policies and steps the government can achieve results with some huts willing to change their status and some are hard-principled not wanting to be changed whatever the risks. So thus until now in Patani there are two features of Islamic education institutions, namely traditional cottage education institutions and Modern boarding school (Islamic Education Private Schools).

2. Presentation of Data: Concept of Renewal of Haji Sulong Islamic Education

1) Objectives and Efforts to Renew Islamic Education in Patani

The efforts to reform Islamic education in Patani are inseparable from various destinations starting with Haji Sulong. He reorganized and set the direction of education to improve the situation of Patani Muslims. As for the renewal of the objectives of Islamic education in Patani as initiated by Haji Sulong, among others:

[9]Ismail ched Daud, *Tokoh-tokoh Ulama Semenanjug Melayu (1),* (Malaysia: Majlis of Islamic Ulema and Traditional Malay Kelantan Tradition, 1998), h. 89.

[10]Nik Anwar Nik Mahmud, *Sejarah Perjuangan Melayu Patani 1785-1954,* (Selangor: UKM Bangi, 1999), h. 24.

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a. To raise the standard of living of Muslims in order to achieve prosperity and expect the pleasure of Allah SWT.
b. To plant a sense of responsibility and serve for the interests of religion, nation and homeland.
c. Develop Islamic teachings to the public so that they become citizens who obey religion, nation and homeland.
d. To facilitate the public in resolving legal issues.
e. To give birth to unity in leadership and unity in society[11].

To support the Patani community, do religious actions. Among these activities are as follows:

a. Instill understanding in the field of aqidah to the community through its preaching.
b. Resolve problems related to matters concerning religion for the community. Previously the community was not active in practicing worship. However, after studying at the pondak he founded it became active in this matter.
c. Changing the construction of the classic cottage into a modern boarding school, so that the Patani community not only gets religious knowledge. But also get general knowledge.
d. Planting a sense of love and love for religion, nation and homeland by establishing a modern foundation named pondak al-Ma'arif al-Wathaniyah.
e. Turn on Islamic education through the process of learning in his school.
f. Sow the spirit of ukhuwahIslamiyah, help, tasamuh in socializing in society. This was conveyed in his time.
g. Fostering public welfare for the sake of fluency in worshiping Allah SWT, by inviting and always reminding the public of the good things in their preaching.
h. Turning on the Malay culture of Islam in every area of life, for example, invites to cover nakedness, polite speech. This is the obligation of the people as Muslims.

[11]Kuiffamdee Tuwaeku. *Strategi Pengembangan Dakwah Majlis Agama Islam Patani*, Thesis Department of Da'wah Management Da'wah faculty, State Islamic University of Sunan Kalijaga Yogyakarta, 2013, h. 22.

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i. Inviting people to have knowledge and practice good deeds, the implementation is done by preaching.

j. Foster and support the unity of the people. Finally, instilling a spirit of responsibility in the community, this also serves as a contribution to Muslims. [12]

2) Initiating Islamic School "Al-Ma'arif Al-Wathaniyah" First Madrasah in Patani

a. The Condition of Surau, Mosques and Traditional Boarding Schhol before Madrasa

Traditional Malay is a system that emerged in Patani, since the 17th century with institutions such as madrasas and mosques not only as a place of worship, but also a center for the study and dissemination of Islam.

The development of Islamic education in Patani was carried out through the cottage system. According to Awang Had Salleh, "Boarding school" is "a village education institution that controls the study of Islam". The teacher who taught him was introduced as Tuan Guru, and his expertise was recognized by the villagers, to teach those who wished to continue the study of Islam. [13]

Education experienced by Patani Muslims always faces various upheavals and problems. Patani under the government regime of seven states has different developments, namely Patani, Tokjung, Yala, Saiburi, Raman, Ya'ring, Ra'geng, because it depends on the administrative capabilities of the respective king's government. Mr. Guru Haji Sulong, who ruled the Patani section, at that time in Krisik became the place for the development of education (pondok).

By 1921, the Siamese government had issued a lower education certificate, which required school-age children to study in government schools that used Siamese as a language of instruction. The Patani consider this rule as part of the siammization program, removing their culture.

