

The Dynamics of the Development of Islamic Education in Southeast Asia

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Abstract:

This study illustrates the dynamics of the development of Islamic education in Southeast Asia which includes several states such as Indonesia, Malaysia, Brunei Darussalam, and Southern Thailand which have different and unique features of Islamic education as a characteristic of each country. This research also not only explains the differences in the style of Islamic education but analyzes the various dynamics of development that occur behind the formation of a pattern of Islamic education as the grand design of Islamic education in Southeast Asia. The research methodology used is descriptive qualitative data collection techniques in the form of observation, interviews, and documentation. The results found a variety of features or models that became the grand design of Islamic education in each country, namely: (1) Indonesia has a grand design of Islamic education with patterns (2-6-3-3-4); RA 2 years, MI 6 years, MTs 3 years and MA 3 years, and PT 4 years; (2) Malaysia has a grand design with patterns: (4 / 6-7 / 12-3-2-1 / 2); PPD 4-6 years, PD 7-12 years, PMP 3 years, PMA 3 years, PP-PMA

1-2 years, PT 3-4 years; (3) Brunei Darussalam has a grand design with patterns: (A 7-3-2-2); 7-year elementary school, 3-year middle school, 2-year high school, 2-year pre-university; and (4) Southern Thailand (Patani) has a grand design with patterns: 6- (3-3); MI 6 years, MM 3 years, and MTs 3 years.

Keywords: Development of Islamic Education, Dynamics, Southeast Asia

A. Introduction

Regarding the arrival of Islam in the countries in Southeast Asia almost all of them were preceded by interactions between people in the islands and Arab traders, India, Bengal, China, Gujarat, Iran, Yaman and South Arabia. In the 5th century BC the Malay Archipelago had become a transit point for merchants who sailed to China and they had established relationships with communities around the coast.¹ This condition is used by Muslim traders who stop by to spread Islam to residents around the coast. As stated by John Crawford in Avendonk,² according to him Islam came from Arabic through traders. The proof is that Chinese records say Arabs and Persians have had a trade center in Canton since 300 AD. Arab traders who visited China stopped at the Southeast Asian port precisely in the Malacca Strait because of its strategic position, in the trade route. Then this Arab Trader lived a few months in Southeast Asia and some settled and fostered an Arab village. This village is also a place for trading. There are also Arab traders who marry local women and spread Islam. Because most traders use the sea route as a means of transportation, during the monsoon / season is used by Arab traders to develop Islam.

The process of entry of Islam in Southeast Asia as stated by Uka Djantrasasmita³ through several ways, namely: *First*, through trade channels. *Second*, the marriage channel. *Third*, the tasawwuf channel. *Fourth*, the education channel. *Fifth*, the art channel. And *sixth*, political channels. The rapid influx of merchants from Persia and Arabia into Southeast Asia made the majority of Southeast Asian residents adhere to Islam. Islam is a social force to be reckoned with, because almost all countries in Southeast Asia have a population, both majority and minority, who embrace Islam. Islam is the official religion of the federation of Malaysia, Brunei Darussalam, the State of Indonesia (the majority population or about 90% Muslim), Burma (a small

¹ Rahmawati, Islam Asia Tenggara, *Jurnal Rihlah* Vol. II No.I Tahun 2014, hal. 25.

² C.V. Avendonk, *Encyclopedia of Islam*, (Leiden: Brill Ltd, 1934), hlm. 326.

³ Uka Tjandrasasmita, *Pertumbuhan dan Perkembangan Kota-Kota Muslim di Indonesia*, (Jakarta: Menara Kudus, 2000), hlm. 30.

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portion of the population is Muslim), the Republic of the Philippines, the Kingdom of Thailand / Southern Thailand, Kampuchea (Kamboja), and the Republic of Singapore.⁴

In addition, Southeast Asia is a region that consists of countries with a variety of ethnic, racial, cultural and religious backgrounds that make it up. Given these various backgrounds, the development of Islam in Southeast Asia experiences a unique dynamic that has different characteristics and characteristics from Islam in the Middle East, so this also has an impact on the formation of Islamic education patterns in Southeast Asia. Basically there are some differences and similarities in the pattern of Islamic education in Southeast Asia both in terms of type, level of content of the educational curriculum, and educational policies, although not exactly the same, because this is influenced by the geographical location and cultural culture of the people who are still one group, namely the Malay family.

The development and civilization of Malay Islam in Southeast Asia is strongly influenced by the cultural structure adhered to by its people. The strong elements of culture and language embedded in people's daily lives affect the reception and implementation of religious activities. However, the entry and development of Islam in Southeast Asia by historians, especially cultural aspects, is still not completely revealed. According to Azyumardi Azra this was caused partly because the study of Islamic history with its various aspects in Southeast Asia by both foreign and indigenous groups, had not been able to formulate a historical paradigm that could be used as a common grip that was sometimes difficult to meet with one another.⁵

With the various forms of the spread of Islam in Southeast Asia, the model or pattern of development of Islamic education in Southeast Asia also experienced a great influence. The development of Islamic education in Southeast Asia has experienced rapid and rapid growth that is interesting to study. Therefore, to find out the dynamics of Islamic education in Southeast Asia, it can be mapped

⁴ Saiful Muzani (Ed), *Pembangunan dan Kebangkitan Islam di Asia Tenggara*, (Jakarta: LP3ES, 1993), hlm. 23.

⁵ Azyumardi Azra, *Islam di Asia Tenggara*, Pengantar Pemikiran dalam Azyumardi Azra (Ed), *Perspektif Islam di Asia Tenggara*, (Jakarta: Yayasan Obor, 1989), hlm. VI-VIII.

to countries with Muslim populations. Countries with a Muslim majority population are Indonesia, Malaysia and Brunei Darussalam, while countries with a minority Muslim faith are Thailand, Singapore and the Philippines. However, for the South Thailand region is a separate consideration, because the development of Islam in Southern Thailand precisely in the Patani region is so rapid in the development of Islamic education. Although the development of Islamic education in Patani has not received much attention and support from the Thai government, due to various reasons and the political intrigue of majority religious power.

Therefore, by looking at various developments in the entry of Islam in Southeast Asia above, then it certainly affects the style of development of Islamic education in Southeast Asia. The development of Islamic education in Southeast Asia in this case can be mapped in several countries that are predominantly Muslim and have a uniqueness that is the grand design of the development of Islamic education in each country, namely Indonesia, Malaysia, Burnai Darussalam, and Southern Thailand.

