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## DISCOURSE OF DEVELOPMENT OF THOUGHT AND ISLAMIC EDUCATION FORM IN SOUTHEAST ASIA

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**Abstract.** Education is one of a center of attention in Islamic society. From the arriving of Islam till now on, Islamic discussion never ends, because education is the key to civilization. Southeast Asia is a maritime zone and becomes trading center track from Arab to China. In its development, maritime zone in Southeast Asia becomes a place of transit and finally becomes "an undercover mission", it is spreading of Islam. Many theories and evidence that declare the arriving of Islam in Southeast Asia, yet the point is the spreading of Islam will not be developed without education.

The Islamic education is developed fastly because Muslim in Southeast Asia is intellectually open-minded and receptive to the continuous process of Islamization. Then, it is strengthened by Islamic preachers that are fought for Islamic teachings through education. Because of the development of Islam in every segment of society, makes the thought of Islamic society divides into two sections; traditionalism and modernism. These two sections compete in every aspect; social, law and education as well.

Islamic education form in every country has its own unique. Southeast Asia area in this research is Malaysia, Singapore, Thailand, Brunei, and Cambodia. From these five countries, Malaysia is the most majority Muslim country. So, it cannot be denied that the development of Islamic education is better. The system of boarding school, religious school, and mosque school has the same system with another the country; the difference is the quality and quantity of the school system. Malaysia has religion schools that have spread in every province. In Singapore, it focuses on mosque school system, where the role of the mosque is not only for a place of worship but also for education. In Thailand, Islamic education center in south Thailand focuses on boarding school. In Brunei, Islamic education exists in every school. In Cambodia, Islamic education is still trying hard to find its identity.

**Keywords:** Education; Islamic; System

### A. INTRODUCTION

Southeast Asia is the place of most Muslim in the world. Perhaps, it is because of its geography aspect, its area is close to Arab where Islam first arrived. The Arab people and Persians have had to trade to China, in their shipping way; they stopped in the Malay Archipelago, where Islam is first to come. Then the spreading of Islam in Southeast Asia is strengthened by Islamic preachers that mostly studied in Makah and Medina whom back to their country for spreading Islam. The spreading of Islam is done in different way and approach. (Ta Sen, 2007)

In the contemporary period, the position of Islam in Southeast Asia is divided into two groups; a group which consists of Muslim from Indonesia and Malaysia and a group of Muslim from Singapore, Thailand, and the Philippines. In the first group, the contribution of Muslim is

very strong in interfering government in developing Islamic education. In the second group, the position of Muslim is as if separate to the government and non-Muslim in policy, so it affects the education policy itself. (T. Abdullah, 1988)

The color of Islam in Indonesia is very different to an area in the Middle East as the area of the birth of Islam- in fact, it has become a focus of attention of Western bachelors. In one of the researches, Western bachelor; Bruce Vaughn, assumed Islam in Southeast Asia was seen with its characteristic more moderate than Islam in the Middle East. He thought it was because the coming of Islam in Southeast Asia through trading not through the military as happened in the south of Asia and the Middle East. In the 1990s, Islam in Southeast Asia was called “smiling face”. Islam in Southeast Asia was known as a brand of peace and moderate which has no problem with modernity, democracy, human rights, issues in the modern world. (Hayat, 2012)

One of the interesting things to be discussed about Islam in Southeast Asia is about the education. Education is centre of attention of Muslim society, whether it is in majority or minority Muslim country. Purposes and characters of method done for or to Muslim society is an important problem that has direct responsibility for the future of the society itself. In Southeast Asia has been spread soul of secularism by West, it is found difficult for Islamic education to survive, even though Islamic education is the place for human being development comprehensively. After a moment of silence, the Islamic Preachers pay a wide attention to back to the integrated Islamic Education concept as an alternative to secular study in Muslim society, and in the end, the first world conference about Islamic Education was held in Makah in 1977. (Hassan, 1988)

Islamic Education in Southeast Asia has its uniqueness, in Indonesia, it has strong attention from the beginning of Islam arriving until nowadays. Boarding school becomes a favorite school. In Malaysia and Brunei, Islamic education also gets a good attention although its education is “not free” which means Muslim society has a limit in exploring education because the education system has been managed by the sultan. The system is called boarding, yet the boarding system is different to boarding school system in Indonesia. In Singapore, it is different to its neighbor country. Its society is not dominated by Muslim, Muslim society in this country is only 14% from 5,5 million inhabitants. The consequences, in this country, Islamic education is still trying to be survived by the Muslim based on each group, such as Pakistan Muslim, Malay Muslim, etc. In the south of Thailand and Cambodia have an almost similar condition with Singapore. (Saifuddin Anshari, 2004)

