

Management of Islamic Learning Programs in Improving The Quality of Educations in Thailand

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Abstract:

The study aims to analyze the Islamic learning management model of Islamic boarding schools in Thailand through planning, organizing, implementing and evaluating. The method used in this study is qualitative. Data collection is carried out by observation, interview and documentation techniques. The data analysis technique is carried out through data reduction, data display, data interpretation, and finally, making conclusions. The results of research on the management of Darul Barakah cottage show that cottage management is already running, with the central manager being the leader of the ustadz. However, in implementation, it is assisted by the administrators in their respective portions, duties and responsibilities. Thus Darul Barakah lodge has done an excellent managerial even though it could be better. With a strong desire and enthusiasm to advance the education system, the learning management of Pondok Darul Barakah can change from the original Salafi form can be reconstructed to modern learning. The implication is that the learning management system of Islamic boarding schools in Thailand is the same as in Indonesia because they adopt the existing Islamic boarding school education system in Indonesia, starting from the admission of students and the learning system to graduation.

Keywords: *Management, Learning, Salafist*

Abstrak:

Penelitian bertujuan untuk menganalisis model manajemen pembelajaran Islam Pondok pesantren di Thailand melalui proses perencanaan, pengorganisasian, pelaksanaan dan evaluasi. Pendekatan penelitian ini menggunakan pendekatan kualitatif jenis studi kasus. Pengumpulan datanya dilakukan dengan teknik observasi, wawancara dan dokumentasi. Teknik analisis datanya dilakukan melalui reduksi data, display data, penafsiran data dan terakhir membuat simpulan. Hasil penelitian menunjukkan bahwa bahwa manajemen pondok sudah berjalan dengan manager utamanya adalah pimpinan ustadz. Dalam pelaksanaannya dibantu oleh para pengurus sesuai dengan porsi, tugas dan tanggung jawab masing-masing. Pondok Darul Barakah telah melakukan manajerial yang baik walaupun belum ideal. Dengan keinginan kuat dan semangat memajukan sistem pendidikan, manajemen pembelajaran Pondok Darul Barakah berubah, dari bentuk *salafi* menjadi pembelajaran modern. Implikasinya, sistem manajemen pembelajaran pesantren yang ada di Thailand sama dengan di Indonesia, karena mereka mengadopsi sistem pendidikan pesantren yang ada di Indonesia mulai dari penerimaan santri, sistem pembelajaran sampai dengan kelulusan.

Kata Kunci: *Manajemen, Pembelajaran, Salafi*

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INTRODUCTION

Pondok Darul Barakah is located in the 45 M.1 T.Bana A.Muang CH. Pattani 94000 has 1348 students in this cottage and is the most students among other cottages in Southern Thailand. Since its establishment, it has continued to strive to prepare the younger generation of future leaders facing advances in science, technology and the demands of society. To achieve the vision, mission and goals, many efforts are made by the cottage so that in its implementation, many involve elements and activities that require good management (Yousapronpaiboon, 2014; Ashe et al., 2021; Kaliannan et al., 2022). Learning management is any effort to regulate the teaching and learning process to achieve an effective and efficient teaching and learning process (Marchisio et al., 2022). Learning management is the regulation of all learning activities, both learning activities categorized in the core and supporting curricula, based on the curriculum that has been previously set by the government (Wahyudin & Permana, 2020; Sohrabi et al., 2019). Thailand (Muangthai) is a country located in Southeast Asia and is a member of the Association of South East Asian Nations (ASEAN). His government was a kingdom consisting of 76 provinces with a population of 57 million. Many Muslims inhabit the southern part of Thailand. Their number is 2.3 million, or about 4% of the Thai population. Many Muslims, including Pattani, Yala, Narathiwat, and Satun, inhabit this area. They have their own culture compared to Thai residents in other regions, whose majority are Buddhist (Laeheem, 2018).