B. Islamic Development in Southeast Asia

Southeast Asia is one of the seven regions of Islamic culture or civilization, which explicitly consists of the areas of Arab Islamic culture, Persian Islam, Turkish Islam, African Islam, Indian subcontinent Islam, Islamic Southeast Asia (Malay). The development of Islam in Southeast Asia can be classified into three phases; *first*, the phase of the stopover of Muslim traders in the ports of Southeast Asia; *secondly*, there are Muslim communities in several regions in the archipelago; *third*, is the phase of the establishment of the Islamic empires.⁶

The birth of Islamic civilization according to J. Syuthi Pulungan due to beliefs and actions based on Allah's revelation and explained by the words of the Apostle. Islam as a belief system through the thoughts of the scholars in the corridors of Islam, and belief systems produce actions *hablumminallah* and *hablumminannas*.⁷ Islamic civilization has given a large role to the world, removing the world from darkness and ignorance, perversion and moral decay, then giving value that ruled the world before Islam with various ties. Islamic civilization is based on the Qur'an and Hadith, the two fundamental foundations

⁶ Badri Yatim, *Sejarah Peradaban Islam*. (Jakarta: Raja Grafindo Persada, 1997), hlm. 193.

⁷ Raghieb Al Sirjani, *Sumbangan Peradaban Islam pada Dunia*, (Jakarta: Pustaka Al-Kautsar, 2014), hlm.17.

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of the upholding of Islamic civilization without distinguishing form, type, and religion, both of which are the foundation of Islamic civilization in the world.⁸

Meanwhile, according to M. Abdul Karim said that what is meant by Islamic civilization are parts of Islamic culture which include various aspects such as morals, arts, and science (education), as well as covering cultures that have technological systems, building art (architects), fine arts, state systems, and broad science.⁹ Islamic civilization has played an important role in the history of human progress and has left its mark in faith, science, law, philosophy, art, literature, etc. which are far-reaching and have a strong influence on the results achieved by modern civilization. The development of Islamic civilization in Southeast Asia cannot be separated from the massive Islamization process of the Islamic kingdom (sultanate). It began when the local king converted to Islam, followed by court officials, nobles and then commoners. In subsequent developments, the sultanate played a role not only in the establishment of the sultanate as a Muslim political institution, the formation and development of other Muslim institutions, such as education and law (religious courts) but also in increasing the propaganda and propaganda of Islam. Since its presence, the Islamic empire has become a vital force in international free trade. Antony Ried even referred to the Islamic Sultanate of the Archipelago as the age of commerce.¹⁰ During this period of international free trade, the sultanate achieved prosperity which in turn was crucial for the development of Islam as a whole in Southeast Asia.

Among the Islamic government in question is the kingdom of Pasai Ocean, the Malacca Sultanate, the Sultanate of Aceh Darussalam, and Palembang. On the island there are other Demak Sultanates extended by the Sultanate of Long, the Mataram Sultanate, the Sultanate of Cirebon, and Banten. Another example is the Ternate Kingdom. Islam entered the Kingdom of the North Island in 1440. The king was a Muslim named Bayang Ullah. Although the king has converted to Islam, he has not adopted Islam as a political institution. The new Ternate sultanate became an Islamic political institution after the Ternate Kingdom with its first Sultan Sultan Zainal Abidin in 1486. The other kingdoms representing

⁸ J.Suyuthi Pulungan, *Sejarah Peradaban Islam*, (Palembang: GrafindoTelindo Press, 2009), hlm. 18.

⁹ M. Abdul Karim, *Sejarah Pemikiran dan Peradaban Islam*, Cet, 2, (Yogyakarta: Pustaka Book Publisher, 2009), hlm. 36.

¹⁰ Lihat Antony Ried, *Southeast Asia in the Age Commerce 1450-1680, Volume One : The Land below the Winds*, (New Haven & London: Yale University Press, 1988).

Islam in Maluku were Tidore and the Bacan Kingdom. In addition, because of the Bacan government preaching, many tribal leaders in Papua converted to Islam. Other Islamic institutions in Borneo are the Sultanate of Sambas, Pontianak, Banjar, Paser, Bulungan, Tanjungpura, Mempawah, Sintang, and Kutai. In Sulawesi, Islam is practiced in the institutions of the Kingdom of Gowa and Tallo, Bone, Wajo, Soppeng, and Luwu. While in Nusa Tenggara the implementation of Islam is practiced in the institution of the Bima Sultanate.

The progress of Islamic civilization cannot be separated from the progress of science. Science is very active in the progress of a civilization. There are three factors that led to the development of science in the Islamic world during its heyday, *firstly*, religious (religious) factors, *secondly*, appreciation of science, and *thirdly*, patronage (protection and support) of rulers and rich people towards various scientific activities.¹¹ The advancement of science in the Islamic world certainly influences the development of education as a whole, especially the development of science in the world of Islamic education. Through this world of Islamic education, science can develop until now.

C. The Dynamics of Islamic Education in Southeast Asia

The dynamics of Islamic Education in Southeast Asia in terms of theory and practice are always experiencing growth. This is because Islamic education theoretically has a basis and source of references that not only come from reason, but also come from revelation. The combination of reason and revelation is ideal, because it combines the potential of human reason and the demands of God's word in relation to the problem of education. This combination is characteristic of Islamic education which is not shared by the concept of education in general, which only relies on the power of reason and human culture.¹²

Islamic education can be interpreted as a process or institution. As a process, Islamic education is a conscious and planned effort to develop the potential of students towards the formation of a complete Muslim personality (*insan kamil*) through efforts to direct, teach, train, set an example, guide, nurture and supervise Islam. Whereas as an institution, Islamic education is an educational

¹¹ Mulyadhi Kartanegara, *Reaktualisasi Tradisi Ilmiah Islam*, (Jakarta: Baitun Ihsan, 2006), hlm. 12.

¹² Abd. Rahman Assegaf, *Aliran Pemikiran Pendidikan Islam: Hadharah Keilmuan Tokoh Klasik Sampai Modern*, Cet II, (Jakarta: Rajawali Pers, 2013), hlm. ix.

institution whose establishment and implementation is based on Islamic values and to realize Islamic ideals. Initially, Islamic education in the time of the Messenger of Allah and his companions was held in the mosque with various teaching methods such as amsal, qur'ani tales, mauidzoh ibrah, targib-tarhib, tajribi, uswatun hasanah, and qur'ani hare,¹³ but as it progressed, the time and development of the concept of the "mosque" was considered to be less relevant to the development of the Muslim community then.¹⁴ Realizing the need for reforms in Islamic educational institutions, this gave birth to a concept, namely, the unity between the mosque education system and the hostel system for learners who are engaged in teaching activities in the mosque. The system lasted for a long time until it was eventually established as a place where special activities were taught, later known as madrasahs.

The word madrasa has the basic word "darasa" which means learning. This word is then converted into the form of eating isim (a word that refers to a place) so it becomes a madrasa which means a place of learning for students at both the elementary / MI, junior high / middle school, high school / Vocational School / MA, and Universities. In other words darasa is erased, lost traces, obsolescence, training and learning.¹⁵ Madrasah is not only interpreted as schools in the strict sense, but can also be interpreted as houses, palaces, kuttab (library), mosques, libraries, surau, and other places. Even a mother or family can be categorized as al madrasatul ula '(main madrasah).¹⁶ Regarding madrasah that first stood in the Islamic world, they still experienced various differences of opinion from the figures.

