

Islamic Education in Thailand: Implementation of Islamic Values at Torphanrojjanawich School, Satun, Thailand

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Abstract

Although Islam is a minority religion in Thailand, it holds a dominant presence in the southern region, where numerous Islamic schools integrate religious values into their teaching and learning processes. These institutions educate students in Islamic principles from early childhood, starting at the kindergarten level and continuing through high school. The aim is not only to provide academic instruction but also to instil core Islamic values in students. This study sought to explore how Islamic values are taught within the Thai educational context. A descriptive qualitative method was employed, with data collected through observations, interviews, and document analysis. The research was conducted at Torphanrojjanawich School in Satun, Thailand, between November 2024 and January 2025. Data analysis followed steps including data condensation, presentation, verification, and conclusion drawing. The findings revealed that students at the school engaged in various learning activities. Academically, instruction was based on a school-specific curriculum rather than the Thai national curriculum. Religiously, the educational focus centred on Islamic principles such as faith, worship, and moral behaviour. This research aims to serve as a reference for implementing Islamic education in contexts where Muslims are a minority.

Keywords

Islam, values, education, school



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Introduction

Thailand, often referred to as the "Land of Smiles," is a vibrant Southeast Asian country celebrated for its rich cultural traditions, breathtaking landscapes, and the warmth of its people. Its capital, Bangkok, stands as a dynamic metropolis that showcases a unique blend of ancient and modern influences. On one hand, ancient temples like Wat Arun and Wat Phra Kaew stand majestically amidst the gleaming skyscrapers and high-tech infrastructure of the city's financial districts. On the other hand, bustling street markets like Chatuchak and Yaowarat (Chinatown) offer a glimpse into the daily life of locals, with vibrant colors, smells, and sounds permeating the air.

Beyond the city, Thailand's natural beauty spans from the tropical beaches of Phuket and Krabi, with their crystal-clear waters and dramatic cliffs, to the lush jungles and ancient forests that surround historical cities such as Ayutthaya and Sukhothai. The latter cities are UNESCO World Heritage sites, home to historical ruins that reflect the grandeur of Thailand's ancient kingdoms. Thai cuisine, known globally for its bold flavors, is a fusion of savory, sweet, sour, and spicy elements, with dishes like pad Thai, green curry, and mango sticky rice representing the country's culinary diversity. With an identity rooted in both traditional customs and modern influences, Thailand presents a multifaceted experience for tourists, blending the old and the new in ways that feel both natural and inviting.

Education in Thailand holds a critical place in shaping the future of its citizens and society. It acts as a vital tool for personal development and a means of fostering societal progress. Education is seen as the cornerstone for building human resources, enhancing economic opportunities, and promoting integration across various sectors, from government to business to community life (Muthahari, 2005). The country's educational system is structured into three core levels: primary, secondary, and higher education. Compulsory schooling spans nine years (typically from ages 6 to 15), while the government provides free education for a total of twelve years.

At the primary level, students concentrate on building essential literacy and numeracy skills that form the foundation of their future learning. Secondary education offers students the choice between general academic pathways and vocational training, with the latter being a crucial option for those seeking to enter the workforce immediately after graduation. Thailand's educational landscape includes a blend of public and private institutions, with a significant number of

international schools catering to the expatriate community, often following curricula such as the International Baccalaureate or the British A-Levels.

Higher education in Thailand is characterized by its diversity, including universities, colleges, and technical schools. These institutions not only emphasize academic achievement but also practical learning, ensuring students acquire the necessary skills to contribute to the economy. Despite the country's substantial progress in expanding access to education, challenges remain, particularly concerning rural-urban disparities, teacher training, and the integration of modern technology into the classroom. These issues are critical in addressing the needs of a rapidly evolving society and economy (Sangnapaboworn, 2007).

Southern Thailand is renowned for its breathtaking natural environment and cultural diversity. Positioned between the Andaman Sea and the Gulf of Thailand, this region is a paradise for nature lovers, featuring idyllic beaches, turquoise waters, and lush islands such as Phuket, Koh Samui, and Koh Phi Phi. Beyond its beaches, the region also boasts striking limestone cliffs, vast rubber plantations, and dense rainforests, like those found in Khao Sok National Park, which is home to a wealth of biodiversity, including rare species of flora and fauna.

