

The Learning Concept of Pondok Songserm Islam Wittaya, Takamcham Sub-district, Nong Chik Regency, Pattani, Southern Thailand.¹

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DOI : 10.14421/jpi.2017.61.195-221

Received: 27 July 2016

Revised: 13 December 2016

Approved: 6 April 2017

Abstract

Pondok Pesantren is a kind of Islamic boarding schools that often to be heard in Indonesia and one of the uniqueness of Islamic education in the world. Nevertheless, the researcher found another fact when the researcher got a teaching practice abroad during six months. The researcher found the existence of pondok pesantren in Thailand. Generally, Thailand is Buddhist majority except several provinces in Southern Thailand, which border to Malaysia. They are Narathiwat, Pattani, Yala, Nakhon Sri Thammarat, and a part of Songkhla. Those provinces are majority Muslims. Considering from the fact above, it could not be ignored the educational concept that offered to the young generation at those areas largely have a basic of Islam. The main question will appear to know more about the Islamic education system, especially about the Pondok Pesantren in overseas. In this case, the object of the research is determined in Pondok Songserm Islam Wittaya, Takamcham Sub-district, Nong Chik Regency, Pattani province, Southern Thailand.

Keywords: *Pondok, Pesantren, Learning Concept, Southern Thailand*

Abstrak

Pondok Pesantren adalah jenis lembaga pendidikan Islam yang sering kita dengar di Indonesia dan menjadi salah satu keunikan tersendiri dalam dunia pendidikan Islam. Namun, peneliti menemukan fakta lain ketika mendapat kesempatan untuk praktek mengajar di luar negeri selama enam bulan. Peneliti menemukan keberadaan pondok pesantren di Thailand. Padahal umumnya, Thailand adalah negara dengan mayoritas

¹ This article is modified of my graduating paper "A Comparative Study of Islamic Education Concept at Songserm Islam Seksa School Pattani Southern Thailand and Muhammadiyah Boarding School Yogyakarta Indonesia" for Bachelor Degree of Islamic Education, State Islamic University Sunan Kalijaga Yogyakarta.

berpenduduk agama Budha, kecuali beberapa provinsi di bagian selatan Thailand yang berdekatan dengan Malaysia. Diantaranya ialah provinsi Narathiwat, Pattani, Yala, Nakhon Sri Thammarat, dan sebagian daerah Songkhla. Provinsi tersebut dihuni oleh penduduk mayoritas Muslim. Ditinjau dari keadaan penduduk yang demikian, maka tidak dapat dipungkiri bahwa pendidikan yang ditawarkan bagi generasi muda di wilayah-wilayah tersebut kebanyakan berbasis Islam. Pertanyaan utama akan muncul untuk mengetahui lebih jauh mengenai sistem pendidikan Islam, utamanya mengenai pondok pesantren di luar negeri. Dalam kasus ini, obyek penelitian telah ditentukan di Pondok Songserm Islam Wittaya, kecamatan Takamcham, kabupaten Nong Chik, provinsi Pattani, Thailand Selatan.

Kata kunci: *Pondok, Pesantren, Konsep Belajar, Thailand Selatan*

Introduction

Education is a necessity for every state in the world, and becomes a necessary to modernize a country. It is the base to develop a mindset of citizens, so they are able to build something new, something important to help their life simply and easily. Every single country in the world emphasizes the education. They require their generation to be educated. In Indonesia as paragraph 3 UU 20 Year 2003 about the National Education System stated that the function of the National Education is to develop the ability and to create a character and prestigious nation culture to nurture nation's life, head for developing student's potency to be a faithful man to God, having good moral, health, education, capability, creativity, autonomy, and be a good national democracy and responsibility.² To realize the function of the education, the Indonesian government makes a program called *Wajib Belajar 9 Tahun* for all Indonesians.

The result of an education could be identified by tests. Examination, daily tests, live questioning, and practice as those are some alternatives of knowing how far students could understand the lesson. Besides, teachers could also detect the ability of students without a test i.e., non-test assessment. This kind of assessment is done by monitoring habits, such as drawing pictures, playing the guitar, playing football, and also being involved in academic discussions. Furthermore, generally, there are three main points in education. Those are IQ (Intelligence Quotient), EQ (Emotional Quotient),

² Sinar Rafika Redaction, *Undang-undang Sistem Pendidikan Nasional 2003* (Jakarta: Sinar Grafika, 2003), 5.

and also SQ (Spiritual Quotient). Those points are the result of learning that shows the potency of every student. Further, it would be explained in the following paragraph.

When students accept some knowledge and then they get high scores in every test, are creative and full of amazing ideas, we could conclude that they are smart. Their intelligence quotients are high. It is different when a student could not accept the lesson well. His score is not so good, even it is bad. It proves that his IQ is not high enough. Intelligence Quotient is a standardized measurement to measure the ability, analytical, logical, and rational ability of someone. Intelligence is not merely about how smart a student is in mathematic or biology. Those who are able to arrange music, have skills in basketball, are specialists in IT, etc.

How is about Emotional Quotient? Albert Einstein said: Genius is 1% talent and 99% hard work. It means people need more efforts in order to be successful. People could memorize many theories, get a high score in every examination, find something important and have a high value even high price. However they cannot be absolutely independent for other people. They need some relations, help, and motivation from other people. Besides, they have to be responsible for their work. In this case, Emotional Quotient is needed to build a relation with others. Being able to get some fun activities with mates, to make a cooperation with another guy, have a good confidence to do something, never give up in everything, those are examples that people could do by having EQ. It will be so difficult to do for a man who has lower EQ.

Then we will discuss about Spiritual Quotient. It is the ability of someone to be able to value life. This has something to do with the relationship to God. It means that SQ relates to religious aspects of life. Unfortunately, the science world especially the Western countries had left the religion since the Renaissance. It began with the refusal from the Church to the Copernicus theory, which stated that the sun is the center of the solar system. In contrast, the Church believed that the sun moved around the earth, and the earth becomes the center of the solar system. Clearly, the Copernicus theory was not in line with the Church's belief at that time. Since that era, the Western society began to rebel the Church including faith. They assumed that religion was just something inhibiting them from science

development. This condition has led scientists nowadays to think logically without paying so much attention to religion.

