

## Revitalization of Education in Indonesia to Educational Institutional Organizations in Southeast Asian Countries

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### ABSTRACT

The Southeast Asian region consists of countries with diverse religious adherents. To examine the Organization of Educational Institutions throughout Southeast Asia, samples were taken from countries with a majority Muslim population and countries with a minority Muslim religion. Countries with Muslim majority adherents are Indonesia, Malaysia, and Brunei Darussalam, while countries with minority Muslims are Thailand, Singapore, and the Philippines. The development of Islamic educational institutions in Indonesia, among others, is marked by the gradual emergence of various educational institutions, ranging from simple ones to stages that are considered modern. Islamic educational institutions have played their functions and roles to the demands of society and their times. The development of these educational institutions has attracted the attention of experts both from within and outside the country to conduct comprehensive scientific studies. Now many research works of experts inform about the growth and development of these Islamic educational institutions. The aim is not only to enrich the treasures of knowledge with Islamic nuances as well as referecomparemparison material for managers of Islamic education in the following periods.

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## 1. INTRODUCTION

Islam is the official religion of the State of Malaysia, the Kingdom of Brunei Darussalam, the state of Indonesia, the Philippines, and Thailand. Trade is one of the causes of the proliferation of Islam in Southeast Asia. Intellectually, Muslims in Southeast Asia has always been open and receptive to the ongoing process of Islamization that has characterized the society for centuries. The confusion and complexity are caused by the complexity around the figure of Islam itself and the study of Islamic studies with various aspects in the Southeast Asian region, both from foreign and indigenous historians. Until now we have not been able to formulate a historical paradigm that can be used as a common guide (Maclean, Jagannathan, and Panth 2018).

The Southeast Asian region consists of countries with diverse religious adherents. To examine the Organization of Educational Institutions throughout Southeast Asia, samples were taken from countries with a majority Muslim population and countries with a minority Muslim religion. Countries with Muslim majority adherents are Indonesia, Malaysia, and Brunei Darussalam, while countries with minority Muslims are Thailand, Singapore, and the Philippines. The development of Islamic educational institutions in Indonesia, among others, is marked by the gradual emergence of various educational institutions, ranging from simple ones to stages that are considered modern. Islamic educational institutions have played their functions and roles to the demands of society and their times. The development of these educational institutions has attracted the attention of experts both from within and outside the country to conduct comprehensive scientific studies (Meliani and Zaqiah 2022).

Now many research works of experts inform about the growth and development of these Islamic educational institutions. The aim is not only to enrich the treasures of knowledge with Islamic nuances as well as reference and compare material for managers of Islamic education in the following periods (Supriani, Natsir, and Haryanti 2021). To carry out this analysis, several steps were carried out, namely through library studies including document studies, through document studies information was found about the dynamics of Islamic education which was concentrated on the five main problems mentioned earlier.

## 2. METHODS

This research uses a descriptive-analytical method by describing critically and analytically every data and information obtained from the research subject. In addition, this method is used in conducting research, based on the fact that this research problem focuses on the struggle to mature Muslims. Data collection techniques are the most strategic step in a study because the purpose of the research itself is to find and obtain data. The type of data to be collected in this study consists of primary data and secondary data. Primary data is in the form of data sources that directly provide data to researchers, in the form of information recorded directly by researchers who come from sources who may know in detail about the problem under study (Sugiyono 2015).

## 3. FINDINGS AND DISCUSSION

### 3.1 Islamic Education Institutions in Indonesia

Ibn Battuta said in his *Rihlah Ibn Battuta* that when he visited Samudra Pasai in 1354 he followed the king after Friday prayers until Asr time. With this, he thought that at that time Samudra Pasai was already the center of Islam and a gathering place for scholars from various Islamic countries to discuss religious and worldly issues at the same time. Thus, Samudra Pasai is the oldest place for Islamic studies conducted by a kingdom. Meanwhile, outside the kingdom, Islamic teachings are thought to have been carried out in the colonies where traders were in the port. The process of teaching Islam in the Kingdom was allegedly carried out in the royal mosque for the children of state officials, in other mosques, recited the Koran in teachers' homes, and in surau for the general public. All that then developed into an Islamic educational institution (Meliani, Natsir, and Erni 2021).

Samudra Pasai continues to be the center of Islamic studies in Southeast Asia, although politically it is no longer influential. When the Islamic kingdom of Malacca became the center of political activity, Malacca also developed into a center for Islamic studies. But the role of Samudra Pasai did not decrease, even the fatwaha that could not be completed by the ulama in Malacca so they asked for the help of the Samudra Pasai scholars. It is not known for certain how Islamic teaching is carried out in Malacca, but it is likely the same as what was done in Samudra Pasai (Kurniawan 2017).