The cultural landscape of Southern Thailand is equally captivating, influenced by a fusion of Thai, Malay, and Islamic traditions. This mixture is reflected in the architecture of the region's mosques and Buddhist temples, in its culinary traditions, and in its vibrant festivals, which bring together elements from different cultures. The cuisine of Southern Thailand is particularly famous for its bold use of spices and fresh ingredients. Seafood dishes such as tom yam (spicy shrimp soup), massaman curry (a rich coconut-based curry), and spicy salads like som tum (green papaya salad) are staples that showcase the region's culinary depth. Historic cities like Songkhla and Nakhon Si Thammarat further add to the region's charm, with ancient temples, artisan markets, and a strong sense of local heritage.

Religiously, Southern Thailand stands apart from the rest of the country due to its significant Islamic influence. In provinces such as Pattani, Yala, and Narathiwat, the majority of the population is Muslim, which differentiates the region from other parts of Thailand, where Buddhism is the predominant religion. While Buddhism plays a central role in the rest of Thailand, particularly in the southern provinces like Phuket, Krabi, and Surat Thani, the south's Muslim-majority areas have fostered a unique cultural and spiritual landscape. Here, Islamic customs are deeply interwoven with local practices, and visitors will find mosques coexisting alongside Buddhist

temples, symbolizing the region's harmonious blend of religious traditions. This coexistence is a testament to the region's resilience and adaptability in maintaining its rich heritage.

The region's religious and cultural diversity significantly impacts the education system in Southern Thailand. In government schools throughout the country, Buddhism is a mandatory subject for all students, including Muslims (Busrowi, 2013). However, in the Muslim-majority southern provinces, educational practices tend to be distinct, primarily due to the prevalence of Islamic-based schools. These schools, which are common throughout the region, focus on integrating Islamic values and teachings into the curriculum. This practice is evident in subjects related to Islamic history, ethics, and religious practices, as well as in the broader approach to education, which emphasizes moral and spiritual development alongside academic learning (Brahmagunabhorn, 2000).

This study, specifically, focuses on the broader landscape of Islamic education in Southern Thailand, with a particular emphasis on Torphanrojjanawich School in Satun Province. This school serves as a central case study, illustrating how Islamic principles are not only preserved but integrated into the educational experience within a Muslim-majority context. By examining how Torphanrojjanawich School implements Islamic values in its curriculum and daily practices, the study aims to shed light on the role of Islamic education in shaping the lives of students and the broader community in Southern Thailand.

Method

This study adopts a qualitative research methodology to explore the integration of Islamic values within the education system of Southern Thailand, focusing specifically on Torphanrojjanawich School in Satun Province. This approach is chosen to provide a rich, nuanced understanding of the subject, as it allows for an in-depth exploration of how Islamic principles are embedded in the educational practices and environment of the school.

The research methodology primarily involves a documentary review, as outlined by Sugiyono (2017). This involves examining a wide array of written materials such as academic journals, books, research papers, official documents, and policy papers related to the educational landscape in Southern Thailand and Islamic education. By reviewing existing literature, the study establishes a theoretical and empirical foundation for understanding the broader context in which Islamic

education is implemented, as well as its impacts on students and the community. The documentary review serves as a key source of secondary data, helping to contextualize the findings from primary data collection.

In line with the qualitative research tradition, the study employs a qualitative descriptive approach. This approach emphasizes a comprehensive and interpretive presentation of observational data, using descriptive language to capture the richness of the studied phenomena (Harahap, 2020; Hardani et al., 2020). The goal is not just to report on observable behaviors or practices but also to interpret and understand the underlying meanings and values associated with the integration of Islamic teachings in the educational setting. Through this interpretive lens, the research aims to provide an in-depth portrayal of the practices, beliefs, and experiences of students, teachers, and administrators within Torphanrojjanawich School.

The data sources for this study are drawn from a wide range of literature and primary data collection methods. These include academic articles, books, research papers, government reports, and other official documents pertinent to the study of Islamic education in Southern Thailand. The combination of these secondary sources helps provide a broader understanding of the educational system and religious practices in the region.

The primary data collection methods utilized in this study include interviews, field observations, and document analysis, as outlined in the framework proposed by Hikmawati (2020). Interviews are conducted with key stakeholders, such as school administrators, teachers, and students, in order to gather firsthand insights into how Islamic values are taught and practiced in the school. These interviews also allow for the exploration of personal experiences and reflections on how Islamic education shapes students' worldviews and moral development.

Field observations play a crucial role in capturing the day-to-day interactions and practices within the school environment. Through direct observation, the researcher gains insight into how Islamic values manifest in classroom instruction, extracurricular activities, and school rituals. Document analysis, meanwhile, involves a detailed review of curriculum materials, teaching resources, school policies, and other relevant documents that outline the formal and informal practices of Islamic education at Torphanrojjanawich School.

