



STUDY OF AL-QUR'AN TAHFIZH LEARNING METHODS IN PATTANI SOUTHERN THAILAND

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Abstract

The presence of education and efforts to memorize the Al-Qur'an in Islamic boarding schools departs from the concerns of religious leaders and the government regarding the ability of the younger generation of Muslims and Muslims in general to read and understand the holy book of the Al-Qur'an and its application in everyday life. relatively low. Al-Qur'an tahfiz education which has been carried out by various Islamic study institutions, both within the scope of Islamic boarding schools and public schools, generally contributes to the improvement of students' learning achievement. Not only that, tahfiz Al-Qur'an can also form an optimistic attitude, and the noble character of tahfiz Al-Qur'an education can be realized. This study uses a qualitative descriptive approach, where descriptive research is not intended to test certain hypotheses, but only describes a variable, symptom, or situation. The type of research used is field research. The data collection technique used in this study is direct observation. As for the location of the research, namely in Islamic boarding schools which hold a program of memorizing the Koran as the main program. Research results describe that Tahfiz education in Thailand is still very minimal. This is because the focus of Islamic Education is only on aspects of formal Education. Islamic institutions in Thailand, especially tahfiz education, use various rote methods developed by the Institute from several methods that apply in Indonesia. Of course, this method needs time to be adapted by the tahfiz educational institution in Thailand. Islamic Education Institutions, especially tahfiz, which have had a positive impact for a long time, this can be seen from the many alumni who have hafiz at the Institute by using the rote method according to the character of the students.

Keywords: Tahfiz method, tahfiz boarding school, Thai Islamic education

A. Introduction

Memorizing the Qur'an by heart is very important to do and is central to Islamic religious education, and even teaching children the text of the Qur'an has long been considered a symbol of religion. Of course by paying attention to and anticipating the

dynamics that often occur in the course of a tahfiz Al-Qur'an Islamic boarding school in achieving the set targets. Al-Qur'an is a source of knowledge, and as a way of life,¹ basic Islamic teachings,² like a sea of thoughts and uniqueness that will never fade with the changing times. The Al-Qur'an, for example, presents itself as a guidance and revelation that allows humans to move from a position of darkness to a bright light, in accordance with Allah's explanation contained in the Al-Qur'an Surah Ibrahim /14:1, it is explained that Al-Qur'an as a holy book which is a guide for Muslims to always follow the straight path, the path that conveys a servant to the path of his God, the Most Mighty, Most Praised.³

As an important application for Muslims, that the Qur'an has had a profound impact throughout the history of human life. Likewise in studying it, of course there are blessings.⁴ What makes the Al-Qur'an a complete study in many ways, is evidenced by the development of Islamic participants from various countries in the world to recite and study the purity of the Al-Qur'an. And even this study was not only carried out by Muslim scholars, many non-Muslim scholars also took part, in order to study and examine the depth of knowledge contained in the Al-Qur'an.

The presence of education and efforts to memorize the Al-Qur'an in Islamic boarding schools departs from the concerns of religious leaders and the government regarding the ability of the younger generation of Muslims and Muslims in general to read and understand the holy book of the Al-Qur'an and its application in everyday life. relatively low.⁵ Al-Qur'an tahfiz education which has been carried out by various Islamic study institutions, both within the scope of Islamic boarding schools and public schools, generally contributes to the improvement of student achievement. Not only that, tahfiz Al-Qur'an can also form an optimistic attitude, and the noble character of tahfiz Al-Qur'an education can be realized.

The quality of learning tahfiz Al-Qur'an in schools is an important factor in shaping students to become whole human beings who have an optimistic attitude, religion, belief, noble character towards others, character building through the Al-Qur'an in the process of learning tahfiz Al-Qur'an Alone. The purpose of Al-Qur'an education is to create children who have good morals, memorize the Al-Qur'an, and are able to practice or at least, be able to approach the things desired by the Al-Qur'an.⁶ Thus, it is clear that the tahfiz Al-Qur'an program organized by the tahfiz Al-Qur'an Islamic boarding school has shown a positive contribution, both in shaping the

¹ Agus Somantri, Implementasi AL-Qur'an Surah AN-Nahl Ayat 125 Sebagai Metode Pendidikan Agama Islam (Studi Analisis al-Qur'an Surah An-Nahl ayat 125), *Jurnal Pendidikan Pascasarjana Magister PAI*, Vol. 2 No. 1 Tahun 2018

² Fadriati, Prinsip-prinsip Metode Pendidikan Islam dalam Al-Qur'an, *Jurnal: Ta'dib, Volume 15, No. 1 (Juni 2012)*.