The palace also acts as a place for mudzakah on scientific matters and as a library, as well as a center for copying and translating Islamic books (Abdullah 2013). The subjects that are distributed in Islamic educational institutions are divided into two levels, namely: 1) the basic level consists of

lessons in reading, writing, Arabic, reciting the Qur'an, and practical worship; and 2) the higher level is with the materials of fiqh, Sufism, kalam, and so on.

Many scholars from Afghanistan, Malabar, Hindustan, and especially Arab took the role of spreading Islam in Malacca. The scholars were usually given a high position in the kingdom and many students of knowledge came from Southeast Asia. From Java, Sunan Bonang and Sunan Giri studied in Malacca, and after finishing their studies they established Islamic educational institutions in their respective places.

In the kingdom of Aceh Darussalam, Sultan Iskandar Muda was also very concerned about the development of religion by establishing mosques such as the Bait al-Rahman Mosque in Banda Aceh and Islamic education centers called dayahs. Great scholars such as Samsuddin al-Sumatrani were credited with establishing data that later developed into a higher education institution. Scholars from outside Aceh came to study there such as Shaykh Burhanuddin who came from Ulakan-Pariaman-Minangkabau. After graduating, he established an Islamic educational institution called a surau. The rapid progress of this educational institution in Aceh has made people call it "The Veranda of Mecca". And after they study in Aceh they continue in Mecca (Arif 2017).

The teaching system for every Muslim, as in Muslim countries, is the recitation of the Koran. At the initial stage, namely memorizing hijaiyah readings, then memorizing the short letter Juz'Amma and its recitation needed for prayer (Azhar 2017). The next lesson deals with issues related to Islamic law (fiqh) and Sufism, those who give lessons at an early stage are called pious, while further lessons are given by great scholars, especially those who have studied in Mecca. Islamic educational institutions developed rapidly after the ulama composed Islamic textbooks in Malay, such as the works of Hamzah Fanzuri, Nuruddin al-Raniri, and Abd. Rauf Singkel in Aceh.

In Minangkabau educational institutions are called surau. Where the surau used to be used as a place to stay for single children after Islam came and changed its function as a place of prayer, teaching, and development of Islam such as learning to read the Koran, the first to Islamize the surau was Shaykh Burhanuddin (1641-1691) after studying with Abd.Rauf Singkel in Kutaraja Aceh. Then he returned to his hometown and established a surau to educate a cadre of ulama who would continue the development of Islam in Minangkabau (Eka 2017).

In Java, Islamic educational institutions are called pesantren, in Aceh dayah or Rangkang, and in Minangkabau surau, pesantren comes from the name of the institution before Islam, which is derived from the Tamik santri language which means teacher of the Koran. From this educational institution, Islam spread to various corners of Java and the eastern part of Indonesia. Therefore, in Java, there have been educational institutions since the 15th and 16th centuries (Raya 2018).

According to local sources, the first Islamic educational institutions in Java were Pesantren Giri and Pesantren Gresik in East Java. The Gresik Islamic Boarding School was founded by Maulana Malik Ibrahim who educates missionaries who will spread Islam throughout Java. The Giri Islamic Boarding School was founded by Sunan Giri after he returned from studying in Malacca. Sunan Giri (Raden Paku I) in 1485 settled in Giri as a great kiai with the title Prabu (King) Samatra. He built palaces and mosques as an Islamic kingdom so he was called king and cleric. Prabu Samatra was the first person to build a center for educational institutions (Meliani, Ahmad, and Suhartini 2022).

There is also an Islamic educational institution in Ampel Surabaya, built by Raden Rahmat (Sunan Ampel Denta). Starting from Giri and Ampel, in the next period more and more Islamic educational institutions in Java such as Tembayat, Prawoto (Demak) and Gunung Jati Cirebon. Sunan Gunung Jati (Syarif Hidayatullah), Sunan Giri, was given the title Raja Pandito Ratu as a religious expert who spread Islam in Cirebon (Meliani and Zaqiah 2022).

In the Islamic Kingdom of Banjar, South Kalimantan, Islamic educational institutions are called langgar. The first person to establish it was Shaykh Muhammad Arsyad al-Banjari, a Banjar cleric who had studied in Aceh and Mecca for several years. Upon his return to Banjarmasin, he made a langgar on the outskirts of the royal capital which became known as Kampung Dalam Pagar. Langgar has many similarities with pesantren in Java.

All Islamic knowledge given at Islamic educational institutions in the archipelago is written in Arabic, Malay, and Pegon. Students generally can read and write (Eka 2017). The teaching method in Islamic educational institutions in Indonesia is sorogan and bandungan. Sorogan is an individual teaching system, usually for novice students. This method is used which takes place in homes, mosques, and individual breaking. Bandungan is a group of students listening to a teacher read, translate, explain, and review Islamic books in Arabic which are often called "yellow books" quickly. Senior santri usually helps the Kiai and sheikh work. Young kiai or clerics still receive education in classes called deliberation classes (a kind of discussion) where students study their books.