Thailand is a country where the majority of the population is Buddhist. However, the Islamic world has long been familiar with Pattani Muslim groups in the southern Thai region (Benharoon, 2013). In the 16th century, Pattani was known as one of the essential Islamic kingdoms in the Malay world and became one of the most important trading centres. Islamic education in Pattani began when Islam came and settled in Pattani; namely, in the 15th century, primary education began among the Islamic community by studying the Qur'an. The recitation of the Qur'an is the central recitation that every member of society must go through. Qur'anic education defeated cottage-shaped education; then, huts began to be established in Pattani crowdedly (McElfish et al., 2022).

The cottage education system in Java is also known to the Thai people. The person who first introduced this education system was a student of Sunan Ampel in Java, namely Wan Husein. He was an influential cleric in the development of Islam in Pattani. With the introduction of the Islamic boarding school system, Islamic teaching no longer exclusively belongs to the elite people of the royal court but also the average person and the ordinary people (Afzal & Crawford, 2022).

The cottage became the most important educational institution in Pattani. In this regard, Pattani became a well-known centre of Islamic religious education in southern Thailand and the Malay peninsula at that time (Yousapronpaiboon,

2014). The cottage became a very influential educational institution and a place of community guidance and was considered a stronghold for maintaining the local culture (Greenland et al., 2022). The students wore sarongs, dressed in Malay clothes and white, and used Jawi writings and Jawi books. In Thailand, there is also non-formal education in addition to formal education. This is because human development efforts are not limited by the walls of schools or educational institutions alone but to all aspects of life. Therefore, the concepts of formal, non-formal, and informal education are acceptable for understanding development-oriented education.

This includes non-formal education that participates in creating educated humans, namely Pondok, which in general cottages can be classified into two, namely traditional cottages and modern huts (Wahyudin et al., 2021). Traditional huts in their educational activities are solely based on classical or old teaching patterns, namely in reciting books with traditional learning methods and slightly combined with modern educational patterns. At the same time, the modern cottage is a cottage that, in addition to the preservation of the main elements of the pesantren, also includes modern elements characterized by a classical or school system and the presence of material on general sciences in the content of the curriculum (Baharun et al., 2021).

Students in Southern Thailand or Indonesia who are called to make are not divided into grade levels. The level and level of a person's knowledge are measured based on the books he reads. Therefore, there is no year limit to end the study of the cottage. One of the huts in Southern Thailand is the Darul Barakah hut located at 45 M.1 T.Bana A.Muang Ch. Pattani 94000 has 1348 students in this cottage, and it is the cottage with the most students among other huts.

The cottage has its own characteristics in learning management, especially not adhering to strict formalistic and procedural provisions (Amirudin, 2017). The learning period of the students is not the same because it is based on the individual abilities of the students and the curriculum is so flexible (flexible); other activities in pesantren are all learning materials given to students are applicative and distinctive (Nurmiyanti & Candra, 2019). Any formal and non-formal educational institution will be successful if it can maximize its management (Lathifah et al., 2022). Because management is a series of activities to plan, organize, mobilize, control and develop all efforts in organizing and utilizing human resources, facilities and infrastructure efficiently and effectively to achieve the expected goals (Abdul et al., 2022).

Based on preliminary observations made by researchers in the field, it turns out that the cottage still uses traditional learning methods; it affects students as well as students who are less active during the learning process at the cottage, even based on interviews that researchers conducted with the ustadz / kyai pesantren, from the results of evaluations that have been carried out there are several students who get low scores. In contrast, the vision and mission of the cottage aim to produce a cadre of intelligent, skilled scholars who produce quality graduates (Wahyudin & Permana, 2020). Based on this phenomenon,

researchers think about how ustadz / kyai carry out learning management to improve student education quality.

Islamic education policy in the field of the curriculum in Thailand still prioritizes general education but provides training rooms to teachers in conducting education management in Thailand. The Islamic religious education policy in this curriculum field has implications for developing the traditional cottage system, which is used as a place for religious science. However, currently, it is not easy to find a traditional cottage system because it is influenced by the Education system regulated by the Thai government. Even the madrasah or pesantren system has begun to merge with the modern education system. In addition, the Muslim community in Thailand is trying to compile a curriculum that integrates Islam and nationalism in Thailand. The education system strongly influences the education management system in Thailand in Indonesia because the process is carried out through planning, organizing, implementing and evaluating.

