Conference Paper

The Journey of Islamic Education in Universities in the Southern Frontier Provinces of Thailand and Their Response to the Global Crisis

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Abstract.

This study aims to describe the journey of Islamic education in universities in the border province of southern Thailand and how they respond to the global crisis. Is research with a qualitative approach to ethnographic methods of Realist ethnography, which is an objective view of information learned in the field and usually uses a third-person point of view. Data sources were obtained through interviews, field observations, and sociocultural phenomena. Based on the study of researchers, the results of the study concluded that the journey of Islamic education in ASEAN countries including the Southern Border Province of Thailand both Muslim majority and minority can be divided into four phases sequentially. First phase is the introduction phase. Second phase is when Islamic education faces external and global challenges. The third phase is when Islamic education is strong enough to face challenges and be able to solve problems. Fourth phase, Islamic education will provide all the solutions for the global crisis. By looking at the phases of the Journey of Islamic Education in Higher Education in the Southern Border Province of Thailand, will be able to provide all solutions for the global crisis.

Keywords: muslim, islamic education, global crisis

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1. Introduction

The existence of the southern border region of Thailand is related to the entry of Islam into this region. From historical facts, the southern border region of Thailand is part of the ancient Malay settlement known as "Langkasuka" which was established since the first century (1). According to Liang Dynasty records, Langkasuka existed around 80-100 AD. Some historians believe that Langkasuka is located on the eastern side of the Malay Peninsula which is located between Songkhla and Kelantan and others believe that it is located on the western side of the Malay Peninsula (2). Langkasuka was an important

trading port for Asian sailors, especially when sailors began sailing directly across the Gulf of Siam to the Malay Peninsula.

The ancient religions of the people of Langkasuka are Brahma, Hinduism, Buddhism, and Islam. The elite of the Langkasuka community are mostly Hindus, Brahmins, and Buddhists (3). Islam came to this region in the 15th century. Although most experts assume that the local population converted to Islam in the thirteenth or fourteenth century, there are some sources that argue that the local population converted to Islam three hundred years before the last king of Langkasuka converted to Islam and declared a new government in 1457 AD (4,5). Briefly it can be said that the arrival of Islam in the southern border province of Thailand can be divided into two parts, 1. The entry of Islam into the ruling class. The entry of Islam into the population (6). The entry of Islam into the ruling class occurred in the 15th century, when the last king of Lankasuka converted to Islam in 1457 AD. This view is in line with the view of Thoha (7) who wrote in his book "Islamic History and Civilization" who said that the Patani community had embraced Islam before the king of Sri Wangsa converted to Islam for three centuries. In the same book he mentioned that there were some Arab Muslims living in Langkasuka who spread Islam to Buton Island in Sulawesi. This means that at that time Islam had laid a solid foundation even though the king of Patani had only converted to Islam in the middle of the 15th century. Local historians including O Bangnara, a historian of Thailand's southern border province, have supported this view, he wrote in his book "Patani Past and Present" which supports that the Patani people converted to Islam around the 11th century and the Patani leaders converted to Islam. Islam in the 15th century. Manan (8) in his book "Muslim Patani: History and Politics" states that Islam came to Champa in the 11th or 12th century and that Champa had a good relationship with Patani, perhaps from this good relationship, Islam was brought to Patani (9). After the last king of Langkasuka embraced Islam, Langkasuka gradually disappeared and Patani's rule appeared as his successor and Islam spread widely and replaced some of the old cultures and practices of the community including daily rituals and styles (10). Then the Malay language that uses the Palawan or Indian script was replaced with the Jawi script based on the Arabic alphabet. (11)

Thailand's southern border provinces consist of the provinces of Narathiwat, Pattani, Satun, Yala, and four districts of Songkhla Province; Chana, Nathawi, Sabayoi and Theapha. The majority of the population in this area are Malay Muslims who have ethnicity, religion, language, customs, traditions and culture that are different from people in other areas in Thailand. Most of the Muslim population in this area are Malays

who use Malay in their daily communication. Even though the use of the Malay language may have existed since the Langkasuka era. (12)

