

## Implementation of Islamic education curriculum at Ma'had At tarbiyah Sasnupatham school Pattani province (Southern Thailand)

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DOI: 10.18326/attarbiyah.v6i2. 113-129

Submitted:  
22 September 2021

Accepted:  
2 March 2022

Published:  
5 March 2022

### Abstract

The author's reason for choosing the title is to find out the implementation of pesantren-based Islamic education curriculum in Sasnupatham School, which has become a phenomenon in the world of education so that at the time of its founding, it can still attract public interest to include their children in school at Ma'had At tarbiyah. The data source of this consists of the first, the source of the literature is the books that are used as a theoretical basis including the curriculum of Islamic Education and Islamic Education curriculum in Sasnupatham. The approach in this study used a qualitative descriptive, in conducting the research. In obtaining data, the authors used observation, interview and documentation techniques. After our observation with the teacher, our students will talk about the history of this school, and we can say that the Sasnupatham school used to be a boarding school and in the cottage also taught the yellow book, after that how many years later then the school building for students could learn more broadly, we have talked with our teacher that we will relax in this school, because we will love this school, and this school is what makes us good and successful people.

**Keywords:** Islamic Educaiton, Curriculum, Scientific Insight.

## INTRODUCTION

Education is the process of changing attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. Education as a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively develop potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state (Sisdiknas, 2006).

The Islamic community is a minority, but people still believe that education is very important and must be immediately instilled in the younger generation. So in order to harmonize the situation, the religious school turned into a private school led by a Kyai and assisted by several Ustadz or teachers. The author needs to explain that before it took the form of a school, it was formal, originally Islamic Education in Pattani was an Islamic boarding school led by a cleric. In Southern Thailand, the education system, both formal, informal, and non-formal, is a national and community need that is the same in various countries. In an effort to advance national development, all three must participate in playing a fundamental role, as education states that education lasts a lifetime, and is carried out within the family, school and community (Abubaka, 2019). Therefore education is a shared responsibility between families, communities and the state. So it is hoped that all three will always complement each other so that they become a perfect series. With through education, it is expected to usher in the nation of Thailand that can be independently and responsibly so that the realization of human intact, both physical and spiritual. Islamic education in Pattani, as in general Islamic education in Pattani, stems from the entry of Islam into Thailand under the guidance of traders from various countries such as Malaysia, Indonesia and so on.

As for the Islamic Education system in Ma'had At tarbiyah Sasnupatham School one religious educational institution that takes its role as a center of education in supporting the intelligence community. This is because Ma'had At tarbiyah Sasnupatham School has grown and developed with the community since 2512 B (1999 AD) ago, which held education and teaching that had carried out two levels of education, namely general education (saman) and religious education (sasna). The system in the morning until noon in it only carries out education limited to religious science, while during the afternoon until evening it only carries out education limited to general science.

In the religious and general education systems, they are run under one roof, but the management is carried out in two ways, namely in one school there are two groups of educative staff, two types of curriculum, namely the religious curriculum and the general curriculum and two objectives. Based on interviews with leaders in Ma'had At tarbiyah Sasnupatham School that the author did that school is in full mastered by caretakers/Kiyai/Babo. As the owner and assisted by several teachers. The purpose of its establishment at Ma'had At tarbiyah Sasnupatham Shcool is that it is hoped that students can learn science to benefit themselves and the community and also encourage the community to study higher. The purpose of Islamic religious education is to seek to form a Muslim personality who has broad religious knowledge and noble character and becomes Islam as a view of life in the hereafter (Abubaka, 2019). This is the purpose of the implementation of religious education in Ma'had At tarbiyah Sasnupatham School.