RESEARCH METHODS

This research uses a qualitative and descriptive approach with activity analysis thinking (Snyder, 2019). In addition, the study is well-prepared to conduct research and achieve research objectives. In research, necessary conditions provide careful lines and guidance. Thus, the research will obtain precise, correct results and meet the criteria of scientific value (Sugiyono, 2016). This research seeks to describe the management of traditional cottage learning in improving the quality of student education in Pondok Darul Barakah, Southern Thailand, and then analyze and build a model that can be a guideline. The informants in this study were the head of the cottage, the teacher there were 22 informants, and the students of the cottage as many as 20 informants.

From interviews and observations, primary data were obtained from words, events and actions. The primary data unearthed in this study consists of the main problems, which include learning management at the Darul Barakah Traditional Cottage 45 M.1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand. Primary data were unearthed through interviews and questionnaires. Interviews were conducted with the Head of the Lodge, ustadz, teachers of general subjects, students and parents of students about learning programs, organizing learning, implementing learning, supervising and impacting learning management on quality in Darul Barakah 45 M.1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand. Researchers meticulously collect a variety of written data from informants that are considered to support, complement and enrich the researcher's data. The data collected are ustadz and teacher data, student data, learning schedules, learning event units, Competency Standards and Basic Competencies of general subjects, various yellow books as reference materials, ustadz records and alums data at Darul Barakah Traditional Cottage 45 M .1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand. The data was carried out data analysis using qualitative analysis. The data analysis method used in this study uses a qualitative analysis description technique. The researcher describes the situation or phenomenon obtained and then analyzes it in sentences to obtain

conclusions. This study uses qualitative data analysis from Miles and Huberman (1992), namely data collection, data reduction, data presentation, and conclusion drawing or data verification.

RESULTS AND DISCUSSION

Pondok Darul Barakah 45 M.1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand was founded in 1987 by Maryam Samoh. In subsequent developments, its operations were carried out by Wasin Samoh together with Cikbidah Chiknik, assisted by two senior ustadz, five ustadz and two ustadzahs and two Administrative officers and Librarians. The background of the establishment of pesantren fosters and develops religious sciences in the community to form a young generation who are religious and have noble characters. Pondok Darul Barakah is located at 45 M.1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand. The primary studies are Fiqh and Ushul Fiqh. The supporting studies are Nahwu-Sharaf (Arabic grammatical), Tawhid, Hadith-Science of Hadith, Tafsir and 'Ulumul Qu" ran, Akhlak-Tasawuf, Falak Science as well as Balaghah and Mantiq.

Students mostly come from Pattani residents, a small part from outside Pattani. The students studying at the cottage numbered 1348 people, i.e. 348 students (L) and 1000 santriwati (P), consisting of a) Ula level: L = 128 and P 350, b) Wustha level: L = 120 and P = 335 and c) "Ulya level: L = 100 and P = 315. Parents of students have various jobs; Civil servants, farmers, farm labourers, self-employed and traders; against the background of the average economy of the lower middle class.

The vision of Darul Barakah hut is to excel in achievements, be intelligent in science and technology, and have faith, prepare a generation with charitable character, prepare a multi-purpose generation in welcoming the era of globalization, prepare a generation of skilled language and art, maintain and develop the educational culture of Islamic boarding schools. Meanwhile, its mission is to prepare superior and qualified individuals to form the best people ever issued to man (*khairo ummah*). Its unique mission is to prepare cadres of clerics and leaders of the people (*mundzirul qoum*) who are *muttafaqih fid dien*; who have the will and ability to carry out the proselytizing of *ilal khair*, '*amar ma'ruf nahi munkar danindzarul qoum*.