Furthermore, in 1932, a historic event took place in the Siamese State, namely that there was a change in the State system from an absolute monarchy to a system of Constitutional monarchies. Under this system the IsalamPatani people hope to obtain

[12] *Ibid.*, h. 23.

[13] A.Malek, *Patani Dalam*, h. 92.

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concessions from the central kingdom to introduce autonomy in relation to their religion, culture and language, but they are disappointed too[14].

Even so, the spirit and hope of the Patani community remain. In connection with that, in Patani there has emerged a charismatic leader figure, namely Haji Sulong, a cleric and politician who previously lived in the city of Makkah. In 1927 he returned to Patani. He witnessed various problems faced by the people of Patani, especially in the field of religious education[15]. From this problem, he wanted to grow a new patterned religious education institution. The cottage education system that makes the tradition of the Patani community need to be changed in terms of structure and organization.

1. Mosque and Surau Education

Thailand is one of the Southeast Asian countries which, when viewed from the standpoint of religion adopted by its population, is a minority of Buddhists. Muslims are a minority of the total population of Thailand.

The majority of Muslims in Thailand live in the southern region of Thailand, which is an area called Patani. This area includes the provinces of Yala, Narathiwat, Patani, Satul and part of Senggora[16].

The series of Islamic expulsion in Patani is an integral part of the chain of Islamization processes in the archipelago. This is related to the opinion that explains the entry of Islam into the archipelago which is broadly divided into two opinions, namely the opinion that Islam entered this region in the seventh century AD and was directly from Arabia, and the opinion that said Islam to the archipelago abab thirteen AD comes from India.

As initial evidence that can be shown about the arrival of Islam to Patani is the discovery of stones inscribed on the river Terengganu Terrace, dating from 4 Rajab in 702 AH, on February 22, 1387 AD[17] there is also a tombstone in Champa dating from 1039 AD, while on the Peninsula The Malay land found a gravestone of an Arabian guardian of 1029 AD (419 AH) found in Pihan, Pahang.

[14] Mat Zain. *Minoritas Muslim*, h., 12.,
[15] Che'Duad,*Tokoh-tokoh Ulama,* h., 350.
[16] Haidar Putra Daulay. *Dinamika Pendidikan Islam di Asia Tenggara*, (Jakarta: RinekaCipta, 2009), h., 62.
[17] *Ibid*, h.,131.

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Patani is estimated to appear in 1390 AD, the first Islamic King of the Patani Kingdom was Sultan Isma'ilSyah (1500-1530). He laid the foundation of the Islamic Kingdom of PataniMalayu. Since the inception of the Patani Islamic Kingdom, it has always struggled to escape Siam's influence. Sultan MudzaffarSyah (1530-1564) tried twice to attack and subdue the city of Ayithia, the capital of the Kingdom of Siam, but failed.

Islamization in Patani was much associated with the efforts of the Ocean Islamic Kingdom after the 12th and 13th centuries AD who had been so active in carrying out da'wah in this region. The first King of Patani to convert to Islam was King PayaTuNaqpa who after embracing Islam changed his name to Sultan Isma'ilZilullahFilAlam or better known as Sultan Isma'ilSyah[18].

In the early stages of Islamic religious education in the South Thailand region carried out al-Qur'an education. Al-Qur'an is something that every Muslim must learn[19]. Islamic education is carried out to provide guidance and show the way in order to shape the personality of students[20].

The existence of a mosque and surau in Patani does not function as a place of worship, but also functions as an Islamic educational institution.

2. Traditional Boarding School Education

In the early stages of Islamic religious education in the South Thailand region carried out al-Qur'an education. Next comes a boarding school, as a very important educational institution in Southern Thailand.

Boarding school is the oldest traditional educational institution in Patani, historians estimate that this institution has existed along with the spread of Islam in Patani. The existence of the lodge in Patani is not much different from the existence of other Islamic boarding schools in the archipelago, both in terms of the background, the formation of the cottage and its function. But in the next development the lodge was no longer a

[18]*Ibid*, h. 132.
[19]*Ibid*, h. 134.