In pesantren using the curriculum, each pesantren has its specifications according to the education of the Kiai. In Sumatra and Kalimantan, they studied the original books written by Malay scholars in the Malay language, while in Java the emphasis was placed on the Classical Arabic Book which was translated into Javanese (Amar 2014).

In Java, after the establishment of the Demak kingdom, Islamic educational institutions advanced because there was a government that held The books used during the Demak era were not found, there is what is now known as Usul 6 Bis, which is a handwritten book containing 6 Bismillah written by the Samakhand cleric which contains early Islamic sciences. Another book is Tafsir Jalallain by Shaykh Jalaluddin al-Mahalli and Jalaluddin al-Sayuti. There is also a book of Primbon, which contains the guardian's advice, while Suluk contains mystical teachings (Hafida and Wahid 2018).

After independence, Islamic educational institutions began to have a place in the National education system. In Sumatra, Mahmud Yunus as a religious examiner at the teaching office proposed that Islamic education institutions in government schools are officially established and their teachers are paid the same salary as teachers of other subjects (Desfandi 2019).

Islamic educational institutions are gradually being advanced, the term pesantren, which used to only study in surau and reject modernization, has begun to adapt to the demands of the times. There are even pesantren that have established madrasas and public schools. This effort is an attempt to organize themselves amid social reality, and pesantren is growing with the establishment of Islamic high schools.

Religious schools including madrasas are designated as sources and models of national education based on the 1945 law. The existence of religious education as a component of national education is stated in the main teaching and education Law Number 4 of 1950 that studying in religious schools that have been recognized by the minister of religion is considered to have fulfilled the obligations of study (Subandijah 1996).

In 1975, a decree was issued in which madrasahs were expected to have the same position as other schools in all respects, then bookkeeping for general school and madrasah curricula were issued. Islamic educational institutions in schools continue to be developed, and the demands for establishing universities are increasingly real. In Minangkabau, the first high school was established, namely the Islamic High School (PGAI) in Padang. In Jakarta, the Islamic College (STI) was established. Due to the struggle for independence, STI was moved to Yogyakarta and changed its name to UII (University of Islam Indonesia) then UII and UGM were nationalized on the condition that they were under the auspices of the Ministry of Religion. UII later changed its name to PTAIN (State Islamic College). In Jakarta, ADIA (Academy of Religious Sciences Service) was opened, then the government merged it with UII and became IAIN. Then Aceh also opened IAIN which is a branch of IAIN Yogyakarta.

### 3.2 Islamic Education in Malaysia

Islam is the official religion of the Malaysian state. Nearly 50% of its 13 million population is Muslim and most of them are Malays living in Peninsular Malaysia. The rest are made up of minority ethnic groups, including the Chinese, who make up about 30% of the Malaysian population, and the rest Indians and Arabs. Between Muslims and non-Muslims can live in harmony without any

hostility so that the people there are peaceful and peaceful. The development of Islamic educational institutions in Malaysia has brought new civilizations recognized by the Islamic world. Until now, Malaysian Muslims are known as Muslims who are devout in their worship, strong in holding Islamic law, and also their peaceful religious life and reflect the Islamic religion both in the village and in the government (Azman, Sirat, and Ahmad 2014).

In principle, the affairs of the Islamic religion are under the authority of the state government. As stipulated in the Malaysian Constitution, sultans are leaders of the Islamic religion in their respective countries. Meanwhile, in countries that do not have a sultan such as Pulau Pinang, Malacca, Sabah, and Sarawak as well as the federal territory of Kuala Lumpur itself, religious leadership is entrusted to those in *Pertuan Agung*. However, the government needs to unite, because in that country it is not a source of instability, this is done by the government, in addition to showing its role in supporting Islam it is also intended to eliminate the worries and fears of non-Muslims towards what Mahathir describes as "Islamic Fundamentalists" which include: want the application of Islamic law,

The implementation of the curriculum in Islamic educational institutions in Malaysia is not much different from Islamic education in Indonesia, namely the Islamic education curriculum which contains two core curricula as the basic operational framework for curriculum development, namely: 1) tawhid is the main element that cannot be changed, and 2) the command to read the verses. Islamic education experts in this case provide their interpretations (Yang et al. 2017).

Islamic policies and programs in the field of education seem to have received more attention than in other fields. This could be because the position of minister of education at that time was held by Muhathir Muhammad, a figure who is known to have played a large role and contributed to the Islamization effort in Malaysia. In 1974, Mahathir started his steps by reviewing the Islamic teaching system which he saw as ineffective and incompatible with the developments and needs of the times. Soon after, he conducted a review of Islamic religious education and its teaching system and formed an advisory board for Islamic educational institutions (Al-Attas 1991).