Meanwhile, the purpose of establishing cottage education is divided into two, namely the specific purpose of preparing students to become 'alim people in the religious knowledge taught by the Kyai concerned and practice it in society (Chaaban et al., 2022). Meanwhile, the general purpose of establishing the Darul Barakah hut is to guide students to become human beings with Islamic personalities who can, with their religious knowledge, become Islamic missionaries in the surrounding community through their knowledge and charity.

In its original state, the Darul Barakah Islamic boarding school in Southern Thailand had a non-classical education and teaching system known by the names (*bandungan, sorogan, and wetonan*). The implementation of education and teaching is different from one Islamic boarding school to another because there needs to be uniformity in the implementation of education and teaching. Based

on the applicable law in Southern Thailand, the requirements for the establishment of Islamic boarding schools apart from the curriculum, the number and qualifications of educators and education personnel, namely the existence of facilities and infrastructure that can support the learning and comfort of students while in pesantren (Maryati et al., 2020; Hidayah et al., 2022; Yang & Li, 2022).

Formally in the Darul Barakah hut, no written and documented educational purpose was found, but concretely in the field, instructional instructions for educational purposes were obtained. For example, children of *tamyiz* age (level of understanding) must have been taught to perform ablutions properly, start learning to read and write the Quran and memorize short letters or Juz' Ama letters with *tartil* (some are at the same time by learning tajwid science and some without learning tajwid). The rules of morals and daily do'a-do'a. Children aged 7 to 10 years who have khatam Of The Quran are given memorization of prayer and *wirid* after *fardlu* prayers; the goal is that at the age of 10 years old, they will be able to carry out prayers properly and correctly both congregational and *munfarid* with all the conditions and harmony.

The material or subject of education at Pondok Darul Barakah includes 7 (seven) types of education, first is faith education (aqidah and sharia), second is personality and ethics education (*akhlak karimah*), third is nationality, citizenship and human rights education, fourth scientific education (intellectuality), the fifth is arts education and vocational skills, sixth is Sports, health and environmental education (orchestra) and seventh in civil education (ma'hadiyat).

The seven types of education are described in the form of several educational fields that are programmed according to the class or level of education with a flexible time allocation. Then by the competency targets students must master, the Education Field is grouped into two competency groups: essential competencies (for *ula* and *wustha*) and selected competencies (for *ulya*). Basic competencies are general competencies that must be mastered by all students, without exception, in accordance with the targets set in certain classes. This basic competence includes two education fields: group A and group B.

Group A includes *Ulum Tanziliyah'* Islamic Studies' (*Al-Qur'an wa Ulumuhu, Al-Hadith wa Siroh Nabawiyah, Ilmu Tauhid wal Akhlaq, and Ilmu Fiqh wa Ushuluhu*), *Ulum Wathoniyah* or Thailand's national curriculum as a counterweight to learning in the cottage such as civic education, mathematics and logic, Natural Sciences, Thai Language and Literature, English), *Ulum Ma'hadiyah'* Kepesantrenan Curriculum' (Arabic Language and Literature, Education and Teacher Training Sciences, Basics of Research and Journalism).

Meanwhile, group B covers five education fields: leadership education, scouting and national education, sports education, health and environment, vocational arts and skills education, and special education for women. Elective competencies are particular competencies that students must master according to their respective talents, interests, tendencies, and choices. This competence includes two groups of educational fields. Group A includes four choices: *Ulum Tanziliyah* and Arabic, mathematics and Natural sciences / Sciences, Social Sciences and English, and Thai Language and Literature.

Meanwhile, group B includes eight options: research clubs and scientific studies, language, sports, arts, youth red cross (PMR), nature and environment lovers, and skills and vocational courses. According to the observations and interviews, the method used is wetonan; the way of delivering the teaching material/book is ustadz reading and explaining the content of the teaching material/book while the students listen, interpret and receive. However, on several occasions; for some reason or another, the sorogan method is also used; one or several students come to ustadz with the book they are studying.