Currently, although some of them are able to speak Thai, most of them prefer to communicate in Malay if those who are communicated can speak Malay. For the Muslim population here, Malay is their mother tongue. However, some residents in several areas in Chana, Nathawi, Sabayoi and Theapha districts use Thai in their daily conversations. In general, Malay children in the southern border region learn Malay from their parents and the surrounding community. Most Malay children cannot speak Thai in their childhood. They will be able to speak Thai when they join a national school or a private Islamic school. For the Muslim population in the southern border provinces, Malay does not only mean a medium of communication but also implies that a Malay speaker is a Muslim. That is why the term Muslim is sometimes understood as a synonym for Malay, so that the preservation of Malay identity is so meaningful for their life and existence in the area. Muslims in this area have associated their lives with the Islamic religion. Therefore, religious education is considered very important for all Muslims and the need for religious knowledge is the strength and impetus in creating various forms of educational institutions among Muslims, including Islamic boarding schools, madrasas and universities.

2. Literature review

Islamic education in Patani began when Muslims came and settled in Patani, namely in the 15th century, basic education began among the Islamic community by studying the Qur'an. Al-Qur'an reading is the main recitation that must be passed by every member of society. Al-Qur'an education has defeated education in the form of huts, then huts began to be erected in Patani in large numbers. Pondok is the most important educational institution in Patani. In this case Patani became the center of Islamic religious education which was famous in southern Thailand and the Malay Peninsula at that time(13)

Islamic tertiary institutions in Thailand are proposed under the name College Of Islamic Studies Prince Of Songkla University. The College Of Islamic Studies has the same status as the faculty. This college was founded in 1989 to meet the needs of the Thai Muslim community in the field of higher Islamic studies (14). This college is the only state Islamic college (which is cared for by the government) in Thailand. And it is hoped that it will become a center for higher Islamic studies in Thailand. Apart from carrying out academic activities in the study of Islamic sciences, this College also carries out research and community service (15). This university also frequently holds seminars and

discussions on religious and Islamic issues involving Muslim and foreign scholars. There are two levels of education managed by this college. The first is the undergraduate level (S1) undergraduate program (4 years) which includes Islamic Law, Islamic Studies, Islamic Studies (Arabic Language), Islamic Economics and Management, Middle East Study. Second, the level of the master's program which includes Islamic studies with a specialization, Islamic law (Islamic law), Usuludin, Islamic History and Civilization, and Islamic Education. (16)

Around 1958, the government made a national education reform, by stipulating the division of educational areas into 12 areas throughout the country of Thailand. While the four southern provinces or Patani, are included in the Education area. From this plan, the government seeks to eliminate the traditional Islamic education system by transforming traditional Islamic boarding schools into modern Islamic boarding schools or private Islamic education schools. Government interference in matters of religious education will lead to a lack of quality of religious education. Thus causing a reaction from among the people of Patani. (13)

3. Question research

What is the relationship between the entry of Islam into the southern border region of Thailand and the existence of the region as a distinct ethnic, linguistic, and religious identity? How did the arrival of Islam in the region impact the traditional cultures, customs, and practices of the local communities, and how did it shape the development of Islamic education and religious institutions in the area? How have government policies towards education, both national and regional, affected the traditional Islamic education system and the development of modern Islamic educational institutions in the region?

