

Implementation of a Multicultural Value System in the Islamic Religious Education Curriculum at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah, Poming Pattani, Thailand

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ABSTRACT

This study aims to analyze, identify, and validate the implementation of a multicultural value system within the Islamic religious education curriculum at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah, Poming Pattani, Thailand. Conducted as field research with a qualitative approach, the study utilizes methods that are inherently naturalistic, collecting and analyzing qualitative data from both primary and secondary sources. Primary data were gathered through direct field observations, interviews with school principals, Islamic Religious Education (PAI) teachers, and deputy heads of curriculum, and documentation of the institution's history, profiles, and educational practices. Secondary data supplemented these findings with existing literature, documents, photographs, and statistics. The research setting includes detailed observations of the geographical location and physical conditions of the institution, learning activities aimed at instilling multicultural values, and the available educational facilities and infrastructure. The data analysis process involved reducing data to identify key themes, presenting the data through various formats, verifying findings through techniques like source and technical triangulation, and extension of observations. The results indicate that Muassasah Mahad Ats-Tsaqofah Al-Islamiyah has effectively integrated multicultural education into its Islamic religious education curriculum by embedding multicultural values into existing materials and activities. This integration has been thorough and deep, promoting values of tolerance, equality, and unity among students, contributing to a more inclusive and harmonious educational environment.

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1. INTRODUCTION

Humanity is an evolving entity, and education plays a crucial role in facilitating this continuous development, serving as a tangible manifestation of the inherent progression and vitality of human culture (Ehala, 2009). According to Indonesia's National Education System Law No. 20 of 2003, education is described as a conscious and systematic effort to create an environment and learning process that enable students to fully develop their potential in terms of religious spirituality, self-control, personality, intelligence, noble character, and necessary skills for themselves, society, the nation, and the state. Education is, in essence, an ongoing process that adapts and evolves alongside societal, cultural, and scientific advancements, including the arts (Franco et al., 2008). For the future benefit of humanity, it is imperative to maintain the dynamics of education at all levels (Hargreaves & Shirley, 2009). This includes fostering programs that promote education for all and lifelong learning (Yasin, 2008; Tafsir, 2008) within the framework of civil society development.

Education (Suhifatullah, 2022) is one of the pillars of the nation's life. The extent to which a community's commitment to the nation runs through national education can be used to predict a nation's future. At present, educational challenges regarding the success of students greatly determine the quality of the school environment. In particular, Islamic boarding schools (S. Nasution, 1995) are facing serious challenges to important components of formal educational institutions, which are used as a reference for determining teaching content, directing the process of educational mechanisms, and determining the quality of educational outcomes that are included in the curriculum.

The curriculum is designed to help students develop the skills necessary to become contributing members of society. It serves at least three fundamental functions within the educational system: the conservative function, the creative function, and the critical and evaluation function (Wina Sanjaya, 2011). As a national policy in education, curriculum development is a comprehensive process that aligns with the overarching goals, objectives, and strategies of the educational system. According to Oemar Hamalik (2012), the initial steps in creating a curriculum include planning, execution, monitoring, and assessment. Ultimately, a well-structured curriculum ensures that education remains relevant, dynamic, and capable of meeting the evolving needs of both individuals and society.

Furthermore, the level identifies four stages of curriculum development (Fajri, 2019): curriculum development at the national level, curriculum development at the institutional level, curriculum development at the subject level, and curriculum development in the classroom. This makes each level have a task in the curriculum development process while still being adjusted to the goals of national education. As the application of existing curriculum in Islamic Religious Education (hereafter, PAI), which necessitates a foundation on human nature itself so that curriculum development is designed in accordance with the potential of each individual. One of the foundations related to curriculum development is a psychological foundation, namely, a foundation that refers to and is based on the individual aspects of the students themselves, who have potential (uniqueness), background, language, religion, ethnicity, and racial diversity that need to be developed and respected. The existence of differences from these backgrounds can have implications for different types or learning styles of students because students (Sundari, 2017) in the educational process are individuals who are in the process of developing physically, intellectually, socially, emotionally, morally, mentally, and so on. This becomes a problem in the development of the PAI curriculum in order to create a more effective and efficient learning atmosphere to achieve curriculum goals. So a philosophical basis and a psychological foundation (Falasifa & Umdaturrosyidah, 2021) are needed in the development of the PAI curriculum so that it can be carried out in a manner that is relevant to the nature of students, both in terms of the material that students must provide and learn as well as in terms of the delivery and learning processes and adjustments of the elements other educational endeavors.