Ustadz read repeatedly and was followed by students one by one until they memorized it. Then ustadz gives explanations and examples. Next is followed by questions that must be answered based on the material he studied. Each ustadz takes care of at most five students. On several occasions, the ustadz can entrust learning to students selected from the senior students as an effort to practice for the senior students but still under the supervision of the ustadz concerned (Katilmiş et al., 2011).

According to the Ustadz, who teaches at the Darul Barakah hut, this method is given to those who have just learned the yellow book. However, this method is considered quite effective because, in this way, the teaching and delegation of values as a "delivery culture" takes place quite intensively. However, for students who study the yellow book of the Wustha age, it is more effective to use the method of lectures, *muhadatsah* and discussions, which are carried out classically in small groups to be more effective. For students aged 11 or 12 years to the age of 14 or 15 years, the classic books of fiqh used are the books of Fathul Qarib, Kifayatu A1 Akhyar, Bulughul Maram, Subulu As-Salam, Matan Fath al-Mu'in and Tauhid-Akhlak Tasawuf with the classic book of Kifayatu Al-Awam, Nashaihu Al-Ibad, Syu'ubul Iman, and Nahwu-Sharaf with the books of Nazmu Aj-Jurumiyah and Nazmu Maksud.

Darul Barakah Islamic boarding school has even been *mushabaqah*, especially before the selection of participants of the musabaqah Qira'atul Kutub at the provincial level. The Qur'an and hadith are the main lessons for students in Islamic boarding schools worldwide and must be balanced with books by scholars who are the source of Islamic references (Farahani & Salehi, 2013). The interpretation of the Qur'an began to be taught at this level, and the book of Tafsir Jalalayn, the Al-Hadith, began to be taught with the book of Riyad Ash-Sholihin. At the Ulya level, Fiqh Mu'amalat is taught about the economy, including trade, Fiqh Munakahat about marriage, Diqh Jinayat about law, Fiqh Faraidl about inheritance, and Fiqh Syiyasah about state politics.

Learning evaluation generally uses oral evaluation with questions and answers before and after the teaching and learning process (PBM); ustadz or senior students assess these students' answers cumulatively and unwritten, but only in the memory of ustadz or senior students. After completing the recitation of a book, students are allowed not to proceed to the recitation of the next book whose description is more complex, so there is no official increase in class.

In Pondok Darul Barakah, in addition to developing agricultural and plantation skills education, this pesantren was specifically entrusted with raising cattle by the Pattani regional Livestock Service. Pesantren Darul Barakah

developed freshwater fish farms; it has been more than five years since the results have been marketed even to remote parts of Pattani with a pick-up car owned by a cottage. Under simple conditions, volleyball courts, badminton courts and tennis facilities are prepared for sports. The most prominent obstacle to the skills problem is that the students need exceptional guidance to move soberly. For example, in sports problems, they rely more on natural talents without the polish of a coach. It is because of the absence of experts that in sports achievements, for example, some students potentially lost a competition in sports week activities.

The use of the classics as standard works is sometimes different, although several books are used the same. From the results of observations and interviews, additional books are used in each pesantren, which is very dependent on the ustadz who teach. Generally, the ustadz follow the teaching materials or books used by the pesantren where they used to study. From the results of observations and interviews, the ustadz began by determining the teaching material and reference book to be used, meaning that in a certain period, only one book was studied for one particular teaching material. The use of yellow books that had been used as reference books eventually became an educational goal. After completing education at the level of a particular educational unit, students must understand these standard books which means understanding the material they are studying.

The book used must be clear in its (continuous) history, from the author to the teacher and the direction of the education genealogy. As a result of interviews with ustadz, novice students are not allowed to read the book but must be the book referred to by the ustadz based on the results of the pesantren deliberations. This is intended to avoid the possibility of developing different understandings, especially in the sciences of fiqh and tawhid.