³Departemen Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Jakarta: Al-Huda, 2005), h. 430.

⁴ Ahsin Sakho Muhammad, *Keberkaban Al Qur'an: Memahami Tema Tema Penting Kehidupan dalam Terang Kitab Suci*, (Jakarta: Qaf Medi Kreativa, 2017).

⁵Ikhwandi Arifin, "The Role of Tahfidzul Quran Learning to Build the Students's Character at Madrasah Ibtidaiyah Istiqomah Sambas Purbalingga," *International Conference of Moslem Society 2* (April 23, 2018): 235–45, <https://doi.org/10.24090/icms.2018.1859>.

⁶ Nawa Husna and Zainal Arifin, "Curriculum Development of Madrasah Tahfidz-Based Pesantren," *Ta'dib: Jurnal Pendidikan Islam* 21, no. 2 (December 31, 2016): 125–36, <https://doi.org/10.19109/td.v21i2.950>.

character of the santri (noble character) and in building the religiosity of the life of Muslims in general, and influence in a better order of social life.

Several studies have stated that tahfidz Al-Qur'an Islamic boarding schools contribute to the social dynamics of society, especially in building children's character.⁷ The contribution of Al-Qur'an tahfiz activities in increasing the emotional intelligence and spiritual intelligence of students.⁸ Curriculum development also requires the success of tahfidz Islamic boarding schools.⁹ The success of the tahfiz Islamic boarding school in maintaining the purity and integrity of the Al-Qur'an, through efforts to memorize the Al-Qur'an for all students at the tahfiz Al-Qur'an Islamic boarding school, cannot be separated from Allah SWT's own care for the purity of His noble words, this statement was enshrined by Allah SWT in the Al-Qur'an surah Al-'Ankabut verse 49 (QS. 29:49).¹⁰

Tahfiz Al-Qur'an is the right approach in fostering noble character because a series of processes in tahfiz activities are able to bring students closer to the Al-Qur'an and Allah SWT.¹¹ The form of Allah's care for the Qur'an is that Allah makes it easier for humans to memorize it. In QS. Al Hijr /15:9 Allah SWT confirms that it is He who sent down the Qur'an and preserved it.¹² Studying and memorizing the Qur'an is one of the demands of Islamic teachings. The activity of memorizing the Qur'an is an Islamic tradition. There are many Islamic educational institutions that organize tahfiz Al-Qur'an programs. Each of them has differences and characteristics of the learning/coaching model it organizes.¹³ Therefore, the management of Islamic education that is carried out is not only aimed at students but also for the surrounding community.¹⁴ As an answer to the research results in the form of Abdul Jalil's article in the *Insania Journal* that: "The role of tahfiz Al-Qur'an in society is only limited to the socio-religious space, namely only in religious rituals, such as funerals, weddings

⁷ Diaken Noor Imansari, "Pembentukan Karakter Siswa Melalui Pembelajaran Tahfizh Qur'an Tematik (TQT) Di SD Aisyiyah Kota Malang" (*Tesis*, Universitas Muhammadiyah Malang, 2020), <http://eprints.umm.ac.id/62252/>.

⁸ Hadi Saputro, "Penerapan Kegiatan Tahfihh Al-Qur'an Dalam Meningkatkan Kecerdasan Emosional Dan Kecerdasan Spiritual Santri Asrama Putra Pondok Pesantren Al-Islam Joresan Mlarak Ponorogo."

⁹ Hayyun Lathifaty Yasri, "Pengembangan Kurikulum Tahfizh Al Qur'an Di Pondok pesantren Al Qur'an," *J-MPI (Jurnal Manajemen Pendidikan Islam)* 4, no. 1 (August 21, 2019): 9–19, <https://doi.org/10.18860/jmpi.v4i1.5850>.