On the other hand, religion has an important role in science development. It proves by much research that connected with some verses in Al-Qur'an. For example, Prof. Dr. Maurice Bucaille, a French researcher observed the body of Fir'aun that contain salt substance in it. It has explained in Al-Qur'an QS Yunus 92: *So today We will save you in body that you may be those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless.* This verse was touching Bucaille's heart. He stated that the verse is logical and supports science to develop. Another example is that the finding of Dr. Masaru Emoto that proves that water can react to what humans say. This finding is related to Al-Qur'an sura Al Anbiya 30, which explains: *...and We separated them and made from water every living thing...* This is why SQ is needed in the education development, so students could understand the process of creating universe through Al-Qur'an.

In some countries whose majority of citizenship is Muslims, religion is involved in the curriculum, particularly Islamic Religion Education according to the importance of Spiritual Quotient. Students are taught not only to be intelligent but also to be a faithful generation. Education and religion are valuable instruments for addressing people's needs and share information with regards to differences in language, religion, race, and ethnicity. Education helps to establish better relationships among people. In order to understand each other we need to better understand the religious background of different belief systems in the community.³ Besides, religion also could be involved through the existence of *Pondok Pesantren* as one of the education suppliers.

Learning Concept

A concept is a mental image, a generalization of certain characteristics and aspects that make up an item. This list of characteristics is not a label, but can be used to describe all examples of items under that category and separate them from non-examples. Learning is all of the mental or

³ A Lita, *Challenges Facing Religious and Moral education in Namibian Schools, in The Strategic Role of Religious Education in The Development of Culture of Peace* (Jakarta: Balitbang Kementerian Agama RI, 2012), 335.

psychological activities that occur in the active interaction with the environment and result in the changes of the way people think or understand something. Meanwhile, each teacher has a different way to make learning in the class. However, the teacher has to use the curriculum as his/her guideline. This means that every learning concept is used according to the curriculum.

Based on the theory of learning which is written by Benyamin Bloom, there are three main variables of learning theory in the school: individual characteristic, teaching quality, and student learning result.⁴ Individual characteristic is the main thing that has to be concerned. Every student has a different character and habit. For example, there is a smart student but individualist. He does not want to share with another student. Meanwhile, there are five until eight students in the class that are not really smart but they are sociable. In the other case, many students with no ability in their academic performance have bad habit in the class, such as talking a lot and disturbing their friends by being noisy. But they are incredible in sport. Even, there are some students that are able to finish the task by listening to music with their headset. Teacher has to give a different attention to each student because of his different necessity. The teacher cannot handle individual students with the same treatment. That is not fair. The teacher has to understand of every student's characteristic. For example, teacher orders a noisy student to get in front of the class and re-explain the lesson to his friends. The teacher also can order the uncommunicative student to sit beside the sociable one. Even, the teacher relates the lesson topic with the imagery of some athletes or football players, so it will be interesting for the students who like sport.

The second part is teaching quality. The best learner can reach the best learning for his students. J. Sumardianta said that great teacher is someone who inspires his students. In the class, teacher should formulate an effective learning concept that can increase student's spirit to study.⁵ Teacher should create a learning situation, which is fun that encourages the students

⁴ Benyamin Bloom, *Human Characteristic and School Learning* (New York: McGraw Hill Book Company, 1976), 21. rewritten by Nana Sudjana, *Dasar-dasar Proses Belajar Mengajar* (Bandung: Sinar Baru Algesindo, 2013), 40.

⁵ J Sumardianta, *Guru Gokil Murid Unyu* (Yogyakarta: Bentang, 2013), XII.

to be active in the class. Eventually, the learning will be an impressive memory and students will remember it in their life. At the same time, the learning material will be easier to be understood. It is related to the third part, which is student-learning result. The best result of learning will be reached from the best learning concept.

Meanwhile, according to Carroll's opinion, there are five factors that influence the result of student learning: student talent, times for learning, times for student to explain the lesson, teaching quality, and individual ability.⁶ Every student has a unique talent in learning, such as smart in calculation. Besides, there are student who have talent in playing music or painting. Talent that they have is related to their ability of learning. Students who have talent in speaking are easier to learn language. So students who are smart in playing music usually are able in mathematics. But talent and ability is not enough to maximize the learning result if there is not enough time to realize it. Twenty-four hours have differential using. Every student has a different time. There are kind of activities that students have in their home. A student who helps his parents in trade has a limit time to study than the one who does not have job in his house. So does in the class. There is different occasion that a teacher gives for every student. Sometimes, some students never get a chance to explain the lesson by their view. The teacher is too busy to explain the subject in front of the class, or the teacher seldom appoints students to explain the lesson in the class.

The aim of an ideal learning is that students can realize effective study. As explained in the dissertation by Ian James Mitchell from Monash University, Melbourne, entitled *Teaching for Quality Learning*: 1) The student's attention is active and focused on the learning process. 2) Students try to finish their task correctly. 3) Students are able to explain their learning result. 4) Students are encouraged to be brave in clarifying their misunderstanding to their teacher. 5) Students are brave in clarifying disagreement. 6) Students are motivated to be brave in asking a question, which is relevant to the next topic. 7) After finishing the task, students have to check to their work result. If they find mistakes, they will fix them soon. 8) Students are motivated to have to search for the reason why their work is

⁶ Gene Lucas, et al, *Exploring Teaching Alternatives* (Mineapolis: Bergers Publishing Company, 1977), 16. rewritten by Sudjana, *Dasar-dasar Proses Belajar Mengajar*, 40.