## **B. ENTERING OF ISLAM IN SOUTHEAST ASIA**

Muslims in Southeast Asia is about 220 million that live in “Muslim archipelago” those are south of Thailand, Malaysia, Singapore, Indonesia, South of Philippine, Myanmar, and Cambodia. It can be said that Islam in Southeast Asia as a whole has been more successful than Hinduism and Buddhism because Islam is accepted in the beginning and then become a compulsion in the regulation (King and Sultan) to the society. (Espositos, 1995)

The coming of Islam is done by the interaction between society in archipelago area with the traders from Arab and India. In the fifth century, Malay Archipelago has been placed to transit for the traders on their shipping to China or vice versa. Their first purpose is as trading track, yet it is used to spread Islam. Then Kingdom of Thalassocratic Sriwijaya has appeared in the seventh century. The ability of this kingdom was it can guarantee the security of shipping in Selat Malaka. In the end, it made international shipping and the trading track became the center of the trading track. At the end of 9th century, the involvement of Muslim traders in this area had proved this. The evidence is there is Muslim district in this archipelago in the 11th century. (Farouk, 1993; Ta Sen, 2007)

Yet before the Malacca Kingdom dominated, Islamization archipelago has no support. Malacca then takes charge some kingdoms that have believed in Islam like Aru, Pedir, and Lambri. New regions in Sumatra under the Malacca Kingdom like Kampar, Indragiri, Siak, Jambi, Bengkalis, Riau, and Lingga also have believed in Islam. In Malaya peninsula, like Pahang, Pattani, Kedah, Johor, and other regions that admit for the Malacca Kingdom also believed in

Islam. From Malacca, Islamization process comes to North Coast of Java Island. From Java, Demak Kingdom Islamises Banjarmasin in South Kalimantan, then Maluku. After that moved to Mindanao Island, Brunei and spread to the north of Philippines archipelago. From the empire of Brunei, the spread expanded to South Sulawesi; Makassar and people of bugis Islamized people of Sumbawa and Lombok. It expanded persistently except in Bali that is still known as the Hinduism-Buddhism Kingdom.

Contribution Malacca kingdom is very important in spreading of Islam. According to Malay history and China sources, Malacca Kingdom was established by Parameswara in the 14th century, one of Sriwijaya king off spring in Palembang. In the beginning, Majapahit Kingdom attacked Palembang at the end of 13 century. Parameswara could survive in that attack and then established a country in Temasik (Singapore now). After that Majapahit Kingdom re-attacked and Parameswara escaped to Malacca and established a kingdom there.

Trading kept on becoming the pioneer of Islamization and development of politics in the maritime kingdom in the archipelago in 15th, 16th, 17th century. Trading is supporting factor that made Islam closer to the Ayuthaya Kingdom as well.

### **C. DEVELOPMENT OF ISLAMIC EDUCATION IN SOUTHEAST ASIA**

In the 1960s, Islamic Education in Southeast Asia is not an important topic nor as an urgent policy. Although, some anthropologist admitted that school boarding in Java, Malaysia, and south of Thailand played an important role in religious education.

Muslim scientist community in Southeast Asia feels the need of a forum to strengthen the position and participation of Muslim to the country, because for this time Muslim has been grouped, isolated, and separated by the nation. Finally, in 1987 published a forum called ISEAS (Institute of Southeast Asia Studies). This forum held an annual meeting to discuss research result and research that is related to Muslims problems' in southeast Asia. (Liow, 2009; Muzani, 1993)

Development of Islam in Southeast Asia spread certainly, because Muslim in Southeast Asia intellectually is always open and receptive to Islamization process that happened continuously. In its development, Islam, in the beginning, spread in the rural area, - there is evidence that shows in some parts of the rural area in the south of Thailand, Sumatra, northeast, and northwest of Malaysia, people are seen as Muslim society- started to enter the urban area.

In the segment of Islam in the urban area, there are 3 groups that are related each other. Firstly, the group that has middle-up income and has an opportunity to study general education at secular schools that is lack of Islamic Education. Secondly, the group that has strong Islamic background that becomes a teacher, civil servants, and this group plays an important role to the struggling of Islam and country. Thirdly is the group that has a small income and does not have an opportunity to study general education and very low in Islamic Education as well. (Muzaffar, 1993)

Because of the development of Islam in all segments, makes Muslims' thought divided into two segments, traditionalism and modernism. It affects these two segments compete in every aspect; politic, social, education, and law.