In 1975, the Ministry of Education spent MS. 22 million to improve the implementation of training for Islamic religious teachers. The following year, the government announced the takeover of the 10 best Islamic schools in the country to improve the management of these schools and improve the performance of their teachers and staff to serve as model schools.

In 1979, the Malaysian government declared the establishment of a Southeast Asian Islamic research center worth MS 26 Million. In the same year, Islamic religious knowledge was determined as test material at the Malaysian Lesson Sijil (SPM) level. The following year, the government established the first Islamic Teacher's College, worth MS 22 million, from which students could potentially be sent to Egypt, Pakistan, and Indonesia to continue their studies (Al-Attas 1991).

### 3.3 Islamic Education in Singapore

Today, Singapore is a bustling cosmopolitan city, full of skyscrapers and beautifully landscaped gardens. Vibrant with a harmonious blend of culture, taste, art, and architecture, Singapore is a dynamic city rich in contrast and color. Singapore embodies the best of both the East and the West (Al-Attas 1991).

Singapore is strict and quite harsh on Islamic activists. They did not hesitate to deport Islamic students who were considered committed to the development of da'wah. There are not many Islamic activities in Singapore either. Islamic education institutions in Singapore that are felt by Muslim leaders are various, including the goals of Islamic education with the national education system are not yet clear, there are no Islamic universities, there is no standard curriculum, there is no central Islamic education administrator, lack of funds and the economic status of religious teachers (Supriani 2022).

Currently, there are no less than ten NGOs, including the Association of Muslim Professionals (AMP), Singapore Malay Teachers Association (KGMS), Muslim Converts Association (Darul Arqam), Muhammadiyah, Muslim Missionary Society Singapore (Jamiyah), Council for the

Development of Singapore Muslim Community (MENDAKI), National University Singapore (NUS) Muslim Society, Perdaus (Union of Singaporean dai and ulama), Singapore Religious Teachers Association (Pergas), Mercy Relief (Center for Humanitarian), International Assembly of Islamic Studies (DREAM), and the Singapore Quran Education Institute (LPQS).

All these professional management institutions and systems are aimed not only at the formation of advanced, moderate, and progressive qualities of Muslims and Islamic communities, but also portraits that can compete and improve the image of Islam amid the current unfavorable global landscape. It is this model that is currently being fought for so that a merciful Islam is incarnated in the lives of the Singaporean people (Nurliana 2019).

Islamic educational institutions (madrasas) are managed in a modern and professional manner, with complete hardware and software. Of all six Islamic madrasas, all under the auspices of the Singapore Islamic Religious Council (MUIS), the education system is implemented by combining religious and general sciences. The six madrasas are Al-Irsyad Al-Islamiah Madrasa, Al-Maarif Al-Islamiah Madrasa, Alsagoff Al-Islamiah Madrasa, Aljunied Al-Islamiah Madrasa, Al-Arabiah Al-Islamiah Madrasa, and Wak Tanjong Al-Islamiah Madrasa.

In order not to be left behind with technological advances, each madrasa is built with a computer and internet laboratory, as well as an audio conference education support system. Besides being equipped with internet facilities, each madrasa also has its server for the development of modern education. "Students are familiarized with technology, especially internet technology. Every day, they are given two hours for internet applications and empowerment," explained Mokson Mahori, a teacher at the Al Junied Al Islamiyah madrasa. Unfortunately, new Islamic education exists in the institutions of Kindergarten to Madrasah Aliyah (SMU). Until now there is no university.

The same management is also applied in the management of the mosque. Unlike what has been understood so far, that a mosque is only a place of worship for mahdhoh a sich (five daily prayers and Friday prayers). However, the mosque in this secular country, really functions as in the time of the Prophet, as a center of Islamic activity. Currently, in Singapore, there are 70 mosques. In addition to the very clean and beautiful place, on the right and left of each mosque there are classrooms for religious studies and skills courses. Various religious disciplines are taught every day and evening. Spiritual lectures are also taught after Fajr or Maghrib prayers.

Other activities, discussion of various contemporary and Islamic issues. These discussions are usually held by youth organizations in each mosque. The board of directors of each mosque also publishes media (magazines and bulletins) as a medium for da'wah and brotherhood among Muslims. Unlike in other countries, mosque administrators are paid a special salary and have executive management rooms (Supriani et al. 2022).

In Singapore, the life of Sufism is very thick for the majority of the population, thus in general the characteristics of Singapore's Islamic educational institutions, the most prominent feature of which is the life of Sufism with its various tarekat patterns. This does not mean that they do not know the basics of Islam fundamentally, but rather the pattern of Sufism taught by Religion teachers in these surau, madrasas, and Sufi lodges in Singapore, their Shari'a doctrines unite teaching and experience with its true values.