false. 9) In their problem solving, students have to take their own experience or their real daily life even anecdote for examples. 10) Students have to ask that show enthusiastically. 11) Students are motivated to develop an issue that appears in the class. 12) Students have to make or develop the relation between the different topics and objects, or between the real daily life and the tasks. 13) If the students find the stumped way, they are facilitated to refer the work result first before asking help to another teacher, friends, etc. 14) The teacher should motivate students so they could get initiative to realize some relevant activities. 15) The teacher should facilitate students so they could be made as good personalities, powerful, and do not easy to surrender not in examination. 16) Students are accommodated so they are able to get cooperation with another. 17) Offer students with some alternative ideas or new comprehensions. 18) Consider all ideas or alternative problem solving. 19) Look probability to expand comprehension.⁷

Learning could be said that it works if the students can repeat the lesson that they have learnt from their teacher. Besides, we know the best teacher is an experience. Many learning concepts nowadays are changing from teacher-centered to student-centered. Teachers are trying to use many kinds of learning strategies to make effective learning in the class. Learning strategy is a teacher's action when he implements the lesson plan. That it is teacher's effort in using some learning variables (aim, material, instrument and method, and evaluation) to influence students to get the aim of learning.⁸

The most basic way of teaching concepts is by determining a rule or set of rules for the concept and having the students memorize them. The students can then apply the memorized rule or rules when prompted to make decisions about class membership of novel items. Although this does achieve some objectives of concept learning (i.e., allowing the student to make judgments about class membership), it does not necessarily provide a solid foundation for comparing the concept to previously learned concepts, a basis for learning new concepts, or a strong likelihood that the rule will be applied in novel situations when the student is not prompted.⁹

⁷ Suyono dan Hariyanto, *Belajar dan Pembelajaran* (Bandung: Rosda, 2012), 209.

⁸ Sudjana, *Dasar-dasar Proses Belajar Mengajar*, 147.

⁹ "<http://www.education.com/reference/article/concept-learning/>," 4 Mei 2015.

In this case, the researcher serves the research that focus on the learning concept of *pondok pesantren*, especially in overseas. As one of the uniqueness from the Islamic educational institute, how does the *pondok* could build the education system to serve a good quality of teaching for the *santris*. Meanwhile, the location of my research dominated by many inhabitants of non-Muslims (Buddhist).

The Islam Minority

Thailand is a country where the citizens are majority Buddhist and has been predominately Buddhist for 700 years. During much of that time, Buddhism has enjoyed the state's patronage. This geographical asserts the development of Buddhism culture that develops so huge. Besides, it influences the growth of Muslim population in Southern Thailand and degrades the existence of Muslim there. In the end, there are many conflicts are triggered by that difference as the basic of many problems nowadays in Southern Thailand. As Muslims in a Buddhist country, people in Southern Thailand face certain issues and concerns. Five years ago, Southern Thailand is an area that is less attention of the Thailand government. It becomes a victim of decentralization of country's development. The main cause of that problem is the difference of religion. In recent years Buddhism in Thailand has faced new pressures and this is reported to have promoted 'growing religious intolerance in Thai society— especially towards religious minorities, notably Muslims and Christians.' This change is thought to have been driven in part by the Buddhist monastic establish- ment (the sangha), which has faced several problems in recent years: it has been viewed by rising numbers as 'unconcerned with people's problems and even irrelevant; monks [have] been involved in sex scandals which [has] undermined the sangha's public standing; [and challenges from] aggressive Christian proselytising and the emergence of Buddhist feminist voices'.¹⁰ There was strong opposition from the sangha to the proposed establishment of a national committee of religion in 2005. The sangha and conservative Buddhists feared that such a committee would put other religions on an equal footing with Buddhism and thus

¹⁰ Lowy Institute for International Policy, "Contemporary Islam in Thailand: religion, state and society," in *Thematic summary of workshop held at the Lowy Institute for International Policy* (Sydney, 2006), 2, <http://online.anu.edu.au/thaionline/NTSC/Conferences/SummaryContemporaryIslaminThailand.pdf>.

weaken its dominant position in Thailand. While this Buddhist intolerance initially focused on Christians it soon came to include the Muslim community as well.

Muslims in the Southern Thailand want to disengage from the government of Thailand and build their own Muslim country. After realizing it, the Thailand government's resolution was created to decrease the strain between Buddhist and Muslim. One of the resolutions is by sending some armies and placed them at some areas in several provinces of Southern Thailand to prevent the little crush between Buddhist and Muslims.¹¹ Almost in every month, at least five people in the Southern Thailand –both Muslims and Buddhist are killed because of several little battles between them. This is why, Pattani region, the location of my research, was claimed as the conflict area in Thailand. Moreover, many *pondoks* are claimed as the main of resistance to the Thai government. It causes the amount of armies that sent to the Pattani region become much bigger.

Interpretations of the Patani conflict focusing on its religious aspects are attracting considerable support. This has led to the frequent characterization of the conflict as a religious one, with the motivation of the insurgents seen as shifting from mainly ethno-nationalist aims towards Islamist ones. Analysis has also increasingly focused on the links between the insurgency and international jihadist and terrorist organizations.¹²

There are several provinces in the Southern Thailand that the citizens are Muslims such us: Narathiwat, Pattani, Yala, Nakhon Sri Thammarat, and a part of Songkhla. As the researcher observed, Pattani region has the most powerful culture of Islam. The explicit expression of Islam could be found in some identities such us: mosques, food stalls, men adorned in the best prayer clothes head to the mosque on Fridays, and women wearing *hijab* (head covering). Almost all the women there wear a big *hijab*. Unlike Indonesia, which is the country has many cultures and religions. Though Indonesia has the biggest population of Muslims in the world, nevertheless there are many

¹¹ The result of interview with Mr. Ni'loh Ni'heng as the headmaster of Songserm Islam Seksa School in September 11th, 2015 at 05.18 p.m.

¹² S.P Harish, "Changing Conflict Identities: The Case of the Southern Thailand Discord," in *Working Paper no. 10 (Institute of Defence and Strategic Studies (Singapore, 2006),* <http://www.idss.edu.sg/publications/WorkingPapers/WP107.pdf>.

Muslim's women do not wear *hijab*. Neither does in Pattani. Though Pattani is a small region with minority Muslims, people there live by a strong law of Islam. Many Muslims in Pattani speak little Malay, though they speak Thai exclusively.

