การส่งเสริมการผสมผสาน: การพัฒนาและจัดการหลักสูตรศึกษาอิสลามสำหรับทิศทางการศึกษาของประเทศไทย

Fostering integration: An Islamic studies curriculum development and management for Thailand's educational landscape

อับดุลฮาฟิซ หิเล*

Abdul hafiz Hile*

อาทิตย์ นูระบ๊าฟ**

Artit Nooraba**

อุสมาน มะดามิ***

Usamarn Madami***

*, **, ***วิทยาลัยนานาชาติ มหาวิทยาลัยธุรกิจบัณฑิตย์

*, **, ***International College, Dhurakij Pundit University

*, **, ***Email: abdulhafiz.hil@dpu.ac.th

บทคัดย่อ

บทความวิชาการนี้เกี่ยวกับ การพัฒนาหลักสูตรอิสลามศึกษาสำหรับบริบทที่มีความเฉพาะของ
การศึกษาในประเทศไทย โดยเสนอว่า การพัฒนาหลักสูตรควรมุ่งความสนใจที่ความซับซ้อนและความ
หลากหลายของสภาพแวดล้อม การเรียนรู้ที่หลากหลาย โดยกรอบการพัฒนาหลักสูตรอิสลามศึกษาต้อง
เชื่อมโยงคุณค่าของศาสนาอิสลามและความเป็นไทย เช่น ประวัติศาสตร์ วัฒนธรรมและการศึกษา เป็นต้น
ในบทความนี้ยังวิเคราะห์สถานการณ์การศึกษาอิสลามในประเทศไทย อย่างไรก็ตาม ความก้าวหน้าของการ
พัฒนาหลักสูตรที่เกี่ยวข้องการตอบสนองวัฒนธรรมทางมุสลิมยังคงมีความสำคัญและเป็นประเด็นที่ซับซ้อน
นอกจากนี้บทความยังวิเคราะห์เพิ่มเติมเกี่ยวกับความเข้าใจในต้นกำเนิดของประเทศไทยที่มีผลต่ออิสลาม
สมัยใหม่ โดยรวมแล้วการผสมผสานความต้องการของการศึกษาอิสลามต้องมีความสมดุล เนื่องจากความ
ซับซ้อนและต้องมีการนำเสนอหลักสูตรที่เป็นประโยชน์กับทุกฝ่าย

คำสำคัญ: การศึกษาอิสลามศึกษา การออกแบบหลักสูตรในประเทศไทย การผสมผสานทางวัฒนธรรม

Abstract

While this scholarly article examines the development of an Islamic Studies
curriculum for Thailand's unique educational context, it suggests that further attention be
paid to the complexities and variations in the learning environment. The framework aims
to connect Islamic values with Thai objectives, drawing on history, culture, and education.
Currently, the Islamic education situation in the country is being analyzed comprehensively.
However, the curriculum's progress in cultural responsiveness to Muslims could feature
more complex explanations alongside concise summaries. Additional analysis of how
Thailand's origins influenced modern Islam could bolster understanding. Overall, meaningfully
integrating Islamic education demands carefully balancing uniform explanations with varied
complexity, lengths, and depths for a human-like presentation that benefits all.

Keywords: Islamic Studies Education, Thailand Curriculum Design, Cultural Integration

Introduction

Thailand, renowned for its extensive historical background and multifaceted cultural fabric, offers an exceptional setting for the incorporation of Islamic Studies within the country's educational framework. This section examines the historical importance of Islam in Thailand, particularly its influence on the cultural identity of the nation (Smith, 2010; อานนท์ อุ่นธง, 2560).

Objective

The primary objectives of this study involve conducting a comprehensive investigation into the historical backdrop of Islam in Thailand, evaluating the present condition of Islamic education, and suggesting a culturally appropriate curriculum, that adheres to Islamic principles and aligns with the educational aims of Thailand. Moreover, the curriculum should connect Islamic values with Thai objectives, drawing on history, culture, and education.

The historical context of Islam in Thailand

1) The Early Emergence and Dissemination of Islam

The introduction of Islam in Thailand can be traced back to ancient times, predominantly through peaceful engagements and commercial exchanges (อานนท์ อุ่นธง, 2560). This section explores the historical origins of Islam in Thailand and how it progressively assimilated into the indigenous culture over time.