Ma'had At tarbiyah Sasnupatham School in Pattani is a private Islamic educational institution, here it has been taught two parts of education, namely Islamic religious education and general education, so that students can achieve religious knowledge and general science, and also get two diplomas, namely the diploma of Islamic religious education, and the diploma of general education. In the religion section, there are Ibtidaiyah, Mutawassithoh and Sanawiyah (Aliyah) classes. The general education section has classes 1-3 junior high school (junior high school), namely M.1 to M.3, and grades 1-3 SMA (upper senior high school) namely M.4 to M.6 according to the curriculum offered by the government.

In fact, although the delivery method and subject matter for Islamic religious education have been given, there are some students' achievements that have not reached the level of success with sufficient scores, because there are several factors that become obstacles in the implementation of education, for example: student factors, teacher factors, system factors. educator. Then departed from the background of this problem, researchers are interested in examining in depth study of Islamic religious education in Ma'had At tarbiyah Sasnupatham shcool Province Pattani review material and the method used and the extent of success achieved participants students and what difficulties are faced by the school and how to overcome them.

## **METHOD**

The approach in this study used a qualitative descriptive, in conducting the research, researchers taker place in Ma'had At tarbiyah Sasnupatham School that there were originally built as model of the boarding school. The subjects in this study were the Board of Trustees, Chairperson, Missionaries and Santri. The technique of determining informants in this study was carried out purposively, which is a way of taking data sources based on the consideration of researchers from certain criteria who are considered to be most familiar with the object of field research (Sugiyono, 2013). Data analysis technique is the process of systematically searching and compiling data obtained from interviews, field notes, and other materials so that they can be easily understood and the findings can be informed to others.

## **RESULT AND DISCUSSION**

### **Islamic Religious Education Learning Planning (Islamic Education) at Sasnupatham School Pattani Province (Southern Thailand)**

Learning planning is an activity carried out to achieve learning objectives. Therefore, to achieve this goal Islamic education teachers at the Sasnupatham School of Pattani Province. Namely Ustaz Sofron Haji Dolah Haji Dolah, Ustaz Samsuding Cheama, Ustaz Sobree Chema, and Ustaz Adnan always practice making lesson plans because they think there needs to be careful planning so that the implementation of learning activities can run effectively and efficiently. This is as stated by the Islamic education teacher at the Sasnupatham School of Pattani Province, Ustaz Sobree Che-ma that "this lesson plan is a reference, a foundation that will help the learning process run smoothly" (Jekama, 2019). With the learning plan, it can be a reference and basis for implementing learning in the classroom so that the learning process can run systematically.

Based on the results of an interview with Ustaz Sofron Haji Dolah as a Islamic education teacher at the Sasnupatham School of Pattani Province, he stated that "learning plans are the key to activities carried out by teachers in the classroom. He added, with a lesson plan what the teacher will do in class in delivering the material, it can be more conceptualized and neat (Jekama, 2019).

The format of the lesson plans prepared by the four religious teachers at the Sasnupatham School of Pattani Province generally includes subjects, classes, semesters, meetings, time, competency standards, basic competencies, indicators, objectives, materials, methods, steps. steps, materials or learning resources and assessment (evaluation). Regarding learning planning, based on the results of the interview with the Deputy Head of Curriculum, it was clear from each Subject Teacher Conference about how the learning planning format should be, competency standards and basic competencies formulated in the syllabus of the islamic education itself.

So, based on the results of observations and data obtained by researchers in the form of a syllabus and teaching implementation plan, it shows that the teacher makes a teaching syllabus which is followed by making a teaching plan before starting teaching activities. In making lesson plans, guidelines for making teaching plans are needed in the form of supporting references to the subject matter to be delivered.

Ustaz Sobree Chema As a islamic education teacher at Sasnupatham School Pattani Province said:

"That in making teaching plans I refer to the Thai curriculum because the curriculum applied in schools today is the Thai curriculum, while in formatting the material to be delivered I refer to the Islamic religious book Khuslan Haludhi and Abdurrohim publisher Tiga Serangkai and the aspiration publisher module, especially in make competency standards and basic competencies in lesson plan". And based on the results of the interview the principal said that have used the Thai curriculum since 2000 (Jekama, 2019).