Islam has a long history in the Patani region. Traders brought it to maritime South-East Asia in the 13th century from India. Over the next four centuries, Islam consolidated its presence in the region. During this period Islam's position was strengthened through the work of Sufi missionaries and the conversion of key parts of the region's elite. The complex pattern of these conversions is believed to be one of the main reasons for the diversity of Islamic forms across the region. This diversity has been further reinforced by the patch- work of languages and ethnic identities found among South-East Asian Muslims.

The several southern provinces in Thailand have a lot of Islamic school or *Madrasah*. The *Madrasah* learning system is the way in which the Muslim community in Thailand is facing the challenges of government curricular involvement. With the 1982, Act 15 (2) law, the Thai government intensified the process of trying to bring Islamic Education under its control. Specifically the Ministry of Education enacted three strategies. The first was to encourage all *pondoks* to become officially registered and hence legally recognized. This implies that all unregistered *pondok* became illegal. Secondly, registered *pondok* were encouraged to begin the transformation into Islamic private schools. The third strategy was to ban the establishment of any new *pondoks*.¹³ In 1987, the number of years of compulsory education was raised from six to nine, with the hope that more time in school would mean a greater command and use of Thai as well as more general knowledge and competencies.¹⁴ Indeed, the Muslims in southern Thailand feared that this was all part of a government strategy to assimilate them and to eventually have them no longer be Muslims. It would be an overstatement to attribute the recent violence solely to these sentiments towards government policies, but it reasonable to include them as contributing factors to the resentment towards Bangkok-driven policies.

¹³ Hasan Madmarn, *The Pondok and the Madrasah in Patani* (Bangi, 2002, 2002), 72.

¹⁴ Hasan Madmarn, *The Pondok and the Madrasah in Patani*, (Bangi, 2002, n.d), 75.

The emergence of the madrasah system with its testing, grading and diplomas allows Thai Muslim students to study in Middle Eastern universities like al-Azhar; something they could not do with the traditional *pondok* learning alone because of the need for accreditation and documentation.¹⁵

Pondok Pesantren

Pesantren or *Pondok Pesantren* is Islamic boarding schools in Indonesia. According to one popular tradition, the *pesantren* education system originated from traditional Javanese *pondokan*. Institutions much like them are found across the Islamic world and are called *pondok* in Malaysia and Southern Thailand. As social institutions, *pondok pesantren* have played a major role over the centuries. They emphasize cores values of sincerity, simplicity, individual autonomy, solidarity and self-control. Young men and women are separated from their families, which contributes to a sense of individual commitment to the faith and close bonding to a teacher.¹⁶

The Indonesian *pondok pesantren* are nearly as old as “Indonesian” Islam because of their ties to the Wali Songo (the nine saints who brought Islam to Java), and who all established their own *pondok pesantren*.¹⁷ A defining feature of Wali Songo’s missionary activities in Java was their willingness to make accommodations with local culture. Specifically, they were known for their use of *wayang* (shadow puppet theatre) and *gamelan* (percussion orchestra) as well integrating the slit gong and the *beduk* (large drum) into the call for prayer. The purported logic was that by using sounds that people already associated with large gatherings, people would be more interested in attending the prayers.¹⁸

Another set of historical claims about *pesantren* further defines the identity of the *pesantren* community as quintessentially Indonesian. These claims concern the role of *pesantren* people, especially *kyai* in colonial

¹⁵ Hasan Madmarn, *The Pondok and the Madrasah in Patani* (Bangi: 2002, n.d.), 81.

¹⁶ Wikipedia, accessed 1 Mei 2016, <https://en.wikipedia.org/wiki/Pesantren>.

¹⁷ IAIN (Institut Agama Islam Negeri) Sunan Ampel Research Team, *Sistem Pendidikan Pesantren Kecil and Pengaruhnya Terhadap Perkembangan Kepribadian Anak* (Surabaya: Pusat Penelitian, 1992). Mahmud Yunus, *Sejarah Pendidikan Islam in Indonesia* (Jakarta: Mutiara, 1979).

¹⁸ Lukens Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java* (New York: Palgrave MacMillan, 2005), 48–49.

resistance, the Indonesian War for Independence, and in post- Independence politics. Many nineteenth century rebellions were led by *kyai*.¹⁹ *Kyai* and their *santri* were very much involved in Indonesia's struggle for independence. In the written and oral histories of many *pesantren* is an accounting of the role played by its personnel during the war. For example, Hasyim Asyari of Tebu Ireng is said to have rejuvenated the independence effort by declaring that the war against the Dutch was jihad and required (*wajib*) for every Muslim within an eighty kilometers radius of the enemy. Other *kyai* lead their *santri* as guerrilla cells. This nearly universal claim of having some role in the war effort is a claim of identity; namely, that the *pesantren* community fought hard to be Indonesian.²⁰

Most *pesantren* provide housing or dormitory living at low or no cost for the students (*Santri*). All *pesantren* are led by a group of teachers and religious leaders known as *Kyai*. The *Kyai* is respected as teacher and devout man. *Kyai* also play important roles in the community as a religious leader and in recent years as a political figure. *Pesantren* has a traditional religion education called *Ngaji* and deepen knowledge of Al-Qur'an, particularly through the study of Arabic, traditions of exegesis, the Sayings of the Prophet, law and logic.

There are three kinds of epistemology of transmission of knowledge in *pesantren*. The first is knowledge that is comprehended by reading the text, which always relates to "yellow books" or "white books." Student will read every single page of the *kitab*s. They understand not only the text, but also the context of the text. This epistemology is seen as epistemology of *bayani*. The second is knowledge that is gained through the process of learning from their macro cosmology in daily life toward the environment and circumstances of students. This method is where the students learn from the empirical knowledge. The teacher will teach them about the process through the *'ilm al-hikmah* (science of wisdom). The third knowledge is reached through the intuitive knowledge which can be said "unmediated knowledge self and God." Some scholars have argued that the process is *'irfani*. Thus, the level of knowledge in *pesantren* is to lead student to process of understanding

¹⁹ Sartono Kartodirdjo, *The Peasants' Revolt of Banten in* (The Hague: Martinus Nijhoff, 1966).