There are those who think that the first madrasah founded was the Nizamiyyah Madrasah in Baghdad founded by Nizam Al-Mulk who was a vizier of the Seljuq dynasty in the early 11th¹⁷ century AD According to Al-Jumbulati that before the 10th century, the first madrasa was the Al-Baihaqiah Madrasa in the city of Nisapur which was founded by Abu Hasan al-Baihaqi. Meanwhile, according to Richard Bulliet that the Madrasah Miyan Dahiyah in Nisapur stood two centuries before the founding of the Nizamiyyah Madrasa in Baghdad

¹³ Syahidin, *Menelusuri Metode Pendidikan dalam Al-Qur'an*, (Bandung: Alfabeta, 2009), hlm. 77-161

¹⁴ Ahmad Syalabi, *Sejarah Pendidikan Islam*, terj. Muyat Jahja, (Jakarta: Bulan Bintang, 1973), hlm. 106.

¹⁵ Luis Ma'luf, *Al-Munjid fi Al-Lughah wa al-A'lam*, (Beirut: Dar-al Masyriq, 1986), hlm. 187.

¹⁶ Abd.Hamid Al-Hasyimi, *Al-Rasul Al-Araby al-Muraby* (Riyad, 1985), hlm. 200.

¹⁷ Mukani, *Dinamika Pendidikan Islam*, (Malang: Madani, 2016), hlm. 100.

which taught the Malikiyyah fiqh.¹⁸ Apart from the differences of opinion above about the madrasah that first stood in the Islamic world, the reality of Madrasah Nizamiyyah is a madrasa that is popular among historians and Islamic societies. Although the Nizamiyyah Madrasah founded by Nizam Al-Mulk is not the first madrasah, this madrasah has a popular spirit among historians and Islamic society. high science, both from political and religious goals. Interestingly, the process of establishing a madrasah is supported by various parties such as the government, scholars, and society.

In the context of Islamic education in Southeast Asia is also experiencing the same developmental process, as is the development of Islamic education in Indonesia, which is basically a modern phenomenon that has been emerging since the 20th century AD, because in the early days of Islam's introduction and development, the Muslim community was still using houses, statues, shrines, and mosques that later evolved into boarding schools. In further development, the madrasah in Indonesia was born as a result of the fascination between boarding schools as an early Islamic educational institution already on the one hand and modern (public) education on the other. As for the scholars who worked in establishing madrasah in Indonesia, Sheikh Abdul Karim founded Thawalib madrasah in Padang Panjang, H. Abd. Somad founded madrasah Nurul Iman in Jambi, Madrasah Sa'adah Adabiyah Daud Beureuh established in Aceh, Sheikh Ahmad Amrullah in Padang, N.H. Achmad Dahlan in Yogyakarta, K.H. Wahab Hasbullah with K.H. Manpower in Surabaya and others.¹⁹

While in the context of Islamic education in Malaysia, there is also significant development, as in Indonesia. Malaysia is one of the ASEAN member countries which proclaimed its independence on 31 August 1957 from the hands of England in the name of the Federation of Malaya. Then in 1963 the federal state was transformed into Malaysia, including Sabah, Serawak, and Singapore. The next two years Singapore separated from Malaysia. Malaysia has 13 states and three federal territories. These three federal territories are Kuala Lumpur, Labuan, and Putrajaya. The purpose of the federal constitution is to form the center of Malaysian government. Of the three federal territories, Kuala Lumpur is the federal capital, Labuan is the center of international business and finance (IBFC), and Putrajaya is the center of federal government. The head of state of

¹⁸ Suwito, *Sejarah Sosial Pendidikan Islam*, (Jakarta: Kencana, 2005), hlm. 214-215.

¹⁹Abdurrahman Shaleh, *Madrasah dan Pendidikan Anak Bangsa*, (Jakarta: Raja Grafindo Persada, 2005), hlm. 18-20.

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Malaysia is a king with the title "The Great President". The government is in the hands of the prime minister who has the right to form a cabinet.²⁰

Islamic education in Malaysia since independence in 1957, Islamic religious knowledge has been used as Malaysia's national education curriculum and is given for 120 minutes per week. However, the government did not emphasize or pass the examination of Islamic religious knowledge, so this lesson did not receive serious attention from students at that time.²¹ Since the 1980s, Islam in Malaysia has experienced a revival marked by the lively activities of Islamic da'wah and study by intellectuals.²² Basically, education in Malaysia adopted the British education system because Malaysia was a former British colony. This is what caused Malaysia to advance in the field of education, where the British state was very concerned about education for its colonies. Unlike Indonesia, which is a former Dutch colony. The Netherlands only wants to exploit the wealth of its colony without providing intensive education.

The Malaysian government has a great concern in improving the quality and quality of higher education in order to advance Islamic education. There are three universities which are pioneers in the development of Islamic education in Malaysia, namely University Malaysia (UM); is the oldest university in Malaysia, University of Kebangsaan Malaysia (UKM), and the International Islamic University of Malaysia (UIAM) which is the result of cooperation between the kingdom of Malaysia and the Organization of the Islamic Conference (OIC).²³ Later in the context of the development of Islamic education in Brunei Darussalam also experienced rapid growth. Brunei Darussalam is one of the most prosperous Southeast Asian countries. Brunei Darussalam is led by a sultan as Head of Government.²⁴ Formal education in Brunei began in 1912 with the opening of the Malay School in Bandar Brunei

²⁰ Haidar Putra Daulay, *Dinamika Pendidikan Islam di Asia Tenggara*, (Jakarta: Rineka Cipta, 2009), hlm. 53.

²¹ Qasim A. Ibrahim dan Muhammad A. Saleh, *Buku Pintar Sejarah Islam: Jejak Langkah Peradaban Islam dari Masa Nabi Hingga Masa Kini*, Cet. II, (Jakarta: Zaman, 2014), hlm. 1057.

²² Abd. Rahman Assegaf, *Internasionalisasi Pendidikan: Sketsa Perbandingan Pendidikan di Negara-Negara Islam dan Barat*, (Yogyakarta: Gamma Media, 2003), hlm. 120.

²³ Master Tarbiyah, "Analisis Standar Mutu Pendidikan Indonesia dan Malaysia," *Manajemen Pendidikan Islam*, 14 Mei 2013.

²⁴ Haji Awang Mohd. Jamil al-Sufri, *Tarsilah Brunei: Sejarah Awal dan Perkembangan Islam*, (Brunei Darussalam: Kementerian Kebudayaan, 2001), hlm. 3.

(Bandar Sri Begawan Now). Then followed by the opening of schools on the territory of Brunei, Kuala Belait and Tutong.

In 1966, the Malay School at the middle education level was opened in Belait. In 1979 Kindergarten education which was part of the elementary level began to be implemented in Brunei. While the University of Brunei Darussalam was established in 1985 as the highest institution in the field of education. Since 1984 the national education curriculum required students to master bilingual, Malay and English. Malay language is used to teach Malay language, Islamic religious knowledge, physical education, painting, and carpentry. While English is used to teach subjects such as Science, Mathematics, Geography, History, and English itself.²⁵

Whereas Islamic education in Southern Thailand (Patani) in the beginning also showed good development and gained freedom in worship and preaching, but over time this Islamic education eventually no longer received full support from the Thai government. Nevertheless, the development of Islamic education in Southern Thailand (Patani) continues to maintain its educational pattern by managing it independently, this is evidenced that Islamic educational institutions in Patani are able to exist up to now in developing their Islamic education. Islamic education in Southern Thailand (Patani) is a pattern or model of Islamic education that is quite interesting to study in the Southeast Asian region, because seeing the minority of the Islamic community there but does not make their spirits loose and backward in developing their Islamic education.