¹⁰ Departemen Agama RI. *Al-Qur'an Terjemah Per-Kata*,...h. 262

¹¹ Rohaeti Rohaeti et al., "Management of Islamic Religious Education In Developing The Noble Ability of Santries Through The Tahfidz Approach," *Journal of Social Science* 2, no. 4 (July 25, 2021): 483–501, <https://doi.org/10.46799/jss.v2i4.180>.

¹² Lihat Kementerian Agama RI, *Al Quran dan Tafsirnya, QS. Al-Hijr ayat 15/9*, (Jakarta: Lembaga Percetakan Al-Quran Kementerian Agama, 2017), h. 232

¹³ Yudhi Fachrudin, "Model Pembinaan Tahfizh Al Qur'an Di Pesantren Tahfizh Daarul Qur'an Tangerang," *Dirasab : Jurnal Pemikiran Dan Pendidikan Dasar Islam* 2, no. 2 (August 5, 2019): 49–76.

¹⁴ Rambe Panusunan, "Manajemen Pendidikan Islam Berbasis Tahfizh di Pondok pesantren Tahfizh Qur'an Ahmad Dahlan Ponorogo" (Skripsi, Universitas Muhammadiyah Ponorogo, 2019), <http://eprints.umpo.ac.id>.

and other ceremonies.¹⁵ Precisely the tahfiz Al-Qur'an and the institution that implements it, namely Islamic boarding schools for tahfiz Al-Qur'an, have a much bigger and nobler role than that. This means that, the contribution is not only from worldly expectations, but rather in educating Muslims, so that they are oriented towards the happiness of life in the world and the hereafter. For example, from the religious aspect, the tahfiz Al-Qur'an Islamic boarding school has the responsibility to maintain the purity of the contents of the Al-Qur'an by printing memorizers of the Al-Qur'an (ḥāfiẓ Al-Qur'an), while the social aspect of the tahfiz Al-Qur'an Islamic boarding school community contributes to organizing quality Islamic education, as well as protecting and serving students who are underprivileged with economic limitations, to get a good education, in the form of education and fostering students' skills in learning, memorizing to become hafiz Al-Qur'an.

Every educational institution should be able to make changes to the cognitive, affective and psychomotor domains of students (santri), which means that education does not only target the quality of the general knowledge of the students, but also contributes to exploring the interests, talents and skills of the students, especially in skills/ ability to read and memorize the Qur'an. Because actually education is a cultural heritage and social system that influences, shapes personality and social interaction.¹⁶ Therefore, to be able to maximize the potential of educational pathways, especially Islamic education as a medium in shaping the character of students who are tough and virtuous, quality driving resources are needed, in addition to the availability of adequate funds.

In line with what was reviewed by M. Yunus Badruzzaman, et al in their research that; Supporting resources that greatly influence the success of islamic boarding schools are qualified human resources (all ḥ ā fi ẓ who have already achieved), adequate funds so that all students are free from the burden of the operational budget of the islamic boarding school tahfiz.¹⁷ On the other hand, the role of ulama, kiai and asatiz is also very dominant in creating a more comfortable learning atmosphere, thus supporting the achievement of targets, in printing hafiz and hafizah.

The teacher in delivering lessons in reading the Qur'an to students in Qiraati Al-Husniyah Addiniyah is the Qiraati method not the Iqra' method and not the Baghdadiyah method, because the Qiraati method is able to speed up students in reading the Qur'an according to the development of zaman. ¹⁸ In another study, it was mentioned that there were madrasahs that applied this method, namely in the Tahfiz

¹⁵ Abdul Jalil, "Problematika Pondok Tahfīẓ Al-Qur'an ," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 18, no. 3 (December 15, 2013): 341–54, <https://doi.org/10.24090/insania.v18i3.1464>.

¹⁶ Suryono Suryono dkk., "Model Of Tolerance Education In The Tahfidzul Qur'an Al-Kahfi Hidayatullah Islamic Boarding School In Surakarta, Central Java, Indonesia," *Profetika: Jurnal Studi Islam* 21, no. 2 (29 Desember 2020): 125–33, <https://doi.org/10.23917/profetika.v21i2.13074>.