#### **1. ISLAMIC EDUCATION IN MALAYSIA**

##### **a) Islam in Malaysia**

Before being occupied by England at the end of 19th century, Malacca peninsula consisted of Traditional Malay Kingdom. In this Islamic kingdom- spread in that region from the 12th century to 14th century-has embedded firmly in every social aspect. Aspects of Islamic law did on some levels although Islamic culture is still believed as a whole. Malaya is majority ethnic in Malaysia. Many said that Malaya or Malay is one cognate to ethnic in Indonesia. This history of one ancestor affects many similarities Indonesia-Malaysia. Many similarities Malaya (before known as Malaysia) with Indonesia especially in Sumatra, because east coast Malaysia peninsula confined directly with Riau and Riau Archipelago. So the culture has been same since

long time ago. Even before customs regulation exists, trading of people of Riau – Malaysia is very intense. Only by using a license from harbor's chairman, they can come to trade.

Islamic education in Malaysia has already existed. Since the beginning of 19th century, even since the publication of reformist newspaper al-imam 1906, Malaya country watched the activities of Islam period that is very intensive. Malay politics has been signed with debates from two big Islamic groups, they are reformist (youth) and traditionalist (elderly). Malaya is commanded under the empire system, so Islam is united with Malay weltanschauung. Besides this historic cultural background, Islam revitalization in Malaysia is also supported by events and developments since the 70s.

In Malaysia, factor or local dimension also provided an important role in the strengthening of Islam in this country. Even, local events have supported mobilization of people to the center of society and politics domain Malaysia. Influence of Malaysia Muslim also changed the way they dressed (by covering all aurah and using purdah), also paid attention to the Halal foods, all these show their identity as Islam. (Andaya, Barbara Watson. Andaya, 2017)

Country that runs this law also brings Islam to politics domain. By the rising of Mahatir Muhammad as a prime minister in 1981, all spectrums of Malaysia involvement in international problems start to rearrange by paying more attention to the Muslim world. And be active as member of Islamic Conference Organization (OKI). His speech cited by HussinMuttalib in public council of Regional Islamic Conference for Asia and the Pacific (RISEAP), he said:

“always be our interest to play an active role in Islamic da’wah movement in the local region or international. It is our policy to associate closely to Islamic countries and support Islamic purposes ... We in Malaysia will always do anything with our way to support the struggling of Muslim because the right life is becoming right Muslim”. (Hasyim, 1993, p. 167)

Malaysia is a society with multi-ethnic and multi religions. Yet, it has a power to dominate politics. Islam is as legitimation source for Sultans. Since long time ago, Malay Islamic tradition has become a right that cannot be changed. So Islam cannot be separated from culture and soul of Malay.

#### **b) Thought of Islamic Education in Malaysia**

Thought of Islamic education influences much to the first Islam thought in Malaysia that in the beginning consists of some ideologies, they are traditionalism, Neo-Traditionalism, Modernism, and Reformism. Traditionalism assumes and believes the principle of history as inspired source and it should be maintained. And traditionalist assumes the decline of Muslim because they forget the Holy Qur'an. In one side, traditionalism maintains the origin of tradition, yet, origin in this context refers to teachings of scholars of Mazhabiyah. In its development, traditionalism is influenced by philosophy and western metaphysical, the figures are Sayid Hossein Nasr, Frithjof Schuon, Titus Burckhardt, Martin Lings, and Hamid Algar. In the end, some changed their belief to neo-traditionalism. (A. R. Abdullah, 1997). Modernism and reformism accept secular view from west. They have a notion that Islam civilization will be wider if it can blend to western thought.

#### **c) Format of Islamic Education in Malaysia**

Malay people are so fanatic in religious education. Religious education is a strong foundation in facing challenging life from free lifestyle shown by the west. Like it or not, realize it or not, western tradition and culture affect life. Life becomes more hedonist, food and fashion become a lifestyle. And Malaysian Muslim tries to find defense fortress to survive. That is by having Islamic education that still exists in Malay land. Religious education has been started since the 14th century by using informal school system. The system used is boarding school system. Boarding school starts and develops from recitation in the mosque that includes worships, reading Al-Quran, Discussion of Islamic law, and other discussion related to religion.

From the boarding school system, Islamic education is packaged through religious school completed with a good infrastructure, school building, dorm, and another facility. This religious school system is pioneered by middle-east university graduates that make Islam

becomes more systematic. One of the first figures that build religious school is Syed Syeikh Al-Hadi; build the first religious school in Bukit Mertajam in 1906. (Roslan, Mohd. Tarmidzi, 2011)

Nowadays, religious schools in Malaysia spread widely, education which integrated to Islam and science has become school vision and mission. Malaysia has had potential religious schools. The booming of religious schools in Malaysia like in Indonesia, many boarding schools that teach students to memorize Qur'an, even in Malaysia, the kingdom under JAKIM registers Tahfidz schools as a formal school under the kingdom. This is a good point to the development of Islamic education in Southeast Asia, especially in Malaysia.