[20]Somehai Pok., *Kapitalisme Sebagai Salah Satu Tantangan Bagi Pendidikan Islam Dalam Pembentukan Syakhsiyah Islamiyah*, Thesis Department of Islamic Education in Tarbiyah Facukty University of Cokroaminoto Yogyakarta, 1999.

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complete religious education institution, because it had been mixed with public education, after the Thai government transformed the boarding school institution into educational private education or Modern boarding school[21].

Among the oldest huts in Patani are Dala, Bermin, Semela, Dual, Kota, Gersih and TelokManok huts. These lodges are visited by many students from outside Patani, so that there is a lot of influence on the development of Malay language, even its influence reaches Brunei and Cambodia. Among the huts in Southern Thailand, there are quite a number of long and well-known cottage names, namely Haji Nor's boarding, Haji Leh's boarding school, Haji Somad and others.[22]

The characteristics of traditional education in Patani are:

1) Traditional boarding school are usually in inland areas. The land built by the cottage is owned by the teacher's shop, some of which are purchased by themselves and some are purchased by the community and then donated to the teacher. Thus, surrounding the oversight of the cottage was forced to wait because the teacher passed away and no one was able to hold his position, then the land would become an heir to his heirs.
2) Boarding school where students live while in the boarding school, both those who are not in a family or those who are married. Usually these huts are built by students who are afraid. Thus, students who have the right to have full fear of the hut (dormitory), he has the right to sell or forgive him after he leaves the boarding schoolinstitution.
3) The public hall is the center of activity. At the teacher's hall, they conduct teaching activities for their students. Large or small for a boarding school institution symbolizes the status of the cottage concerned because in that way the teacher also delivers the recitation to the day.
4) The teacher as the highest leader and sole ruler in the boarding school institution, he who makes the boarding school policies and

[21]Putra Daulay, *Dinamika Pendidikan*, h., 62.

[22]Ahmad Fathy Al-Fathoni. *Ulama Basar dari Fathoni* ,(Kuala Lumpur: University Kebangsaan Malaysia 2001), h., 7-9.

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Published December 2018

provisions. Everything is in the hands of the teacher, both teaching, administration, finance and supervision and relations in the community.

5) The teacher does not collect any fees from students, while the living costs of the teacher and his family are derived from the results of his own wealth. Usually teachers have their own fields or gardens. In addition, the teacher also received zakat fitrah and zakamal from his students and the surrounding community. Besides that, the teacher tok also receives a small amount of donations from the surrounding community, such as alms given in festive events, prayers and so on
6) The study system in traditional boarding school institutions, without class and education level. Usually the teacher himself teaches Arabic-language books written by medieval Islamic scholars[23].

Establishment of Islamic School al-Ma'arif al-Wathaniyah

Haji Sulong was present to lead the Thai race to strongly oppose the interference of the Thai government in religious affairs, so that he later became known as the Father of the Patani struggle. Seeing the state of education in Patani, he wanted to grow a new patterned religious education institution. The pondk education system that is the tradition of the Patani community needs to change in terms of its structure and organization.

In 1929, the laying of the building stone was carried out. Considering that the development requires quite a lot of funds around 7,200 Bath. So that in the execution of time, while fostering while looking for funds. Finally the school was completed also in 1933 officially opened by the Thai Prime Minister[24].

Since then al-Ma'arif al-WathaniyahFathoni Modern Islmaicschool has been operated. Where the madrasa is the first religious school in the land of Patani. It is a new model school that not only has the level of subjects and class system, but also becomes special because of the row line exercise. The first Islmaicschool was

[23]Putra Daulay, *Dinamika Pendidikan,* h., 62.

[24]Nik Anwar Nik Mahmud, *Sejarah Perjuangan.,* h., 24.

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ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: https://doi.org/10.30596/intiqad.v10i2.2325
Published December 2018

built on Patani earth, although it was only active for three years, but certainly it was a guideline for the growth of other madrasas afterwards.

Observers assume that there is another purpose for Haji Sulong behind the reforms in the system and style of education that was introduced to the Patani community. This situation becomes more understood when considering the existence of the sentence Al-Wathaniyah, meaning that "Nationality" on this school sign board.