¹⁷ M. Yunus Badruzzaman, Imelda Helsyi, and Eni Zulaiha, "Tahfīẓ Al Quran Learning Model in Pondok pesantren: An Example from West Java, Indonesia:," *Indonesian Journal of Islamic Studies* 2, no. 1 (August 1, 2018).

¹⁸ Mr. Nasuha Yiloh, "Application of Qiraati Method in Improving Islamic Religious Education in Donyang Patani Village (South Thailand)." (thesis, Faculty of Islamic Religion, 2019), <http://repository.uisu.ac.id/handle/123456789/143>.

Annur Markaz Yala Madrasah and the Darussalam Ranged Narattiwat Madrasah in Thailand South.¹⁹

From the results of the study can be concluded that the implementation of memorization of the Qur'an using the muroja'ah method is to use a half-day half-glass/page system. Forms of memorization activities of the Qur'an include: depositing new/old memorization to teachers, muroja'ah pairs, exams memorizing the Qur'an. The muroja'ah method at Arunsat Vittaya School is considered effective because it sees the results of memorization of good students. This is seen from the results of tests, sima'an and trials conducted by researchers. Supporting factors of memorizing the Qur'an with muroja'ah method include: motivation, have a target, muroja'ah with friends used in prayer readings, with murrotal casset or MP3. Factors inhibiting the implementation of memorization of the Qur'an with muroja'ah method include: when there is a sense of saturation, drowsiness and lazy, forgetting the verses that have been memorized, many tasks from school and fatigue, home at home. Solutions in overcoming the factors inhibiting the implementation of muroja'ah method in Arunsat Vittaya School include: motivation, istiqomah in muroja'ah, time management.²⁰

Thailand (Muangthai) is a country located in Southeast Asia and is a member of the Association of South East Asian Nations (ASEAN). Its government is in the form of a kingdom consisting of 76 provinces with a population of 67 million. The southern part of Thailand is inhabited by Muslims. Their number is 3,952,000 million or about 5.8% of the entire population of Thailand. The area, which is heavily inhabited by Islam people, includes Patani, Yala, Narathiwat, and Satun. They have their own culture when compared to thais in other regions who are Buddhists.

The education system in Thailand is divided into 3, namely: formal education, non-formal education and informal education. For the formal education system consists of primary education and higher education. While the non-formal education system consists of: vocational certificate programs, vocational school short course programs and interest group programs. Along with the presence of Muslims in southern Thailand, islamic education emerged and developed in areas occupied by Muslims. Islamic education grew and developed mainly in four provinces, namely Pattani, Yala, Narathiwat and Satun.

It was in these four provinces that Islamic educational institutions developed. However, what is the form of Islamic education there and what is the role of the Thai government in Islamic education, especially when there was a change in the status of pesantren to Islamic religious education schools that occurred in 1961, after the central government issued a renewal program with that every islamic boarding school must register or ask permission to kementerian education to change its status to a Private Islamic Religious Education school. Furthermore, there are several islamic boarding schools that focus on tahfiz education, it is also interesting to study in

¹⁹ Ahmadzakee Mahama and Phaosan Jehwae, "Kaidah Hafalan Al-Quran Pada Madrasah Tahfiz Annur Markaz Yala Dan Madrasah Darussalam Ranged Narattiwat Di Thailand Selatan," *Wardah: Jurnal Dakwah Dan Kemasyarakatan* 18, no. 2 (2017): 117–30, <https://doi.org/10.19109/wardah.v18i2.1778>.

²⁰ Riza Faishol et al., "Efektivitas Metode Muroja'ah Dalam Menghafal Al-Quran Pada Siswa Di Sekolah Arunsat Vittaya School Pattani Thailand," *INCARE, International Journal of Educational Resources* 2, no. 1 (July 24, 2021): 66–100.

Thailand. Therefore, the focus of this research aims to dig deeper into the Qur'an tahfiz education method in Islamic Educational Institutions, especially pondok Tahfiz in Thailand.

B. Method

This study uses a qualitative descriptive approach, where descriptive research is not intended to test certain hypotheses, but only describes a variable, symptom, or situation. The type of research used is field research. The data collection technique used in this study is direct observation. As for the location of the research, namely in Islamic boarding schools which hold a program of memorizing the Koran as the main program. Researchers will also explore the tahfiz method used by the institution.