Ustaz Sobree Che-ma also stated the same thing. He said that "in teaching Islamic education the teacher must refer to the curriculum that has been implemented by the school, namely the Thai curriculum. And teachers are required to adapt Islamic education learning to the Thai curriculum."

For example, the format of the syllabus and lesson plans based on the Thai curriculum for high school is as follows: The syllabus must include competency standards, basic competencies, indicators, assessments consisting of types of bills (individual assignments, groups, daily tests, block tests), forms of instructions, time allocation and sources of materials. Lesson Plan must include subjects, classes/ semesters, time

allocation, competency standards, basic competencies, indicators, learning objectives, learning materials, learning methods, teaching steps (initial activities, core activities, closing activities), learning resources, assessment (assessment techniques), instrument form, instrument example). So, the format of the syllabus and lesson plans above is used as a reference or guide for Islamic education teachers at the Sasnupatham School, Pattani Province.

### **Implementation of Islamic Education Learning at Sasnupatham School Pattani Province (Southern Thailand)**

The implementation of learning is essentially carried out in accordance with the learning planning that has been formulated. This is so that teachers have a guide for teaching steps so that they stick to the initial teaching plan. Ustaz Sobree Che-ma emphasized that "in the implementation of learning, it must be in accordance with what has been planned". For this reason, when teaching the teacher must be guided by the initial teaching plan so that learning goes according to the plan that has been prepared.

Learning plans are activities that will be carried out in the future. The plan can go according to the initial plan and it can also not according to the plan which can be caused by changes in situations and conditions. Ustaz Sobree Che-ma said:

"Between the learning plan and the real conditions in the classroom, there are many mistakes because it adapts to existing situations and conditions, but in delivering the material I always adjust to the competency standards and basic competencies that have been made in the syllabus".

The results of research observations also show the same thing that in carrying out learning between the lesson plans that have been prepared and teaching activities in the classroom are not appropriate in the steps for delivering the material that has been prepared in the lesson plans with real activities in the field. For example, the initial learning activity steps that are arranged in the Lesson Plan the teacher opens the lesson then reviews the lesson with 15 minutes and when the learning process takes place the students take it so that it takes time to win the student as a result the teacher who should complete the initial learning activity within 15 minutes is delayed to 25 minutes. According to Ustaz Sofron Haji Dolah, this is because the conditions and situations in the classroom are much different from what the teacher had planned so that teachers often do not match the lesson plans with teaching and learning activities in the classroom. However, from the delivery of material for Islamic education teachers at the Sasnupatham

School, Pattani Province they always adjust to competency standards and basic competencies that they have compiled in the syllabus and lesson plans.

So, students are more interested in material that can involve students actively in learning. Efforts made by Religion teachers at the Sasnupatham School in Pattani Province. In packaging Islamic education learning to be interesting, it includes collaborating between subject matter and Islamic history stories, inviting students to examine the discourse on phenomena in the mass media related to Islamic education material about the history of the Prophet Muhammad SAW, the competency standard is to understand the example of Rasulullah SAW. In fostering the people of the Medina period. The basic competencies include: students are able to tell the history of the da'wah of Rasulullah SAW. Medina Period. From this material, the Islamic education teacher at the Sasnupatham School in Pattani Province. Using the lecture method, group discussion, question and answer, assignment and simulation. Then the teacher also transports stories about the stories of the Prophet's da'wah during the Medina period, this explanation is not packaged in a rigid explanation, but the teacher conveys it in the form of storytelling, explaining it in the form of stories. This is done by the teacher in order to attract students' attention to focus on the learning material.

Based on the teacher's observations in delivering the subject matter, he has used the right method, in accordance with the method used in the structured lesson plans. However, there are students who feel bored with Islamic education learning. The condition of students in the class is not controlled so that many students do not focus on Islamic education lessons, this could be due to the lack of student interest in learning Islamic education.