In Singapore the oldest known tarekat in this area is the 'Alawiyah Order, centered in the Ba'alami Mosque, which was developed by Muhamad bin 'Ali Ba'alawi, now still led by Syed Hasan bin Muhamad bin Salim al-Attas. This congregation carries out the "Ratib Abdul Rahma" ritual every Thursday night Friday after the Maghrib prayer, most of the people flock to bring bottled water stored in front of the mihrab of the mosque, to pray together, and after that, they use it for tabaruk purposes, such as for the sick, the blessing of life and so on.

All these professional management institutions and systems are aimed not only at the formation of advanced, moderate, and progressive qualities of Muslims and Islamic communities, but also portraits that can compete and improve the image of Islam amid the current unfavorable global landscape. Apart from Islamic religious education, students also learn about general subjects. The

students study Islam while they also study non-Islamic subjects. Al Irsyad Al Islamiah Madrasah in Singapore is an example of Islamic education that is in line with the modern world in the lion's land.

Madrasah Al Irsyad Al Islamiah itself has a total of 900 students from elementary to intermediate levels. To accommodate the dual curriculum, Islamic and national, the school has three hours longer than normal schools. Madrasah Al Irsyad ranks first of the six madrasahs in the Lion Country. In addition to adopting a modern curriculum, the Islamic educational institution also has a main point as the Islamic Center of the Singapore Islamic Religious Council, an advisory board that advises the government on Muslim-related matters. The curriculum used at Madrasah Al Irsyad Al Islamiah combines local and international educational materials with Islamic breath in teaching and learning activities. English is the dominant language of instruction, both in the classroom and in the computer laboratory, science laboratories and libraries. Singapore's learning methodology is considered to be very effective and efficient and can produce superior learning outcomes for participants (Musthafa and Meliani 2021).

### 3.4 Islamic Education in Brunei

Formal educational institutions in Brunei began in 1912 with the opening of the Malay School in Bandar Brunei (now Bandar Sri Begawan). This was followed by the opening of other schools in 1918 in the areas of Brunei-Muara, Kuala Belait, and Tutong specifically for boys aged 7-14 years with a curriculum that included reading and writing in Arabic and Latin. Previously in 1916, the Chinese community had established their school in Bandar Sri Begawan. It was not until 1913 that the first English-language Private Primary School was established in Seria. Until 1941, the number of schools in Brunei reached 32 consisting of 24 Malay schools, 3 British private schools, and 5 Chinese schools with 1,714 students and 312 female students (Al-Attas 1991).

Brunei gained its independence from Britain in 1884. Brunei's constitution stipulates that the official religion of Brunei Darussalam is Islam following the Shafi'i school of thought. Although other religions such as Christianity, Buddhism, and Hinduism can be embraced and practiced peacefully and harmoniously, the government has emphasized several restrictions for adherents of non-Islamic religions, including prohibiting non-Muslims from spreading their religious teachings. In late 2000 and 2001, the government arrested several Christians, on suspicion of subversive activities. They were finally released in October 2001 after swearing allegiance to the Sultan. It is not permissible for any school, including private schools, to teach religious teachings other than Islam, including comparative religion material. Besides that, weak human resources are still one of the problems that Brunei still faces, as frequently mentioned by cabinet ministers and other public service officials.

This is increasingly felt, especially when it is associated with the challenges of managing change in the context of national development. Weak human resources can be seen as one of the causal factors why Brunei is faced with increasing unemployment, and certain jobs still employ foreigners. The main solution taken by the government to solve this problem is to provide training to the younger generation. Malay and English are also emphasized in education in Brunei. All major disciplines after three years of basic education are taught in English. This emphasis on English is balanced with MIB teaching, such as moral education and teaching Islam in schools. Students are also required to study MIB material for one year.

To produce quality human resources, in Brunei there are several educational institutions, including the University of Brunei Darussalam (UBD). This university was founded in 1985. In 1991 it was noted that this university had produced 500 scholars. In 1991 a Memorandum of Understanding (MoU) was signed with UTM to strengthen cooperation in education and training.

In 1966 a Malay school at the secondary education level was opened in Belait, in 1984 the national education curriculum required students to master bilingualism, namely Malay and English. The culmination was the establishment of Universiti Brunei Darussalam in 1985 as the highest institution in the field of education.

The main priority of the government of the kingdom of Brunei in education is towards the direction of progress and development and development of human resources in the era of globalization, improving the education sector including technical and vocational education where the curriculum is always reviewed. Educational programs are directed at creating human beings who are moral and religious and master technology. The government has established three main areas in education, namely: a bilingual system in all schools, the concept of Malay Beraja (MIB) in the school curriculum, and the improvement and development of human resources including vocational (vocational) education.