Together, these data collection techniques facilitate the triangulation of information, a process that strengthens the validity and reliability of the findings. Triangulation refers to the use of multiple data sources and methods to cross-check and corroborate results, ensuring that the findings reflect a holistic and accurate picture of the phenomenon under study.

For data analysis, this study follows the model introduced by Miles and Huberman (1994), which outlines three interrelated and iterative processes: data reduction, data display, and conclusion drawing and verification.

1. **Data Reduction:** This process involves selecting, focusing, simplifying, and abstracting raw data. The researcher begins by identifying the most relevant data that pertains to the research questions and objectives, while discarding irrelevant or redundant information. Data reduction helps to organize and streamline the data, making it more manageable for analysis.
2. **Data Display:** In this stage, the reduced data is organized into visual or narrative formats to facilitate interpretation. The researcher may create charts, graphs, matrices, or descriptive narratives that highlight key patterns and themes in the data. The goal of data display is to make the data more accessible and meaningful, allowing for deeper analysis and interpretation.
3. **Conclusion Drawing and Verification:** The final step involves interpreting the meaning of the data and verifying the findings based on evidence and the researcher's reflections. This stage requires the researcher to look for patterns, connections, and implications that emerge from the data, as well as to cross-check the conclusions with the data to ensure accuracy. The researcher may also revisit the data throughout the study to refine and confirm the conclusions.

This methodological framework enables the study to provide a detailed and nuanced understanding of how Islamic values are integrated into the educational practices at Torphanrojjanawich School. By using this structured approach to data collection and analysis, the research aims to generate valuable insights into the role of Islamic education in Southern Thailand, particularly within a multicultural and multi-religious context. It will also help to illuminate the ways in which education can foster not only academic growth but also moral and spiritual development among students in the region.

Results and Discussion

Islamic Education in Thailand

Thailand's regions exhibit significant cultural and religious differences, with Islam gradually introduced through trade relations, particularly between the Patani Malays and merchants from the Middle East and other parts of Asia (Karim & Asyari, 2016; Anam et al., 2019). The southern region of Thailand, especially Patani, became a significant center for the spread of Islam due to its historical position as a trade hub. The earliest form of Islamic education in Patani took place in traditional pesantren schools, which were informal, community-driven institutions dedicated to teaching Islamic principles and the Quran (Berutu, 2019). These grassroots schools played a central role in the propagation of Islam in Patani, especially in the early centuries after the arrival of Islam. Over the course of three centuries, these pesantren schools became key players in religious education before the official conversion of the local rulers.

The spread of Islam in Patani gained official recognition during the reign of Sultan Ismail Shah, who embraced Islam between 1488 and 1511 AD. This pivotal event marked the formal introduction of Islamic teachings throughout the region. Initially, Islamic education in Patani took place in private homes and mosques, as religious instruction was closely intertwined with daily life (Medrano, 2007). Those who completed their religious studies often took on roles as religious leaders, such as Imam, Khatib, or Bilal (locally known as Tok Leba). These positions were critical in fostering the community's religious life and ensuring the continuity of Islamic traditions.

Over time, the number of Islamic boarding schools in Patani grew substantially (Isbah, 2021). Islamic scholars (Ulama) emerged as prominent figures within the community, taking on dual roles as educators and custodians of religious knowledge and cultural heritage (Abdulmani, 2014). These scholars were instrumental in shaping both the spiritual and intellectual identity of the Patani Malay community, further solidifying the region's strong Islamic identity.

The political relationship between the southern Muslim communities and the central Thai government has long been marked by tension, particularly regarding the enforcement of the 1921 Education Law, which mandates Thai-language instruction in secondary schools. This law has been a point of contention for the Malay Muslim community in the south, who fear the erosion of their language,

culture, and religious identity. The imposition of the Thai language in schools is seen by many as a threat to the preservation of the Malay language, which is deeply tied to the region's Islamic heritage. Furthermore, there is growing concern that the national education system could lead to religious conversion, especially among younger Malays, which exacerbates tensions between the local Muslim population and the Thai state (Kaewsom, 2017).

The situation in the south has become more complex with the escalation of separatist tensions. In 2004, the Thai government passed a military law empowering the military to arrest individuals suspected of separatist activity. This led to the deployment of around 20,000 troops across the southern provinces, including Patani, Yala, and Narathiwat. The military targeted residential homes, mosques, Islamic boarding schools, and religious teachers in these areas, labeling them as potential hotspots for extremist activity. This crackdown resulted in numerous detentions, deaths, and the closure of several prominent pesantren schools (Wayeekao, 2016).