C. Finding and Discussion

Traditional Malay education is an education that emerged in Patani, since the 17th century, with institutions such as Madrasahs and Mosques, while mosques are not only places of worship, but also centers of recitation and spread of Islam. In 1961 the Thai government issued a policy of transforming traditional cottages into a modern cottage system or Private Hut School. With this change, the Thai government participated in cottage education in Patani, with the aim of incorporating a semisecular education system in cottage institutions, which in turn could produce students who could speak Thai and have a passion for themselves as Thai citizens.²¹

Broadly speaking, Thai Muslim communities are divided into 2: immigrant Muslim communities (migrants) located in the cities of Bangkok and Chiang Mai (central and northern Thailand), and indigenous Muslim communities, located in Pattani (southern Thailand). The Javanese Mosque is another mosque that was also founded by the Indonesian Muslim community in Thailand. As the name implies, the founder of this mosque is an Indonesian Javanese who works in Thailand. However, the descendants of the founders of this mosque still speak Thai and English when telling about the origin of the establishment of this Javanese Mosque. The Indonesian Mosque and the Javanese Mosque are just a few of the dozens of other mosques scattered throughout Bangkok.

The government also allowed Thai Muslims to conduct Islamic education. This opportunity is not simply missed by Muslims to develop Islamic education there. The process of Islamic education in Thailand has already undergone development and progress. This can be seen from the activities held by several Islamic institutions, such as the recitation of ladies and gentlemen, TPA / TKA and weekly student studies. Indonesian Muslim communities and students also hold monthly silaturrahim in the NgajiKhun recitation forum, which is held in various regions in Thailand. The Thai government also assisted in the translation of the Quran into Thai, and allowed Muslims to establish Muslim mosques and schools. There are approximately more than 2000 mosques and 200 Muslim schools in Thailand. Muslims in Thailand are free to hold education and religious events. Not only that, the Islamic education

²¹ Siti Fauziah, "Sejarah Pengembangan Pendidikan Islam Di Thailand Selatan (Patani) Pada Abad XVII Sampai XX AD" (Unpublished thesis, Jakarta, Syarif Hidayatullah, 2011).

development program in Thailand has also reached a broader level, not just national and regional.

Meanwhile in Patani five provinces in particular, namely: Satun, Songkhla, Pattani, Yala and Narathiwat have their own history of this Islamic modernist movement. "The Islamic modernist movement entered Southern Thailand in the 19th century, which was pioneered by Muhammad Abduh from Bangkok. Southern Thailand especially the four Provinces of Satun, Songkhla, Pattani, Yala and Narathiwat have their own history of this Islamic modernist movement"²²

Factors inhibiting the implementation of memorization of the Qur'an with muroja'ah method include: when there is a sense of saturation, drowsiness and lazy, forgetting the verses that have been memorized, many tasks from school and fatigue, home at home. Solutions in overcoming the factors inhibiting the implementation of muroja'ah method in Arunsat Vittaya School include: motivation, istiqomah in muroja'ah, time management.²³

The result of this study found that the PLC Halaqah al-Qur'an activity program has a positive effect on identifying the characteristics of students. While, the PLC Halaqah al-Qur'an method in the Department of Arabic and Malay Languages (AMC) contains several important steps among which are guidance method, team teaching method, role model and memorization method. The result of PLC Halaqah al-Qur'an activities organized by the AMC Department in an effort to improve student performance in Sasnasuksa School are generally at a very satisfactory level.²⁴

The results of research in the field show that: 1). the process of implementing the application of the adz-dzikru method in reading the Qur'an in the Qur'an ma'had Qira'ati Aree Smai, by reading ta'awudz and basmalah with rhythm. All the students followed what was conveyed by the ustadz,. Then Ustasz gave learning to the students by first reading three huruses that had been good and correct three times, without introducing the shapes of the letters, santi noticed then imitated and read together until memorized.²⁵

Hasil other studies show that the ability to read the Qur'an Class V students Tadika Nurul Iman Cerong Mayo Region Patani Province (South Thailand) is Enough with a percentage of 63.39%. The results of ²⁶similar studies revealed that: 1). The

²² Ismail Suardi Wekke, Muhammad Ashrori, and Budianto Hamuddin, "Institutional Transformation Of Madrasa Of Muslim Minority In Thailand," *Jurnal Pendidikan Islam* 4, no. 1 (2018): 15–26.