Regarding writing subjects cannot explain in detail because of limited resources. But he himself was very proficient in the field of Sufism, Tafsir.

Even though the school was welcomed by the Patani community and gave hope to the Patani students, it was very unfortunate after the establishment three years later was closed by the Thai government. Because it is considered dangerous by the Thai government and people who are likely to have the intention of preparing a rebellion against the Thai government, or it is suspected that after the establishment of other motives, let alone have the phrase Wathaniyah (nationality) "[25]. However this is a historic event for the world of Patani Islamic education.

Level of Education in Madrasah al-Ma'arif al-Wathaniyah

This Islamic School is the first religious school in Patani. Organizational structure and discipline of regular students. In this Islmicschool students are introduced to the class system, the level of learning and students undergo a march[26]. The level of education in the madrasa institution of al-Ma'arif al-Wathaniyah is as follows:

1) Ibtidaiyah level (primary level) six years
2) Mutawasitah level (an intermediate level) three years
3) Tsanawiyah level (final level) three years

Educational material in Madrasah al-Ma'arif al-Wathaniyah

During the Haji Sulong period, Islamic educational institutions did not

[25]Sahanah Saemae, *"Dampak Transfomasi Pendidikan Islam Pondok Tradisional ke Pondok Modern di Thailand Selatan"* (Thesis of bachelor in Tarbiyah Faculty of In Al-Quran Science Institute, (Jakarta: Perpustakaan IIQ Jakarta, 2005), h. 42.

[26]Muhammad Kamal K.Zaman, *Fathoni 13 Ogos,* (Kelantan: 1996), h. 8.

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Published December 2018

have uniform subject matter, but still varied from one another.

It can be said that the implementation of the learning-teaching process in Islamic education institutions at that time was entirely dependent on the teacher who provided lessons, even though in certain cases, the authorities also helped control the implementation of teaching[27].

In the heyday of Islam, the religious sciences dominated the curriculum in formal educational institutions, such as mosques and madrasas, with al-Qur'an as the core. The religious sciences must be mastered in order to understand and explain in detail the meaning of al-Qur'an which serves as the focus of teaching. Subjects for low-level school curricula are al-Qur'an and religion, reading, writing and poetry. In various cases, Nahwu added, stories, and swimming. In other cases, it is devoted to reading the Qur'an and teaching some basic principles of religion. Whereas for children of amir and pengusa, low-level learning materials differ slightly. In the palaces, it is usually emphasized the importance of teaching khitabah, history, stories of war, ways of association, in addition to the main sciences such as al-Qur'an, poetry, and fiqh[28].

After completing a low level education, students are free to choose the field of study they want to study at a high level later. If he wants to explore jurisprudence, he must learn jurisprudence to the ulama of jurisprudence he wants. If you want to explore hadith, he must study with the scholars of hadith[29].

The curriculum that is formed with education in the traditional village is:

1) Traditional boarding schools usually located in an inland area which is established on the land owned by the teacher or as a result the community surrenders to the teacher.
2) Boarding school (houses) as a place for students to live while they are studying, usually established by students. After graduating, they endow it or sell it to anyone who is interested.

[27]Hanun Asrohah, *Sejarah Pendidikan Islam,* (Jakartan: Logos WacanaIlmu, 1999), h. 72.

[28]Hanun Asrohah, S*ejarah,* h. 73.
[29]*Ibid*., h. 74.

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DOI: https://doi.org/10.30596/intiqad.v10i2.2325
Published December 2018

3) The existence of the hall as a place for the teaching and learning process or also the place where the teacher delivers lessons to the community.
4) The teacher is a leader who is responsible for all educational activities, administration and basic relationships with the community.
5) The teacher does not charge much from his students. The teacher's living expenses are derived from the sources ofhis own wealth, alms and charity from students and the community.