### 3.5 Islamic Education in Thailand

The entry of Islam into Southern Thailand (Patani) cannot be separated from the entry of Islam into Southeast Asia. This series of Islamic broadcasts in the archipelago is an integral part of the chain of Islamization processes in the archipelago. This is of course 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 directly from Arabia and another opinion said Islam entered the archipelago. in the thirteenth century AD came from India. As early evidence that can be shown about the arrival of Islam to Patani is in writings dated 4 Rajab in 702 H. along with February 22, 1387. There is also a tombstone in Champa which is dated 1039.

Islamic Educational Institutions in Patani, many are associated with the efforts of the Islamic kingdom of Samudra Pasai in the 12th and 13th centuries AD which has been so active in carrying out Islamic da'wah in this region. King Patani who first converted to Islam changed his name to Sultan Ismail Zilullah Fil Alam or better known as Sultan Isma'il Syah. The process of Islamization in Patani cannot be separated from the role of education. In the early stages, informal education plays a very important role, namely informal contact between missionaries and local people, which is then followed up by the emergence of non-formal education and finally formal education. Formal education carried out by the government began during the reign of King Chulalongkorn or Rama V in 1899 (Chapakia 2000).

This school is not well received by the community. Seeing that in 1921 the government issued a law requiring schools to start at the elementary school level from grade one to grade four. Even though the law was passed, the Islamic community in southern Thailand (specifically in four regions: Patani, Yala, Narathiwat, and Satun) did not welcome the enactment of the law. It is proven by statistics that in 1960, only 13.67% of the people graduated from elementary school from grade one to grade four in the area. The next Thai government policy in 1966, was to require all cottage institutions to register with the government under the Deed of Rongrian Rat Son Sasna Islam (Private Schools Teaching Islam). which has the following characteristics. Madrasahs are educational institutions that combine religious and academic education. Academic education teachers are provided by the government. The government assists religious schools that have implemented the regulations set by the government. At the end of the 1970s religious schools that already had these two streams (religious and academic) received a warm welcome from the community. Many students were sent to study at the institution. Thus, the role of the Pondok is getting smaller. In 1981 there were a total of 199 religious schools, 122 of which carried out education and academics (general) (Chapakia 2000).

In Patani the Pondok students are called Tok Pake which comes from Arabic and means people who are very intent on science and religious guidance. Tok guru is an expert in religion, wara", tawaddu". usually already hajj and have lived in Mecca or other Middle Eastern countries. There are three elements of Pondok education in Patani, namely the element of Worship education, namely instilling the firmness of Faith. Tabligh is spreading knowledge, the third is Charity to realize the teachings of Islam among the people.

Islamic educational institutions in Southern Thailand, namely: Patani, there are 86 modern Islamic educational institutions. 97 Traditional educational institutions. At Yala, there are 40 Modern Islamic educational institutions and 13 Traditional Islamic educational institutions. In Narathiwat,



there are 42 Modern Islamic educational institutions and 49 Traditional educational institutions. Among the many Islamic educational institutions in Southern Thailand, the authors take examples that implement the madrasa model, namely: a) Ma'had Attarbiyah. This educational institution is about 5 km from downtown Patani. This educational institution used to be a traditional boarding school. Then with the guidance of the times and various factors mentioned earlier, this educational institution turned into a Madrasah system, in this institution taught religious and general knowledge, in the morning religious sciences, and in the afternoon general science. Graduates from this madrasa can continue their studies at public universities and religious colleges.

General knowledge books are taken from books that are applied by the government in this case by the Ministry of Education. Meanwhile, the religious textbooks were made by Ma'had Sekolah himself. The subjects consist of Qur'an, Sharia Aqidah, Malay Language, Islamic Studies, Arabic, Tawhid, Fiqh, Hadith, Tafsir, Dates, and Qawaid. General subjects are guided by the curriculum issued by the government. The subjects consist of English, Thai, Mathematics, science, organizational activities, and community activities, b) Madrasah Ar Rahmaniyyah Patani. Madrasa educational institutions, which combine religious lessons and general lessons are madrasah rahmaniyyah. This madrasa was also originally a cottage educational institution that turned into a madrasa system. In terms of the system, it is not much different from Ma'had Attarbiyah. This institution also organizes religious lesson sessions in the morning and general lessons in the afternoon. The learning curriculum is generally taken from the government curriculum. The levels of education implemented here are kindergarten study for two years, ibtdaiyyah studied for four years, mutawassithah studied for three years, and tsanawiyah studied for three years. After the students graduate from tsanawiyah, they are allowed to continue their studies in religious colleges and public universities (Chapakia 2000).