4. Method

It is a qualitative approach research with ethnographic methods with typesRealist ethnography, which is an objective view of information learned in the field, usually uses a third-person point of view. Realist ethnography is one type of approachethnography that explains a phenomenonculture without any influence from the researcher (17). In this case the researcher focuses on the discussionThe Journey of Islamic Education in Universities in the Southern Frontier Provinces of Thailand and Their Response to the Global Crisis. Observation reports are writtenobjective andinformation obtained comes from the object of research, the informants in this study are Muslim residents who are

inThailand's southern border provinces consist of the provinces of Narathiwat, Pattani, Satun, Yala, and four districts of Songkhla Province; Chana, Nathawi, Sabayoi and Theapha.. The researcher only served assubjectthat concludesdata andfact existing becomes ainterpretation and the presentation of culture correctly according to the data obtained (18). The purpose of researchers using this type of ethnographic research is to conduct an analysis ofThe Journey of Islamic Education in Universities in the Southern Frontier Provinces of Thailand and Their Response to the Global Crisis.

As for the steps taken, the first selection of objects is to determineobject research, namely the Muslim population in the southern border province of Thailand consisting of the provinces of Narathiwat, Pattani, Satun, Yala, and four districts in Songkhla Province; Chana, Nathawi, Sabayoi and Theapha., withbackground determination of research objectives, manufactureresearch design, and identifyproblem to be solved. At this stage the researcher must obtain permission from the partiesreport to finddata. One of the factors that triggers successful ethnographic research is the selection of informants. This is because the informants fully assist in realist ethnographic research in collecting data. Second, asking questions, researchers focused on the research topic, namely how is the journey of Islamic education in universities in the Southern Border Province of Thailand and their response to the global crisis?

Third, data collection, processdata collection in realist ethnographic research activities by co-living with the researcherparticipant research to obtain information through interviews and observation. This was done during the research conducted. The time span is long enough, until the researcher feels that he has enough in collecting data. Fourth, namely, data recording. After the data is collected through the results of interviews then proceed with the recording processdata, The data recording can be done through field notes. Fifth, data analysis. Data analysis aims to determine and formulate results question at the time of research. Sixth, Reporting

Makingreport arranged ethnographically aboutsocial group which has been researched. Researchers have more sensitivity in preparing realist ethnographic research reports, because new questions often arise in research.

5. Result and Discussion

5.1. Result

The Patani people have the ambition to develop higher education institutions. The first attempt was the establishment of "Kulliyah Sore" or officially "Kulliyah Dakwah

Islamiyah", this higher education institution used a temporary building at a private Islamic school in Cherang Batu village, Pattani (19). Sore is an Indonesian word which means evening or the time from noon to evening. This is because classes are conducted in the afternoon. The institution did not operate for long and eventually had to close.

Continuity of ideals and efforts to develop educational institutions continue to be carried out. On December 31, 1989 the College of Islamic Studies was established at Prince of Songjkla University, Pattani Campus and then changed to the Faculty of Islamic Studies on December 13, 2019 (16). On 9 February 2005, Princess of Narathiwas University, a public university located in the province of Narathiwas, was established and later the Institute of Islamic and Arabic Studies was founded. Both the Faculty of Islamic Sciences and the Institute of Islamic and Arabic Studies were established at state universities.

In 1978 there was an attempt to develop private higher education institutions by a group of Muslim scholars from southern Thailand. On April 3, 1998 they were approved by the government to officially run a higher education institution under the name "Kulliyah Islam Yala" (20). Then on June 14 2007, Kulliyah Islam Yala was upgraded to university status, called "Yala Islamic University or Yala Islamic University", Finally on October 3 2013, Yala Islamic University was changed to "Fatoni University" until now (21). At present, many universities in Thailand are running study programs in Islamic studies in both traditional and Islamic integration studies such as the Department of Islamic Banking and Trade, the Department of Halal Food and Halal Services, etc. to serve the needs of the Muslim community in the country and society. other.