A search for traditional Islamic education in South Thailand (Patani) can be found that traditional cottage education began in Patani since the advent of Islam on Patani soil and then developed by the Patani people for 300 years before the Sultan of Patani Sultan Ismail Syah converted to Islam (1488-1511).²⁶ After he converted to Islam, family members and court officials also embraced of Islam . Since that grow in Patani outright and declared an Islamic state sovereignty Melayu Patani Darussalam. Under the Malay Islamic kingdom of Patani, the Islamic civilization reached a peak of progress, prosperity, and luxury. But this condition did not last long, because the Thai government was jealous of the prosperity that Patani enjoyed during the 17th century and in the first part of the 18th century. The jealousy of the Thai government was also

²⁵ Haji Awang Mohd.Jamil al-Sufri, *Tarsilah Brunei...*, hlm. 192.

²⁶ Ahmad Umar Chapakia, *Politik dan Perjuangan Masyarakat Islam di Selatan Thailand 1902-2002*, (Malaysia, UKM, 2000), Cet. I, hlm. 25.

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caused by the Patani Malay conquering Ayuttaya (the capital of Thailand first) in 1563. The Thai government launched attacks against Patani many times, and finally succeeded, so the sovereignty of the Malay Empire of Patani fell to the Thai government in 1785.²⁷

In the life of the nation and state, the government of the Kingdom of Thailand provides maximum freedom for Thai Muslims to carry out worship and preach. Royal government support for the construction of Muslim lodges and schools was complemented because of guaranteed freedom of worship of Muslims in Thailand.²⁸ The development of Islamic education in Patani was carried out through the boarding school system, as well as the traditional education patterns of Islamic boarding schools in Indonesia. Boarding school is derived from the Arabic "Funduq" meaning "building for wanderers." According to Awang Had Salleh, "pondok" is "a village education institution (traditional) that controls the teaching of Islam." The teacher who teaches him is known as Tuan Guru, and his expertise is recognized, by villagers, to teach those who want to continue the study of Islam.²⁹

Implemented boarding school in the form of madrasahs have their respective levels, ibtidaiyyah (six year old primary school like in Indonesia), mutawasittah (first middle school for three years), and tsanawiyyah (upper middle school for three years). The students who lived in the hut were called "Tuk Pake" which means students. The term comes from Arabic which means people who are passionate about science and religious guidance.³⁰ The Peasant Society was awarded a figure named Haji Sulong. Hajj Sulong is a prominent figure and scholar considered as the father of the Patani struggle. He included scholars who were politically involved and strongly opposed to the Thai government's intervention in religious matters. In addition, he is also a teacher who has successfully established an al-Ma'arif al-Wathaniyah madrasah with expertise in interpretation and ushuluddin. In further developments, in 1932 a historic event took place in Siam, where there was a change of the system of state government from an absolute monarchy to a constitutional monarchy. Under this system the

²⁷ Ahmad Umar Chapakia, *Politik dan Perjuangan Masyarakat Islam di Selatan Thailand...*, hlm. 27.

²⁸ M. Darwam Raharjo, *Islam di Mungthai: Nasionalisme Melayu Masyarakat Patani*, (Jakarta: LP3ES, 1988), hlm. 138-139.

²⁹ M. Zamberi A. Malek, *Patani dalam Tamadun Melayu*, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1994), hlm. 92.

³⁰ M. Zamberi A. Malek, *Patani dalam Tamadun Melayu...*, hlm. 97.

Patani Muslims hope they will obtain concessions from the central kingdom to introduce autonomy in relation to their religion, culture and language. However, they finally only experienced disappointment.

The existence of Islamic education institutions in a country is quite diverse in types and its level depends on the traditions of the local Islamic community and the policies of the government in a country. With the variety and variety of policies from each country, this has ultimately influenced the style of Islamic education in the Southeast Asian region to the present.

D. Grand Design of Islamic Education in Southeast Asia

The development of Islamic education in Southeast Asia certainly has a variety of styles or models of both types and levels as well as the curriculum used. Although there are differences about the education models of each country, but there are some features (models) that are still relatively the same from the education system that is generally applied in Southeast Asia. This is due to the fact that the geographical location is close together and there is a form of Islamic education that shapes it.

1. Indonesian Islamic Education Design

- a. Islamic Education in the Age of the Islamic Kingdom, Ibn Battuta said in his book *Rihlah Ibn Battuta* that when he visited Pasai Ocean in 1354 he followed the king after Friday prayers until the Asr time. With this he thought that at that time Samudra Pasai was already a center of Islamic religion and a gathering place for scholars from various Islamic countries to discuss religious and worldly issues at the same time.³¹ Thus, Samudra Pasai is the oldest place of Islamic studies conducted by a kingdom. Meanwhile, for outside the kingdom, Islamic teachings are thought to have been carried out in the colonies where traders were at the port. The process of teaching Islam in the Kingdom was allegedly carried out in the royal mosque for the children of the state's superiors, in other mosques, reciting the teachers' houses and in the surau for the general public. From all that then developed into an Islamic educational institution. Samudra Pasai continues to be the center of Islamic studies in Southeast Asia, even though it has no political influence anymore. When the Islamic kingdom of Malacca became the center of political activity, Malacca also developed into a center of Islamic studies. But the role of Samudra Pasai was not diminished, even the fatwas that could

³¹ Taufik Abdullah, *Decentering and Diversifying Southeast...* hlm. 110.

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not be completed by ulemas in Malacca so they asked for help from Samudra Pasai scholars. It is not yet known exactly how Islam is taught in Malacca, but it is likely the same as what was done in Samudra Pasai.

The palace also serves as a place of mudzakah issues of science and as a library, and also as a center for copying and translating Islamic books.³² Subjects distributed in Islamic educational institutions are divided into two levels: (1) The basic level consists of lessons in reading, writing, Arabic, reading the Qur'an and practical worship, (2) Higher level, namely with the material of fiqh science, Sufism, kalam science, and so forth.³³ Many scholars from Afghanistan, Malabar, Hindustan and especially from Arabic to take the role of spreading the religion of Islam in Malacca. The scholars are usually given a high position in the kingdom and many scholars have come from Southeast Asia. From Java, Sunan Bonang and Sunan Giri had studied in Malacca, and after finishing studying they established a place of Islamic education in their respective places.