One significant event during this period was the killing of a well-known religious figure, Tok Guru, and the subsequent closure of his pesantren (Fatiyah, 2016). While many pesantren schools were shut down by authorities, some continue to operate covertly, albeit under difficult and often dangerous circumstances. These schools have faced numerous challenges, including reduced lesson hours due to security concerns and an unpredictable school calendar (Feigenblatt & Federico, 2011). The climate of fear and uncertainty has had a significant impact on the ability of these institutions to maintain their traditional role in Islamic education.

Thailand's 2007 Constitution guarantees religious freedom, provided that religious practices do not conflict with public order or moral standards (Uma, 2020). This provision is critical in ensuring that the Muslim community in the south can continue practicing their religion freely, even amidst the challenges posed by government policies. Additionally, the 1999 National Education Act (amended in 2002) outlines the broad goals of Thai education, which are to foster the full development of Thai citizens—physically, intellectually, morally, and socially (Bali & Masulah, 2019). This act lays the groundwork for educational policies that aim to support a holistic educational experience for students, regardless of their religious or cultural backgrounds.

In terms of Islamic education, Patani has a unique structure that blends both formal and non-formal systems. The 2007 Private School Act, Article 4, provides a framework for formal Islamic schools, which must adhere to state guidelines regarding curriculum, teaching methods, and assessments. These schools are required to integrate national educational standards, including subjects like Thai language, mathematics, and science, into their curriculum. Meanwhile, informal institutions such as mosques (Tadika) and traditional boarding schools (Pondok) have more flexibility, although they still need to be registered with and overseen by the Ministry of Education (Uma, 2020).

In 2016, the Thai Ministry of Education introduced standardized Islamic curricula for early education levels (Ibtidaiyah), aiming to integrate both national and religious content in a more structured way. This initiative sought to create a balanced curriculum that would allow students to receive both religious and secular education, preparing them for broader societal participation. The policy allowed traditional pesantren schools to reopen, but it also required them to make significant changes. One of the major requirements was the adoption of Thai language instruction and the inclusion of secular subjects such as mathematics, science, and geography into the curriculum (Sumarni, 2018).

While this policy brought certain benefits, such as providing pesantren schools with government funding and official recognition, it also presented challenges. The need to adopt national standards led to a dual curriculum model in many Islamic schools. These schools now offer both Islamic education and secular subjects, which some view as diluting the focus on religious teachings in favor of national educational goals. Furthermore, schools that choose not to comply with state policies, especially those that reject the inclusion of secular subjects or the Thai language, remain unofficial. Graduates from these schools may be ineligible for government employment, even if they hold higher degrees, limiting their opportunities within the broader Thai workforce (Williams, 2015).

Islamic-based Schools: Torphanrojjanawich School's Profile

Torphanrojjanawich School, officially established on May 16, 2012, was founded in response to a growing demand for quality education rooted in both academic excellence and moral values in the southern province of Satun, Thailand. Located in the tranquil sub-district of Thung Nui within the Khuang Kalong district, the school was created by the passionate and visionary founders, Mr. Umar Leesen and Mrs. Wantana Leesen, a husband-and-wife team with deep roots in the local community.

Their shared dedication to the educational and moral development of their own children, as well as the children of their community, laid the foundation for this institution.

The name "Torphanrojjanawich" carries significant meaning, translating to "a school that creates good people." This reflects the founders' belief that education should serve a higher purpose than merely imparting knowledge. It should cultivate students who are not only academically proficient but also possess strong ethical values, are socially responsible, and are capable of contributing positively to society. The school is designed as a nurturing space where young minds are shaped not only intellectually but also spiritually and morally, ensuring that students are prepared for both personal success and communal leadership.

From its very beginning, Torphanrojjanawich School distinguished itself through its unique educational philosophy. The school integrates Islamic teachings with the national curriculum set forth by the Thai Ministry of Education, creating a dual-focus approach that promotes both intellectual and moral development. This integrated curriculum emphasizes spiritual growth, ethical behavior, and academic achievement, ensuring that students develop a balanced set of skills and values. In this way, the school upholds its commitment to both religious integrity and academic excellence, offering students a comprehensive education that respects their cultural and religious background while preparing them for future challenges in a globalized world.

At the kindergarten and elementary levels, Torphanrojjanawich School serves as a foundational space for young learners. The environment is intentionally designed to be nurturing, inclusive, and values-centered, providing children with the tools they need to grow intellectually and emotionally. The curriculum encourages curiosity, critical thinking, and compassion, laying the groundwork for the development of well-rounded individuals who are both knowledgeable and conscientious, capable of understanding the world around them and contributing to it in meaningful ways.