6. Discussion

Responding to the journey of Islamic education in tertiary institutions can be discussed both at the global and local levels. At the global level we can trace back to the beginning of the founding of Islamic universities in the Islamic world or even before that which can be traced back to the first period of Islam.. At the global level, we can see his journey in two different categories, namely Islamic Education in the Muslim world and in the Western world. In the Muslim world we can go back to the establishment of the leading centers of Islamic studies in the Muslim world, such as Dar al-hikmah and Bait al-hikmah or to the establishment of basic universities such as: Qarawiyin University which was founded in 850 followed by Azhar University which was founded in 970 or 972 during the Fatimid period or Islamic study centers in Codova, Malaga, Seville and Granada Al Andalus. And so on. Meanwhile, Islamic education trips at the local

level, especially in ASEAN countries, can be divided into two categories. The first is Islamic education trips in Muslim-majority countries such as Malaysia, Indonesia, and Brunei while the second is an Islamic education trip. in Muslim minority countries which include Thailand, Singapore, Philippines, Cambodia and others. The growing interest in the development of Islamic education as an academic discipline in ASEAN seems to be related to the perceived improvement of the general position of Islam in these countries themselves over the past 5 decades. (22) And Muslim-majority countries such as Indonesia, Malaysia and Brunei have witnessed the positive impact of Islamic education while Islamic education in Muslim-minority countries fluctuates depending on public awareness or financial support or donations from Muslim countries and government policies. government.

However, based on my understanding, knowledge and studies, the journey of Islamic education in ASEAN countries, both predominantly Muslim and minority, can be divided into four phases sequentially.

First phase is the introduction or recognition phase. This phase of Islamic education will face internal challenges. The following questions are asked

1. What is Islamic education?

2. Can Islamic education last long?

3. Is it worth investing in Islamic education?

4. And a lot of people searched for such questions to find out where is the direction of Islamic education?

Second phase when Islamic education faces external and global challenges as follows:

1. Financial and economic crisis how Islamic studies sees this crisis does Islamic studies have the right solution or not like other such challenges.

2. Democratization and empowerment of the people.

3. Moral decadence and social ills.

4. Information Technology.

5. Institutionalize a quality culture

6. Global order or world order.

Third phase when Islamic education is strong enough. It is very challenging that this can be part of the search for solutions to all society's problems. Especially contemporary problems or current obstacles. However, it does not mean that all problems can be solved through Islamic education that is taught traditionally in universities, but

knowledge of Islamic education can be used to solve problems either in part or in whole.. In this phase the challenges are brought to Islamic education such as

1. Global pandemic / COVID-19 pandemic how to overcome this pandemic through Islamic education.

2. Islamic Images covering Islam Mo phobia.

3. Environmental crisis.

4. Economy Crysis.

5. Post modernism

6. Secularization of life.

7. Crisis in Science and technology.

8. Penetration of non-Islamic values to other civilizations.

Fourth phase. Islamic education will provide all the solutions for the global crisis.

Currently Islamic education in the southern border region of Thailand is in the second phase of the journey above. It has been challenged and its status has fluctuated. There has been some reaction from the local community towards an Islamic education study program whose offerings at local universities have seen a decline in the number of new students. We conducted a rough informal survey to understand people's perspectives and attitudes towards Islamic studies programs at local universities. Assembling information that reflects this situation there are several reasons such as:-

A. Societal values towards Islamic studies have changed considerably from studying in depth as fardu-ain and understanding religious perspectives to being carriers of knowledge as secular which means using certificates of Islamic sciences as the key to getting major carriers for daily living income. In the local career market relevant to those with Islamic certificates especially to become Islamic school teachers, Islamic Banks and Islamic Cooperative organizations mostly occupy full positions, only having annual new positions recruited to replace positions to retired positions. . Up-and-coming recent graduates will have to find a number of job positions in a variety of fields that require those with a social science background. That is, a background in Islamic studies is not the noble way to get a job for a living that it used to be in the early stages at all.