Meanwhile, the presence of such a wide range of cultural backgrounds in the classroom demonstrates the development of what is known as a "multicultural community." To put it simply, multiculturalism (Pedersen, 2013) is a set of beliefs and practices that acknowledges and appreciates

the presence of diverse groups within an organisation or society, appreciates the unique contributions that these groups have to offer, and provides them with the resources they need to continue making those contributions in an inclusive cultural context that gives voice to all members of the organisation or society. Multiculturalism, then, entails accepting those who think differently from the norm rather than rejecting them. Multicultural education's core goal (Keengwe, 2010) is to help students learn to collaborate in a way that overcomes differences and fosters strength through diversity. As a result, schools play a crucial role in inculcating pupils with intercultural ideals from a young age. In contrast, if pupils are not taught to value unity, acceptance, peaceful coexistence, and appreciation of individuality, they are more likely to grow up to be intolerant and hostile towards their fellow humans. If the youth already have this, it will be made in the future by foreseeing harmony and mutual regard among humans. The objective of multicultural education is to educate pupils to accept the differences that exist among fellow human beings as natural occurrences. Raise understanding of the importance of variety, equality, humanism, justice, and democracy in everyday interactions (Bulkisi, 2011).

Therefore, instilling values that can support the realization of mutual respect and being able to coexist peacefully need to be instilled early on at various levels of education (Agnihotri, 2017), because education (Wals, 2012) is not only a transfer of knowledge and skills but also needs to prioritize the development of transfers of social values that can support a harmonious life to change the entire educational environment or atmosphere, which can increase attention to broad or different cultural groups getting the same education.

To realise the potential of multicultural education (Suzuki, 1984), it is necessary for educators to gain an understanding of the significance of students' cultural backgrounds to their academic performance, and for students to acquire the knowledge and skills necessary to promote the core values of multicultural education, such as democracy, humanism, and pluralism, or to instill multicultural religious values. To develop a moral community that serves the common good, pupils, according to school standards, should be able to use religious ideals in recognising and appreciating the presence of adherents of various religions and beliefs (Willems, Denessen, Hermans, & Vermeer, 2010). If you look at the diversity that exists in Thailand, there are numerous communities with multicultural societies, such as the community in Khlong Takhian sub-district in Phra Nakhon Si Ayutthaya district. Province of Phra Nakhon Si Ayutthaya In central Thailand, there is a hamlet where people of different faiths coexist together. Culture of the Phaktu Tha Phae Northern Thailand is home to a diverse population that includes Buddhists, Christians, and Muslims all coexisting peacefully in Song Khon and Wan Yai districts. The northeastern province of Mukdahan is home to both Buddhists and Christians. This village in Sai Khao District, Khok Pho District, and Pattani Province is a Buddhist and Islamic community in southern Thailand. People are able to coexist peacefully when social capital is present (Thitadhammo & Khongsarit, 2019).

Anan Kanchanaphan's analysis of nationhood and multiculturalism reveals that, over the past 50 years, Thailand has developed a nation-state emphasizing cultural unity and Thainess, alongside the presence of multiculturalism. The existence of a multicultural society in Thailand is closely linked to concepts such as culture, ethnicity, and identity, which have evolved from historical cultural interactions. However, due to social upheaval and insufficient preparation for the region's cultural and linguistic diversity, multicultural education in southern Thailand has not met government expectations. Education has struggled to address the region's deep-seated issues rooted in historical grievances, discriminatory practices, and religious extremism. Educational programs have predominantly promoted cultural uniformity and a Buddhist focus, while efforts to address tensions between the Malay and Muslim communities have been superficial. There is a pressing need for transformative, well-funded, and adequately staffed schools in southern Thailand. Malay Muslim children require curricula that reflect their distinct cultural and linguistic heritage in government schools. Currently, the number of Muslim-Malay children attending unregulated private Islamic schools, partially funded by Thai money, private tutoring, and unknown Muslim groups, is increasing. This situation challenges public schools in Thailand to achieve more with fewer resources and students.