²³ Faishol et al., "Efektivitas Metode Muroja'ah Dalam Menghafal Al-Quran Pada Siswa Di Sekolah Arunsat Vittaya School Pattani Thailand."

²⁴ Marwan Hayeemaming, "The Implementation Activities of PLC Halaqah Al-Qur'an to Improve Students' Ethics of Arabic Malay Classroom (AMC) at Sasnasuksa School, Saiburi, Pattani, Thailand | MENARA : Journal of Islamic and Contemporary Issues" 2, no. 2 (December 30, 2021), <https://so06.tcithaijo.org/index.php/M-JICI/article/view/253279>.

²⁵ Roheemah Doloh, "Penerapan Metode Adz-Dzikru Dalam Belajar Membaca Al-Qur'an Santri Di Ma'had Al-Qur'an Qira'ati Areesmai (Patani Selatan Thailand)" (Skripsi, IAIN Tulungagung, 2018), <https://doi.org/10/DAFTAR%20RUJUKAN.pdf>.

²⁶ Miss Yamilah Dokho, "The Ability to Read the Qur'an for Class V Students of Tadika Nirul Iman Cerong Mayo Region of Patani Province (South of Thailand)" (other, Riau Islamic University, 2018), <http://repository.uir.ac.id/3426/>.

implementation of quranic learning in Ma"had al-Tarbiyah Islamiyah Lalor carried out in accordance with what had been planned and accuracy by the teacher in carrying out learning activities which included provisions in using methods, media and learning alignments. 2). The Effectiveness of Quranic Learning in Ma"had al-Tarbiyah Islamiyah Lalor is Covered with the Learning Objectives of the Qur"an namely: reading, understanding meaning, memorization and translation has been achieved with an average overall result of 75% of the Learning Objectives of the Quran as planned in the Learning of the Quran in Ma"had al-Tariyah Islamiyah Lalor.²⁷

Muassasah Assaqofah Al-Islamiah is a religious education school I slam in patani (South Thail a nd) south is very small in number, but sangat need a religious school so there is difficulty for the people of I slam to learn islamic religious science at that time (2) the concept is the application of the learning model of Islamic education and aspects of the learning process (3) supporting factors are students who behave well, appropriate curriculum, professional teachers, and inhibiting factors are few funds, facilities do not meet, the environment that is the attention of the government sangat less (4) success can be seen from graduates who are able to become faith in society, can continue their education in universities both inside and outside the country.²⁸

The education system implemented in Thailand is basically not much different from that implemented in Indonesia, from early childhood education to higher education there is no fundamental difference. Islamic religious education system at Sampanwittaya School: namely the implementation of Islamic religious education based on the Quran and Hadith accompanied by love for the homeland and the king. The application of the educational model in the school has a semi-secular pattern, namely the learning process in this school is carried out in two parts, namely the field of education separately, namely religious education and the field of general education. In the field of religious education, the school organizes teaching and learning activities into 3 levels: first-level Islamic education (Ibtidaiyah), middle-level Islamic religious education (Mutawassitah), upper-level Islamic religious education (Sanawiyah). In the general field, the M1-M3 (SMP) and M4M6 (SMA) levels are held.²⁹

Based on the analysis that the writing did, it is known that the Role of Parents in Fostering Children's Faith in the Family in Batong Patani Village, South Thailand, is "quite good" with a percentage figure of 67.77% which is in the category of 67%-75%. Other ³⁰research results obtained that: (1) The Islamic Boarding School Education Program includes: ethical moral education programs, religious important

²⁷ Hasan Ali, "Efektivitas Pembelajaran Al-Qur'an : Studi Kasus Di Ma'had Al-Tarbiyah Islamiyah Lalor Kabupaten Saiburi Provinsi Patani (Thailand Selatan) Tahun Ajaran 2017/2018" (undergraduate, IAIN Kediri, 2018), <http://etheses.iainkediri.ac.id/1785/>.

²⁸ Miss Sumaiyah Dueramaeng, "Model pembelajaran pendidikan agama Islam di Muassasah Assaqofah Al-Islamiah Provinsi Patani selatan Thailand" (diploma, UIN Sunan Gunung Djati Bandung, 2017), <http://digilib.uinsgd.ac.id/17045/>.