At the Islamic School, Haji Sulong also taught Ushuluddin and Tafsir. In addition, he also delivered his lessons as he usually did in his madrasa. Haji Sulong in delivering his lessons, both in the pondak he founded and in the madrasa was a new case for the Patani people, who had only been used to hearing the teachings of Ushuluddin and Tafsir from traditional books. Interpretation of verses relating to jihad is very impressed for the students to be more enthusiastic about attending lectures from him. Lectures are held on Friday and Tuesday after Maghrib and Isha. Besides that Haji Sulong also taught at the Raja ChabangTiga Mosque. The various activities he carried out went on until the outbreak of the Second World War in 1941[30]. After the Madrasah Al-Ma'arif al-WathaniyahFathoni was carried out, there was an increase in subjects, namely those who previously only studied the yellow book then studied general subjects, for example mathematics , Thai language and others. In addition to the improvement in the lessons there is also a learning system in the classroom and each before entering the class, first marching in the field to pray and sing Islamic poems about the pillars of Islam, the pillars of faith and others. Because of this increase the boarding school is special.

By the closing of this school, there was no choice for Haji Sulong. He also refused silently. Haji Sulong continued to teach even though using the old rules of teaching the books as before the principles of the previous pondak study centers. However, it still feels different teaching by Haji Sulong, especially when giving interpretive

[30]Muhammad Fathoni, *Ulama Basar,* h. 9-10.

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teachings. Previously, the Patani Darussalam community only used to hear the descriptions of the scholars explaining Jalalain or Baidhawi's interpretations. But in the hands of Haji Sulong, the interpretation of the books that they used to read was different, especially when Haji Sulong discussed chapters and verses about jihad. The interpretation carried out by Haji Sulong, was very progressive, brave and fulfilled the needs of the people at that time, which was being suppressed. [31]

Learning System in Madrasah al-Ma'arif al-Wathaniyah

The religious study system in the Islamic School of al-Ma'arif al-Wathaniyah prioritized the talaqi system (ie learning religious knowledge directly to the teacher concerned) and the system of turats (learning religion by using books available in madrasas) and qudwah (ie exemplary for students, as well as being the student's adviser and mentor of all time). So that the student is able to read the book himself. In Pondak, the most important thing is student discipline in various things, for example entering the classroom on time, marching on the field according to schedule and others.[32]

The learning system in other schools at the time was as follows:

1) The system is influenced by the medieval education system, namely halaqah, the students sit around the teacher.
2) Do not use a class (non class) system.
3) The lesson is guided by the books that are read in an open matter, known as the name balaisah, three times a day.
4) Students record explanations from the teacher.
5) New students are taught by senior students, not viewed based on their background.There are no exams and assignments.
6) There is no limit to the length of study, one can be up to ten years in the boarding school. [33]

Impact of Renewal of Haji Sulong Islamic Education. There are two effects of renewal of Haji Sulong Islamic education namely:

[31]Herry Nurdi, *Perjuangan Muslim Patani,* (Selangor: Darul Ehsan, 2010), h. 89-90.

[32]*Ibid,* h. 8.
[33]*Ibid,* h. 138.

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3. Impact of Renewal of Haji Sulong Islamic Education Against the Patan Muslim-Malay Community

In the early stages of Islamic religious education in Patani was carried out with a learning system in Surabaya and in traditional Islamic boarding schools, with learning al-Qur'an. Al-Qur'an studies are held in mosques and in teachers' homes. In each village there is a teacher's house that is used as a place to study the Qur'an. Next comes the education of pondak. Pondak is meant as a very important educational institution in Southern Thailand. The profile of these pondak students is described by Chapaka. Pondak students practice the same and uniform daily way of life, they are both dressed in sarongs, dressed in white Malay and both using Jawi writing and Jawi books. [34]

Boarding school has a very important position, namely the strategic role in the community. They become community leaders, especially in the religious field. They become priests, khotib, bilal, mosque service experts, or at least become to'lebai. [35]

The pondak education system in Patani experienced dynamics and change. This change (Modernization) occurred due to various factors, including the inclusion of the ideas of renewal of the Islamic system in Patani, after the Second World War the dynamics of change arose. An unstructured education system turns into a structured teaching system. With some Thai imperialist policies and pressures on the Patani Malay community, it has led scholars and some experts to think hard to maintain and improve religious life in the Islamic community in Patani. [36]

In 1932 AD, the national education system came into force in Siam in the form of modern education. This new system has several main objectives, including to unite each religious and ethnic group, as a reflection of the objectives of the national education system. In this condition, the education system is

[34] *Ibid.*, h. 134.