B. Affecting the new normal way of life after the pandemic, especially in the new style of community carrier, many businesses are changing from traditional to online business form. Anyone can start their business at home through online media or do marketing through social media which only requires a little background knowledge. Many young start-up businesses are successful in their business very quickly and earn quite well. This became a viral marketing from a local business recently. It affects and affects people's

attitudes towards new careers, especially among the youth. Therefore, especially the attitude of the people changed from "study first before starting work" to "looking for work innovation or marketing in accordance with the new normal context, learning is only necessary or the knowledge and skills that are really needed to serve job creation. starting a business". Recently, the phenomenon of employment in the community has become a factor that encourages people's attitudes to receive Islamic education too, especially only focusing on studying Islam as fardu-ain for everyday life, only a few want to study Islam in depth as before. , this has an impact on the number of new student admissions not only in Islamic study programs at the university level but in all fields of study as is currently happening in Thailand.

C. The post-pandemic economic downturn has had an impact on all professional sectors. Most families are affected by changes in family income, many family members are unemployed or have had to restart new jobs or restart their businesses due to the pandemic. Most families have to cut unnecessary expenses to secure the family and restore family income. Higher education in Thailand is not free education in fact the government offers student loans to subsidize the expenses of families who have children at the tertiary level of education, but that does not cover all of the family expenses that still have to be financed. This factor also affects the enrollment of students of this level.

The way to get out of the standing point of Islamic studies in Thailand to overcome the tenor downturn after the pandemic period must be reformed as follows; -

A. Keeping the traditional roots of Islamic studies such as Shari'ah, Usulludin, al-Qur'an, Islamic Civilization, etc., to serve the needs of students who really want to study in this field and become core subjects in several areas and offer subjects selective to students from any area offered in the university,

B. Integrate Islamic studies content as it relates to other disciplines offerings at the university.

C. Creating Islamic studies majors that integrate contemporary technologies, issues, and carriers.

Currently Islamic education in the southern border region of Thailand is in the second phase of the journey above. It had been challenged and its status fluctuated. There were several reactions from the local community towards the Islamic education study program whose offerings at local universities experienced a decrease in the number of new students. Researchers conducted a rough informal survey to understand people's perspectives and attitudes towards Islamic studies programs at local universities.

TABLE 1: Phases of the Journey of Islamic Education in Universities in the Southern Border Province of Thailand.

Phase	Phase Name	Experienced
First	identification.	This phase of Islamic education will face internal challenges. With various questions such as: 1. What is Islamic education? 2. Can Islamic education last long? 3. Is it worth investing in Islamic education? 4. And a lot of people searched for such questions to find out where is the direction of Islamic education?
second	when Islamic education faces external and global challenges	Financial and economic crisis how Islamic studies sees this crisis does Islamic studies have the right solution or not like other such challenges. 2. Democratization and empowerment of the people. 3. Moral decadence and social ills. 4. Information Technology. 5. Institutionalize a quality culture 6. Global order or world order.
third.	when Islamic education is strong enough to face challenges and be able to solve problems	It is very challenging that this can be part of the search for solutions to all society's problems. Especially contemporary problems or current obstacles. However, it does not mean that all problems can be solved through Islamic education that is taught traditionally in universities, but knowledge of Islamic education can be used to solve a problem either partially or completely.
fourth.	Islamic education will provide all the solutions for the global crisis	The things that were done included: A. Keeping the traditional roots of Islamic studies such as Shari'ah, Usulludin, al-Qur'an, Islamic Civilization, etc., to serve the needs of students who really want to study in this field and become core subjects in several areas and offer subjects selective to students from any area offered in the university, B. Integrate Islamic studies content as it relates to other disciplines offerings at the university. C. Creating Islamic studies majors that integrate contemporary technologies, issues, and carriers.

7. Conclusion

Based on the research studies that have been carried out, the researcher can conclude that by looking at the phases of the Journey of Islamic Education in Higher Education in the Southern Border Province of Thailand, in the future Islamic education in Higher Education in the Southern Border Province of Thailand will be able to provide all solutions for the global crisis.

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