At certain times a pilgrimage study is held to the tombs of Waliyullah or people who have been instrumental in spreading the religion (Greenland et al., 2022). Pilgrimages to the tombs of the founders and successors of the deceased pesantren are carried out at least once a year. The goal is to know better, remember and appreciate the history of the spreaders of Islam, whose side effect towards students is a desire to act and behave like him.

Even if it is not written, the purpose of education in pesantren is to produce a cadre of 'clerics and *shalih* Islamic leaders. Missbah Samoh added that the purpose of cottage education is to form a man of faith and devotion, able to live with the power of the apostasy. According to the community and some ustadz, educational motivation in pesantren occurred from the beginning of the establishment of pesantren, which was independent and free, and there was no government interference, so it did not recognize its term curriculum.

The results of interviews and observations from the beginning in pesantren need to recognize the existence of a syllabus and Learning Implementation Plan or RPP. There needs to be specific guidance for pesantren in determining the curriculum. However, it is left to the policies and interests of students according to the consideration of the pesantren leadership and the teachers. The initial agreement is only on what book he will study according to

the level of the pesantren education unit. The use of the book in question is partially written and documented.

Curriculum evaluation is a systematic examination of events that occur when a curriculum is implemented and the consequences of implementing the curriculum development. Curriculum evaluation is an effort to understand what happens in the implementation and impact of the curriculum (Asamoah, 2022). Curriculum evaluation is a systematic effort to collect information about a curriculum to be used as a consideration of the value and meaning of the curriculum in a particular context (Mahali, 2016). Curriculum evaluations were never conducted. According to ustadz, alums, students, and the local community of education in pesantren are more inclined to the value of community trust in the system and the dominance of the charisma of the founder of the pesantren its ustadz. As a result of observations and interviews with alums and the local community, in the three pesantren, the number of students tends to increase, even if the increase is a little. According to the local community and also according to the pesantren family, the educational journey of the pesantren, besides being formed because of the figure of the founder of the pesantren and the ustadz, is also influenced by the continuity of the next generation of pesantren managers; especially from among the families of the founders of pesantren or the families of the ustadz.

According to the results of observations about learning methodology, the learning order is also based on the phases in the book. The book is referred to at the same time as a reference and syllabus so that the guidelines for the teaching and learning process refer to the books studied. In learning, the ustadz, although referring to one book of studies in explaining their studies, often also use other similar books, both equivalent and broader in the discussion, as a complement. Interviews with pesantren leaders and ustadz obtained several opinions, including that the pesantren education system still has its weaknesses and advantages. The glaring weakness is the absence of a written curriculum because it has never been created, so it is not easy to measure the desired standards within a certain period.

Another advantage of pesantren education, added by ustadz Muhammad Fauzi, is that the relationship between teachers and students is close, meaning that the relationship between teachers and students is close. However, the values of *tawadlu* are still being matured. According to senior students, parents and alums, pesantren is still a stronghold of morals; educational services run for 24 hours. Another advantage of the author's observations in pesantren is that they adhere to a complete learning system (Suyadi et al., 2022). Students will not be able to "move books" when according to kyai have not fully mastered the books they study. About national and state consciousness, for example, the work of pesantren in the fields of ideology, politics, social, culture and the environment; some kyai and the ustadz argue that; Pesantren is an educational institution as well as a populist proselytizing institution, so it can be an excellent potential for the government to invite pesantren to develop people's programs.

The learning program at the Darul Barakah hut is a system that has components that support each other and form an inseparable whole. The

components are objectives, content, organization, and strategy. Because Pondok Darul Barakah also adopts part of the modern cottage curriculum, the curriculum is adapted to materials from the religious or educational departments in Southern Thailand and the overall cottage program. The educational learning program at Darul barakah hut is a curriculum arrangement integrated with the Darul Barakah cottage system where students live for 24 hours in a dormitory with the guidance of *Cikgu* (teacher) and Babo (Kiai). The curriculum of Pondok Darul Barakah is not limited to lessons in the classroom, but the overall activity inside and outside the classroom is an inseparable educational process.