Torphanrojjanawich School began with modest beginnings in 2012, offering just four classrooms—two for kindergarten (K1 and K2) and two for elementary grades. The school initially enrolled 33 students, supported by a team of five teachers and five staff members. Despite its humble start, the school quickly became a trusted and beloved institution within the local community, with families

increasingly seeking out its unique blend of academic rigor and moral education for their children.

In 2012, the school's first building was constructed, which housed the classrooms and administrative offices. This building served as the initial hub for the school's activities and laid the groundwork for its expansion in the years to come.

The school's growth was steady and impressive. By 2013, Torphanrojjanawich School expanded with the construction of a second building. This new facility included three additional classrooms, a library, and a health unit, ensuring that the school could meet the growing educational needs of its student body. In the same year, a new chapter in the school's leadership began when Mr. Amphon Phalasin was appointed as the new school director, ushering in a fresh era of leadership and vision.

From 2015 to 2017, the school continued its physical and academic expansion, with the construction of three more academic buildings to accommodate the increasing number of students. These new buildings were crucial in expanding the school's capacity and improving the overall learning environment, making the campus more conducive to educational excellence.

In 2017, leadership transitioned once again when Mrs. Wantana Leesen took over the role of school director after the previous director stepped down. Her appointment marked a return to the school's original founding vision, reinforcing the school's mission to provide education that integrates academic success with moral and ethical development. Her leadership reaffirmed the school's commitment to its core values of respect, integrity, and community-building.

Despite the transitions in leadership, Torphanrojjanawich School has remained steadfast in its commitment to its core mission. In 2021, Mr. Suriya was appointed as school director due to health concerns affecting the previous leader. However, in 2022, Mrs. Wantana Leesen resumed her position as director, bringing with her renewed focus and determination to continue the school's long-term goals and to uphold its tradition of values-based education.

Under Mrs. Wantana Leesen's guidance, 2023 marked a pivotal year for Torphanrojjanawich School, as the institution undertook significant upgrades and innovations. These included:

- Construction of the Torphan football stadium: This facility was developed to promote physical education, teamwork, and school spirit among students. It

is a space where students can engage in sports and outdoor activities, contributing to their physical development and fostering a sense of community and camaraderie.

- Expansion of parking facilities: With the increasing number of students and staff, the school expanded its parking area to improve accessibility and convenience for all who visit the school.
- Renovation of the male teachers' restroom: This renovation aimed to improve staff welfare, ensuring that teachers have the facilities they need to maintain their health and well-being while performing their important roles.
- Addition of a protective roof over the kindergarten building: This upgrade was made to enhance student safety and comfort, ensuring that the younger children have a safe and protected environment in which to learn and play.
- Installation of a solar energy system: This forward-thinking decision reflects the school's commitment to sustainability and environmental responsibility. By adopting renewable energy, Torphanrojjanawich School is leading the way in eco-friendly practices, showing students the importance of caring for the environment.

Today, Torphanrojjanawich School stands as a shining example of progressive, community-rooted education in Southern Thailand. Its remarkable growth and development over the years are a testament not only to the founders' and leaders' dedication but also to the trust and support of the local community. The school continues to uphold its educational philosophy, which places equal importance on academic success, moral character, cultural identity, and leadership potential.

By shaping children into competent, ethical, and socially-conscious individuals, Torphanrojjanawich School is fulfilling its promise to educate not just minds, but also hearts. Through its unique approach to education, the school is helping to create a generation of young people who will carry forward the values of integrity, responsibility, and compassion into the future.

Analysis of Islamic Values Implemented at Torphanrojjanawich School

Torphanrojjanawich School, with its strong commitment to character development and moral education, holds substantial potential to play a pivotal role in promoting and internalizing Islamic values among its students. The school's educational vision,

deeply rooted in both academic excellence and ethical development, aligns naturally with the broader goals of Islamic education, which emphasizes the nurturing of both intellectual and moral capacities. The inclusive and welcoming institutional culture at Torphanrojjanawich further enhances its potential as a space for cultivating Islamic values, such as compassion, justice, honesty, and respect for others. These values, which are fundamental to Islamic teachings, can be seamlessly integrated into the school's existing moral education framework, enriching the learning environment and ensuring that students are not only academically capable but also ethically grounded.

