

Islamic Religious Education Learning at Ma'had Islahuddin Wittaya, Yala, Southern Thailand

Muhammadsukree Waehama*

Universitas Islam Sumatera Utara

Email: waehama71170211019@uisu.ac.id

Abstract

This study aims to describe the implementation of Islamic Education learning at Ma'had Islahuddin Wittaya Yala, Southern Thailand. This research is motivated by the strategic position of Islamic educational institutions in Muslim-minority regions in preserving religious identity while simultaneously responding to the demands of educational modernization. This study employs a case study design. Data was gathered through in-depth interviews with the head of the ma'had, teachers, and students, supplemented by field observations and document analysis. Data analysis was carried out interactively through the sequential stages of data reduction, data display, and conclusion drawing. The findings indicate that the curriculum at Ma'had Islahuddin Wittaya Yala integrates Islamic sciences derived from classical Arabic literature with general subjects and skills development. The use of the Malay language as the medium of instruction in religious learning strengthens the ma'had's function as an educational institution as well as a means of preserving the cultural identity of the Patani community. Furthermore, the learning process is executed through systematic planning and the application of diverse methods—including lectures, discussions, demonstrations, experiments, storytelling, and field trips—which are tailored to the characteristics of the material and the needs of the students. The evaluation system combines formative and summative assessments through oral and written tests to comprehensively measure students' development across the cognitive, affective, and psychomotor domains. These findings confirm that the success of Islamic education in Muslim-minority regions is determined by the institution's capability to integrate Islamic values, the local socio-cultural context, and the demands of modern education. The implications of this study highlight the importance of contextual curriculum development, teacher capacity building, and the reinforcement of educational infrastructure to support the creation of an adaptive, inclusive, and sustainable Islamic learning system.

Keywords: *Learning; Islamic Education; Ma'had Islahuddin Wittaya Yala.*

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan bagaimana pembelajaran pendidikan agama Islam di Ma'had Islahuddin Wittaya Yala, Thailand Selatan. Penelitian ini dilatarbelakangi oleh posisi strategis lembaga pendidikan Islam di wilayah Muslim minoritas dalam mempertahankan identitas keagamaan sekaligus merespons tuntutan modernisasi pendidikan. Menggunakan studi kasus. Data diperoleh melalui wawancara mendalam dengan kepala ma'had, guru, dan peserta didik, serta didukung oleh observasi dan analisis dokumen. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan secara interaktif. Hasil penelitian menunjukkan bahwa kurikulum di Ma'had Islahuddin Wittaya Yala mengintegrasikan ilmu-ilmu keislaman yang bersumber dari literatur klasik berbahasa Arab dengan mata pelajaran umum dan pengembangan keterampilan. Penggunaan bahasa Melayu sebagai bahasa pengantar dalam pembelajaran agama memperkuat fungsi ma'had sebagai institusi pendidikan sekaligus sarana pelestarian identitas budaya masyarakat Patani. Proses pembelajaran dilaksanakan melalui perencanaan yang sistematis dan penerapan metode yang beragam, meliputi ceramah, diskusi, demonstrasi, eksperimen, cerita, dan karyawisata, yang disesuaikan dengan karakteristik materi dan kebutuhan peserta didik. Sistem evaluasi mengombinasikan penilaian formatif dan sumatif melalui tes lisan dan tertulis untuk mengukur perkembangan peserta didik secara komprehensif pada ranah kognitif, afektif, dan psikomotorik. Temuan menegaskan bahwa pendidikan Islam di wilayah Muslim minoritas ditentukan oleh kemampuan lembaga dalam mengintegrasikan nilai-nilai keislaman, konteks sosial-budaya lokal, dan tuntutan pendidikan modern. Implikasi penelitian ini menunjukkan pentingnya pengembangan kurikulum yang kontekstual, peningkatan kapasitas pendidik, dan penguatan infrastruktur pendidikan untuk mendukung terciptanya sistem pembelajaran Islam yang adaptif, inklusif, dan berkelanjutan.

Kata Kunci: *Pembelajaran; Pendidikan Islam; Ma'had Islahuddin Wittaya Yala.*

Introduction

Education for the Muslim minority community in Southern Thailand, particularly in the regions of Yala, Patani, Narathiwat, and Satun, is deeply rooted in socio-cultural and theological traditions through the traditional *pondok* system. Historically, these institutions have functioned as centers for the transmission of classical Islamic knowledge and as bastions for the preservation of Malay ethno-religious identity (Dalrymple, Joll, & Baharuddin, 2023).