Thailand's adoption of multicultural education in response to regional ethnic conflict exemplifies the influence of global educational norms on national policies (Brooks & Sungtong, 2015).

The southern region is parallel to the management of education in other regions in these three southern Thai provinces, which have different cultures, ways of life, languages, and religions, as well as different beliefs and values. With this difference, the majority of the population is Muslim, according to the common means of communication, namely the local language. This has resulted in problems in teaching and learning management, such as communication problems between teachers and students and in the community with students and communities who communicate with each other using the local language (*Jawi*). They don't understand Thai very well, so there are major problems that affect the quality of the students.

Based on the results of research on the O-Net Test (Ordinary National Educational Test), it states that the three southern provinces of Thailand occupy the last position in the country's education ranking. This is due to a shortage of teachers and educational staff, administrative problems, and the management of educational institution managers in providing their services, which is inadequate. As well as problems of weakness in the relationship between school institutions and the community, including problems of insecurity on the way to work. For example, it can be seen that education in the three southern Thai provinces is a difficult and complicated matter in meeting the quality standards that have been set, and it is also necessary to accelerate the distribution of equal and diverse educational opportunities in accelerating the development of the workforce in the three southern Thai provinces by requiring competency in the necessary areas of knowledge such as thinking skills, work skills, and the ability to be able to solve problems for oneself and society. In order to implement these things, both the central government, regional governments, and all stakeholders as policymakers on the development of education need to study carefully and more deeply to implement the concept of multicultural education in the school environment (Pongkijvorasin, 2016; Thongthaw, 2014; UNICEF, 2015).

Thus, education in Southern Thailand presents a compelling area for researchers to delve into more deeply and precisely. This research can cover the development of teaching materials and methods, the creation of conducive, culture-based learning environments, and the nurturing of educators directly or indirectly involved in the educational process. While considerable research has been conducted on the implementation of multicultural values in Muslim-majority countries, focusing on processes (Supriatin & Nasution, 2017), materials (Rosyad, 2019), and curriculum (Rantio & Rahman, 2022), studies in minority countries tend to be limited to policy analysis (Arphattananon, 2018) and development (Ilyasin & Tohet, 2020). There is a noticeable gap in research examining the outcomes of implementing multicultural values, particularly in Muslim-minority contexts (Arphattananon, 2018).

This study aims to fill this gap by investigating the results of multicultural value implementation within the Islamic Religious Education Curriculum at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah Pombing, Pattani, Southern Thailand. The research objectives are to explore the effectiveness of multicultural value integration in the curriculum and to assess its impact on students and educators. The central research question guiding this study is: How does the implementation of multicultural values in the Islamic Religious Education Curriculum at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah Pombing influence educational outcomes in a Muslim-minority context?

2. METHODS

This research is field research with a qualitative approach. Qualitative research methods are often called "naturalistic research methods" because the research is carried out in natural conditions (a "natural setting"); they are also referred to as the "qualitative method" (Sugiyono, 2007) because the data collected and analysis are more qualitative in nature. The data sources in this study are primary and secondary data sources. Primary data sources are data sources that contain primary data, namely data obtained directly in the field, for example from sources or informants (Nugrahani Farida, 2014). Secondary data sources are additional data sources that are not taken directly in the field but from

sources that have been made by other people, for example, books, documents, photographs, and statistics. Secondary data sources can be used in research as a supplement or as the primary source if primary data sources are unavailable. To obtain data in the field in order to analyze and answer the problems that are summarized in the research problems, the methods used in this study are as follows:

- a) Observation: Researchers use this method to observe directly in the field, especially to collect data about the geographical location and physical conditions at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah Poming Pattani Thailand, learning activities in the process of instilling multicultural values at PAI, and educational facilities and infrastructure at Muassasah Mahad Ats-Tsaqofah Al-Islamiyah Poming.
- b) Interviews. Interviews in this study were conducted with related parties, such as school principals, Islamic Religious Education (PAI) teachers, and deputy heads of curriculum.
- c) Documentation: Researchers use the documentation method to collect data on the history of Muassasah Mahad Ats-Tsaqofah Al-Islamiyah Poming Pattani Thailand, profiles, vision, mission, goals, and general policies on the condition of teachers and students, infrastructure, and the learning process.