Basically, the method of teaching religion is the same as teaching other sciences, besides there are characteristics, teaching methods are very diverse. Because there are many factors that influence it, namely: the goals to be achieved by students, the materials or materials to be taught, facilities, teachers, situations, advantages and disadvantages of certain methods. Based on the results of an interview with Ustaz Sobree Che-ma, he said "the method used is adjusted to the material to be answered in Islamic education learning. Usually lectures, simulations, discussions, demonstrations (Che-ma, 2019).

While Ustaz Adnan Latih said that learning methods that are often used are Questions and Answers, Lectures, demonstrations. Demonstrations are used when there is subject matter that requires hands-on practice. Like the way of ablution, the procedure of prayer.

According to the description of one of the Islamic education teachers at the Sasnupatham School of Pattani Province Ustaz Adnan Latih that "in Islamic education learning, teaching aids are used, such as using pictures related to the material. According to him, the natural environment can also be a medium of learning for students (Latih, 2019). So the media used in Islamic education learning is not limited to just one media. The surrounding environment can also be used as a learning medium. And the media used can change depending on the material to be delivered.

With regard to technological developments, of course, learning media is now not fixated on the old media, manuals. However, now there are media that support the smooth process of Islamic education learning such as LCDs, Laptops. Based on observations made by researchers in learning activities, teachers do not use electronic media in teaching. From the results of an interview with Ustaz Sobree Che-ma as a Islamic education teacher at Sasnupatham School, Pattani Province said that "for electronic media, I rarely use it because not all classes have LCDs" (Chema, 2019). So the media used by Islamic education teachers at Sasnupatham School in Pattani Province. In teaching is free media which includes the natural surroundings, objects related to the material, and other media such as posters, dolls. And the average Islamic education teacher is at the Sasnupatham School in Pattani Province. Have not used electronic media, especially for Islamic education teachers.

Based on an interview with Dr. Haji Ahmad Kamal Haji Yusuf as the head of the Sasnupatham School School of Pattani Province he said that:

"In this school there are 9 LCDs but only 6 have been installed, so not all classes have LCDs but I'm doing a plan so that all classes have LCDs, because LCDs can help teachers in delivery of material related to learning in class, especially Islamic education, while the four Islamic education teachers who can use technology media are only 1, namely Ustaz Sobree Che-ma". (Yusuf, 2019).

Good learning if it can run effectively and efficiently. For that we need good classroom management by the teacher. Ustaz Sofron Haji Dolah said that "in making Islamic education learning effective by using the lesson plans that have been prepared, and usually at the beginning of the lesson, reviewing the past material".

Then according to Ustaz Sobree Che-ma "In order to make learning more effective he asks students for feedback on the material discussed, asks students to argue and can tell stories about student experiences, so that the classroom atmosphere can be effective". In order for classroom learning to be more effective, the teacher can do various ways such as demanding students to be active through orders to students to express their respective opinions, telling experiences related to the material in question or phenomena that occur currently related to the material.

Barriers or obstacles in a process must exist, and cannot be avoided. Likewise, the learning process will certainly experience obstacles and obstacles. Ustaz Sobree said that "the obstacles to the implementation of Islamic education learning are student interest and inadequate infrastructure, especially learning media. Because learning media is one of the tools to assist teachers in achieving the goals of Islamic education.

As for the things that support the implementation of Islamic education learning, is assistance from the religious department. According to Ustaz Sobree Che-ma he said that "the supporters of the implementation of Islamic education learning are the teachers and the students themselves". So, in this case, the Sasnupatham School School of Pattani Province was helped by the assistance provided by the religious department, teacher conditions, cooperation between teachers and students.

Based on interviews with researchers with Ustaz Sofron, he said that "in improving the quality of Islamic education learning it is necessary to make improvements in terms of facilities and infrastructure, teachers must be able to teach according to the lesson plan so that it becomes a systematic learning". So according to him the efforts that must be made in improving the quality of Islamic education learning are improvements to the facilities and infrastructure, as well as the suitability of teaching teachers with the lesson plans that have been prepared.