[35] Student is beneficial for humans (*khairun an-Nasanfa'ahum li an-Nas,) the meaning is* the best of humans is that which is beneficial to other humans).

[36] Muhammad, *Fatani*…., h. 7.

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divided into three, namely: formal education, non-formal education, and informal education.

The government requires education for every child, without restrictions on sex, nationality and religion, based on the basic education law in 1921. Citizens who have completed education must be considered to have knowledge that serves to understand how to become Siamese citizens.

The government also issued several policies regarding the elements of education contained in Patani, including:

1) Language speakers in religious and pondak schools that were previously Arabic and Malay were forced to exchange in Thai instead.
2) The religious book was translated into Thai, and the methods and learning followed the basis of the Thai Ministry of Education. [37]

Siam, using education as a mechanism for creating national uniformity, among the groups of hereogeneous citizens. This is reflected in every curriculum on education that emphasizes national cultural distribution, the preparation and respect for national history, and national institutions and languages. Some textbooks are used by government schools throughout the kingdom prepared by the Ministry of Education.[38]

4. Impact of Haji Sulong's Islamic Education Reform on the Government of Thailand

The Patani Malay community rejects the national education implemented by the Thai government, because they feel that this is an initial effort by the government to resolve their religion. Besides, the language taught in government schools is not their language. Registering children with government schools means justifying the child leaving their identity as ethnic Malay. [39] Therefore, the Patani community prefers to include their children in the pondak education institution. Under such circumstances, the Thai government thought strongly that as long as the Patani Malays

[37]A. Malek, *Patani dalam*, h. 263.

[38]Taufik Abdullah, *Tradisi dan Kebangkitan….*, h. 266.

[39]Sahanah Saemae, *Dampak Transformasi….*, h. 49.

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became part of a minority in the Thai Country.

As a basis for such planning, education becomes a powerful tool for achieving the ideals desired by the Muslim community in general. The book entitled "Islamic Tradition and Awakening in Southeast Asia" explains as follows:

The Siamese government uses education as a mechanism for the creation of national uniformity among heterogeneous groups of citizens, also reflected in the curricula in each national education system, which emphasizes the distribution of national culture, the compilation and glorification of national history, and national institutions and languages. A series of textbooks are used by government schools throughout the kingdom prepared by the ministry of education. [40]

As for what was attempted by the Thai government at that time, it did not produce satisfactory results. Instead these steps have caused the anger of the Malays. Therefore the government takes a new policy that is more strategic. The government began to intervene in boarding school education by including a semi secular education system at the boarding school institution in hopes of giving birth to students who can speak Thai, have enthusiasm and feel themselves as Thai citizens. [41]

From the explanation above, a conclusion can be drawn that the aim of the government to renew the boarding school education system is not solely to improve the quality of Islamic education, but indirectly reduce the quality of the boarding school education foundation.

D. Conclusion

Islamic education in Thailand needs a complete change both in terms of management, professional teachers, willingness of learning media, libraries, and an increase in the value and spirit of Islamic brotherhood that needs to be absorbed so that all people are able to move towards a more modern one.

Haji Sulong is one of the figures who instill the foundation of Islam, by way of renewing education towards the Patani community, namely management changes, teacher power, infrastructure

[40]Taufik Abdullah, *Tradisi dan Kebangkitan… …*, h. 266.

[41]A. Malek, *Patani dalam*, h. 98.

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Published December 2018

and the community is more brotherly. With that made Patani better compared to the past.

The concept of renewal made by Haji Sulong is the Islamic School system. This Islamic School system is more organized than the halaqah (discussion) system, if the halaqah system of all santri (all age levels) is combined, but this madrasa system is grouped into three groups according to their age. In addition, the teaching and learning process is carried out in the classroom which is divided into three levels of education namely, the mother's level of early six-year learning, the mid-level three-year learning class and the three-year final grade learning.

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