After the necessary data has been collected, the next step is to analyze or manage the data according to the type of data. That data analysis begins with examining all available data from various sources, namely from interviews, observations that have been written down in personal notes, official documents, drawings, photographs, and so on. Qualitative data analysis is inductive in nature, namely an analysis based on the data obtained that is then developed into a hypothesis. Based on the hypothesis formulated based on the data, look for the data again repeatedly so that it can be concluded whether the hypothesis is accepted or rejected based on the data collected. If, based on data that can be collected repeatedly using triangulation techniques, the hypothesis is accepted, then the hypothesis develops into a theory.

Furthermore, researchers conducted data analysis. We used the following methods to analyze the data:

1. Data reduction, Reducing data means summarizing, picking and choosing the main things, focusing on the important things, and looking for themes and patterns.
2. Data presentation In qualitative research, data presentation can take the form of brief descriptions, charts, relationships between categories, flowcharts, and the like.
3. Data verification (drawing conclusions). Conclusions in qualitative research are new findings that have never existed before. Findings can take the form of a description or a description of an object that was previously obscured but is now clear as a result of research; they can be a causal or interactive relationship, a hypothesis, or a theory.

In order for qualitative research data to be accounted for as scientific research, it is necessary to test the validity of the data. The data validity testing techniques are as follows:

1. Extension of Observations, With an extension of observations, the researcher will return to the field, make observations, and interview again with sources that have been encountered and those that are new.
2. Improving Perseverance (Observation Perseverance), namely the technique of checking the validity of data based on "how high is the degree of persistence of researchers in carrying out observation activities." definite and systematic.
3. Triangulation
 - a) Source Triangulation: Source triangulation to test the credibility of the data is done by checking the data that has been obtained through several sources.
 - b) Technical triangulation: Technical triangulation to test the credibility of the data is done by checking data from the same source using different techniques.

Time triangulation is crucial in ensuring the credibility of data. Data collected through interviews conducted in the morning, when informants are still fresh and less burdened by daily issues, tend to be more valid and, thus, more credible. If initial results yield inconsistent data, repeated data collection is necessary to achieve data certainty. Additionally, triangulation can involve cross-checking research findings with data collected by other research teams (Umar Sidiq, 2019).

3. FINDINGS AND DISCUSSION

3.1 *Implementation of Islamic Religious Education Curriculum at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing*

In terms of learning and Islamic religious education in this school, I think it is at a fairly good level. If we review and look back at our students who have graduated, they can master various fields, for example, science, and we are not inferior to other schools; we are brave here because the knowledge possessed by students can master various fields in the community so that the atmosphere in the community becomes better and can benefit others, so the curriculum and learning in this Muassasah can be said to be quite good (resultadz Ibrahim Ha, principal, Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing, 19 July 2022).

Meanwhile, the curriculum used in this school has three types, namely:

- a. At the Ibtidaiyah level, most of the curricula at this level use the curriculum from the government; however, so that the curriculum is in accordance with Islamic religious education, the school takes the initiative to mix and develop by adding Islamic religious learning to the government's curriculum.
- b. Mutawasithah level. At this level, the curriculum used is partly from the government and partly from Al-Azhar University, because most of the students at this muassasah, when they graduate later, most of them continue their studies at Azhar University. According to the data that goes to the school, it is estimated that there are about 300 of our students currently studying at Al-Azhar. Therefore, we use part of the curriculum from Al-Azhar so that they can master Arabic language lessons and Islamic religious studies, and we also take the yellow books from Al-Azhar. -Azhar.
- c. Tsanawiyah level: at this level, we focus more on the curriculum from al-Azhar, especially lessons based on Islam. Apart from religious subjects, there are also other subjects, some of which are adopted from Indonesia and Malaysia, such as Malay language subjects and so on.