### 3.6 Islamic Education in the Philippines

The Muslim population in the Philippines is concentrated in the southern part of the Philippines, especially in the lake, the southern tip of Palawan, the Sulu archipelago. They consist of thirteen language and cultural groups, namely: Maranao, Iranum, Manguindanao, Tausugs Samal, Bajao, Jama Mapun, Palawani, Molbog, Kalibugan, Yakan, Karaza, and Sangil. Among them are the three largest groups, namely Maranos, Tausugs, and Magu Indanaos. Decasa argues that Islam was known in Sulu in the 13th century. Islam was developed through trade routes and also spread by preachers who in the Southern Philippines are known as Masaikh, Makdumin, and Aulia (Nagasura 2001).

Due to the isolation of the Muslim community in the Philippines and their lack of access to Western education, affects welfare and education. The 1980 population census in the western and central regions of Mindanao found that around 65% were able to read and write, while the national average was 83%. The per capita income in the two regions is below the national per capita income of P 1,111,000 while in the western region of Mindanao it is P 1,030,000 and in central Mindanao, it is P 977,900.

Various Philippine Government Policies to Create Peace and Reconciliation, including the establishment of an autonomous regional government, the government is a political unit to strengthen local government whose function is to encourage the achievement of peace and stability, relocating people and families who previously fled to other places, accelerating regional socio-economic development, the establishment of the Ministry of Islamic Religious Affairs. The establishment of this Ministry is based on a socio-economic and socio-cultural approach, with an approach through Human Resources Development.

The programs and successes of this Ministry include a) Gradually reforming the National Law, by placing the bodies of the Sharia Courts under the Philippine National Judicial System; b) Establishing a Sharia Court of Justice in areas with a certain number of Muslims, and in a short time, 56 Sharia Courts were established; c) To educate experts in Shari'ah, the Shari'ah Education Institute was developed in three locations with a target of 120 participants; and d) Recognition of the existence of Madrasas (Madrasah Accreditation Program) in collaboration with the Ministry of Education and

Culture, and as a continuation of the Madrasa Conference at Western Mindanao State University, the Establishment of the Philippines Hajj Travel Management Agency (Nagasura 2001).

In 1980, this agency received the remaining unused mutawwif (road guide) rent amounting to P 2,828,447.66, instituted a system of hajj trips, strengthened the establishment of friendly relations with Islamic countries, especially Saudi Arabia, contributed to the welfare of the Muslim Ummah. The Philippines and ensure the smooth management of hajj trips. It is planned that shortly this agency will strengthen its human resources, expand its network to the city of Cagayan de Oro, Palawan, and Davao Province, update some articles in outdated decrees, and establish a corporation that is owned and managed by this agency.

By 1982, the Filipino pilgrims had reached 2,000 people, establishing the Manila University Institute of Islamic Studies. The Institute was established on December 22, 1973, as a part of the Philippine Center for Advance Studies, by Presidential Decree number 342, to provide opportunities for students to participate more in national life and development, through the academic field, creating a mutual understanding that deeper and mutual respect between Muslims and other citizens, providing more information about the history of the Philippines, the place and role of Islamic cultural heritage in shaping the Philippines and other countries in Southeast Asia. The Institute encourages and supports research conducted by Muslim students. The institute is also a meeting center for scientists interested in Islamic history and culture.

In November 1974, the Manila University Institute of Islamic Studies started a Bachelor's degree program in Islamic Studies. It teaches the Arabic language, Islamic history, philosophy, art, legislation, social and political institutions, as well as Filipino history, customary law, literature, and artistic traditions of various Muslim ethnolinguistic groups.

In 1975, scholarships were awarded to outstanding Muslim students, and starting in 1980, has started accepting students (MA) in the field of Islamic Studies, establishing the King Faisal Center for Islamic and Arabic Studies, Mindanao State University. As the first Islamic institution managed by the Government, this institution was originally called the Institute of Asian and Islamic Studies but was later replaced with the King Faisal Institute of Asian and Islamic Studies, after receiving accreditation and assistance from the government of Saudi Arabia (Al-Attas 1991).

On June 3, 1976, the institute was upgraded to a "Study Center" with four functions: a). Teaching, research, and counseling with specific objectives, namely: researching Islamic cultural heritage in the Philippines, to deepen understanding of Muslim culture and traditions. b). Develop various programs designed to improve the socio-economic conditions of Muslim citizens and other cultural communities in the Philippines, c). Develop education for Muslim citizens, so that they become active citizens, and can understand national unity in diversity, d). Encourage growing awareness in Asia and the Middle East for regional identity and cooperation. This institution in its development also offers various lectures or degree programs,

Since its inception, this institution has attracted Muslim and Christian students, especially those interested in studying Islamic history, culture, and society. Currently, two Muslims are sent by this institution to do teaching and research abroad. Moreover, this institution also cooperates with various other institutions, for example being involved in providing upgrading of teachers to teach Arabic in Muslim areas and being involved in the Madrasah Congress. Many of the agency's staff are also involved in the institution of the Shariah Judiciary, and in various activities that promote the deepening and dissemination of information about Islam in the Southern Philippines, the Southern Philippines Center for Peace Studies. The Center for Peace Studies was established by the Trusteeship Council of Mindanao State University in August 1979. Its purpose is to promote peace and stability in the Southern Philippines, and the approach taken is multi-disciplinary (Fitria 2022).

