

The Role of the Muslim Community in the Development of Local Participation: A Case Study of Community Ethics Center (Tadika) At Kaluwo Nue Subdistrict Municipality, Mueang District, Narathiwat Province*

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Abstract

The objectives of this research were to: (1 study the educational model of the Community Ethics Center (Tadika), 2 (the role of the Community Ethics Center (Tadika) towards participation in local development. This research was a qualitative design which used formal and informal interview forms, and documentations for collecting data. A sample group was selected purposively from a group of experts, including 27 key informants, from 3 groups, namely, Imam Representative group/mosque committees, parents' representatives, Ustaz representatives (teachers) and knowledgeable academicians.

The study revealed that

1. Imam / Mosque Committee was responsible for being the center of the community management system which was an organization combined with the mosque educational system under the mosque policy in operation and as an organization responsible for policy formulation, management principles, rules and regulations of the community.

2. Most teachers were local people with religion knowledge at the level of 10-7 years old, having a generous mind, responsibility, faith and agreement to help each other to transfer knowledge that they have to others by aiming for spiritual merit rather than compensation in

order to provide education for the community, learn and be able to actually practice according to the principle Teachings of Islam.

3. Parents need to be more involved in Tadika. There must have a collaboration between Tadika and parents, a joint activity between Tadika and the community such as Tadika relationship religious days.

Keywords: Role; Participation; Center for Islamic Ethics; Community; Local Development

Introduction

Currently, the population of Islam in Thailand has more than 3 million people or about 5 percent of the entire population of the country. In 2008, it appears that Thailand has a population of about 63 million people, mostly Buddhists, which is considered to be the national religion. However, three southernmost provinces are mostly Muslims who speak Melayu, and the Muslim community is still scattered in different regions of Thailand. If looking back in the southern border provinces, Muslims are a large group of people in which the Muslim community has a unique identity, with a mosque and ethics learning center in parallel to be the center of the community because Muslims must practice religion together with an imam as a leader in the community (Muslim nations, 2008 cited in Kareng 2011). From this different way of life, it, therefore, foreigners or non-Muslim government officials to perform their duties may not understand the way of life. Therefore, if foreigners or government officials have a good understanding of Islam, it may help reduce conflicts in the three southern border provinces (Kritaya Achavanitkul, Kulphawon Sarasarn, and Hathairat, Seangdang, PPS, page 15)

The Muslim community has a center for Islamic studies as the main mechanism to drive social development in various areas. The basic Islamic education of children in the community is the key to creating morality. Managed by the mosque committee in the municipality, Kaluwo Nuea Community Ethics Center (Tadika) still has problems with teaching and administration and document storage, corresponding to the Islamic scholar's study which revealed that ethics center in the southern border province still encounters a lot of problems with teaching and learning systems. As for the data storage system, there are still parts that need to be supplemented. In addition, it has been found that most instructors do not have teaching planning skills and still lacking other skills necessary for the development of

the quality of education of children (Tadika" Center for Cultivating Youth to be Good, Virtue, Love, Peace cited Matichon, 2019)

However, the Muslim community is part of the importance of local community development. With the development of youth through the organization of education ethics centers, education and knowledge seeking are the first step of development. The report by Tanrami C. says, "Study and learn from the cradle to the grave." Hadid confirmed this again that education is what Muslims have to do as long as they die. Education has no ages whether they are young children or old people that they would be able to learn. Education is not too old and the Prophet Muhammad (Sor. Lor) instructed us to study even though the knowledge is far away (Fusaibu 2010. referred to in Hadith about education-South peace)

From the above mentioned, the study was interested in studying the role of the Muslim community involved in local development. At the Municipality of Kaluwo Nue, Mueang Narathiwat District, Narathiwat province, a case study of the Community Ethics Center (Tadika), and also how Muslim communities are involved in local development in order to be used as a local development strategy in the area with a variety of traditions and culture peacefully, and living in the Islamic regulations correctly and strictly.

Objectives of the study

1. To study the educational model of the Community Ethics Center (Tadika) at Kaluwo Nuea Subdistrict Municipality, Mueang District, Narathiwat Province.
2. To study the role of the Community Ethics Center (Tadika) to contribute to local development at Kaluwo Nuea Subdistrict Municipality, Mueang District, Narathiwat Province.

Contribution

1. Understand the study style of Tadika at Kaluwo Nue Subdistrict Municipality, Mueang District, Narathiwat Province.
2. Realize the role of Tadika in the development of local participation at Kaluwo Nuea Subdistrict Municipality, Mueang District, Narathiwat Province.