In this regard, when implementing multicultural education, schools must build on Islamic principles based on the Qur'an, al-Hadith, Ijma' Ulama, al-Qiyas, and Majlis Shura, according to their philosophy, which consists of three words, namely "knowledgeable," "charitable," and "preaching." Thus, all three philosophies will be applied in all activities of the Islamic boarding school. So, in each subject, we apply multicultural values in accordance with the subjects taught, even in general learning; thus, instilling multicultural values can be integrated between Islamic religious studies and general lessons, implying that cultivating multicultural values is not only for Islamic religious education but also for general lessons, and is evenly distributed to all activities in this boarding school.

3.2 *Implementation of Multicultural Values in the Islamic Religious Education Curriculum at Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing*

In a multicultural society, the school also cooperates with the cultural diversity that exists in society; for example, if there is a national holiday, the school also takes a holiday together. This is a form of cooperation between religious schools and public schools, meaning that we are here to work together. and mutual respect (interview with ustadz Zulkifli bin Abdurrahman, curriculum teacher Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing, 19 July 2022).

At Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing, we apply multicultural values both inside and outside the classroom; these values must be applied here; even in other schools, these multicultural values are also applied because this is very important and our lives have this purpose, including the values of equality, justice, and so on, because these are all Shari'a and include the Sunnah of Rasulullah SAW (interview of ustadz Ibrahim Ha, principal, Muassawah, July 22, 2022). At Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing, we truly apply multicultural values, including the value of similarity (al-musawah bainan-nas). In terms of applying this similarity value, the school truly applies it to students: students, educators, and the school must be fair, meaning equally among each other, especially in the problem of punishment for students who violate the rules.

The school has held a special program to provide direction regarding developments in the teaching and learning process as well as instilling multicultural values; this program is held once a week and is guided by each class teacher (Interview with Ustadz Zulkifli bin Abdurrahman (the curriculum teacher) Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing, July 19, 2022).

3.3 Problems Faced in Inculcating Multicultural Values at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing

The implementation of instilling multicultural values to support an effective teaching and learning process often encounters challenges. Pattani, located in southern Thailand, has a complex historical background. Formerly a sovereign country comprising four regions—Narathiwat, Songkhla, Yala, and Pattani—the area was predominantly Muslim. However, Pattani was eventually colonized by the Thai kingdom, which seized power by force and subjected the local population to oppression. In response, Pattani scholars issued a fatwa, and the residents of Pattani believe that "as long as Pattani is under the control of the Siamese (Thai) kingdom, they are obligated to defend and resist the invaders."

What is the relationship between the historical context and Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing School? To understand this, we must consider the historical background and current government perspectives on the school, which illuminate the ongoing challenges. There is a significant social gap between the Muslim population of Pattani and the native Thai Buddhists. Some Pattani residents believe in the obligation to resist what they view as invaders, leading to tensions between Malay and Buddhist cultures. This area has been marred by conflicts, including shootings, killings, and bombings, which is a primary issue in Southern Thailand.

In response to these conflicts, government officials have periodically surrounded and inspected the school to ensure security and address the unrest in Pattani. Despite this, the school strives to promote reconciliation and calm. The government has also sought cooperation in fostering unity, mutual respect, and tolerance between Malay (Muslim) and Buddhist cultures, aiming to create a harmonious environment. This sentiment was echoed by Ustadz Amin bin Abdurrahman, a teacher at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing, on July 24, 2022.

Therefore, Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing has the role of educating its students so that they can provide understanding and learning for their students regarding misunderstandings in tolerance and mutual respect for one another. We as a multicultural society must respect each other even though we are different. background and if we look back at history it is painful, however, in living in a multicultural society, we must live side by side, respect each other and be tolerant between all parties.

3.4 The Impact of the Results of the Implementation of Multicultural Values in the Curriculum of Islamic Religious Education at Muassasah Ma'had Ats-tsaqofah Al-Islamiyah Pombing

After the researchers researched, interviewed several sources, and reviewed several supporting documents, the results of instilling multicultural values in the PAI curriculum at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing can be described as follows:

- a) Tasamuh value. "Tasamuh" is a term related to commendable morals. In tarbiyah, subjects teach many commendable attitudes, with the main goal being to apply them in everyday life. One of these is the value of *tasamuh*, or tolerance. Thus, in instilling the value of tolerance, the most prioritized matter is *akhlakul karimah*, including mutual respect, respect for one another, and letting them follow each other's beliefs (sunnah worship). Not only that, the school also teaches the value of tasamuh through several activities, and it is required of seniors to give an example of this tasamuh behavior to their younger siblings and peers.
- b) Degree of Equality Value (musawah baina-nas) In the application of similarity values, the school has outlined the guidelines set by the school. To implement these values, Muassasah has been given directions to teachers with certain rules for how teachers treat similarity behavior between students. students in accordance with the rules outlined by the school. Therefore, during the teaching and learning process in the classroom, which is the main point in instilling the value of similarity, teachers are required to set a good example for their students; for example, when giving punishments between one student and another, the teacher is not allowed to discriminate. - distinguish certain students based on the profession of their parents or based on personal matters, meaning that teachers must treat students fairly and wisely.
- c) The Value of Unity (alitihad): In fostering the value of unity, the pondok has instilled it in its students through activities, teaching, and learning, but what is more obvious from the results is the implementation through activities, because if we implement through activities, students can directly practice and the results of fostering unity will be clearly seen, while the inculcation of the value of unity in the classroom will usually be more theoretical and make practice less.

Discussion

The Islamic Religious Education Curriculum at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing is structured to provide students with a comprehensive understanding of both religious and general education. According to the principal, Ustadz Ibrahim Ha, the curriculum is highly effective, evidenced by the success of graduates who excel in various fields, contributing positively to their communities (July 19, 2022). The curriculum at the Ibtidaiyah level integrates the government curriculum with additional Islamic studies, ensuring a balanced educational experience. At the Mutawasithah level, the curriculum incorporates elements from Al-Azhar University, preparing students for further studies at this prestigious institution. This combination ensures that students are proficient in both secular and religious knowledge, promoting a holistic approach to education (Saleh et al., 2021; Rahman, 2020).

Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing places significant emphasis on multicultural values within its Islamic Religious Education Curriculum. The school integrates multicultural principles derived from Islamic teachings, ensuring that values such as equality, justice, and mutual respect are embedded in both religious and general education. This approach aligns with the school's philosophy of "knowledgeable," "charitable," and "preaching," which guides all activities within the institution (Alam & Wahyuni, 2020). The practical application of these values is evident in the school's cooperation with diverse cultural practices, such as observing national holidays, promoting unity, and fostering an environment of mutual respect (July 19, 2022). This initiative reflects broader trends in education that advocate for the integration of multicultural education to foster social harmony and respect (Banks, 2015; Nieto, 2017).

Despite the school's efforts to instill multicultural values, several challenges persist due to the complex historical and social context of Pattani. The region's history of conflict and tension between the Muslim population and the Thai Buddhist community presents significant obstacles. The ongoing conflict has led to a social gap and a pervasive atmosphere of distrust and unrest (Yusof, 2019). Government inspections and interventions at the school, aimed at ensuring security, further complicate the implementation of educational programs. Nevertheless, the school continues to strive for reconciliation and promotes a message of unity and tolerance, working closely with government

authorities to create a peaceful and inclusive environment (July 24, 2022). This scenario underscores the need for educational strategies that address historical grievances and promote long-term social cohesion (Zembylas, 2018; Gundara, 2020).

4. CONCLUSION

Based on the research results, it can be concluded that the implementation of a multicultural value system in the curriculum of Islamic Religious Education at Muassasah Ma'had Ats-Tsaqofah Al-Islamiyah Pombing in Pattani, Southern Thailand, encompasses several key aspects. The curriculum integrates religious and general subjects using guidebooks specified by the boarding school across different educational levels, including Ibtidaiyah, Mutawasithah, and Tsanawiyah. Multicultural values are embedded in both Islamic religious education and general lessons, ensuring these values are distributed evenly throughout the school's activities. However, the implementation faces challenges due to the social gap between the Muslim population of Pattani and the native Thai Buddhists, resulting in frequent conflicts and discomfort between Malay and Buddhist cultures. The curriculum effectively instills values of Tasamuh (tolerance), Musawah Baina-Nas (equality), and Alitihad (unity). The research is limited by its focus on a single institution, which may not fully capture the broader regional context. Future research should explore the implementation of multicultural values in other educational settings within Southern Thailand to provide a more comprehensive understanding and identify best practices for overcoming socio-cultural challenges.

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