The teaching system for every Muslim, as in Muslim countries, is the study of the Koran. In the initial stages, memorizing the hijaiyah reading after that memorizes the short letter Juz 'Amma and the recitation needed for prayer.³⁴ The next lesson deals with issues relating to Islamic law (fiqh) and Sufism. The members of the lessons in the initial stages are called pious, while further lessons are given by major scholars especially those who have studied in Mecca.³⁵ Islamic education developed rapidly after the scholars made up Islamic textbooks in Malay, such as the works of Hamzah Fanzuri, Nuruddin al-Raniri, Abd. Rauf Singkel in Aceh. And other regional languages, especially the scholars who returned from Mecca. In Minangkabau, educational institutions are called surau. Where once the mosque was used as a place to stay single children, after Islam came and changed its function as a place of prayer, teaching and development of Islam such as learning to

³² H. Abdullah Ishak, *Islam di Nusantara (Khususnya di Tanah Melayu)*, (Selangor: al-Rahmaniyah, 1990), hlm. 166.

³³ Musyrifan Sunanto, *Sejarah Peradaban Islam di Indonesia*, (Jakarta: Raja Grafindo Persada, 2005), hlm. 106.

³⁴ Snouck Hirgronje, *Aceh di Mata Kolonialis*, (Jakarta: Yayasan Soko Guru, 1985), hlm. 31.

³⁵ Musyrifan Sunanto, *Sejarah Peradaban Islam di Indonesia...*, hlm. 108.

read the Qur'an. The first to Islamize the mosque was Shaykh Burhanuddin (1641-1691) after studying Abd.Rauf Singkel in Kutaraja Aceh. Then he returned to his hometown, then set up a mosque to educate ulama cadres who would continue the further development of Islam in Minangkabau.³⁶

In Java Islamic education institutions are called pesantren, in Aceh they are called dayah or rangkang, in Minangkabau they are called surau.³⁷ The pesantren is derived from the name of the pre-Islamic institution, namely santri, which comes from the Tamil language, which means the teacher of the Quran.³⁸ From this educational institution spread Islam to various parts of Java and eastern Indonesia. Therefore, in Java there have been educational institutions since the 15th and 16th centuries.

b. Islamic Education in the Colonial Era

Islamic education in the Dutch era was allowed to run according to the system of the Kingdom of Malacca. However, they gradually changed it little by little. Since the Gianti Agreement (1755 AD), the Dutch began to try to stifle the influence of Islam, starting with the areas that had been controlled, namely in Yogya and Surakarta. Land for the prince, Naib, Kiai, Anom, Kiai Sepuh, was abolished and made the land of the Governor, and also taken from the land for the nobility in Yogyakarta. This is what included moving Diponegoro to move against the invaders. After defeating Diponegoro, the Dutch continued their efforts to destroy the official organization of Islamic education. Teachers are relieved of their duties and the results of the collection of zakat, syirkah, and endowments intended for educational expenses are abolished, and replaced to pay salaries that are actually taken. Waqf expansive rice fields, sometimes charity, which was originally for the cost of education used as waqf for the mosque. The headman was no longer a religious judge, but was appointed himself by the Dutch, who was not uncommon the person appointed did not understand the problem of religion, because of the Dutch interference Islamic education gradually became

³⁶ Muhammad Yunus, *Sejarah Pendidikan Islam di Indonesia...*, hlm. 25

³⁷ Azyumardi Azra, *Surau: Pendidikan Islam Tradisional dalam Transisi dan Modernisasi*, (Jakarta: PrenadaMedia Group, 2017), hlm. 23.

³⁸ A.H Jhon, "Islam in South East Asia, Reflection and the New Directions" dalam Indonesia, (CIMP, No. 19, tt), hlm. 40.

backward and increasingly pressured by western education.³⁹ When Van den Bosch was governor in Jakarta, he established a Christian school at each residency. Van den Capeller in 1819 planned to establish an elementary school for the indigenous population with the aim of helping the Dutch government. Because they consider that Islamic religious education conducted in Islamic boarding schools, mosques, musahalla, is considered to have not helped the Dutch government. The students are considered to be Latin illiterate, so boarding schools and equivalent are not classy and are referred to as village schools. Therefore, the Netherlands established elementary schools in each district intended to rival and cheer on madrassas, Islamic boarding schools, and religious studies in the village.⁴⁰

The decline of Islamic education reached its peak before 1900 AD which covered all of Indonesia. In 1925 the Netherlands issued a more stringent regulation that, not all kiai could provide religious education. The regulation is due to the growth of Islamic education organizations, such as Muhammadiyah, Islamic Syarikat, and others. And also issued regulations that can eradicate schools without permission. If you look at such strict Dutch regulations and suppress Islamic education that can undermine Islam, the opposite is true. In 1901 the Netherlands conducted an Ethical policy, that is, the Netherlands built public education which was intended to prepare employees who worked for the Dutch, and served traditional education. The Netherlands does not want to admit graduates of traditional education because they are considered unable to work in factories. Because the Netherlands established a school, students learned there so they understood the modern learning system. They also know newspapers, magazines to keep abreast of the times, which makes them hold renewals in the field of Islamic education. Actually their awareness was also influenced by the hide-ideas of Panislamism and reforms in Egypt when some Indonesian students studied there. Thus the renewal of Islamic education has begun since the Dutch Colonial era. This is marked by the construction of Islamic organizations that established Islamic schools with curriculum methods and are no longer in the mood.

³⁹ Musyrifan Sunanto, *Sejarah Peradaban Islam di Indonesia...*, hlm. 119.

⁴⁰ Musyrifan Sunanto, *Sejarah Peradaban Islam di Indonesia...*, hlm. 120.

Whereas in the early days the Japanese government seemed to defend the interests of Islam as a strategy to win the war. To attract the support of the Indonesian people, the Japanese government allowed to establish religious schools and boarding schools which were free from Japanese supervision. The Japanese era actually showed a bad picture of education when compared to the late Indies government. Because the number of schools is decreasing, the students, and also the teaching teacher. During Japan's primary school was made six years, this actually benefits us because when viewed in terms of its own education which is eliminating discrimination. In addition, Japan also held exercises for teachers in Jakarta. The training members are drawn from each district, then after finishing returning to their respective regions to continue the results they obtained. Thus the composition of the school into two namely:⁴¹

- 1) Public Schools Consist of:
Citizenry School (6 years)
Middle School (3 years)
High School (3 years)
- 2) Teacher's School Consist of:
Teacher's School (2 years)
Teacher's School (4 years)
Teacher's School (6 years)

Indonesian as the language of instruction is used in all schools and is the main subject. Japanese language is given as a compulsory subject, must learn Japanese customs. Regional languages are given to students in grades 1 and 2 until the students can understand Indonesian. The students are required to carry out voluntary work to collect materials for war, clean dormitories, grow food, repair roads and others. As well as their physical training and military training, all their efforts were actually made so that the Indonesian people could help Japan in the war against the Allies. And the students and teachers are trained in the spirit of Japanese, with respect to the Japanese flag and the direction of the Japanese emperor's palace and others.

Schools established in the Dutch era were reopened, as well as private schools such as Islamic religious schools, Islamic boarding schools, Christian schools, schools for Chinese people and others but under

⁴¹ Musyrifan Sunanto, *Sejarah Peradaban Islam di Indonesia...*, hlm. 126.