The study hours of students in class last from 07.00-13.40 WIB, with two breaks, the first at 09.00-09.20 and the second at 11.20-1140. The study time is divided into 9 hours of lessons; each hour gets a time allocation of 40 minutes, except on Fridays, the study hours only last until 11:00 for 7 hours of lessons with a time allocation of 30 minutes each. The content of the curriculum at Pondok Darul Barakah is divided into 2, namely the local curriculum and the state (national) curriculum; the division is as follows a local curriculum, this local subject consists of Arabic, Nahwu, Shorof, Mutholaah, Mahfudzot, Tarbiyah, Hadith, Balaghoh, Mustholahul Hadith, Fiqih, Usul Fiqih, Tafsir, Tarikh Islam, imla', Khot, and Pondok Pesantren Salafi all materials are delivered in Arabic.

The curriculum developed in this pesantren, as contained in the findings of this study, is a curriculum containing classical books developed by pesantren independently, as expert opinions say the yellow book becomes textbooks references and curriculum in the education system in pesantren (Farahani & Salehi, 2013). Similarly, the curriculum of the conventional system of Islamic boarding schools in Java generally uses the yellow book or the classical book (*al-kutub al-qadimah*). The books to be studied from the *tajhizi* (basic), Wusta (intermediate) and Ulya (upper) levels are arranged in such a way, ranging from the easiest, concise and not too complicated to the books that are pretty difficult to understand, thick and have many volumes. The books studied at Pondok Darul Barakah at the primary level are still elementary and relatively easy to understand. For example, 'Aqidatul al-Awwam (*tawhid*), Safinah an-Najah (fiqh).

At the middle level, the books taught were: Matan Taqrib, Fath al-Qarib and Minhaj al-Qawim (Fiqh), Jawahir al-Kalamiyyah and al-Din al-Islam (tawhid), Ta'lim al-Muta'allim (akhlak), 'Imrithi and Nahwu al-Wadhah (nahwu), al-Amtsilah al-Tashrifiiyyah, Matan al-Bina and Kaelani (Sharaf) and Tuhfah al-Athfal, Hidayah al-Mustafid, Musyid al-Wildan and Shifa al-Rahman (tajwid).

At the top level of the books used, namely: Jalalayn (tafsir), Mukhtar al-Hadith, al-Arba'in Nawawi, Bulugh al-Maram and Jawahir al-Bukhari (hadith), Mihaj al-Mughits (musthalah hadith), Tuhfah al-Murid, Husun al-Hamidiyyah, 'Aqidatul Islamiyyah and Kifayah al-Awwam (tawhid), Kifayah al-Akhyar and Fath al-Mu'in (fiqh), Waraqat al-Sulam (Ushul Fiqh), Alfiyyah Ibn Malik, Mutammimah, Imrithi, Shahrawi and al-Ilal (Nahwu and Sharaf) as well as Minhaj al-Abidin and Irshad al-Ibad (Sufism and akhlak).

CONCLUSION

The formal learning planning program at Darul Barakah hut needs to be written and documented but instructional. Pondok Darul Barakah 45 M.1 T.Bana A.Muang CH. Pattani 94000 Southern Thailand still prioritizes the recitation of the yellow book, a classical religious book, as teaching material. However, the focus and attention still refer to cultivating morals and independence. Because it has never been created, the absence of a written curriculum makes it difficult to measure the desired standards within a certain period. Another advantage of Pesantren is that it adheres to a complete learning system. Students will not be able to "move books" when according to kyai, they have not fully mastered the books they study. Meanwhile, learning in some general subjects is given according to the rules set by the government.

Pondok is still the only educational institution close to the community and has an advantage with the persistence of educational networks. The relationship between the three educational environments, namely the community, parents and pesantren, is continuously established through *taklim* assemblies, *haulan* meetings and relationships with alums through halaqah. This can be called part of character education, which is currently less concerned about parents and society. Cottages, in general, are not only a place for the transfer of knowledge but also a place for character building; and education that develops the values of mawaddah wa rahmah.

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