Universities in Malaysia do not need to be questioned. Its existence and development is very well developed, even become international university like IIUM that has a cooperative relationship with universities in the world, includes UIN Maulana Malik Ibrahim Malang. And many Islamic universities in Malaysia that very well developed.

## **2. ISLAMIC EDUCATION IN SINGAPORE**

### **a) Islam in Singapore**

Muslim is a minority people in this secular country. Singapore is multi-racial, multi-lingual and multi religions country-city. In 1993 it is about 17% Muslim from 2,3 million inhabitants. 15% is Malay, and 2% is from India-Pakistan ethnic and China. In 2016 there is 14% Muslim from 5,5 million inhabitants. Singapore is the most entrants country; it has various ethnics, like Malay, China, India, Arab and Eurasia. China is 77% from all inhabitants. Malay is a minority ethnic, about 14%. India is only 6% and others are 2%. (Farouk, 1993; Mutalib, 1993b)

Muslim in Singapore, as other Muslim in Southeast Asia, is a heterogeneous group. They are majority Malay; however, they come from different ethnics. Some are from Malaysia, Bugis Java, Bawean, etc. Pakistanis and Indians are also Muslim in Singapore. In the beginning, Malay Muslim is difficult to adapt with other ethnics, except after some time there is a marriage between Malay, India, and Pakistan. First, Malay does not have role in government even they are majority ethnic. To ensure Muslim that government believes in free principle in religion and protects their belief, department of Islamic religious affairs, Islamic clerical council of Singapore (MUIS) established under the regulation of Administration of Muslim Law Act of 1966. MUIS given responsibility to manage Islamic law administration in Singapore, like submitting zakat maal and zakat fitrah, administration of pilgrimage, religious school organization, and Muslim scholarship distribution.

The government of Singapore proves its posture, based on Singapore constitution that "If in 5 times presidential election respectively, there is unrepresented ethnic, in the next presidential election is especially competed for the ethnic". Finally, since 1991, in 2017 Halimah Yacob from Malay Muslim was chosen as the fifth president of Singapore.

### **b) Thought of Islamic Education in Singapore**

The first history of Islamic education in Indonesia and its development is since the coming of Islam itself. Professional Muslims in Singapore give a significant contribution. Like many Muslim organizations, such as Himpunan Belia Islam pioneered by Maarof Salleh, Islamic clerical council of Singapore (MUIS) as a legitimate organization facilitated by Singapore government, and Islamic Dakwah association of Singapore (JAMIYAH), committee of Malay organizations (Majlis Pusat), Darul Arqam led by Ridzwan Abdullah, education of Muslim kids association (MENDAKI), and daily newspaper that is Muslim newspaper in Republic of Singapore.

Muslim thinkers suggest their abstract opinions with wider Islamic themes, like modernity and building. Like many Muslim thinkers' writings become scientific literature, and Darul Arqam organization becomes the most active Muslim organization in Singapore in spreading Islamic literature for the muallaf specially and Muslim youth generally. There are Islamic activities that discuss problems of Muslim kids' education, even in 1982 held 'Congress of Muslim Kids Education'.



### c) Format of Islamic Education in Singapore

In 20 century, there are Islamic schools in Singapore. Although the rising of the religious school in other country is started before Singapore, in Singapore this kind of school is only in elementary and junior high school level. There are 3 models of Islamic education in Singapore; they are full-time school, part-time school, and Awwam Islamic recitation. Full-time school is a religious school that takes place every day like in Indonesia. The curriculum used is Azhari curriculum and kingdom curriculum. While part-time school is Islamic education institution that takes place based on schedule and doesn't operate every day like non-formal school in Indonesia. (Raudah, 2014)

Islamic clerical council of Singapore also puts a significant contribution on supervising and managing Islamic education development in Singapore through Religious Education Cluster and Mosque and Social Development Cluster. Islamic clerical council has also formed Islamic education curriculum namely Singapore Islamic Education System (SIES). SIES is a part-time curriculum. It aims to cover all Muslims to understand Islam well, to stay fortified from the more modern era.