Japanese supervision. The educated teachers all received Japanese language education, Japanese culture, Japanese customs, sports, defense education, and others. After that they went home and taught everything they could, so they became a Japanese propaganda tool. The Japanese educator group has a good place in society. All universities in Japan were closed, although some were open they would be under Japanese supervision. Thus the Japanese military school, all experienced a setback. However, the most important of these schools are nationalization, the language of instruction, and the formation of young cadres for heavy duty in the future.⁴²

c. Islamic Education in the Age of Independence

After independence, Islamic education began to get a place in the National education system. In Sumatra, Mahmud Yunus, as a religious examiner at the teaching office, proposed that religious education in government schools be formally stipulated and teachers be paid the same salary as other subject teachers and their proposals were accepted.⁴³ Islamic education is gradually being advanced. The term boarding school which only studied in surau and refused modernization, has begun to adapt to the demands of the times. There are even boarding schools which establish madrassas and public schools. This effort is an attempt to organize themselves in the midst of social reality, and the boarding school is increasingly developing with the establishment of Islamic high schools.

Religious schools, including madrassas, 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 outlined in the main teaching and education law No. 4 of 1950 that studying in religious schools that have been recognized by the minister of religion is considered to have been fulfill learning obligations.⁴⁴ In 1958 the government pushed to establish a public madrasa with the provision of a curriculum of 30% religious studies and 70% general lessons. The implementation system is the same as general schools with the following levels and patterns: (1) Raudhatul Athfal (RA) at the

⁴² Zuhairini, *Sejarah Pendidikan Islam*, (Jakarta: 1995), hlm. 236.

⁴³ Muhammad Yunus, *Sejarah Pendidikan Islam di Indonesia...*, hlm. 67

⁴⁴ Zuhairini, *Sejarah Pendidikan Islam...*, hlm. 236.

kindergarten level 1-2 years old. (2) Madrasah Ibtidaiyah Negeri (MIN) with an elementary school level of six years old. (3) Madrasah Tsanawiyah Negeri (MTsN) at the same level as junior high school for three years. (4) Madrasah Aliyah Negeri (MAN) at the high school level with three years of study.

In 1975 a joint decree was issued in which madrasahs were expected to obtain the same position as other schools in all respects. Subsequently issued bookkeeping curriculum for public schools and madrasahs. Islamic school education continues to be developed, demands to establish higher education are increasingly being demanded. Before the actual independence in Minangkabau the first high school was established, namely the Islamic High School (PGAI) in Padang. In Jakarta an Islamic High School (STI) was established. Because of the upheaval of independence the STI was moved to Yogyakarta and then changed its name to UII (Indonesian Islamic University), then UII and UGM were negated on the condition that they were under the auspices of the Department of Religion. UII then changed its name to PTAIN (State Islamic Higher Education). ADIA (Academic Office of the Department of Religion) opened in Jakarta, then the government combined it with UII and became IAIN. Then in Aceh also opened IAIN which is a branch of IAIN Yogyakarta.⁴⁵

IAIN grew rapidly and set up branches in various regions and many private universities and Islamic education have also emerged progressing in accompanying modernization. In 2002 IAIN Syarif Hidayatullah changed to UIN (State Islamic University) in which organizes education other than the Faculty of Religion.

2. Malaysian Islamic Education Design

In the application of Islamic education curriculum in Malaysia is not much different from Islamic education in Indonesia, namely the Islamic education curriculum which contains two core curriculum as the basic framework of curriculum development operations. First, monotheism as a basic element that cannot be changed. Second, the command to read verses. Islamic education experts in this regard provide their own interpretations. General principles that form the basis of Islamic education curriculum are: (1) The

⁴⁵ Muhammad Yunus, *Sejarah Pendidikan Islam di Indonesia...*, hlm. 86

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existence of a perfect relationship with religion, including its teachings and values. (2) Overall (universal) principles on curriculum objectives and contents. (3) The relative balance between objectives and curriculum contents. (4) Relating to talents, interests, abilities and needs of students and also with the natural, physical and social environment in which students live interact. (5) Maintenance of individual differences between students in the talents, interests, abilities, needs and differences in the community environment. (6) Adjustment to developments and changes that apply in life. (7) Linkages between subjects, experiences and activities contained in the curriculum, and linkages between the contents of the curriculum with the needs of students and the needs of the community where the student lives.⁴⁶

Evidence of the first cottage in Malay land is in Trengganu, which has long been known as a center for traditional Islamic studies. The cottage system was founded in 1820 by Haji Abdul Samad bin Faqih Haji Abdullah or better known as Tok Pulai Condong. After that came the ulama figures who were keen to develop knowledge, both through education in the huts and through the works produced.⁴⁷ Now boarding schools, madrassas and other Islamic schools still exist in Malaysia, especially in the Bandar area and most of its alumni, continuing their studies to other countries such as Pakistan and Egypt.⁴⁸

1) School Type

a) Nationality School

Malay is used as the language of instruction in national schools. Nationality school is one type of low school.

b) Cluster Schools

Cluster schools are school names given to schools that are known to be brilliant, both in terms of their management and outputs.

c) School of Insight

School of insight using mother tongue, this school is oriented to develop intimacy between people in interacting.

⁴⁶ Adi Radili, "Dinamika Perkembangan Islam di Asia Tenggara", blog Ar-Sembilan : <http://arsembilan.blogspot.com/2013/10/makalah-dinamika-perkembangan.html> (5 November 2017). Lihat Andi Aslindah, Pendidikan Islam di Malaysia, *Jurnal Lentera Pendidikan* Vol 18. 2015, hlm. 20.

⁴⁷ Andi Aslindah, Pendidikan Islam di Malaysia, *Jurnal Lentera Pendidikan* Vol 18. 2015, hlm. 21-23

⁴⁸ Andi Aslindah, Pendidikan Islam di Malaysia, *Jurnal Lentera Pendidikan* Vol 18. 2015, hlm. 24.

d) Islamic Schools

Islamic religious schools are boarding schools, madrassas and other Islamic religious schools which are forms of origin in Malaysia.

e) School of Engineering and Vocational

This school provides opportunities for students who have expertise in science and technology education to meet the workforce in the state industry.

f) Full Boarding School

MARA's low-level Science MARA (MRSM) and Residential Schools are also known as science schools. These schools were used to meet the needs of Malaysian elite candidates but were later expanded as a school to look after Malaysia by accepting students with outstanding academic abilities and sports and leadership talents. The school was used as a model after the British Boarding School (British Boarding School).⁴⁹

3. Brunei Darussalam Islamic Education Design

Brunei's general education system has many similarities with other Commonwealth countries such as the United Kingdom, Malaysia, Singapore and others. This system is known as the A7-3-2-2 model or pattern, which symbolizes the length of the study period for each level of education such as:

Educational Level	Year
Basic Level	7
Intermediate Level	3
Upper Intermediate Level	2
Pre University	2 ⁵⁰

Education and training in the post-secondary rank, both in the academic and professional fields, were provided by the University of Brunei Darussalam, the Brunei Institute of Technology, the Maktab Nurse of Children's Rashidah Sa'adatul Bolkiah, and several institutions and centers for technical and vocational training. Positioning Schools play a role in aligning the implementation of education programs, projects and activities of the Ministry of Education in the ranking of schools. During

21. ⁴⁹ Andi Aslindah, Pendidikan Islam di Malaysia, *Jurnal Lentera Pendidikan* Vol 18. 2015, hlm.