A central tension exists between narratives of national security and the preservation of cultural identity. The Thai central government and various security analysts have often viewed traditional *pondoks* with deep suspicion, frequently framing them as breeding grounds for separatist sentiments, radicalism, or centers of ideological resistance against the state. Conversely, historians and social anthropologists refute this stigma, arguing that the *pondok* is a legitimate defensive institution—a safe space for the Malay-Muslim community to nurture their collective memory and ethno-religious existence against the pressures of assimilative "Thai-ification" policies. For this latter group, stigmatizing the *pondok* as a threat is a primary trigger for the political alienation that perpetuates conflict in the Southern region (Abdul Hadi Lubis, Helmiati, & M. Nazir Karim, 2024).

The dilemma of educational modernization versus theological autonomy arises when the state intervenes by offering conditional financial assistance to encourage *pondoks* to transform into formal private religious schools—which are then mandated to teach secular curricula such as science, mathematics, and Thai language. Academic discourse on this is divided into two camps. Pragmatists argue that this integration is crucial to enhance the social and economic mobility of the young Muslim generation, enabling them to compete in the national labor market. However, cultural critics view these reforms as a form of "soft assimilation." They fear that standardization imposed from Bangkok will erode the purity of classical Islamic intellectual traditions—such as the teaching of yellow books—and gradually strip away the socio-cultural autonomy that has served as the community's defensive shield for centuries (Aslan, Hifza, & Suhardi, 2020).

Socio-political dynamics shifted significantly following the 1970 Thai government regulation requiring all *pondoks* to transform into private Islamic educational schools (*Rongriang Ekka Son Saaksama Islam*) to receive financial subsidies and legal recognition. This centralization policy compelled institutions such as Ma'had Islahuddin Wittaya Yala to adopt a dualistic, semi-secular curriculum system that integrates general education mandated by the Thai Ministry of Education with Islamic religious education. Amidst the pressures of this secular nationalist integration, this Ma'had has engaged in cultural negotiation by maintaining the Malay language and Jawi script as the official medium of instruction for religious subjects (Djamil, Rajab, & Helmiati, 2022).

Research on the governance and dynamics of Islamic education in Southern Thailand has been mapped by several researchers with diverse foci. Muhammadnur Kora et al. (2024) initiated this discourse by highlighting how the institutional transformation of *pondok pesantren* in Southern Thailand adapts to the challenges of global modernity. Subsequently, Mulya, Nurhayati, and Fanani Qomusuddin (2024) expanded this analysis to sociological aspects, specifically concerning the resilience strategies of Islamic cultural identity among the Muslim minority community amidst the dominance of the central government's secular policies. Meanwhile, Nuereng (2009) specifically dissected the interaction

patterns of religious curricula and how moral values are rigorously instilled in private *madrasah* institutions in Patani. This perspective was further strengthened by the findings of Simamora (2019), who documented the daily problems faced by teachers in navigating the limited infrastructure of religious education in border areas. Finally, a study by Topikurohman, Kuswara, and Lubis (2025) discovered that the *tilawah* Al-Qur'an (Quranic recitation) tradition acts as a vital socio-religious instrument in maintaining minority Muslim identity in Southern Thailand, using Ma'had Al-'Ulum Addiniyyah Pohon Tanjong as an empirical locus.

Therefore, this study aims to describe the implementation of the Islamic Religious Education learning system at Ma'had Islahuddin Wittaya, Yala, Southern Thailand. This issue will be dissected through four primary dimensions: the alignment of instructional components, a comparative analysis of the effectiveness of lecture versus practice methods, the structural management of *Amalus Sanah* evaluation, and the resolution of external curriculum constraints. This study is expected to provide theoretical and tactical contributions to models of minority Islamic education management in maintaining the originality of Sharia values amidst the hegemony of global secular curricula.