Another statement was made by Ustaz Adnan, who said "that in improving the quality of Islamic education learning teachers must be more creative, dare to create new innovations so that Islamic education lessons can compete with general lessons". Then Ustaz Sobree Che-ma added "that in improving the quality of Islamic education learning it is necessary to open extracurriculars". So based on the opinion of the Islamic education teacher at the Sasnupatham School in Pattani Province above, the efforts that must be made in improving the quality of Islamic education learning are that teachers are required to achieve new innovations in Islamic education, conduct extracurricular activities that can help formal learning in the classroom so that efforts The teacher's efforts in instilling Islamic values in themselves can be achieved. The extracurriculars at the Sasnupatham School of Pattani Province are TPQ and SBQ. The extracurriculars are carried out in the afternoon according to the agreement between the students and their coaches. As for the one who developed the SBQ, it was handed over to Ustaz Samsuding Che-amase, while the TPQ was handed over to Ustaz Sofron.

So, the curriculum section itself has made efforts to improve the quality of Islamic education in the form of providing Islamic education textbooks in the library, adding extracurriculars for Islamic education, and supervising the teaching and learning process carried out by the supervaiser, namely to the school and the waka of the curriculum itself. The existence of this supervision activity was reinforced by a statement to the school which said that "we hold supervision activities by supervising the learning process directly, besides that I supervise through monitors" (Samsudin, 2019). But all classes do not have a monitor, if there is no monitor, the principal supervises directly.

### **Evaluation of Islamic Education Learning at Sasnupatham School Pattani Province (Southern Thailand)**

The ultimate goal of the learning process is the level of students' understanding of the Islamic education learning material. This can be known through evaluation. According to Ustaz Sobree Che-ma that "in evaluating learning, we usually use the question and answer method, written questions and responses from students regarding current phenomena related to the material" (Che-ma, 2019). So, to find out the success of teachers in teaching Islamic education, materials are used. This is reinforced by Ustaz Sofron Haji Dolah who said that "in evaluating learning, use the technique of giving questions and answers, written questions. With the aim of knowing the extent to which students understand the material presented.

So to find out student learning outcomes. Teachers at the Sasnupatham School of Pattani Province often conduct evaluations, so that children's development can be well controlled.

### **Islamic Education Learning Planner at Ma'had At tarbiyah Sasnupatham School Pattani Province (Southern Thailand)**

According to Degeng, learning or teaching is an effort to teach students (Chema, 2019). In this case, the term learning has the essence of planning or design (design) as an effort to teach students. According to Ahmad Tafsir, teaching is an activity that involves fostering children regarding cognitive and psychomotor aspects solely, namely so that children have more knowledge, are more capable of critical thinking, and are objective (Sofron, 2019).

According to Tahirin in a book entitled Learning Psychology, Hamalik expressed the opinion that learning implies a change in perception and behavior, including behavioral improvement. Learning can also be interpreted as a process towards change. However, changes are said to be learning if: (1) changes that occur consciously (2) changes in learning are continuous and functional (3) changes in learning are positive and active (4) changes in learning are purposeful and up to date (5) changes cover all behavioral aspects. (Dolah, 2019)

The term learning has the essence or design as an effort to teach students. That is why in learning, students do not only interact with the teacher as a source of learning, but students may also interact with the overall learning resources used to achieve the desired learning objectives. Therefore, learning focuses on "what students learn" .(Latih, 2019) The attention to what students learn is a field of study of the curriculum, namely about what learning content students must learn in order to achieve goals.

Planning is compiling the steps that will be carried out to achieve the specified goals. The plan can be prepared based on the needs within a certain period of time in accordance with the wishes of the planner. But what is more important is that the plans made must be carried out easily and on target. Planning is essentially a number of pre-determined activities to be carried out in the future to achieve the stated goals. According to Husaini Usman in a book entitled Management Theory, Practice and Educational Research, Bintoto Tjokroaminoto argues that planning is the process of systematically preparing activities that will be carried out to achieve certain goals (Dolah, 2019).