⁵⁰ Hasil wawancara dengan H. Samsul bin H. Umar Pemangku PPI Kementerian Uagama Brunei Darussalam, pada tanggal 31 September 2017.

this period the School Offices escorted up to 123 low schools, 26 secondary schools, and 70 non-royal schools.⁵¹

1) Basic level

At the elementary level, Brunei's education system is not much different from Indonesia. Basic education aims to provide basic skills for students in writing, reading, and arithmetic in addition to fostering and developing personal character. Kindergarten education which is part of the primary level began to be implemented in Brunei in 1979 and since then every 5-year-old child is required to enter kindergarten for 1 year before being accepted in grade 1 elementary school. Increase in the level from kindergarten to elementary is done automatically. At the elementary level, from grade 1 onwards each student will take the final year exams and only high-achieving students can continue to the next class. While those who fail must leave the class and after that only get an automatic class promotion.⁵²

2) Intermediate Level

The number of years of schooling in the middle rank is three years. In the third year, students will occupy the Lower Secondary Assessment (PMB) examination. Students who succeed in completing their lessons in the PMB ranking have several options: - Continuing studies to the upper middle class which brings to the examination of the Brunei-Cambridge General Certificate of Education (GCE 'O' Level) examination or GCE 'N'; or, - Continuing lessons in the fields of carpentry and technical skills or vocational institutions or work.

3) Upper Intermediate Level

As stated above, that secondary education is a level of education that is specifically for junior high school graduates who wish to continue their education up to university. In the 2nd year of high school, students will undergo a level determination test known as the BCGCE (Brunei Cambridge General Certificate of Education) consisting of 2 levels, namely AO and AN levels. For

⁵¹ Hasil wawancara dengan H. Samsul bin H. Umar Pemangku PPI Kementerian Ugama Brunei Darussalam, pada tanggal 31 September 2017.

⁵² Hasil wawancara dengan Ustadzah Pangeran Datin Penanggung Jawab Sekolah Atas Kementerian Ugama Brunei Darussalam, pada tanggal 31 September 2017.

students who perform well will get an AO level diploma, meaning that students can continue their studies directly to pre-university for 2 years to get a Brunei Cambridge Advanced Level Certificate AA level. Meanwhile, AN level students must continue their studies for another year and then only be able to take the exam again to get an AO level diploma.

Based on the results of the acquisition and examination carried out by PMB, students will be directed to science, literature or technical. The term of schooling in this rank is the same as two or three years. Education in the upper middle class is general with a number of special designations in the fields of science, literature and technical. At the end of the second year, students who are deemed worthy are given the opportunity to continue to the Brunei-Cambridge GCE Ordinary level (GCE 'O' Level). If a student is deemed not academically fit to take the GCE 'O' Level examination will occupy the GCE 'N' Level examination first. Students who get a good graduation in the 'N' rank will be given the opportunity to take the GCE 'O' examination level after they have completed one academic year. Students who have an adequate and relevant 'O' grade pass can continue their studies to pre-university rankings and will be tested for eligibility by the Brunei Cambridge Advanced Level Certificate of Education (GCE 'A' Level). While others are equally willing to enter the workforce or join education and training programs at the Sultan Hassanal Bolkhiah Institute of Education, Brunei Darussalam University, engineering students, vocational schools, nurses or continuing study outside the country.⁵³

4) Pre-University

In this level students are targeted to be able to go into the wider community and be able to apply the abilities obtained from their learning outcomes while at school. However, in this level there are also many non-degree course institutions that provide services to students to mature their skills and abilities in accordance with their respective fields with the aim that students can continue their education while plunging into the world of work.

⁵³ Hasil wawancara dengan Ustadzah Pangeran Datin Penanggung Jawab Sekolah Atas Kementerian Ugama Brunei Darussalam, pada tanggal 31 September 2017.

However, after students get the Brunei Cambridge Advanced Level Certificate at the AA level, students have two choices, namely jumping into the world of work or continuing education and training programs at the Sultan Hassanal Bolkiah Educational Institute, Brunei Institute of Technology (ITB), University Brunei Darussalam, engineering school, vocational school, nurse school or continuing study outside the country.

There are advantages and disadvantages to the education system in Brunei Darussalam, its advantages: The education program in Brunei is directed at creating people who are moral and religious and in charge of technology. Of course this is a positive thing in the development of the quality of Muslim students in the world. While Weaknesses: As seen at the level of primary education, educational obligations begin in children aged 5 years. This is less effective because the age of 5 years is too early for children to wrestle in the world of education. If indeed it is compulsory for school, children in the age of 5 years are provided with pre-primary level education to process the children's sensory-motor intelligence. At this elementary level there are also obvious deficiencies, namely students who do not advance to the next grade will automatically graduate the following year after they repeat their education in the previous class.⁵⁴

5) higher education

Higher education in Brunei Darussalam is quite diverse. There, not only pegged at the University, but the Institute, Maktab/Library School, or Vocational School also became an institution of higher education that was attracted by many students there. Each of the above institutions cannot be called which is the best, because each of them promises quality education for students. As at the Brunei Institute of Technology (ITB), there are various good majors, some of which are: Higher National Diploma (HND) in Business and Finance, Civil Engineering, Communication and Computer Systems Engineering, Construction Management Engineering, Electric Power and Control Engineering, Information Systems,

⁵⁴ Hasil wawancara dengan H. Samsul bin H. Umar Pemangku PPI Kementerian Uagama Brunei Darussalam, pada tanggal 31 September 2017.

Mechanical Engineering and Network Engineering. Another in the Maktab/Library Technic Sultan Saiful Rijal (MTSSR), here there are only two majors, namely Level Program Technicians and Trading Programs. However, each of them has many sub-majors, some of which are: At the Tier Program Technicians, namely: Automotive Engineering, Computer Science, Property Management, Science, Travel & Tourism Services, and Electronics and Communication Engineering. In the Trading Program, namely: Cooking and Professional Services, Motor Vehicle Mechanics, Vehicle Body Repair, and Welding and Fabrication. In addition there is also a higher education of Islamic religion that specifically prints religious teachers (in Brunei's special term Islam is called 'ugama', while religion shows religious identity in general) namely KUPU (Koleg Universitas PendidikanUgama) University. While for Islamic religious colleges which includes all the religious sciences is ANISA.⁵⁵

4. Design of Islamic Education in Southern Thailand

There is also an Islamic education system in Thailand which is as follows: Surau and Mosque, Surau and the mosque are places where worship takes place and also a place of inheritance of Islamic science. Surau and the mosque became a means of education in Southern Thailand (Patani) began when the arrival of scholars from Arab countries, Gujarat, and even scholars from the Archipelago (Indonesia). Wan Husain, who is a cousin of Sunan Ampel, also preached to this Patani country. He was a prominent religious figure at that time who began to introduce the Islamic education system (boarding school) to the people of South Thailand (Patani). Learning in mosque and mosque is more about learning to read the Koran and classical books.