Method

This study employs a case study methodology to comprehensively examine the instructional system within a Muslim minority institution. Field research was conducted at Ma'had Islahuddin Wittaya in Yala, Southern Thailand—locally known as *Pondok Beseng*—located on Sukyang Road, Sateng Nok, Yala City. The data sources for this study are classified into two categories: primary and secondary data. Primary data were collected directly through interviews with key informants, including the Mudir (Principal) of the Ma'had, Dr. Wan Abdulkhodir bin H. Wan Ahmad, religious studies teachers (*ustadz*), and student representatives from the *tsanawiyah* level. Meanwhile, secondary data were gathered from journal articles, websites, books, and theses to support the contextual analysis. All collected data were analyzed using a cyclical analytical approach, starting with data reduction, followed by presentation in the form of structured narrative text, and concluding with conclusion drawing.

Results and Discussion

Profile of Ma'had Islahuddin Wittaya, Southern Thailand

Ma'had Islahuddin Wittaya in Southern Thailand is an Islamic educational institution that plays a vital role in developing Muslim human resources in the Patani region. This institution is significant not only as a center for the transmission of religious knowledge but also as a space for the formation of students' identity, character, and social awareness. Institutionally, the *ma'had* operates under the Patani Islamic Religious Council and provides formal education at the *Mutawassit* (intermediate) and *Tsanawiyah* (secondary) levels. The educational system is designed to produce generations that are knowledgeable, possess noble character

(*akhlakul karimah*), are skilled, and maintain high discipline in facing the challenges of modern society. Thus, Ma'had Islahuddin Wittaya Yala functions not only as an educational provider but also holds a strategic role in sustaining the Islamic intellectual tradition in Southern Thailand.

Education at Ma'had Islahuddin Wittaya is grounded in the Islamic worldview, which positions knowledge as the foundation of civilizational development. This perspective is based on the belief that the learning process is an essential instrument in shaping individuals who are faithful, knowledgeable, and socially responsible. This normative foundation refers to Allah SWT's word in Q.S. Al-Isra' verse 9, which affirms that the Quran provides guidance toward the straight path and promises rewards for those who believe and perform righteous deeds. This verse demonstrates that education, from an Islamic perspective, does not merely aim to produce intellectually intelligent individuals, but also those with a strong moral and spiritual orientation. Therefore, the entire educational process at the *ma'had* is directed toward the integration of knowledge acquisition and Islamic character formation (Wan, 2025).

The curriculum at Ma'had Islahuddin Wittaya is designed adaptively to meet the evolving needs of society. Curricular flexibility is essential for Islamic education to remain relevant without losing its traditional intellectual roots. The learning materials cover various Islamic disciplines, structured by referencing Islamic education models from the Middle East and Southeast Asia, while being adjusted to contemporary developments. Furthermore, curriculum development considers social dynamics, and student needs to ensure graduates possess the ability to adapt to various changes. This curricular approach demonstrates an effort to integrate classical Islamic intellectual heritage with the demands of contemporary education.

The academic quality of Ma'had Islahuddin Wittaya has gained recognition from various international Islamic higher education institutions. This recognition is a crucial indicator that the implemented education system meets competitive academic standards. The *Tsanawi* level diplomas issued by this institution are accepted by several prominent Islamic universities, such as the Islamic University of Madinah, Umm Al-Qura University, King Saud University, and Al-Azhar University. This international recognition expands access for graduates to continue their higher education while strengthening the *ma'had*'s academic legitimacy on the global stage. Consequently, Ma'had Islahuddin Wittaya contributes significantly to preparing a Muslim generation capable of competing internationally.

The educational orientation at Ma'had Islahuddin Wittaya is directed toward forming graduates who possess a balance between intellectual intelligence, spiritual maturity, and social responsibility. This approach is based on the conviction that Islamic education should not focus solely on cognitive aspects. According to the institutional vision, the *ma'had* strives to produce individuals who possess depth of knowledge (*al-rāsikhūn fī al-'ilm*), stable personalities (*al-nafs al-muṭma'innah wa al-*

mustaqīmah), noble character (*al-akhlāq al-karīmah*), and integrity-driven leadership capabilities (Wan, 2025). These characteristics indicate that the desired graduates are not just Muslim intellectuals, but also agents of change capable of making positive contributions to society. Therefore, character formation is an integral part of all educational activities.