In the context of learning, planning can be defined as the process of preparing materials, learning, using teaching media, using learning approaches and methods, assessment in an allocation of time that will be carried out at a certain time to achieve predetermined goals (Latih, 2019).

Islamic religious education learning activities are one of the subjects in schools that are subject to the content of Islamic life values, need to be pursued through good learning planning in order to influence the choices, decisions and development of students' lives. Therefore, one of the abilities that must be possessed by teachers is to make professional learning plans in carrying out their duties and responsibilities as a learner educator, and at the same time as a learning designer.

Seeing the importance of planning in learning activities, a teacher must make a learning plan before carrying out learning activities. The making of learning plans must refer to the syllabus. So, the syllabus is the main source in learning planning, both lesson plans for one competency standard and one basic competency.

Implementing Islamic Education Learning in Ma'had At tarbiyah Sasnupatham School province of Pattani. Is a process of how to carry out (design, decision) Islamic education. Every Islamic study, especially religious learning, should try to describe the values contained in the curriculum and correlate them with the reality around students. In teaching there are three stages that must be carried out by the teacher, namely the Pre-Instructional Stage, the Instructional Stage and the Follow-up Evaluation Stage (Sofron, 2019).

The implementation of Islamic education learning is the application of the plans that have been made by the previous teacher. The implementation of learning at Ma'had At tarbiyah Sasnupatham School has been well proven by the tone of the implementation of Islamic education learning in the classroom as follows:

*Method*, in its implementation, Islamic education requires the right method towards the aspired goal. However good and perfect a curriculum is, it doesn't mean anything if it doesn't have the right method or way to transform it to students (Sofron, 2019). And in delivering Islamic Religious Education material, an appropriate method can be used, so that it can bring results in accordance with the desired goals. The various teaching methods that can be used in Islamic Religious Education in general include: lecture method, question and answer method, discussion method, assignment method, demonstration and experiment method (Dolah, 2019).

Inaccuracies in choosing a practical method will hamper the teaching and learning process, which in the end results in wasted time and wasted energy. Meanwhile, Abu Al-Ainain stated that the method, material and purpose are integral things (*takamul*), which cannot be separated from each other. This means to determine a method, depending on the material and the expected goals.

The methods used in learning at Ma'had At tarbiyah Sasnupatham School are as follows: lecture method, question and answer method, discussion, simulation method that is adapted to the material and competencies that students must have after the learning process takes place, and the demonstration method is used when There are subject matter that requires hands-on practice. Like the way of ablution, the procedure of prayer.

*Material*, In addition to the method, the material also plays an important role in the learning process. Without material, a learning cannot achieve the set goals and material that is directly related to the formation of the Muslim personality, namely Islamic morals and history. The teachings of Islamic Religious Education are extraordinary and universal, because these teachings regulate all aspects of human life, both those relating to God and to humans. Basically, there are three main teachings of Islamic Religious Education, namely (a) *aqidah*, (b) *shari'ah* and (c) *morality*.

The material used at Ma'had At tarbiyah Sasnupatham School generally involves 5 aspects, namely the Qur'an, morality, Fiqh, *Tatikh* and Islamic culture. So from the results that can be compared with the theory above that at Ma'had At tarbiyah Sasnupatham School using material that includes all that is in the theory, it can be said that this school has chosen material that is so perfect.

*Media*, teaching media is something that can be used to channel messages or lesson content, stimulate students' thoughts, feelings, attention and abilities, so that it can encourage the teaching and learning process or in other words is one of the means/tools to improve teaching and learning activities (*teaching*). While Islamic education media are everything that can be used to channel Islamic education messages from the sender of the message or teacher to the recipient (student) and can stimulate the thoughts, feelings, concerns, and interests and concerns of students so that the teaching and learning process occurs.