The school's holistic educational approach mirrors the Islamic educational philosophy, which stresses the importance of a balanced development of the intellectual, emotional, and spiritual aspects of a person. This balance fosters an environment where students can grow as well-rounded individuals who not only excel in academics but also possess the moral fortitude to navigate the complexities of the world with integrity and respect for others. This alignment between the school's educational framework and Islamic principles makes Torphanrojjanawich an ideal environment for the promotion of Islamic values.

Beyond its internal capacity, Torphanrojjanawich School is strategically positioned due to its strong and established ties with the local Muslim community in Satun Province. This connection creates numerous opportunities for collaboration with local religious leaders, Islamic scholars, and community organizations. Through these partnerships, the school can enrich its curriculum and extracurricular programs with authentic Islamic perspectives that are deeply rooted in the lived experiences of the community.

Incorporating real-life examples of Islamic values into the curriculum not only deepens students' understanding of their faith but also provides practical models of how these values are applied in daily life. This collaboration can extend to community-based initiatives such as service learning, interfaith dialogues, and cultural events that foster mutual understanding and respect between different religious and cultural groups. By involving the local community in the design and implementation of educational programs, the school can ensure that its initiatives resonate with students' lives, making them more culturally relevant and impactful.

Such community-driven initiatives not only improve the quality of education but also strengthen social cohesion by promoting understanding and tolerance. They provide students with valuable opportunities to engage in collaborative learning

experiences, where they can appreciate the diverse cultural and religious perspectives that shape the world around them.

The Muslim community in Satun, while a minority in Thailand, is characterized by a vibrant and dynamic commitment to the preservation and revitalization of Islamic teachings. This is reflected in the active participation of the community in religious ceremonies, Quranic recitation events, madrasahs (Islamic schools), and various community development projects grounded in Islamic ethics. The proactive engagement of this community highlights its deep sense of identity and its desire to pass on Islamic values to future generations in meaningful and impactful ways.

This strong community engagement provides a fertile ground for the development of educational programs that are not only spiritually and culturally relevant but also address contemporary challenges faced by Muslim youth. Issues such as identity crises, peer pressure, and social marginalization are common challenges that young Muslims may face, particularly in a predominantly Buddhist society like Thailand. By addressing these challenges through tailored educational programs, Torphanrojjanawich School can help students navigate the complexities of their dual identities—both as Muslims and as Thai citizens—equipping them with the tools they need to thrive in a multicultural society.

Incorporating community involvement into the design of educational programs ensures that these initiatives are not only culturally resonant but also have greater community ownership, leading to more sustainable and impactful outcomes. When the community plays an active role in the educational process, it fosters a sense of collective responsibility and empowerment, which strengthens the overall effectiveness of the programs.

Thailand's identity as a predominantly Buddhist nation provides a unique context for fostering interfaith and intercultural collaboration. The country's long-standing traditions of tolerance, religious coexistence, and respect for diversity offer a solid foundation for integrating Islamic values into the broader sociocultural landscape. In such a context, Islamic teachings can be introduced in a way that emphasizes shared moral principles, such as compassion, integrity, and social responsibility, which are common to both Islamic and Thai traditions.

By engaging in respectful dialogue and cultural exchange, Torphanrojjanawich School can facilitate the contextualization of Islamic values within the Thai sociocultural framework, fostering a more inclusive, peaceful, and

harmonious society. Programs that highlight common ethical values—such as environmental stewardship, community service, and ethical entrepreneurship—can serve as powerful examples of how religious teachings contribute positively to societal development. These programs also provide students with valuable insights into how their faith can coexist with other belief systems, preparing them to become compassionate and open-minded global citizens.

Such intercultural learning experiences not only deepen students' understanding of their faith but also encourage respect for others, fostering a spirit of mutual understanding and peaceful coexistence. By emphasizing shared values and promoting interfaith dialogue, Torphanrojjanawich School can help nurture a generation of students who are both deeply rooted in their faith and sensitive to the diversity of the world around them.

The unique context of Muslims as a minority group in Thailand necessitates the development of an Islamic educational model that is adaptive and responsive to the specific needs and challenges faced by Muslim communities in the country. This model should not simply import educational frameworks from other regions but should instead be deeply rooted in Thailand's socio-religious context. By integrating Islamic universal values with local Thai culture, language, and traditions, such a model can help foster a sense of belonging and pride among Muslim youth while promoting interreligious harmony.

An adaptive educational model should also incorporate modern pedagogical methods, such as critical thinking, participatory learning, and the use of digital technologies, to enhance student engagement and prepare them for the challenges of the 21st century. This model should prioritize both academic excellence and the development of moral character, equipping students with the skills they need to become responsible citizens and leaders who can navigate the complexities of the modern world while remaining faithful to their religious and cultural heritage.