Interviews with Dr. Hj. Wan Abdul Qhadir bin Hj. Wan Ahmad, the Principal of Ma'had Islahuddin Wittaya, indicate that the implementation of Islamic religious learning is carried out holistically and integratively. This approach is chosen to ensure that all students' potentials can develop optimally. The learning process is designed according to the established curriculum and is oriented toward developing cognitive, affective, and psychomotor aspects. Additionally, the implementation of education is aligned with state philosophy to cultivate students who possess social awareness and a spirit of nation-building (Wan, 2025). These findings indicate that the implementation of religious education in the *ma'had* is oriented not only toward knowledge transfer but also toward forming responsible citizens.

Furthermore, the *ma'had* emphasizes the importance of integrating skills-based education into religious learning. This integration is necessary because the challenges of modern life demand graduates who not only master religious knowledge but also possess relevant practical competencies. The learning materials are designed to equip students with various skills they can develop after completing their education. This approach reflects a paradigm shift in Islamic education from a model oriented solely toward material mastery to a more contextual and applicable educational model (Kusuma & Octastefani, 2019). Thus, graduates are expected to be better prepared to face social dynamics and the world of work.

The perspectives of the teachers indicate that Islamic religious learning at Ma'had Islahuddin Wittaya focuses on instilling Islamic *aqidah* (creed) and forming *akhlakul karimah*. This emphasis is applied because the success of Islamic education is measured not only by academic achievement but also by changes in students' attitudes and behavior. Teachers act as facilitators, mentors, and role models in the process of internalizing Islamic values. Learning is directed so that students can understand, appreciate, and implement Islamic teachings in their daily lives, both within their families and society. Therefore, the educational relationship between teachers and students is a critical factor in learning success.

Student perspectives indicate that Islamic religious learning provides positive impacts on their character formation and the strengthening of their religious identity. These impacts arise because the learning process emphasizes not only theoretical aspects but also provides space for value internalization and role modeling. Students experience increased motivation to study Islamic teachings, possess broader religious insight, and develop independence and social responsibility. Teacher role modeling is viewed as the primary factor driving

student commitment to practicing Islamic values in daily life. These findings show that the effectiveness of religious learning is heavily influenced by the quality of interaction between teachers and students.

Overall, the implementation of Islamic religious learning at Ma'had Islahuddin Wittaya shows holistic and transformative characteristics of Islamic education. These characteristics are reflected in the integration of cognitive, affective, and psychomotor aspects in the entire learning process. Data from interviews with the principal, teachers, and students show that religious education is oriented not only toward knowledge acquisition but also toward character formation, skill development, and the strengthening of Islamic identity. This indicates that Ma'had Islahuddin Wittaya has successfully developed an educational model that is responsive to the challenges of the times without abandoning the basic values of Islamic teachings. Thus, this institution holds a strategic role in shaping an integrated, adaptive Muslim generation capable of contributing to society within the multicultural context of Southern Thailand (Yusuf & Thongin, 2025).

Learning Curriculum at Ma'had Islahuddin Wittaya, Southern Thailand

The learning curriculum at Ma'had Islahuddin Wittaya, Southern Thailand, is designed to integrate religious education and general education into a complementary system. This integration is an effort to produce graduates who not only have deep religious understanding but also possess academic competencies and skills relevant to contemporary society's needs. Based on research findings, the *ma'had* curriculum includes various Islamic religious subjects sourced from classical Arabic literature, accompanied by general subjects and skill development. This integrative pattern shows that Ma'had Islahuddin Wittaya strives to develop an Islamic education model capable of bridging the needs of preserving Islamic intellectual traditions with the demands of educational modernization. Thus, the applied curriculum functions not just as an instrument of knowledge transfer, but also as a means for character formation and holistic student competency development (Lessy & Chemo, 2020).

The curriculum implementation at Ma'had Islahuddin Wittaya positions religious education as the main foundation of the entire learning process. This emphasis is based on the belief that Islamic education plays a significant role in forming students who are faithful, knowledgeable, and possess noble character. Research results show that the learning process for religious subjects uses the Malay language as the official medium of instruction. The use of the Malay language functions not only as an academic communication tool but also as a medium for preserving the cultural identity of the Patani Muslim community (Wan, 2025). In the multicultural social context of Southern Thailand, the existence of the Malay language has strategic significance as it serves as a means for transmitting religious and cultural values across generations. Therefore, the utilization of the Malay language in learning strengthens the connection

between formal educational processes and the social and cultural reality of the local community.