3. Implement the results to improve and develop an information database of Tadika in participation in local development at Kaluwo Subdistrict Municipality, Mueang District, Narathiwat Province.

Literature Reviews

Contextual elements course objectives through the curriculum objectives are consistent with the needs of Thai Muslims, communities and stakeholders allowing students to have the knowledge and understand the principles of Islam. It is a study of religious practice and brings knowledge to practice in daily life. However, the structure of the course, the content, and the process of teaching and learning are not qualified because the personnel does not have knowledge and understanding of the curriculum as they should be Niyomdech (2008).

Wae U Sen et. al (2014) pointed out that most of Tadika are located in a rural environment, also poverty factors and unrest situation have affected education management. Tadika has received a state budget from the main curriculum and uses the Islamic Studies Program in the mosque in 2005. A ratio of teachers and female learners was more than teachers and learners usually focus on covering both pieces of knowledge, faith, practice, and society, emphasizing educational management according to conservative philosophy by using lecture method, memorization, and practicing with a variety of teaching materials. It is an educational institution that promotes a peaceful society and maintains the identity of the community. With a top-down order management structure, it has built a goal to manage an operational plan, budget management, and organizational structure with the implementation of the plan and evaluation of performance. However, the problems that most suffer from is unclear in the work process and insufficiency of the budget.

Methodology

This research was a qualitative design which used formal and informal interview forms, and documentations for collecting data. A sample group was selected purposively from a group of experts, including 27 key informants, from 3 groups, namely, Imam Representative group/mosque committees, parents' representatives, Ustaz representatives (teachers) and knowledgeable academicians.

Results

Curriculum management and curriculum implementation

While the Islamic Studies Center (Tadika) is under the supervision of the Department of Administrative Affairs Ministry of the Interior, it has determined to use the Islamic Studies course in the mosque 2005 / CE 1426, which currently uses such courses in teaching and learning. Content and details are as follows (Department of the Interior Ministry of Interior, 2005)

The main principles of the curriculum and curriculum implementation

- 1) The study aimed at educating students to understand compulsory principles of Islam.
- 2) Practice religion and adhere to religious principles, daily life.
- 3) The study that responds to local needs.
- 4) The study aimed at students to be good Muslims and member of the family, society, and country.
- 5) It is a basic study that can continue to study at a higher level.
- 6) It is a course that can be compared to transfer learning results and experience

Goals

Islamic studies focus on improving students' quality of life with an awareness of faith principles and perform religious duties as determined by the following religious principles:

1. Knowledge of basic principles of Islam
2. The ability to read and write.
3. A good habit of reading and motivation to seek the necessary knowledge.
4. Be a good Muslim, member of society and the country.
5. Apply the religious principles in daily life

Structure of content and curriculum

Tadika course is focused on helping young children know and understand the basic knowledge which has determined different concentrations with the class. For older people, the main content framework generally consists of brief descriptions for each group as follows;

- 1) Shariati: content related to laws such as Islamic law, the principle of practice: Tafsir, explaining the meaning of the Qur'an, and- Hadith, the Prophet's Word.
- 2) Adabi Yathi: content related to literature such as- Nahua Viyavar, the Koran language and Arabic; Saraf Arabic sentence formation, and- Bala Lah, Arabic Pronunciation including listening, reading, speaking, writing in Malay, both Arabic characters called

Malayavi and Malayu which are written in English characters, and history of religion, prophets and local history, etc.

3) Tawheedi: the main content of knowing God, principles, religion, faith, faith and building confidence in greatness Kindness The reward of Allah, etc.

4) Akhla: the course that consists of the content of morality, ethics, self-preservation, elegant personality of good Muslim Coexistence in society¹

Duration of the learning period

In teaching and learning, what it is often considered includes convenience, and suitability of each locality, such as

- 1) In the morning after Salah Hee Pray, about 6.00 - 7.00 o'clock.
- 2) Evening time after returning from elementary school is 17.00 - 18.00 clock.
- 3) The evening time around 19.00 - 20.30 clock
- 4) Saturday, Sunday, half day or full day: average teaching time is about 6 hours per week with a stop period such as Friday or Ramadan and Islamic holy days.

Class division

Classroom division, mainly Tadika School Classes are divided into 4-6 years.