Gerlach and Ely said that the media, if understood in broad terms, are human, material or events that build conditions that enable students to acquire knowledge, skills or attitudes. In this sense people, books, objects, places or the surrounding natural environment and events or facts that occur are media, in the teaching and learning process, media and methods are two interrelated components. The choice of one particular teaching method will affect the type of appropriate teaching media, although there are other aspects that must be considered in the selection of media.

According to Uhbiyati in his book entitled *Islamic Religious Education*, Bloom et al stated that evaluation is:

“Evaluation, as we see it, is the systematic collection of evidence to determine whether in fact certain changes are taking place in the learners as to determine the amount or degree of change in individual students”.

This means that evaluation as we see is a systematic collection of facts to determine whether in reality there has been a change in students and to determine the extent of change in the student's personality.

The implementation of learning evaluation activities is determined by the characteristics of students by using certain benchmarks. These characteristics in the scope of teaching and learning activities are students' appearance in the fields of cognitive (knowledge and intellectual), effective (attitudes, interests and motivations), and psychomotor (skills, movements and actions). The display can be evaluated verbally, in writing, or in action. The use of evaluation techniques must also be guided by the achievement indicators that have been made by the teacher in the material syllabus. With these indicators the teacher can formulate questions both verbally and question and answer systematically and do not deviate from the existing indicators.

In evaluating, a Islamic education teacher must pay attention to three aspects, namely cognitive, affective and psychomotor students because the results of student learning activities in the form of cognitive and psychomotor abilities are determined by the affective conditions of students. The evaluation carried out by the Islamic Religion teacher at Ma'had At tarbiyah Sasnupatham School in Pattani Province (South Thailand) was a question and answer method, giving written questions to students, and student responses related to the material. And hold daily tests and block tests in each semester both orally, in writing and in practice.

With the evaluation of learning, the teacher is expected to be able to identify what things must be improved in the implementation of the next lesson. Such as how to convey the material correctly so that students can easily absorb it, what method should be appropriate to use, what kind of media can help the learning process. Evaluation is not only done at one level of education, such as a year, half a semester, a month, but every time and every time. Teachers in assessing students are objective in accordance with what they produce.

This is agreed with the results that can be obtained at Ma'had At tarbiyah Sasnupatham School, Pattani Province that evaluations are often carried out, so that children's development can be well controlled. So between learning planners, learning implementation, learning evaluation is a unity that cannot be separated. These components become a unity that are interrelated and influence each other. So that in creating quality Islamic Religious Education learning, teachers as the spearhead of the implementation of education must be able to master these three basic components.

## CONCLUSION

Ma'had At tarbiyah Sasnupatham School located in Pattani Province as the location study. In addition, the author would like to contribute constructive thoughts for the advancement of the Religious High School at Ma'had At tarbiyah Sasnupatham School. The curriculum used in schools is much influenced by the expertise of each teacher and also the principal. This is something with the goals and expectations that the educational institution wants to achieve. Until now, the implementation of education in Religious Schools, especially in Thailand, especially in Pattani has three, namely: Islamic boarding schools that carry out traditional Islamic education, the Islamic boarding school which is next to it carries out Religious and Public Schools, religious schools that carry out Religious and General education.

Implementation of Islamic religious education at Ma'had At tarbiyah Sasnupatham School, Pattani Province based on the Qur'an and Hadith accompanied by love for the homeland and the King. The application of the education model in the school is semi-secular, namely the learning process in schools is carried out in two separate areas of education, namely religious and general education. The implementation of teaching and

learning activities realized in the school is divided into two parts, namely religious and general education. The ongoing learning activities of the two parts are realized separately. The supporting factors in realizing teaching and learning activities at Ma'had At tarbiyah Sasnupatham School Pattani Province, including parents, students are very concerned about Islamic religious education, so the existence of the institution is seen as important as a place to educate and guide their students according to Islamic values. In addition, the government views positively the existence of the school which has implemented the policies set by the education department, so that various forms of assistance are channeled to the school.

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