Substantively, the Ma'had Islahuddin Wittaya curriculum is directed toward supporting national education goals while maintaining the characteristics of Islamic education. This orientation is based on the awareness that Islamic educational institutions need to contribute to forming responsible citizens with social concern. Based on research data, the curriculum aims to equip students with religious knowledge to improve moral quality, build a harmonious life in a religious environment, and prepare them for higher education, including overseas. This integration between national education goals and Islamic values shows an effort to harmonize state policy demands with the needs of the Patani Muslim community. Thus, the *ma'had* curriculum is oriented not only toward forming religious identity but also toward strengthening students' academic and social capacities.

The main strength of the Ma'had Islahuddin Wittaya curriculum lies in its orientation toward emphasizing the development of students' potential comprehensively. This approach is based on the view that education must be able to develop intellectual, spiritual, emotional, and social aspects in a balanced manner. Research findings indicate that the educational process at the *ma'had* is directed toward fostering students to have strong faith and piety, while simultaneously developing critical thinking skills, problem-solving skills, and social responsibility (Wan, 2025). The educational philosophy developed emphasizes the importance of forming individuals capable of thinking, working, and resolving life's problems wisely, both in the context of worldly life and spiritual responsibility to Allah SWT. This approach shows that the curriculum is oriented not only toward material mastery but also toward forming a whole and integrated human being.

Curriculum flexibility is another advantage possessed by Ma'had Islahuddin Wittaya. Such flexibility is necessary so the curriculum can adapt to social changes and the continuously developing needs of students. Based on research results, the applied curriculum structure is relatively easy to develop, adjust, expand, or simplify according to learning needs and available time. Furthermore, the curriculum is designed to develop all students' potential, so they possess the characteristics and competencies needed by society, religion, the nation, and the state. This condition shows that the curriculum at Ma'had Islahuddin Wittaya is dynamic and responsive to changes in the educational environment. Therefore, the curriculum becomes a strategic instrument in preparing graduates who are adaptive to the developments of the times.

Nevertheless, curriculum implementation at Ma'had Islahuddin Wittaya still faces several challenges requiring serious attention. These challenges arise due to the gap between curriculum design and student characteristics and local conditions. Research results show that a significant portion of religious material is adopted comprehensively from

the Middle Eastern curriculum, thus not fully considering differences in social and cultural backgrounds or the intellectual development of students in Southern Thailand (Wan, 2025). On the other hand, general subjects refer to the curriculum set by the Ministry of Education of the Kingdom of Thailand. This curriculum duality has the potential to create a lack of synchronization in the learning process because students must adapt to two educational systems that have different orientations and characteristics. Thus, efforts toward curriculum contextualization are needed so that learning materials are more in accordance with the needs and characteristics of the students.

Limitations in educational facilities and infrastructure are also factors affecting the effectiveness of curriculum implementation. The availability of adequate learning facilities is an important prerequisite to support the achievement of educational goals optimally. Based on research data, the amount of available educational facilities—such as classrooms, libraries, textbooks, and other supporting facilities—is still not proportional to the number of students. This condition impacts students' limited access to learning resources and potentially hinders the learning process. Therefore, improving the quality of facilities and infrastructure needs to be a main concern in the development of the education system at Ma'had Islahuddin Wittaya.

Beyond structural constraints, curriculum implementation also faces pedagogical challenges. The learning process is considered to still pay less attention to the diversity of students' talents, interests, and needs. Research findings indicate that subject matter tends to be presented separately, thus not yet describing the interconnectedness between disciplines. Moreover, the density of material means that not all competencies can be conveyed optimally. This condition is exacerbated by limited competence among some teachers in teaching Arabic, even though this language is one of the primary instruments for understanding Islamic literature. This situation indicates the need to improve educator capacity through sustainable training and professional development programs.

Based on this description, it is understood that the learning curriculum at Ma'had Islahuddin Wittaya, Southern Thailand, possesses integrative characteristics that combine religious education, general education, and skill development into a unified system. The strength of the curriculum lies in its ability to shape students who possess a balance between spiritual depth, intellectual breadth, and social responsibility. However, the effectiveness of curriculum implementation is still influenced by various factors, such as the relevance of learning materials, the availability of facilities and infrastructure, and educator competence. Therefore, developing a curriculum that is more contextual, adaptive, and student-centered becomes a strategic step to improve the quality of education at Ma'had Islahuddin Wittaya in the future.