When thoughtfully developed, this model can serve as a blueprint for other Muslim communities in Southeast Asia, offering a comprehensive framework for integrating Islamic values into education while addressing the specific needs of minority communities. It has the potential to contribute significantly to both the empowerment of Thai Muslims and the enrichment of Thailand's educational landscape as a whole, promoting greater understanding, tolerance, and social cohesion across the country.

The Steps of the Implementation of Islamic Values at Torphanrojjanawich School

1. Recitation of Asmaul Husna, Daily Prayers, and Short Surahs Before Lessons Begin

Objective: To spiritually ground students and cultivate mindfulness and connection to Allah SWT before academic activities begin.

- Begin with the Thai national anthem to instill patriotism and unity.
- Teacher greets students with Islamic salutations (e.g., *Assalamualaikum*), fostering a respectful, warm environment.
- Students are asked to sit calmly and prepare mentally and spiritually for the activities.
- A brief explanation is given by the teacher regarding the purpose: seeking closeness to Allah, attaining peace of mind, and invoking blessings for studies.
- A male student is invited to lead duas (supplications) before studying and for parents, reinforcing leadership and spiritual maturity.
- The student leads the recitation of short surahs (e.g., Al-Fatihah, Al-Ikhlās, Al-Falaq, An-Nas), encouraging regular interaction with the Quran.
- After the recitations, the student returns to their seat, building confidence in leading others.
- Female students lead the recitation of Asmaul Husna (the 99 names of Allah) along with their meanings in Thai, which deepens comprehension and reflection on the names and attributes of Allah.
- The session concludes with a teacher's prayer and a short motivational message, offering encouragement and wisdom for the day.

2. Congregational Dhuhr Prayer at School

Objective: To reinforce discipline, responsibility, and the importance of regular worship in daily life.

- After lunch, students perform ablution (wudhu) and brush their teeth, ensuring hygiene and ritual cleanliness.
- Students are divided by grade levels:
 - Grades 1–3 pray together in the elementary school hall.
 - Grades 4–6 boys pray at the mosque; girls in the same grades pray in the kindergarten hall.

- Boys are supervised by male teachers to line up properly and head to the mosque.
- Female teachers supervise younger students to ensure correct postures and recitations during prayer.
- After prayer, students in grades 1–3 take a short nap, while older students have quiet time or rest, promoting a balance of spirituality and physical well-being.

3. Modest Dress Code for the School Community

Objective: To outwardly embody Islamic values of modesty and dignity.

- Students are taught about the concept of aurat (parts of the body that must be covered) and the importance of modesty.
- Teachers model modest attire, reinforcing the value through action.
- Teachers regularly monitor and ensure that students adhere to the dress code.
- Students not in compliance are kindly reminded, ensuring a compassionate, non-shaming approach.
- Positive reinforcement is provided for those consistently following the dress code, such as praise or tokens of appreciation, encouraging adherence.

4. Weekly Recitation of Surah Al-Kahf on Fridays

Objective: To deepen students' connection with the Quran and impart spiritual benefits on Fridays, a special day for Muslims.

- The session begins with the Thai national anthem, followed by greetings and a spiritual atmosphere.
- A teacher explains the virtues (fadilah) of reciting Surah Al-Kahf on Fridays.
- The teacher leads the full recitation of Surah Al-Kahf, and students follow along, absorbing both the recitation and its meanings.
- The session continues with the recitation of Asmaul Husna, other short surahs, and supplications to reinforce spiritual practice.

5. Smile, Greet, Interact (3S) Program

Objective: To foster a culture of mutual respect, friendliness, and Islamic etiquette.

- A daily schedule is set for this initiative, with teachers assigned to actively participate.

- Teachers greet students warmly at the school gate, creating a welcoming and respectful atmosphere.
- Students greet teachers with the combination of a Thai greeting and Islamic salutation ("Sawadee Khap/Kha, Assalamualaikum"), promoting cultural integration.
- Teachers respond with kind words and questions like, "How are you today?", making each student feel seen and valued.
- Teachers observe the students' behavior, noting any issues such as tardiness or improper dress, addressing them with care and respect.

6. Quran Class

Objective: To build strong Quranic literacy among students, starting with foundational learning.

- The school schedules daily Quran classes, led by six qualified teachers assigned to different classes for focused learning.
- Classes take place at the start of the school day, ensuring students are fresh and attentive.
- Students begin with mastering the correct pronunciation of Arabic letters (huruf hijaiyah) and progress towards fluent recitation with proper tajwid (rules of Quranic recitation).