Since its establishment, this study center has networked and collaborated with various world peace organizations and institutions as well as initiated the collection and review, and comparison of materials related to studies on conflict. The Peace Center has a four-fold program to achieve its goals: study, information, discussion, and visit. Recently the center is conducting research activities as

follows: 1) establishment of a library related to conflict studies; 2) Annotated bibliography of published material on the conflict in the Southern Philippines, and 3) Gathering information on offices involved in peace and regional development. On November 16-18 1979, the peace center sponsored a conference focusing on peace efforts in the Southern Philippines.

The materials produced at the conference were published by the University Research Center of Mindanao State University. The long-term goal of the Peace Center is to introduce peace education to laypeople and students alike, to present more objective and reliable facts concerning the history and causes of conflict in the Southern Philippines, and as an alternative to peacemaking, enduring love and mutual understanding between fellow residents of the Southern Philippines region. The Philippine government has approved the construction of a permanent building worth 2 million pesos as the site of the Peace Center activities, thereby further strengthening efforts towards the realization of peace through peace research, peace education, and peace action (Nagasura 2001).

#### 4. CONCLUSION

Islamic educational institutions that are concentrated in each country do not need to be overlooked until today, namely traditional educational institutions and modern educational institutions. The results of the analysis obtained data that the organizational development of educational institutions in Southeast Asian countries with education at the same level as Indonesia. Indonesian Islamic educational institutions that stand out are the inheritance of Islamic religious values. This is very reasonable considering that the aspects of the existing curriculum present all include Islamic religious subjects in a comprehensive and integrated manner (although in public schools Islamic religious subjects are also studied but not comprehensively and in-depth) while in Islamic educational institutions the educational curriculum Islam is the focus and pressure point.

The development of Islamic educational institutions in Malaysia has brought new civilizations recognized by the Islamic world. Until now, Malaysian Muslims are known as Muslims who are devout in their worship, strong in upholding Islamic law and also their peaceful religious life and reflect the Islam of their religion both in the village and in the government. The role of a cleric there is very important both in terms of da'wah and in the management of schools. Regarding the results of Islamic civilization in Malaysia, it is also not inferior to other Islamic countries, such as 1. The existence of magnificent mosque buildings such as the Ubaidiyah Mosque in Kuala Kong 2. The number of Islamic school buildings 3. The application of Islamic law to the government of Malaysia (Islamic law there has a special position because it is made state law).

In the Malay Peninsula, especially Singapore, the life of Sufism is very thick for the majority of the population. Thus, in general, the characteristics of Southeast Asian Islam, the most prominent feature is the life of Sufism with its various tarekat patterns. This does not mean that they do not know the basics of Islam fundamentally, but rather the pattern of Sufism taught by religious teachers in suraus, pesantren, and Sufi lodges in the Malay Peninsula, their Shari'a doctrines unite their teachings. and his experience with his true values. Thus, talking about the spread of Islam in the Malay Peninsula and the archipelago means talking about the patterns of spreading Sufi orders in it.

The educational system institutions in Brunei have many similarities with other countries such as the UK, Malaysia, and Singapore as fellow Commonwealth countries and others. This system is known as the A7-3-2-2 pattern which symbolizes the length of the study period for each level such as 7 years of elementary level, 3 years of junior high level, 2 years of the upper level, and 2 years of pre-university. The government prioritizes the creation of human resources who are moral, religious, and master technology. The Islamic education system has undergone changes that were initially carried out personally by the ulama through the institutions they had which were more informal or informal. Islamic education for Bruneians is aimed at all levels of society, not only at one individual group of people.

Two things caused the renewal (Modernization) among Pondok in Southern Thailand. First, the demands of progress and changing times, Second, the participation of the Thai government to include

general subjects in Pondok. Islamic education in Thailand in the future needs a complete change both in terms of professional teacher management, availability of learning media, and a complete library with internet facilities and multi-language books. The values and spirit of brotherhood in Islam need to be absorbed so that all Islamic societies move towards a more modern direction by the Islamic foundation.

The revival of Islam continues to be echoed by two groups who are both on behalf of Filipino Muslims. The first group with radical views is held by members of the Moro National Liberation Front (MNLF), which is a minority among the Muslim population. Educational institutions in the Philippines collaborate with various other institutions, for example being involved in providing teacher training to teach Arabic in Muslim areas, and being involved in the Madrasah Congress. Many of the agency's staff are also involved in the institution of the Sharia Judiciary, and various activities that promote the deepening and dissemination of information about Islam in the Southern Philippines, the Center for Peace Studies in the Southern Philippines.

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