Learning Methods at Ma'had Islahuddin Wittaya, Southern Thailand

The learning methods at Ma'had Islahuddin Wittaya, Southern Thailand, are designed to support the achievement of Islamic educational goals oriented toward the balanced development of students' cognitive, affective, and psychomotor aspects. This orientation is based on the understanding that the success of religious learning is determined not only by conceptual mastery of material but also by the students' ability to internalize and implement Islamic values in daily life. Based on interviews with teachers, the learning process at the *ma'had* is carried out through systematic stages, covering learning preparation, implementation, and classroom management. These three stages are interrelated in forming a conducive and meaningful learning environment for students (Wan, 2025). Thus, the learning methods applied at Ma'had Islahuddin Wittaya reflect an integrative effort to realize holistic Islamic education oriented toward character formation.

The learning preparation stage is the main foundation in determining the effectiveness of the teaching and learning process. Thorough preparation is necessary so that learning activities proceed in a directed manner and can accommodate students' learning needs. Research results show that teachers at Ma'had Islahuddin Wittaya compile learning plans systematically through the formulation of Lesson Implementation Plans (*RPP*), the formulation of operational learning objectives, the setting of appropriate methods, and the comprehensive selection of learning materials (Wan, 2025). Additionally, teachers strive to create an interesting learning atmosphere by presenting variations in learning activities and providing motivation to students. This practice shows that teachers act not only as conveyors of material but also as designers of learning experiences capable of arousing student interest and participation. Therefore, the quality of learning preparation is an important factor in determining the success of curriculum implementation in the *ma'had*.

The implementation of learning at Ma'had Islahuddin Wittaya adopts various methods adjusted to the characteristics of the material and learning objectives. The use of varied methods is necessary to avoid monotonous learning and to provide opportunities for students to learn through various experiences. Based on interview results, the most frequently used methods include lecture, discussion, experiment and demonstration, storytelling, and field trips. This variety of methods shows an awareness that every learning material requires a different approach so that learning objectives can be achieved optimally (Wan, 2025). Thus, the selection of learning methods in the *ma'had* is done contextually by considering the students' characteristics and the substance of the material being taught.

The lecture method remains the dominant approach in the learning process at Ma'had Islahuddin Wittaya. The use of this method is based on considerations of efficiency and ease in delivering material to many students. Research results show that the lecture method is used to explain basic Islamic concepts by relying on the verbal ability and mastery of

material possessed by the teacher. Although often viewed as a conventional method, the effectiveness of the lecture method is highly determined by the teacher's ability to manage learning interaction and build the appeal of material delivery (Wan, 2025). Therefore, the lecture method at the *ma'had* is not positioned as the only learning strategy but is combined with other methods to increase student engagement.

Beyond the lecture method, the discussion method is also used to develop students' critical thinking abilities and communication skills. This approach is applied because religious learning demands not only memorization ability but also the ability to analyze and solve problems collectively. Based on research findings, the discussion method is implemented by forming small groups guided by a coordinator, while the teacher acts as a facilitator and provider of direction. Nevertheless, the use of this method is applied more in higher education levels or certain classes considered to have sufficient abstract thinking ability (Wan, 2025). This condition shows that the application of discussion methods is adjusted to the level of students' intellectual development. Thus, discussion-based learning becomes a means to foster a participatory academic culture.

The experiment and demonstration method is an approach widely used in teaching religious materials that are practical in nature. The use of this method is based on the principle that direct experience can increase students' understanding and learning retention. Interview results show that the demonstration method is applied to materials such as procedures for bathing the deceased, shrouding the deceased, funeral prayers, *tayamum* (dry ablution), and the implementation of the Hajj pilgrimage (Wan, 2025). Through direct practice, students not only understand concepts theoretically but also gain concrete experience in carrying out religious teachings. The application of this method shows that religious learning in the *ma'had* strives to integrate aspects of knowledge with worship skills. Therefore, the demonstration method is one of the effective strategies in connecting theory with religious practice.