²⁰ Bull, *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*, 27.

of *bayani*, *burhani*, and *'irfani*. This method has a very good combination with the process of understanding of *shari'ah*, *thariqat*, and *ma'rifat* in *pesantren*.²¹

How is the history of *pondok* in Southern Thailand? In 1961 the Prime Minister, Field Marshal Sarit Thanarat, launched the Pondok Educational Improvement Programme. This introduced registration of *pondoks* and gave the Thai Government a degree of control over their curriculums. The *pondoks* had until then operated independently of the state education system. The policy was intended to ensure that *pondok* students received some secular education and Thai language training; it was hoped that it would help to produce Malay Muslims who could occupy administrative posts. Many *pondoks* upgraded themselves to become *rong rian ekachon sorn sassana* (private schools teaching religion), implementing the secular national curriculum and providing additional Islamic instruction. However, the policy also met considerable resistance and was seen as upsetting the traditional process of generating elites in Malay Muslim society.²² A number of *tok gurus* became more politically active and preferred to operate their schools underground rather than be incorporated into the state system. Two corollaries of the policy were a decline in Patani's position as a centre for Islamic education and an exodus of young Malay Muslims to study in Islamic countries in the Middle East.²³ In both Indonesia and Thailand, a common claim is that *pondok* represent a style of education unique in the Islamic world.

The History of Pondok Songserm Islam Wittaya

The location of Pondok Kuala Jambu School is in the village of Kuala Jambu, Takamcham Sub-district, Nong Chik Regency, Province of Pattani, Southern Thailand. Pondok Songserm Islam Wittaya has been built in an area about 14 Ha. The distance of the *pondok* is far enough from the Pattani city. It is about 24 km. Though Pondok Songserm Islam Wittaya is far enough from

²¹ Kamaruzzaman, *Educational Practice: lessons to be learned from madrasah and religious school in contemporary Southeast Asia* (Banda Aceh: Indonesia Journal of Islam and Muslims societies, 2013).

²² Harish, "Changing Conflict Identities: The Case of the Southern Thailand Discord," 56. And Dulyakasem U, "Education and ethnic nationalism: the case of the Muslim-Malays in southern Thailand", ed. C. F. Keyes with J. Keyes and N. Donnelly, *Reshaping Local Worlds: Formal Education and Cultural Change in Rural Southeast Asia*, in *Yale Southeast Asia Studies Monograph*, 36 (Yale University: New Haven, Conn, 1991), 146.

²³ Madmarn, *The Pondok and the Madrasah in Patani*, n.d., 80-83.

the heart of Pattani, the *pondok* is advanced. The location could be called that it is strategic in its village, because around the location there are many houses of inhabitants. There are about 1.471 people live in that area.

In 1974, KH Ismail Bin Abdulhamid built Ma'had/Nahdlotul Syu'ban called Pondok Kuala Jambu in his own area about 14 Ha. According to *Pondok Education System*, he taught the old book and Al-Qur'an in the mosque simply by traditional discourse, such as lecturing to passive listeners.

In June 10th 1987, he changed the way to teach in the mosque. He built some classes, changed the learning system, and made the curriculum, in which the process of learning was directed to Islamic Religion Education School. There were four levels starting from class 1 to 4 *Ibtidaiyah*. But at the same time, there was no learning evaluation. He kept developing Pondok System Learning. In July 18th 1995, he succeeded to add 3 classes of *Mutawasithah*, starting from class 5 to 7. In May 6th 2005, the *pondok* was registered as a private Islamic education institution, named Pondok Songserm Islam Wittaya.

In January 15th 2007, the Pondok Songserm Islam Wittaya received the permission to build a private Islamic education school. Besides, it was permitted to hold two stages of education: religion education from class 1 *Ibtidaiyah* until class 3 *Mutawasithah*, and general education from class 1 until 3 Junior High School. The total is 4 classes with 210 students.

In May 16th 2010, Pondok Songserm Islam Wittaya received the permission to add the general education stage of Senior High School from class 1 until class 3, which had effective 8 classes and 390 students as the government permission letter no 08/2553.

In March 26th 2012, Pondok Songserm Islam Wittaya was permitted to add 12 effective classes with 570 students as the government letter no 122/2555. In May 15th 2012, Pondok Songserm Islam Wittaya received the permission to add Kindergarten Education starting from class 1 until class 3, which succeeded to add the general education stage and religion education stage starting from class 1 Junior High School until class 3 Senior High School and class 1 *Ibtidaiyah* until class 3 *Sanawiyah*. There are 12 effective classes with 570 students, as shown in the government permission letter No 138/2555.

In April 19th 2013, Pondok Songserm Islam Wittaya got the permission to add 16 effective classes with 776 students as explained in the government permission letter No 0211.11/6688. In April 22nd 2013, Songserm Islam Seksa School got the permission to hold The Elementary School Education starting from class 1 until class 6. And, at this time, the Pondok Songserm Islam Wittaya registered as Songserm Islam Seksa School, and it has added the general education stage starting from class 1 Junior High School until class 3 Senior High School with 16 effective classes and 776 students as shown in the government permission letter No 0962/2556. The Songserm Islam Seksa is one of the private Islamic education institutes that owned by the country, with the motto of the *pondok*: Having knowledge and carried out based on religion.

Basic and Purpose of the Education

Every institution including *pondok pesantren* has a target that must be realized, especially the educational institution that one of its targets is to save the young generation from the ignorance. So does the Pondok Songserm Islam Wittaya. It has some purposes that are agreed and decided by the *pondok* and also the Department of Education. So, the concept is appeared and fits the ideology and philosophy of their country. Besides, it is congruent with the elements and the values of Islamic Religion.