- 1) Year 1, Kindergarten, Year 1, or Tahdiri 1
- 2) Year 2, kindergarten, year 2, or called Tahadiri 2
- 3) The third year is called Ibtidaiy. Year 1
- 4) Year 4, called Ibtidaiy, Year 2
- 5) Year 5, called Ibtidaiy, Year 3
- 6) Year 6 called Ibtidaiy, the 4th year.

In some schools, the curriculum can be integrated in accordance with the curriculum that is enriched in Year 5, when students complete compulsory education. Year 6 student can continue to study in grade 1 in Islamic private schools which should be used in some government secondary schools that have all Muslim students. At present, it is just a concept that has not been implemented in any way. Therefore, it may be one of the reasons that students are enrolled in government schools less than Islamic private schools. In addition, it could be a problem when the current Education Act enforces 12 years of study, which means that students have to study from grade 1 to grade 6. The religious education opportunities

may reach a problematic crossroads if the process is not changed and integration of the entire government and the private sector.

Evaluation

There are two main systems in the evaluation;

- 1) Each school organizes exams and evaluate themselves.
- 2) Use the test and the assessment standard of the group or school network.

The evaluation content will not be much different. Both evaluation systems focus on the practice, such as practicing religious practice, prayer, reciting, praying (reciting, requesting blessings), reading the Quran, etc.; and theories like writing tests to assess the understanding of the content as specified in each year.

Ustaz (Teacher)

Most teachers are local people who knowledge of religion at the level of years 7 - 10 years and have a generous mind, responsibility, have faith and agree to help each other in transferring knowledge that they have for others by aiming for spiritual merit rather than compensation, providing the community to receive education and practice according to the teachings of Islam.

Number of teachers per student

Numbers of teachers per student are divided according to the suitability of the number of children, knowledge of the teacher, and the number of teachers in the area and which can be recruited from nearby communities Appropriate

Compensation for teachers

Compensation for teachers mostly depends on income from

- 1) Annual Sakat amount (Compulsory ordinances) that the community grants to mosques once a year.
- 2) The number of contributions from the parents of students.
- 3) The number of donations from the philanthropist who gave the Imam or the mosque committee.
- 4) The amount of income of the mosque obtained from the event or other ways of income such as renting land, farming, livestock rising, etc.

5) A fund management system for each mosque or community, financial assistance from local administrative organizations such as sub-district administrative organizations, government agencies

Students

Each school will recruit children in the community relying on children who meet the criteria in primary schools in the district - primarily between 5-12 years old- and may open opportunities for children in the radius nearby

Management

In each community, Imam is the leader who is responsible for providing religious education to community members. Therefore, it has established the Tadika Committee responsible for the teaching of Tadika, may appoint other suitable persons in the community.

In summary, Community Ethics Center (Tadika) is an educational institution that encourages learners to receive morals and ethics including comprehension of compulsory Islamic principles which is considered a basic education that focuses on cultivating faith in order to apply the principles of Islam to daily religious practices. The purpose of the education of Tadika is to teach people to have the correct knowledge and understand the true religion principles. In addition, the course of Tadika continues to maintain the identity of learning with the Melayu language in accordance with the original objectives of Tadika.

Conclusion

Religion Context

1) Tadika School students improve their behavior to be a good model for the community. When there are activities in the community, most of the students cooperate and sacrifice to help work. Furthermore, students are interested in religious activities and performing religious missions such as praying 5 times a day, fasting in Ramadan, reading the Qur'an, and being a person with morality and ethics according to the principles of Islam.

- Students have more knowledge and understand and practice religious principles strictly complying with religious regulations to live in the society happily including respecting teachers, parents, relatives.

- Students have been cultivated a good morality from the beginning of teaching in order to be a basis for children to be strong and patient which response to the needs of the work requirement in the future.

2) Implementation of religious knowledge of Utaz in teaching students to practice in their daily life found that:

- Utaz successfully inherited children to practice religion according to Islamic teachings such as how to pray, fasting, pay zakat, dressing, covering up the body with Islamic etiquette according to the pattern of the Prophet Muhammad (SA) and the Islamic way of life.

- Inherited by learning knowledge both theories and practices to allow children to practice easily, such as the use of rules, prohibitions, rules and practices in the Qur'an And Al-Adity.

- Utaz has always warned not even think to do evil because those things are the most sinful.

- Utaz has taught the principles of good living practices and refrained from evil, ignoring evil, and cultivate children to be good people by not lie to parents or others, obey the admonition of adults by following the principles of Islam is requirements in performing good deeds.