Learning at Ma'had Islahuddin Wittaya also utilizes the storytelling method as a medium for internalizing Islamic values. This method is chosen because it could attract students' attention while strengthening their memory of the material conveyed. Based on research results, teachers use exemplary stories to instill moral values, strengthen student understanding, and encourage them to reflect on the messages contained in those stories (Wan, 2025). The use of the storytelling method shows that the religious learning process is oriented not only toward knowledge transfer but also toward forming the moral and spiritual consciousness of students. Thus, narrative and role modeling are important instruments in Islamic education.

To broaden students' horizons, Ma'had Islahuddin Wittaya also applies the field trip method in the learning process. This method is used because learning experiences outside the classroom can help students understand social reality more contextually. Research results show that field trip activities are carried out by visiting specific locations considered

relevant to the learning material. Through this direct experience, students obtain the opportunity to connect knowledge obtained in class with real conditions in the surrounding environment. This condition shows that learning in the *ma'had* is not limited to the classroom but also utilizes the environment as a learning resource. Therefore, the field trip method contributes to enriching students' learning experiences.

The success of implementing learning methods at Ma'had Islahuddin Wittaya is supported by effective classroom management. Good classroom management is necessary to create a learning atmosphere that is orderly, comfortable, and conducive. Based on research results, teachers carry out managerial functions through lesson planning, identification of student needs, material presentation, questioning, discipline enforcement, and evaluation of student learning progress. The teacher's role as a classroom manager shows that the learning process relates not only to material delivery but also includes social interaction regulation and the creation of a supportive learning climate. Thus, the teacher's managerial competence is an important factor in determining the effectiveness of the learning process.

Overall, the learning methods applied at Ma'had Islahuddin Wittaya, Southern Thailand, show characteristics of learning that are varied, adaptive, and oriented toward student needs. The variation of methods used reflects the institution's effort to integrate knowledge mastery, character formation, and skill development into a unified educational process. Research findings show that learning success is determined not only by the selection of the right method, but also by the quality of planning, classroom management, and the teacher's ability to create meaningful learning experiences. Therefore, strengthening teachers' pedagogical capacity becomes a strategic step to improve learning effectiveness and realize Islamic educational goals comprehensively.

Learning Assessment and Evaluation System at Ma'had Islahuddin Wittaya, Yala, Southern Thailand

The assessment system at Ma'had Islahuddin Wittaya, Yala, Southern Thailand, is designed as an instrument to measure the attainment of learning objectives comprehensively. Assessment is not merely understood as a mechanism to determine student learning outcomes, but also to continuously monitor the development of students' cognitive, affective, and psychomotor abilities. This perspective is underpinned by the view that evaluation is an integral part of the educational process, functioning to provide feedback for both teachers and students. Based on interviews with teachers, the assessment system applied at the *ma'had* is conducted through a combination of formative and summative assessments (Wan, 2025). Consequently, learning evaluation is oriented not only toward results but also toward the learning process experienced by the students.

Summative assessment serves as a primary component of the evaluation system at Ma'had Islahuddin Wittaya. This assessment is utilized to measure students' mastery of competencies learned within a specific period. Research findings indicate that summative tests are administered at the end of each semester, totaling six times per academic year, which includes two *a'malus sanah* (midterm) examinations and two final semester examinations. All summative assessments are conducted in the form of written tests (*tahriir*), designed to measure student capabilities objectively and systematically (Wan, 2025). This periodic implementation demonstrates the *ma'had's* commitment to maintaining the continuity of the evaluation process and ensuring the optimal attainment of learning goals. Thus, summative tests function as the main indicator in determining student success at each level of learning.

In its implementation, summative tests at Ma'had Islahuddin Wittaya utilize a combination of subjective and objective questions. The use of both question types is based on the need to measure student capabilities more thoroughly. Based on research data, subjective questions are used to assess students' ability to elaborate, explain, and develop ideas systematically, whereas objective questions are applied in the form of short answers and fill-in-the-blanks to measure concept mastery and the accuracy of information. This combination of assessment forms allows teachers to obtain a more comprehensive picture of students' thinking abilities, both in terms of conceptual understanding and analytical skills (Wan, 2025). Thus, the evaluation instruments used measure not only the ability to recall information but also the ability to organize and communicate knowledge.