The Supporting and Hindering Factors in Implementing Islamic Values at Torphanrojjanawich School

The following are supporting factors for the implementation of Islamic values at Torphanrojjanawich School:

1. Support from the School Leadership.

Torphanrojjanawich School is a key asset in the successful integration of Islamic values. The principal and staff demonstrate a proactive attitude, particularly in their engagement with the KKN (Community Service Program) students from Indonesia. Their support facilitates the smooth execution of activities and programs focused on Islamic teachings. The administration's willingness to collaborate with KKN students ensures that the integration of Islamic values aligns well with the school's culture and routines, providing a conducive environment for positive change.

2. High Student Enthusiasm

The students at Torphanrojjanawich School exhibit a genuine enthusiasm for the KKN activities. Their eagerness to learn and engage in classroom discussions, group activities, and religious programs contributes to the success of implementing Islamic values. This high level of student enthusiasm helps create a participatory learning atmosphere, which is critical in fostering an environment where Islamic values are not only taught but actively embraced and practiced by the students.

3. Relevant Curriculum Integration

The school's curriculum already includes foundational Islamic teachings, which naturally facilitates the integration of Islamic values into students' learning. This alignment allows the KKN students to enhance and expand upon the existing content without the need for significant restructuring. This existing curriculum foundation ensures that the values and principles being taught are both relevant and consistent with the students' prior knowledge and experiences, allowing for a seamless extension of their learning.

4. A Conducive Religious Environment

The school's location within a predominantly Muslim community plays a significant role in fostering a religiously supportive environment. The shared faith among students and staff contributes to an atmosphere where Islamic values are deeply rooted in daily life. This context makes it easier for KKN students to relate to the students' religious practices and challenges, facilitating smoother interactions and deeper engagement in spiritual discussions. The religious environment not only supports the formal educational process but also reinforces the internalization of Islamic values through informal behavior modeling.

5. Availability of Resources

The school is well-equipped with the resources necessary for the successful implementation of KKN activities. This includes classrooms, learning materials, audio-visual equipment, and prayer facilities, all of which provide a solid foundation for delivering both academic and spiritual content. The availability of these resources ensures that the activities can be

conducted effectively, with appropriate materials and settings that contribute to the learning experience.

Beside supporting factors, there are also several obstacles in the implementation of Islamic values at Torphanrojjanawich School, as follows:

1. Language Barrier

A significant challenge faced by the KKN team is the language barrier. While some students may have a basic understanding of English, the primary language of instruction and communication in the school is Thai. This creates obstacles in delivering lessons effectively, understanding student feedback, and establishing meaningful connections with the students. Miscommunications can hinder the learning process and reduce student engagement. To overcome this challenge, KKN students can employ creative teaching strategies, such as using visual aids, body language, or bilingual materials, to ensure that the message is communicated clearly and that students remain engaged.

2. Cultural Differences

Cultural differences between Indonesia and Thailand also present challenges in implementing the program. Differences in social norms, customs, and educational expectations require KKN students to be culturally sensitive and adaptable. For example, certain gestures or expressions that are considered polite in Indonesia may not be understood in the same way in Thailand. To navigate these cultural differences, KKN students must invest time in learning about local customs, observing the school culture, and practicing humility and respect when engaging with the students, teachers, and broader community. This cultural adaptation will help ensure that the KKN students' contributions are effective and respectful within the Thai context.

Conclusion

The case of Torphanrojjanawich School in Satun province serves as a compelling example of how Islamic education can be effectively integrated within a pluralistic national education system. By blending Islamic values—such as discipline, compassion, and spiritual consciousness—into the Thai national curriculum, the school creates a harmonious environment where religious identity and moral

development are nurtured. The structured approach includes daily routines like collective prayers, Quranic recitation, and character-building programs, reinforcing students' faith and ethics. This success is supported by key factors, such as strong leadership, enthusiastic students, active community involvement, and adequate resources, all contributing to a culturally sensitive educational experience. Collaboration with local religious leaders and civil society strengthens the school's ability to offer contextually relevant Islamic education. Despite challenges like language barriers and cultural differences, especially in cross-border educational programs, the school's approach highlights the need for adaptive pedagogical methods and intercultural competence. Set within the broader multicultural and multi-religious context of Thailand, Torphanrojjanawich School exemplifies how Islamic education can bridge tradition and modernity, local identity and national unity. Its model offers a valuable framework for other Southeast Asian institutions, demonstrating how education can foster moral integrity, intellectual growth, and social responsibility, while promoting religious harmony and community cohesion in a globalized world.

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