- Utaz helped to promote what should be promoted. If students have done wrong, warn and induce to follow what should be done, not act on what religion has forbidden.

Education

The school focused on improving students' morality and ethics in the following ways:

1) Education system enabled students to learn and instill a sense of consciousness for children to be virtuous in the teachings of Islam, and help teach in the doctrine of Islamic ethics, such as persuading students to do good, ignore evil which will make the students realize what is sin and merits in the ethical principles of religion, 2) make children develop their own characteristics such as speak beautifully, respect to others, finally 3) Tadika School is like a second home of students who can refine what is right, and support the study of ethics for students in order to learn and be able to do good deeds correctly.

2) Parents are involved in organizing activities and are responsible for the work related to organizing various activities of Tadika School such as Maolid work, Guan Azuro, Tadika relationship, Hadith, etc. In addition, the parents also participated in school development or building renovation. What's more, they importantly involved in donations or things to support teaching and learning to Tadika School.

3) Mosque Committee helped to discuss and coordinate with a government organization in educational management by providing knowledge to local children, youth and media, teaching materials, budget for funding for schools to build buildings and provide educational equipment for children including persuade government organizations to study the internal activities of the Tadika School.

Social context

1) Utaz have the campaign to help children learn to live indecently without having to rely on all vices and drugs, teach children to recognize good results, disadvantages of all vices. In addition, Ustaz teaches children to do good and refrain from all evils by cultivating moral consciousness for children, especially about drugs. Finally, Utaz teaches about he taboo for Muslims about alcohol, drugs. For women, it is focusing on dressing up and covering the body completely according to the principles of religion, which the principles of Islam.

2) Tadika school cultivates children with religious knowledge and how to practice correctly since childhood in order to not take advantage of others and live in a peaceful society; teaches basic Islamic learning to create immunity for children in living among different religious and cultural societies and practice daily religious activities according to religious teachings confidently; finally, teach students to realize how to live according to the Muslim way of life and how to spend time for daily religious practice.

3) Parents have cooperated in teaching their children in the way such as how to create harmony, respect the parents, adults, friends, and parents of other students, and llo participated in the moral development of children. For example, when children do something wrong, they should warn and being a good model for children, teach children to go to school every day, pay attention to learn, obey the teachings of Ustaz.

Cultural context

1) Tadika school organize activities at schools in various festivals of important religious days, such as Hari, Mount Maulid Azur, Fasting Festival, which are the cultural inheritance of Islam to be alongside the Muslim community. In the conservation of religious learning culture, the school preserves the speaking in Melayu and dressing. Tadika's school also plays a role in teaching how to conceal the body for women and conveying the model of dress in a correct manner according to the principles of Islam. In addition, Conservation of the Prophet Muhammad, such as etiquets, eating, sleeping, talking, greeting, meeting each other living in society, Anasid singing contest, reading Al-Quran, Ananda, Memorize Al-Qur'an, etc, were cultivated for students.

2) Tadika school promote local identity in the matter of speaking, learning Melayu letters written in both types of Rumi (English letters), Yawi characters (Arabic letters), promoting the Melayu dress identity for students including promoting local games such as Seidia, singing Anasid, etc.

3) Tadika School has created a consciousness for young children, teaching them how to do good, refraining from evil and sin in order to preserve the Islamic culture, including cultivating the consciousness for children to be polite, eloquent and well-behaved by emphasizing the principles of children's practice based on Islamic forms

Discussions

Imam / Mosque Committee plays an important role in religious propagation including the management of education for the community and cooperates with the government organization and resolves various problems. Islam places importance on knowledge seeking. The mosque is the center of the community. The person who acts as the imam of the mosque is the education administrator of the Community Ethics Center (Tadika) administrated by the Imam, the chairman of the center.

However, the problems are unclear in the work process and budget. Because most Tadika is located in an environment that is countryside, poverty factors and unrest area which directly affects education management (Wae U Seng et. al (2014). Tadika has been allocated the budget from the government for the Islamic Studies Program in the mosque in 2005. The goal of education management covers knowledge, faith, practice, and society, emphasizing

educational management according to conservative philosophy using lecture-style methods, memorizing and practicing and maintains the identity of the community. The management is a top-down structure. There also has an operational plan, budget management, and organizational structure with the implementation of the plan and evaluation of performance. However, the unclear work process, insufficiency in building and budget are still critical issues.

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