In addition to summative assessment, Ma'had Islahuddin Wittaya also applies formative assessment as part of a continuous evaluation. Formative assessment is required to monitor student learning progress throughout the learning process. Research findings show that formative tests are conducted at the end of each learning unit or one month after the commencement of teaching and learning activities. The evaluation forms used include oral tests (*syafawī*) and written tests. This assessment aims to ensure that students have mastered the delivered material before proceeding to subsequent topics (Wan, 2025). Furthermore, formative test results are accumulated to support the achievement of learning outcomes in final semester examinations. Therefore, formative assessment possesses both diagnostic and motivational functions in the learning process.

The implementation of oral tests in formative assessment reflects the distinct characteristics of Islamic education, which emphasizes the importance of verbal ability and direct mastery of material. The use of oral tests is based on the need to measure students' ability to understand, memorize, and communicate religious knowledge. Based on interviews, *syafawī* tests are often used to evaluate the mastery of material related to recitation, memorization, and the understanding of Islamic concepts. Through oral evaluation, teachers can directly identify the students' level

of understanding while providing immediate feedback. Thus, oral assessment functions not only as a measurement tool for learning outcomes but also as a medium for coaching and strengthening student competence.

The evaluation system at Ma'had Islahuddin Wittaya is carried out structurally through process evaluation and outcome evaluation. Process evaluation is conducted periodically to monitor the effectiveness of learning implementation throughout the semester. Based on research data, the *ma'had* carries out learning evaluations three times per semester, consisting of two *a'malus sanah* (midterm) examinations (conducted orally and in writing) and one final semester examination (in writing). The execution of evaluations after every three weeks of teaching and learning activities demonstrates that the *ma'had* applies the principle of continuous monitoring of student development (Wan, 2025). This condition allows teachers to immediately perform corrections to learning strategies if constraints are identified during the learning process.

Meanwhile, outcome evaluation focuses on measuring the level of student competency attainment after completing the learning process. Outcome evaluation is required to determine the extent to which learning objectives have been achieved and how well students understand the material delivered by the teacher. Research findings indicate that evaluation results serve as the basis for determining students' mastery level of Islamic religious education material (Wan, 2025). In this context, evaluation functions not only as a tool to measure student success but also as a source of information for teachers in designing follow-up instruction. Therefore, evaluation results become a crucial part of efforts to improve the quality of the educational process.

Conceptually, the assessment and evaluation system applied at Ma'had Islahuddin Wittaya reflects an authentic assessment approach that integrates aspects of the learning process and outcomes. The integration of formative and summative tests shows that evaluation is carried out continuously to obtain a complete picture of student development. Moreover, the use of various evaluation instruments—such as oral tests, written tests, subjective questions, and objective questions—demonstrates the *ma'had's* efforts in accommodating the diversity of student characteristics and abilities. Thus, the applied evaluation system is oriented not only toward academic achievement but also supports character formation, competency strengthening, and the overall improvement of learning quality.

Conclusions

Learning at Ma'had Islahuddin Wittaya, Southern Thailand, demonstrates characteristics of integrative, adaptive, and holistic education oriented toward student development. The curriculum implementation combines Islamic sciences sourced from yellow book with general subjects and skill development. The learning process is carried out through systematic preparation, the use of varied learning methods, and

classroom management that emphasizes the strengthening of cognitive, affective, and psychomotor aspects. Furthermore, the assessment system, which combines formative and summative evaluation through oral and written tests, shows an effort to measure learning attainment comprehensively and continuously. It can be asserted that Ma'had Islahuddin Wittaya Yala functions not only as an institution for the transmission of religious knowledge but also as a space for character formation, the strengthening of Islamic identity, and the development of student competencies to adapt to the demands of social and modern education.

Regarding curriculum relevance—which still largely adopts Middle Eastern educational models—as well as limitations in facilities and infrastructure, the density of learning materials, and the uneven pedagogical competence of teachers (particularly in Arabic language instruction), there is a need for the development of a curriculum that is more contextual and responsive to student characteristics and the needs of the Patani Muslim community. This research emphasizes the importance of strengthening educator capacity through continuous professional training, optimizing learning facilities, and developing more student-centered evaluation systems. Additionally, the educational model applied at Ma'had Islahuddin Wittaya Yala has the potential to serve as a reference for the development of Islamic educational institutions in minority Muslim regions, as it can balance the preservation of religious identity with the demands of educational modernization.

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