The existence of mosque in Singapore is very important in Islamic education there. In the first mosque building pioneered by Islamic Clerical Council of Singapore, the aim of the mosque is not only for worship. Copied from the speech of Mansur Haji Sukaimi that outlined the concept of the reverse side of mosque plan as:

*... a place of worship, education institution, center of spiritual, councils of considerations concerning Muslim life, center of social service, secretariat office, other plans that will give development and welfare of Muslim optimally, individually or in the group. (Siddique, 1988, p. 406)*

Therefore, from the construction of the first mosque until now all mosques in Singapore provide Islamic education facility. Like, kindergarten, religious course, Tahfidz Al-Quran, the leadership course and developed community and other activity on the free school day. Nowadays the number of the mosque in Singapore more than 70 mosques. Although the existence and function of the mosque are maximal in Islamic education until now there is not a publication about the explorative study of the effect of radical changing in role and position of mosques with Singapore Muslim society yet.

Implementation of Islamic education in mosque also uses a curriculum, it is formed by Islamic Clerical Council of Singapore as follows:

Kids	5 - 8 years old
Tweens	9 - 12 years old
Teens	13 - 16 years old
Youth	17 - 20 years old

This mosque school uses a LIVE curriculum; that consist of 4 subjects, they are: Faith and Practice (Akidah and Fiqih), Character and Life Skill (Akhlak), Social and Civilization Islam (Tarikh), Quranic Literacy (Iqra' and Qur'an). One of the mosques is Abdul Gafoor mosque in Little India.

Private Islamic school also plays a role in the implementation of Islamic education. Among the religious school, the most exist school is Madrasah Al-Irsyad Zuhri Al-Islamiah (it implements a balanced curriculum between religion, science, character development, Fitrah Curriculum to learn about Arabic and no Arabic subject), religious school of Al-Junied Al-Islamiah (specifically for Islamic studies and Arabic studies), cooperative relationship with Al-Azhar in Egypt and IIUM) and Al-Ma'arif Al-Islamiah school, al-Khairiyyah Islamic School, religious school of at-tahzibiyyah al-Islamiyah, and Religious school of Raden Mas. (Raudah, 2014).

### **3. ISLAMIC EDUCATION IN THAILAND**

#### **a) Islam in Thailand**

About 90 percent of the population of the Muangthai (name before Thailand) population of approximately 54 million people, 4 million is converted to Islam. In Thailand, there are 2,300 mosques. The Muslims in Thailand comprise two broad, self-defined categories consisting of Malay Muslims residing primarily in Southern Thailand, and Thai Muslims residing in Northern and Central Thailand. The Thai Muslim population is much more diverse than the Malay Muslim population. Muslim Thai includes descendants of Muslim Iranians, Champa, Indonesia, India, Pakistan, China, and Malays who live in areas dominated by Buddhists. Although they vary ethnically, they retain their own religious traditions. (Espositos, 2001b)

In the division of the Islamic world, Pattani belongs to the southeastern part of Southeast Asia which is a group of Islamic countries. Islam in Thailand is centered in southern Thailand spread to several cities, Pattani, Narathiwat, Satul, and Yala. Islam comes to Thailand from various ethnics, such as India, China, Malacca, and Indonesia. The entry of Islam into Southern Thailand was brought by traders assumed on orders from the Malacca sultanate to spread Islam to southern Thailand. Despite the arrival of Islam to Southern Thailand before the Malacca sultanate was founded. Islam continues to grow so there is no place for the Hindu-Buddhist tradition to be implemented in southern Thailand. (Mishra, 2010; Saifuddin Anshari, 2004)

The First time the entry of Islam and began to flourish, enacted Islamic law in Pattani until the nineteenth century. However, the condition of the Thai government with Malay Muslims in the southern part of Thailand is not so harmonious. Islam is described as a 'violent religion', their understanding of the Prophet Muhammad who preached with the sword by a number of Western writers was swallowed up. Ultimately it impacts the government's attitude to Muslims. Like Malaysia and Brunei who are very respectful of the Sultan, Thailand is also a very cult of the King. (Seen at the time of the events that made Thailand flood with tears as King Bhumibol died). The unknown, unifying king of Thailand, could not cope with the dispute between Thais and Muslims in the South. (Mudmarn, 1993)

Rebellion for the uprising occurred since 1976-1981 in the region of South Thailand, causing the relationship both heated up. Many assume that this war is due to non-religious political elements. Each side claims that they are entitled to Southern Thailand. The Thai side claimed the area belonged to Thai since the 12th century. In contrast, the Malay historians state otherwise, even the people still remember that the Pattani kingdom had existed and prosperous life was led by their kings in the 12th century.

Malay Muslim relations with Malays ethnic Malays from Malaysia and Sumatra are better than their relationship with the local government. Since the first many Muslims from the Pasai kingdom in Indonesia migrated to Pattani, so there is a special village called Pasai village.