²⁹ Ai-ning Hayeecheloh, "Sistem Pendidikan Agama Islam Di Pattani Thailand Studi Kasus Sekolah Sampanwittaya Di Provinsi Narathiwat Thailand Selatan Tahun Ajaran 2020/2021" (undergraduate, IAIN Kediri, 2021), <http://etheses.iainkediri.ac.id/3383/>.

³⁰ Rustam Haneecheloh, "The Role of Parents in Fostering Children's Faith in the Family in Batong Patani Village, South Thailand" (other, Riau Islamic University, 2018), <https://repository.uir.ac.id/3449/>.

day programs, graduate programs, orientation programs / parent meetings, knowledge resource development programs; (2) The process of Islamic Education in Islamic Boarding Schools is: (a) The schedule of activities of this Islamic boarding school divides three lesson times, namely: at shubuh time, at magrib time, after Isya. (b) The input For prospective students to do the Quran literacy test and are considered to have passed includes: activities Initially students have been waiting for kyai to carry out recitation activities, core activities are kyai starting to read books and translating about material Santri heard and recorded the material conveyed, the final activity is Kiai starting to ask Santri about material that is not yet understood; (c) The output is that when graduating students have three elementsnyes it is the element of worship education, namely instilling the firmness of faith, being able to memorize verses from the Quran about faith and having faith. (3) Supporting factors for students who enter Ponpes to carry out tests that are carried outby the management, inhibiting factors for some students who often violate Ponpes regulations, expensive education costs make the school take funds from the government, and infrastructure facilities even though they are adequate but require rehap. (4) The success that has been achieved by Pondok Pesantren consists of students who have independence of worship, many become da'i, teachers, rulers and some even have their own Islamic Boarding Schools, and the gathering of mothers and fathers who haveaspecial problem in this majelis.³¹

The results of research in the field show that: 1) The learning design of Islamic religious education in Ma'had Addirasah Islamiah run well, this can be seen in the accuracy of teachers in choosing learning models that include accuracy in approaching, and choosing teaching materials, providing media such as textbooks, interaction patterns with students and classroom management that are able to create a pleasant learning atmosphere. 2) Implementation of learning used by Ma teachers"had Addirasah Islamiah Patani South Thailand is a varied implementation such as lecture methods, Q&A, demonstrations and memorization. Teachers also choose and use methods that are suitable for the material, conditions and situations in the classroom so that students can easily understand what has been conveyed by the teacher. 3) Problems in implementing Islamic Religious Education Learning in Ma'had Addirasah Islamiah Patani Selatan Thailand yaiu students often give permission to teachers during the teaching and learning process, and there are students who play cellphones / games when in class.³²

D. Conclusion

Tahfiz education in Thailand is still very minimal. This is because the focus of Islamic Education is only on aspects of formal Education. Islamic institutions in Thailand, especially tahfiz education, use various rote methods developed by the

³¹ Fatimo Sama-Ae, "Program dan proses pendidikan Islam di Pondok Pesantren Muassasah Mahad Al-Rasyidiyah Al-Islamiyah Muang Provinsi Patani Thailand" (diploma, UIN Sunan Gunung Djati Bandung, 2016), <https://digilib.uinsgd.ac.id/8885/>.

³² tuwaema Kuma, "Desain Pembelajaran Pendidikan Agama Islam Di Ma'had Addirasah Islamiah Patani Selatan Thailand," Skripsi (IAIN Tulungagung, October 4, 2018), <https://doi.org/10/DAFTAR%20PUSTAKA.pdf>.

Institute from several methods that apply in Indonesia. Of course, this method needs time to be adapted by the tahfiz educational institution in Thailand. Islamic Education Institutions, especially tahfiz, which have had a positive impact for a long time, this can be seen from the many alumni who have hafiz at the Institute by using the rote method according to the character of the students. There are even a number of alumni from Indonesian students who were sent to study at the tahfiz education. Of course it is suggested by researchers that tahfiz institutions in Thailand need to be considered and developed so that education, especially tahfiz Al-Qur'an continues to exist and is consistent in producing hafiz.

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