Traditional Boarding School, There is a record that Wan Husein Senawi, an ulama from Sena Patani village, Sunan Ampel's cousin who was inspired to establish a cottage education institution in Patani after he studied in the Land of Java under the care of Sunan Ampel. Pondok Pesantren Tradisional (*Traditional Boarding School*) is the oldest

⁵⁵ Hasil wawancara dengan H. Abdurrauf Amin, Ph.D., Asisten Gurur Besar KUPU Universiti Brunei Darussalam, pada tanggal 31 September 2017.

educational institution in Patani and among the oldest lodges are Pondok Pesantren Tradisional Dala, Bermin, Semela, Dual, Kota, G clean, Telok Manok, which have a great influence on the growth of Islamic education in this area, because these lodges are many visited by students. Students outside Patani, Because of this the traditional boarding school had a lot of influence on the development of the Malay language, their influence also reached Burma and Cambodia.

Wan Husain was the first founder of a boarding school in Patani. This cottage was built for students who want to study religion and science can be more concentrated in a place so that, they can freely and focus in studying and studying various religious sciences. In this boarding school students are put in place so that they can make learning easier. However, this cottage learning activity did not last long, because at that time, the kingdom of Siam (Government of Thailand) blockaded various cottage activities in Thailand including in Patani. However, Wan Husain's efforts did not end there, until the time of his arrival came an ulama from Mecca who migrated to Southern Thailand (Patani) and decided to settle in continuing the Islamic da'wah struggle in Patani. He is known as a figure of change for Islamic educational institutions in Southern Thailand, namely Haji Solong. Learning in this traditional cottage is not only learning to read the Qur'an, but to memorize the Qur'an and memorize classical books. The method used in this traditional hut is the same as in the archipelago namely sorogan, bandongan, and wetonan.

Madrasah, No one does not know Haji Solong, he is the originator of the founding of a cottage in Thailand and as a figure of educational renewal in Southern Thailand (Patani). Seeing the ineffectiveness of the boarding school system institution, finally Haji Solong built a new Islamic educational institution known as Madrasa. Madrasah in Patani is not much different from the madrasah in Indonesia. similar to madrasahs in Indonesia, madrasahs in Patani also have three patterns namely Madrasah Ibtidaiyah (MI/SD), Madrasah Mutawasittah (a type of MTs/SMP in Indonesia), and Madrasah Tsanawiyah (a type of MA/SMA in Indonesia).

Modern Boarding School, This modern cottage is an educational institution which is a process of integration between Islamic schools (Madrasahs) with public schools in accordance with the Thai government's decision. This school when viewed in Indonesian educational institutions

is the same as the Islamic School education pattern which has the same position as public schools which is the process of integration between public schools and Islamic schools (Integrated Islamic Schools in Indonesia). This modern cottage also has the same pattern with the pattern of Islamic educational institutions in Indonesia. This modern cottage has three levels of education, namely Madrasah Ibtidaiyah (MI) which are equal in status to Elementary Schools (SD), Mutawasitah Madrasahs which have the same position as Junior High Schools (SMP), and Madrasah Tsanawiyah (MTs) which have the same position as High School (SMA). It turns out that Thailand also has the same pattern as the pattern of education in Indonesia, namely the Integrated Islamic School which they refer to as Modern Pondok.

According to Kasim,⁵⁶ the pattern of Islamic education in Southern Thailand (Patani) has characteristics that are almost the same as the archipelago, in Patani there are several types of Islamic education patterns, there is Islamic education that takes place in Surau or a mosque, there is a traditional education (boarding school in Indonesia), there are Madrasahs (as well as Indonesia), and there is Modern Boarding School which is a fusion of Islamic and Public schools (such as Integrated Islamic Schools in Indonesia). While Islamic tertiary education does not exist in Thailand, so students who have graduated from MTs or High Schools continue to Higher Education in Indonesia, namely UIN Syarif Hidayatullah Jakarta, UIN Jogjakarta, and in East Kalimantan at IAIN Samarinda.

In line with this, the pattern of Islamic education in Thailand especially Muslim areas, as stated by Yazuli who is a Thayaiwittaya School Songkla Madrasa Teacher is as follows:⁵⁷

"The pattern of Islamic education in Thailand is not much different from Indonesia, there are pesantren (boarding school) and there are madrassas. The travel time for pesantren is flexible while madrasa education: MI / SD 6 years, MTS / SMP and MA / SMA are combined

⁵⁶ Hasil wawancara dengan Kasim, Peneliti Sejarah Islam di Thailand, pada tanggal 20 September 2017.

⁵⁷ Hasil wawancara dengan Yazuli, guru Madrasah Tsanawiyah di Thayaiwittaya School Songkla Thailand, Senin 15 September 2017.

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into one package that is taken for 6 years, after which an examination is carried out to enter tertiary institutions.”

This can be seen in the following table:

Structure/Pattern of Islamic Education	Education System/Level	Year
Traditional Boarding School	Learning and Study of the Qur'an and Classical Books (sorogan, bondongan, wetonan)	flexible
Madrasah	Madrasah Ibtidaiyah Madrasah Mutawasitah Madrasah Tsanawiyah	6 Tahun 3 Tahun 3 Tahun
Modern Boarding School	Islamic Eelementary Shcool Islamic Middle School Islamic High School	6 Tahun 3 Tahun 3 Tahun
College	Polytechnic Academi University	2 Tahun 3 Tahun 4 Tahun
* Note: Madrasah Mutawasitah and Madrasah Tsanawiyah as well as Islamic Junior High Schools and Islamic High Schools are merged into one and are taken within 6 years without any examinations per 3 years, and will be examined in the 6th year.		

E. Closing

The dynamics of the development of Islam in Southeast Asia is so rapid that this is directly proportional to the various media distribution in various regions in Southeast Asia through trade channels, marriage, Sufism, politics, culture, and education. With the existence of several channels for the spread of Islam in Southeast Asia by blending and melting into local Malay culture, it finally formed a characteristic and character of Islam in Southeast Asia.

With the dynamics of the development of Islam, then this affects the model or pattern of Islamic education in Southeast Asia. Models or patterns of development of Islamic education in Southeast Asia namely: Indonesia has a pattern: (2-6-3-3-4); RA 2 years, MI 6 years, MTs 3 years and MA 3 years, and PT 4 years, Malaysia has a pattern: (4 / 6-7 / 12-3-2-1 / 2); PPD 4-6 years, PD 7-12 years, PMP 3 years, PMA 3 years, PP-PMA 1-2 years, PT 3-4 years, Brunei Darussalam has a pattern: (A 7-3-2-2); 7-year elementary school, 3-year middle school, 2-year high school, 2-year pre-university, and Southern Thailand (Patani) has a pattern: 6- (3-3); MI 6 years, MM 3 years, and MTs 3 years.

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