#### **b) Thought of Islamic Education in Thailand**

Almost 90% The thought of Muslim education in Thailand Traditional Thai, the lesson of religion must be from the pure source of the Qur'an and Hadith. The pondok system is very thick and enduring until now. Although, in the end, Modern Thinking is present due to the regulations of the government that enter into the system of Islamic education. Beginning in the early part of the twentieth century, a reformist, shari'ah-minded form of Islam stemming from the renowned Salafiyah movement associated with Muhammad Abduh of Cairo had influence on the urban Muslim intellectuals, primarily in Bangkok.

#### **c) Format of Islamic Education in Thailand**

In the past, the situation of formal Islamic education in Thailand did not seem to give much hope. With a very long time, the Muslims in Pattani, Setul, Yala, and Narathiwat have struggled to ask the government's aspirations in paying attention to Islamic education for them. In the struggle for the liberation of Pattani, traditional Islamic education as in the pesantren boarding system has served as the backbone of Islamic identity and defense against

the central government. Since the 1960s there have been reported 500 cottages in four provinces. However, since regulatory changes from the central government more than half the boarding schools have turned into modern religious schools (madrasah). The changes affected the curriculum changes that required general subjects such as Thai, Mathematics, Natural Sciences, History, Geography, and English. Including Buddhism lessons into subjects that must be followed by Muslim students. (Hassan, 1988)

There is also a huge barrier between Islamic Education graduates and general education graduates in terms of the world of work. Indirectly there is no vacancy for graduates of boarding into jobs under the government where higher salaries from private. Which affects the 'compulsion' of parents to include their children to public schools rather than Islamic schools. However, there are still many boarding school graduates who continue their study in the Middle East and return to their homes to serve even though they are paid only from the students.

The Thai government also limits the functions of other mosques, which are allowed only for worship and managed *waqf* and endowed property. However, with the interaction of the Thai Muslim community with the Thai government through a religious bureaucracy headed by the Chularajmontri office, the Central Islamic Committee, and representatives of the Provincial Islamic Committee which are constitutionally established within the Ministry of Home Affairs. These representative bodies organize and manage mosques and educational activities at the local level. Mosques and Islamic schools (Pondok / Madrasah) are the key institutions in the process of socialization in the Islamic community. This institution also manages the zakat, waqf, and shodaqah.

The education system in Thailand uses a classical system, consisting of Ibtidaiyyah, Mutawasithoh, and Tsanawiyyah. And that still survive and exsist since long is the pondok system. To go to Pondok in Southern Thailand there is no age limit and do not see any background. Origin of intention to study the science of religion, cottage in Southern Thailand is ready to accept.

Pondok in the Pattani community not only attracts local Malay Muslim students but also students from the Thai Muslim community. The learning system uses the Malay language. The disciples named them Tadika. Lessons for Tadika are held in Masjid, Surau, or Balaisa. Prior to 2004, Thai Muslims were free to build a pondok, but since the onset of the crisis in Thailand, the government required a permit to build a madrasah. So in May 2004, there were 214 Pondok registered in the Ministry of Education of Thailand.

A religious leader in Pattani, Drs. Ahmadkamae Waemusor said there are three types of huts that exist to date:

- 1) *Traditional School*. The learning system is limited to reading the classical books, no other curriculum. Students of various ages, living backgrounds in one dormitory. Taught by Tok Guru or Ustadz. In Southern Thailand almost 90% use this Traditional School system.
- 2) *Madrasah*. Curriculum in Madrasah as in Traditional School, but the level in Madrasah according to age. The government requires a 15-year school.
- 3) *Private Religion School or People's Religious School*. The curriculum in this School is divided into 2, Religious and General lessons. Religious lessons are taught in the morning. And general lessons are taught during the day. This school is most often received help from the kingdom, and its teachers from various countries; Syria, Egypt, Indonesia, and Malaysia. Graduates from this school are many who continue to the Middle East, Malaysia, and Indonesia.

There is now a great Islamic Institute in Southern Thailand built on the struggles of earlier scholars who have retained their Islamic ideology.

#### **4. ISLAMIC EDUCATION IN BRUNEI DARUSSALAM**

##### **a) Islam in Brunei Darussalam**

Islam is the state religion of the small but oil-rich Sultanate of Brunei. Brunei is located on the northwest coast of the island of Borneo. Brunei has the same border with the Malaysia



state of East Malaysia Sarawak. Nearly 65% of the population of 230,000 are Muslim, all Sunnis have Shafi'i schools. Almost the entire population of Brunei is Malay, although there are a small number of Chinese immigrants. As an official religion, Islam gets protection from the state. The dominance of the royal family in the field of government and the absence of political democracy enabled the government to enact wisdom in the field of religion and other wisdom without much difficulty. And also because Brunei is very careful about outside influences, it seems that this traditional feudal society will survive. (Musalib, 1993a; Saunders, 1994)