There are three main basic principles that the Pondok Songserm Islam Wittaya has, which are: 1. Education based on Al-Qur'an and As-sunnah, 2. Education based on *Ahlus-Sunnah Wal-Jamaah*, 3. Education based on country philosophy, means loving fatherland, religion, and also the King of Thailand.²⁴ Besides, there are two identities that the *pondok* has, which are: having predominance in the sector of Tahsinul Qur'an, and having unique characteristic in the sector of learning Al-Qur'an and the old books and having pondok system education.²⁵

Because of the existence of Pondok Songserm Islam Wittaya as *pondok pesantren* and private Islamic school, it also has a vision and mission

²⁴ The result of interview with KH. Ismail Sulong, as the founder of Songserm Islam Seksa School, in August 3th, 2015 at 17.14 p.m.

²⁵ The Documentation of Songserm Islam Seksa School Curriculum 2251 B. / 2008 M., page 4, quoted and translated in August 19th 2015, 10.18 a.m.

like another does. The vision is formulated such below: School is able to manage education with qualifying as the basic education standard and appropriating society needs, means emphasizing students so they have characteristics with good prospects to develop the quality of life continually and could live in the community happily.

Meanwhile, there are some missions that the Pondok Songserm Islam Wittaya has, which are: 1) Held learning process appropriate to the curriculum that emphasizes with some sectors, such as Thai language, mathematic, science, and foreign language. 2) To implant moral and ethic appropriate to Islamic religion education especially in discipline side. 3) Build awareness and increase lifestyle concord to the society and conserve the art, culture, and local wisdom. 4) Build awareness and conserve school environment and also to keep society appropriates to student's potency. 4) To arrange curriculum by using information source appropriate to the society needs. 5) To develop teacher's human resource in managing learning process, and to increase the student's quality. 6) To update curriculum congruent to the society's needs.

Besides, Pondok Songserm Islam Wittaya has some purposes to produce Islamic young generation by some characteristics, which are: Have powerful faith and keep trying continuously, Love fatherland, religion, and the kingdom, Honesty, Discipline, Curious, Frugal, Commitment, Love Thailand, Sociable.

Learning Process

Educational Institution is the place where students get new information and knowledge. So does the *pondok*. The santris come to the class every morning and they do not know many things. And when they go home, they get many things. What they have been through is a process. Learning process in the class or even outside the class. That is the essential part of *pondok* life. Interaction that happened between Ustadz and the santris produce many results, which are benefits to be implemented in society.

Learning process in the Pondok Songserm Islam Wittaya is passed appropriate to the planning and education system program that have been made. There are two kinds of learning process, which are religion education

and general education. It so happens the education stage that is applied in Pondok Songserm Islam Wittaya which are: 1) Religion Education, contains of *Ibtidaiyah* during four years, starting from class 1 to class 4, *Mutawassitah* during three years, starting from class 5 to class 7, and *Tsanawiyah* during three years, starting from class 8 to class 10. 2) Secular Education, contains of *Mateyom Ton Tun*/Junior High School, and *Mateyom Ton Pelai*/Senior High School.

The schedule of learning process in the Pondok Songserm Islam Wittaya is classified into two parts, which are Religion education starting from 8 a.m. until 10.30 a.m. and continuing from 1 p.m. to 1.40 p.m. and Secular education starting from 10.30 a.m. until 11.50 a.m. and continuing from 2.40 p.m. to 4 p.m. After that, the santris has free time until 6 p.m. When the time of Maghrib comes, the santris start their activity of *ngaji* (learning *kitab*) until 9 p.m.

In the school, every lesson takes 40 minutes, starting from the morning to the afternoon. The santris get a rest only once between 11.50 a.m. and 1 p.m. It means that they have 70 minutes to pray Dhuhur jama'ah in the mosque, have a lunch, and even take a bath.

There are five effective days of learning in the Pondok Songserm Islam Wittaya. It starts from Sunday until Thursday. Meanwhile, the Pondok Songserm Islam Wittaya has two free-days, which are Friday and Saturday. The unique fact is that the *santris* hold ceremony in the school every morning on those days.²⁶ At the beginning, students of all classes study Al-Qur'an as the first lesson. According to the result of interview with H. Yaming Dama, the main purpose why Al-Qur'an is always positioned as the first time is to get blessing from Al-Qur'an itself.²⁷

In daily life, they use "jawi" transcription when they are studying religion, such as fiqh, tarikh, hadits, etc. In Indonesia we call it "*arab pegon*". It is intended in order that students have become accustomed to write Arabic, and they find easier to read the old book in *pondok*. Conversely, when they

²⁶ The result of interview with Ust. Usman, as the teacher of Songserm Islam Seksa School in August 4th, 2015 at 11.14 a.m.

²⁷ The result of interview with H. Yaming Dama, as the Administration Chief of Songserm Islam Seksa School in September 1st, 2015 at 09.12 a.m.

are studying general education, such as physics, biology, chemistry, etc., they use Thailand transcription. They seldom use “*rumi*” transcription except when they study Bahasa Melayu lesson.

There are unique habits in the Pondok Songserm Islam Wittaya, such as all *ustadz* use *sarung*, *kopiah*, even they use *sandals* in their learning activity. It tastes so traditional. In the *pondok* learning process, all the *santris* of boys are fashioned by using *sarung* and *sorban* (head covering for the men). Moreover, all students implement the catchword of “*Annadlofatu minal iman*” as well as the meaning of that sentence. For example, they untie their shoes when they want to get into the class. They put them in order outside the class. Besides, Pondok Songserm Islam Wittaya has very good culture. Boys and girls are separated in every class by a partition between them. Women keep the hijab very carefully. It starts from the basic education at their school.

Learning Model

As we discussed above, Pondok Songserm Islam Wittaya is a combination of the private Islamic school –called Songserm Islam Seksa School, and *pondok pesantren*. According to the fact, there are two main sessions of learning (*ngaji*) at Pondok Songserm Islam Wittaya. The morning session starts upon the heels of the dawn prayer until six o’clock. The second session starts after sunset prayers and continues until the nine o’clock. *Buya* (nick-name of the owner of the *pondok*) and another teacher (*ustadz*) do not make any distinction in the method or content between the two sessions. They read the *Kitab Jawi* (the old book of Islam such *fiqh*, *hadist*, *tauhid*, etc, which is Malay written in Arabic script) by the direct teaching to all the *santris*. The male *santris* will be listening to the *ustadz* inside the *surau* (little mosque). Meanwhile the female *santris* will do the same thing in different place, which is on the top of *surau*. After evening prayers, some students will be found trying to memorize the day’s lessons. All the *ustadz* make the distinction between the *pondok* and the general school learning system. Some students that sit in front of the teacher being taught directly typify *Pondok* learning. It does not involve blackboards, desks, or any of the other accoutrements of classroom education. There are no grades in either sense of the word; no exams or steps through which to progress.