Brunei Malays accepted Islam during the fifteenth century or possibly as early as the fourteenth, after one of their leaders was installed as sultan by the Sultan of Johore. As head of faith, the sultan has always responsible for upholding the Islamic way of life, but he has traditionally delegated this responsibility to appointed nonnoble officials. Islam provides a unified theocratic and political base that allowed Brunei - as the center of forest product trade - to attain the status of empire during the sixteenth century. However, internal dissension and European encroachment led to disintegration, and Brunei probably would have disappeared entirely had not the British taken it on a protectorate in 1888. In 1966 Brunei yielded control of internal affairs to a British Resident, with the sultan retaining responsibility only for matters related to Islam. (Espositos, 2001a)

During the nineteenth century and through, the status and institutions of Islam continued to reflect the tradition which is also commonly the tradition of the sultanates of the Malay Peninsula. The literature that existed in this period did not indicate any important movements or events that focused on Islam. Brunei is completely untouched by the religious controversy that sometimes occurs in other Southeast Asian regions. Britain accepted Islam as an established way of life, while most Brunei's honored Britain as their country's savior.

Brunei once tried to promote the experimentation of democracy with the emergence of the People's Party of Brunei (BPP). But did not last long, because of the rebellion of the people of Brunei because BPP felt never given power. Eventually, the ruler left the path of democracy. Sultan Sir Omar Ali Saifuddin overcomes the gap of his poor people through an extensive social welfare system and promotes Islam. The largest mosque built in Asia developed the Ministry of Religious Affairs established in 1954 and subsidized the implementation of the Haj pilgrimage for Brunei Malays without exception.

#### **b) Thought of Islamic Education in Brunei Darussalam**

Brunei is a very strong state of Islamic shari'ah. The position of Islam is closely intertwined with the leadership system. Described as the Islamic system of Medina under the leadership of the Prophet. The position of Islam as the way of life, so that all aspects have been regulated on the basis of Islam, not except Education.

#### **c) Format of Islamic Education in Brunei Darussalam**

In the oil-rich Brunei state, larger amounts of financial resources are allocated by the government to build madrasahs and increase Islamic lessons in educational curricula. Just as Islam is concerned by the state, it is the same as Islamic education. Islamic Religious Education accommodated in SPN-21 Brunei strengthened the basic and philosophy of the country that is "Malay Islam Beraja" (MIB). Islamic education there is a public school characterized by religion. So, it is not separate between public schools and religious schools, because all schools are based on religious education. The vision, mission, purpose, and content of the curriculum are regulated by integrating science and religion while maintaining Malay, Arabic, as its trademark. (Kamarudin, Zailan Zuhdi, n.d.)

One of the madrasahs that became a pilot school in Asian is the Hj Sultan Hassanah Bolkiah Foundation (YSHHB). This Madrasah is devoted to men. Then followed by High School Women Wife Pengiran Anak Damit King. Both schools are guided by a curriculum that integrates the Qur'an and Science, which has a mission to have the output of its students noble, understand the Qur'an and intellectual. (Asbol, 2007)

## 5. ISLAMIC EDUCATION IN CAMBODIA

### a) Islam in Cambodia

Islam entered Cambodia in the fifteenth century, the Cham were Islamized by Arab and Indian merchants and craftsmen. When the Cham is diaspora after the fall of the Champa Kingdom. Cham is the largest ethnic minority in Cambodia. Cambodia or Kampuchea, the constitutional monarchy of Southeast Asia is a thousand cities in Phnom Penh. The majority of Cambodians are Khmer ethnic. Buddhism has a majority religion, in addition to Catholicism and Islam as a minority. (Espositos, 2001)

Agnes De Feo in Transnational Islamic Movement in Cambodia writes Muslims represent about 4% of the total population of the country. The Muslim community in Cambodia is divided into 2 groups; the Cham ethnic group of Champa and the Chvea ethnic group of Malay Muslims living in the southern part of Cambodia. The arrival of Chvea to Cambodia lasted before the massive migration of ethnic Cham. Originally they were merchants from the Malay Peninsula, Java, and Sumatra, who eventually settled in Cambodia since the 14th century.

Initially, the life of ethnic Cham in Cambodia was relatively stable. His relationship with the ruler is well established. In 1950 the Cambodian government dubbed the ethnic Cham-Malay Muslims with the Khmer Muslims to strengthen integration in society. However, the harmonious life was totally changed pasca-tragedy in 1975.

Hussin Mutalib in Islam in Southeast Asia wrote that the number of Muslims in Cambodia in 1974 was 550 thousand. Mostly concentrated north of Phnom Penh, Kompong Province, and along the Mekong River. In the Encyclopedia of Modern Islamic World, Esposito writes that Muslims are scattered throughout Cambodia, especially along the Mekong, near the capital Phnom Penh, Kompot, Tonle Sap, Kompong, and Battambang. That number was drastically reduced by the time the Khmer Rouge mentioned one version, 70% of the Muslim population was slaughtered. Meanwhile, according to Minority Rights Group International data, one-third of Muslims died under regime rule. No doubt, the power of the Khmer Rouge became a dark history for Muslims in Cambodia.

According to John L. Espositos in the Oxford Encyclopedia, almost half of the total refugees migrate to Malaysia because the country is ruled by Muslims. Others settled in France, Australia, and the United States. Of the 600 religious teachers and preachers in 1975, only less than 40 left in 1980. The Oxford Encyclopedia added that only one of the country's nine graduates of al-Azhar University survived. During this period most of Cambodia's mosque and Muslim religious books were also destroyed. It undermines education and religious understanding in the remaining Cambodian Muslim community.

Finally in the 1990s, there emerged a new government that introduced the return of religious freedom, and many Muslims filled important posts of government; for example, Math Ly and Abdellah Hamzah became deputy speaker of parliament. Ibrahim Athmane is the highest religious authority. At the same time, because so many deaths against the ulamas greatly weaken education and religious understanding for the remaining communities. Which ultimately impacts the huge gap in Muslim recognition of the basic issues of Islamic history, theology, and the international Muslim world.

### b) Thought of Islamic Education in Cambodia

Cambodian Muslims have primarily been Sunnis with practices and beliefs similar to other orthodox Southeast Asian Muslims. They have tended to follow religious practices more regularly than their Vietnamese counterparts. Ramadan appears to have been respected, and the *Hajj* was only made by those who could afford it, with as many as eight pilgrims annually. In 1975, there were 113 and 120 mosques with some three hundred religious teachers and three hundred preachers. A great many of the religious teachers are trained in Kelantan, Malaysia, and at Islamic universities in Cairo, India, or Medina. The years from independence to 1975 also saw the formation of Islamic organizations, for example, the Islmaic Association in Phnom Penh, which attempted to coordinate all cultural and religious activities, and an Islamic youth group that sought to encourage young people to study at the university.

The years since independence until 1975 also witnessed the formation of Islamic organizations, for example, the Islamic Association in Phnom Penh that tried to coordinate all cultural and religious activities. And an Islamic youth group that seeks to encourage young people to study at universities.

### c) Format of Islamic Education in Cambodia

The Islamic education system in Cambodia is still very apprehensive. In Indonesia itself up to now is 4 students IPB build Madrasahs in Kamp Cham, Cambodia through Action Solidaritas 'KITA BISA'. This movement is based on seeing the condition of madrasah there that is not feasible. This shows that the Cambodian government is not paying attention to the aspect of Islamic education for Muslims in the country.

This happens because they do not get religious knowledge in government schools, where Cham Muslims especially children still need good religious knowledge.

## D. CONCLUSION

The main challenge of Muslims everywhere, especially in Southeast Asia is to fortify themselves from the globalization of religion. The globalization of religious entry does not aim to make a Muslim apostate to be a Christian openly, but enough to make him doubt about his Islam. According to Yusuf Qardawi quoted by Totok Jumanoro, in 1977, the missionaries gathered in a Swiss city, the goal is one, which was to talk about the Christianization of the world. It can be seen today, how intense the process takes place. In terms of politics, technology, mass media, entertainment, etc.

Islamic education in Southeast Asia will continue to evolve according to the times and will become one of the bastions of religious globalization. The integration between Science and Islam is one way for Muslims in Southeast Asia to compete with outside scientists. Islamic-based Islamic schools will also issue graduates with a worldwide work and become inventors of the prayers and ahlul Qur'an.

It is the government's contribution as a way policy that can help realize the dreams of Muslims in Southeast Asia. No matter wherever, in both majority and minority areas, Muslim aspirations must be developed and given space. Give space to Islamic schools in order to compete and benefit in their respective countries. It also helps countries with an educational crisis, particularly in Southeast Asia such as the Genocide that happened to the Rohingyas conducted by Buddhists in Myanmar. Whatever the background of the problem behind it all, be it politics or hatred to the ethnic, should the Rohingyas not choose a way to 'go' leave their hometown, but fight to defend their ideology. Also equally important is our responsibility as Muslims to help fellow believers. Help not only by sending prayers, food, health, and others. But as academics, scientists, we should look for the cause of the genocide and seek a solitary solution, and fight for it through the Indonesian government.

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