To get a general sense of educational activity at Pondok Songserm Islam Wittaya it is useful to review the schedule for a typical day at the school:

**Figure 1. Daily Activity of the Santris
 at Pondok Songserm Islam Wittaya**

Time	Schedule
04.30-05.00	Pray Shubuh
05.00-06.30	Study <i>Kitab Jawi</i>
06.30-07.30	Take a Bath & Breakfast
07.40-08.20	Ceremony
08.40-10.20	Religion Class
10.30-12.10	Secular Education
12.10-13.00	Lunch and Pray Dhuhur
13.00-14.00	Religion Class
14.00-16.00	Secular Education
16.00-18.00	Resting
18.30-20.00	Pray Maghrib and Learning <i>Kitab Jawi</i> including Quranic Lessons and Memorizing
20.00-21.30	Pray Isya' and Read Al-Qur'an (<i>Tadarus</i>)
21.30-22.30	Cook and Dinner
22.30-04.30	Resting

It appears that between the hours of 8 a.m. and 4 p.m., that they follow the approved curriculum for Islamic schools. But in the early morning and evening, they supplement with traditional *pondok* education based on classic *kitab*.

The *Kitab* that used in Pondok Songserm Islam Wittaya is *Jawi* (Malay in Arabic script). It is called *Kitab Jawi* and may have been written by the ulama of Pattani, although none of the titles given could be correlated with the major titles. Since most of *Santris* are not really conversant in Malay, after the *Jawi* is taught, an explanation will be re-described in Melayu Pattani language or even Thai. Many kind of lessons those are taught, such us: *Fiqh*, *Tauhid*, *Akhlak*, *Hadist*, and Al Qur'an it self.

Figure 2. Kitab Instruction at Pondok Songserm Islam Wittaya

KITAB	SUBJECT	LANGUAGE
Riyadus Sholihin	Hadist	Arabic/Jawi
Bayut Tun	Fiqh and Tauhid	Jawi
Mutal 'ain	Fiqh	Jawi
Sabilillah	Fiqh	Jawi
Panawar	Akhlaq	Jawi
Tafsir Jaelilin	Quranic Interpretation	Arabic/Jawi

Pondok Songserm Islam Wittaya brings us to remain the model of *pondok pesantren* in Indonesia fortyish years ago, at least in 1970. The very classical method of learning and also the old model of each dormitory living could be found here. For example, the wall of the room is made by the lay out of wood. There is no modernize or even just re-build it into a better dormitory. Almost all the *pondok* in Pattani dominate by traditional taste of culture. Also, their implementation of Islam daily life such an “*Ahlussunah Wal Jama'ah*” or in Indonesia aims at Nahdatul Ulama (NU) style. In the real society, people at Takamcham also do the “*yasinan*” (reading Al-Qur'an together), “*tahlilan*” (pray for the Prophet Muhammad together), “*sholawatan*” (repetitive chants), and also communal meals to invoke blessing and grave visitation.

Because of the powerful of Islamic culture there, another culture that does not congruent with the law of Islam –though it is kind of *bid'ah* (the thing that does not exist in the era of Prophet Muhammad) being disturbed (*haram*). I.e., playing music. The santris are disturbed to play it. Another example like watching the Thai shows of traditional dance, or even just watching the Thai culture ceremonial, it is also disturbed. Muslims at Pattani have been prohibiting being a part to celebrate it. Those are very different with the culture in Indonesia. The great tolerance is very deep between one and the other religions. Seeing many traditional dances from another province, being part of *upacara Sekaten*, even going to the temple –in Thailand is called Wat, just for spending the holiday time. Thus, the researcher ever said that in Pattani though it is very small region and has

minority of Muslims, the culture and law of Islam much stronger than Indonesia has.

Learning Method

An educator needs to develop the learning concepts to be more interesting and colorful. They have to be capable to command all students, manage the class to be focused on what the lesson is discussed about. So does in *Pondok Pesantren* as one of the main Islamic education institute. Therefore, teachers should be able to use appropriate strategies and methods as their trick. There are some factors that must be considered to choose a method, such as appropriation with the goal of theme learning that will be taught, immediacy of the students, availability of the tools that would like to use, and the ability of a teacher practices that method. Therefore, the teacher is respondent to learn all the methods and smart enough to choose and use it accurately. The researcher separated the learning methods that used in Pondok Songserm Islam Wittaya become four main methods.

The first and also the main is discourse. Almost all teachers in all schools in the world use this method. It is a classic teaching method that withstand until now. So does the Pondok Songserm Islam Wittaya. The learning concept implemented was discoursing. The Kyais or ustadzs read the old book such as *kitab kuning* in front of the students, and then they explained it further and clearly. Students sat and listened to the explanation sincerely. Discourse also became the mainstay method to all teachers in the Songserm Islam Seksa School –the Islamic private school that Pondok Songserm Islam Wittaya has. But some students often felt bored of it, so they became sleepy in the class. It also happens during the activity of *ngaji* in the *surau*. The santris are going to sleep inside the room.

The researcher detected that fact during the teaching practice at the Songserm Islam Seksa School from May until October. The researcher observed some classes and saw the teachers' way of teaching directly. Besides, the researcher used the discourse method in some classes in several times. Then, the researcher observed the students' reaction. They felt bored and tired of listening the explanation. After that, the researcher changed the learning method. The researcher asked the students to study outside the class with some games. The students' reaction was very enthusiastic.

Discourse becomes a habit in this education environment. This situation affords the effect. The teacher becomes the learning center, and the students just become the passive. However, the students have to be active in the learning process. To diminish this thing, the teacher uses another method. It is enable to be implemented in *pondok* learning system. The knowledge of Islam is an important thing that the *santris* must have. What it means to be if the *santris* cannot accept it as well as the expectation of the *ustadz*. This is going to be an effective rule to build a powerful Islamic young generation to keep existence of Islam minority in Southern Thailand.

To prop the first method of discourse, some *ustadz* usually gives some examples to make the lesson clearly. Normally, some *santris* do not like too many theories. They are interested in seeing the direct case. At least, the *ustadz* could represent it generally through giving some examples in daily life.

For examples, someday the *ustadz* explains the topic about *mengkafani jenazah*. (wrap the mortal remains) Then, the *santris* listen to the explanation about that theme. However, they will be more understand if the teacher gives the example of how to wrap the remains body up by a direct practice. It could be done by the *ustadz* himself in front of the class, and also by the *santris* themselves after it.

There is another example, such us *sholat jenazah* (pray for the mortal remains). This is the real implementation that the *santris* do of the lesson in the society. There is a unique fact here. *Sholat jenazah* becomes the unique habit, which is different with Indonesian culture. The *santris* of Pondok Songserm Islam Wittaya are going to go to the house of sorrow, which left by the remains clamorously. After pray for several minutes, the *santris* will get three kilograms of rice and several money at least 100 baht (Rp 40.000,-) from the family of the remains. It is very contradictive with Indonesian culture. Muslims in Indonesia will not accept the 'present' of the attendant. On the other hand, they will give some money, which wrapped inside the envelope and put it into the *kotak amal* (box of donation).

The third method is Asking-Answering. After the *ustadz/kyai* has done explaining the lesson, they usually use the technique of "Asking-Answering" to know how far the *santris* get the point of the learning on that day. Asking question is not only from *ustadz* side, but the *santris* also could

ask some parts of learning which they do not understand yet. The “Asking-Answering” method is not merely used after the explanation from *ustadz* has over. But it could be used at the first season of learning. It is used to remind the topic that has been explained the day before.

According to the result of my interview with the headmaster and also some *ustadzs* of Pondok Songserm Islam Wittaya, they said that they often uses the method of “Asking-Answering” during the lesson/*ngaji* due to the ease of it. Besides, there are some limitations of that method, such as the *santris* are passive to react to the questions, or the *santris* do not understand the lesson yet and they shame to ask.

The forth method is Memorizing Method. In Indonesia, this method is known as a “muroja’ah”. The students usually are responsive to memorize formulas of physics or chemistry study in every school on this earth. So does here, at the Pondok Songserm Islam Wittaya.

Actually, this method is very popular in every education system at pondok, either in Indonesia or Southern Thailand. Students have to study Al-Qur’an, Hadits, Arabic, etc. In the matter of those lessons, however, the contain of those subjects must be memorized by the students. For example, *santris* have to memorize the Al-Qur’an Surah Al-Adiyat during three days. After the *santris* have already to show off, the *ustadz* or the older *santris* call them one by one in front of the class and evaluate their memory.

All of the methods above are used during the activity of *ngaji* inside the *surau*. Notwithstanding there are four main methods of learning, the method that *ustadz/kyai* often use is discourse, because of the ease it which is explaining the contains of the *kitab*, such a *pengajian* (learning together of Islam tradition) in Indonesia.

Funding and Donation

The existence of an education institution will be grown due to some components that prop of it. One of those components is funding. That is the essential factor of the education system. To build some infrastructures, the schools employ the teachers and all workers to buy some medias to prop the learning, all of those activities need much cost.

The funding of the Pondok Songserm Islam Wittaya mostly gets from the Education Department from government because it has perfectly registered as the Islamic Private Education. The amount of funding is congruent with the total of the students. The funding aid could be taken at Pattani education department. Meanwhile, the funding control is managed by the Pondok Songserm Islam Wittaya itself and is used according to the *pondok* and also school program ascertained. Administrator in daily annotation, monthly annotation, and also annual annotation will note every outgoing. In 2015, the Pondok Songserm Islam Wittaya got funding in the amount of 829.097 Baht/month, or at least Rp. 327.493.000,00 in rupiah.²⁸

Conclusion

Based on the research data, the dispersion of *pondok pesantren* as one of the Islamic education institutes in the world could be find not only in Indonesia but also in Southern Thailand, especially in Pattani region. One of it is Pondok Songserm Islam Wittaya. It is a kind of traditional Islamic education institute that could be found in Indonesia with the model of 1970s. The implementation of Islam daily life such an “*Ahlussunah Wal Jama’ah*” or in Indonesia aims at Nahdatul Ulama (NU) style. Kind of *tahlil*, *yasin*, *sholawatan*, and communal meals to invoke blessing and grave visitation still withstand as their culture nowadays. Thus, the very classical atmosphere of Islamic education has been surviving there. Meanwhile, discourse still becomes the main method of teaching. Education based on Al-Qur’an and *As-sunnah*, and the principle of *Ahlus-Sunnah Wal-Jamaah*, those are the main basic of the *pesantren*. Having predominance in the sector of Tahsinul Qur’an and having unique characteristic in the sector of learning Al-Qur’an are the identities that Pondok Songserm Islam Wittaya expects. The *pondok* uses *Kitab Jawi* (the old book of Islam such *fiqh*, *hadist*, *tauhid*, etc, which is Malay written in Arabic script) to get the lesson in each day.

This brief discussion need for considerably more research to explore another learning concept of *pondoks* in overseas, especially in Southeast Asia. It will be useful to compare the culture of each region and get larger information to build the knowledge of the spread Islamic history. Also, the

²⁸ The result of interview with Miss Asisah Sulong, as the treasurer of Songserm Islam Seksa School in September 3rd, 2015 at 15.58 p.m.

researcher hope that Pondok Songserm Islam Wittaya could develop the way of teaching so it will produce a better quality of Muslims young generation. Perhaps, modernization is a good way to improve the education system.

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