2) Cultural Influence and Integration

This section examines the impact of culture on society and the process of integrating different cultural elements. The research conducted by อามีน ลอนา (2557) plays a crucial role in enhancing our comprehension of how Islam has exerted its impact and become incorporated into Thai culture throughout the course of history. The emergence of syncretic components contributes to the country's abundant cultural variety.

Contemporary state of Islamic education in Thailand

1) Islamic educational institutions

This refers to educational establishments that are specifically dedicated to providing education based on Islamic principles and teachings. These institutions play a crucial role in the dissemination and preservation of Islamic knowledge and values. They encompass a wide Islamic education in Thailand is currently marked by the presence of several educational establishments, including Islamic schools and universities (ซิดดิก อาลี และ ดลมนรรจน์ บากา, 2555). This section evaluates the influence of Thai Muslims in shaping the religious and cultural identity of their community.

2) Challenges and Opportunities in the Field

The study conducted by ซัมซู สาอุ และ สุวรรณี หลังปูเต๊ะ (2559) offers valuable insights into the current challenges and opportunities that exist in the field of Islamic education in South East Asia including Thailand. It is imperative to acknowledge and effectively utilize the opportunities while also addressing the problems to ensure the successful integration of Islamic Studies.

A Theoretical Framework for the Development of an Islamic Studies Program

1) Incorporation of Islamic Principles

According to Masriah et al. (2023), a theoretical framework is presented that highlights the incorporation of Islamic concepts within the conventional educational curriculum in a cohesive manner. The proposed paradigm posits that instead of isolating Islamic teachings, they should be integrated into the core content of many academic disciplines. According to Masriah et al., this methodology promotes a comprehensive comprehension of Islamic principles and scholarly expertise.

The process of integration entails the identification of shared elements between Islamic values and the goals of mainstream education. For example, the inclusion of ethical teachings within the field of Islamic Studies can serve as a valuable supplement to values education initiatives. Similarly, the historical aspects encompassed within Islamic Studies can be aligned with a broader history curriculum, enhancing the overall educational experience. This theoretical paradigm advocates for educators to perceive Islamic Studies not in isolation, but rather as an essential component within a holistic educational context. According to Masriah et al. (2023), students can develop a more integrated worldview that integrates Islamic values with many academic subjects by embracing this particular method.

2) Correspondence with Thai Educational Objectives

To adhere to the educational goals, set forth by the Thai government, the theoretical framework must take into account the rules outlined by the Ministry of Education, Thailand (2021). The educational objectives of the Ministry span a wide range of areas, such as the promotion of ethical conduct, the cultivation of critical thinking skills, and the development of a profound understanding and respect for cultural variety (Ministry of Education, Thailand, 2021).

The suggested Islamic Studies program ought to be created in a manner that complements and augments these stated aims. The ethical teachings within the field of Islamic Studies follow the Ministry's emphasis on the development of moral values. By adhering to Thai educational objectives, the Islamic Studies program can effectively integrate and provide a constructive contribution to the overarching educational aims of Thailand (Ministry of Education, Thailand, 2021).

3) Curriculum Development

The research conducted by อดิศักดิ์ นุชมี (2565) offers significant contributions in understanding the methodical process involved in designing an Islamic Studies curriculum that is specifically catered to the educational requirements of Thai students. The process of curriculum development encompasses a series of fundamental steps: Firstly, the purpose of this study is to conduct a needs assessment to gain a comprehensive understanding of the specific needs and requirements of Thai students and educational institutions. This encompasses the careful consideration of cultural nuances, language preferences, and academic standards (อดิศักดิ์ นุชมี, 2565).

In addition, stakeholder engagement: The active participation of diverse stakeholders, such as educators, students, parents, and community leaders, in the process of curriculum development. This technique guarantees a more thorough and all-encompassing methodology that accurately represents a wide range of viewpoints, according to อดิศักดิ์ นุชมี (2565).

Lastly, topic Integration: Thoughtfully incorporating Islamic teachings into the pre-existing disciplines within the Thai curriculum. The process entails the identification of shared characteristics and domains in which Islamic principles might contribute to the comprehension of diverse academic fields (อดิศักดิ์ นุชมี, 2565). The integration of cultural sensitivity into the curriculum is necessary to uphold and accurately represent the multifaceted nature of Thai culture. This entails the integration of local illustrations, customs, and historical allusions (อดิศักดิ์ นุชมี, 2565).

Curriculum Development for the Islamic Studies Program

1) Core Subjects

In the context of education, core subjects refer to the fundamental areas of study that are considered essential for a well-rounded education. Drawing upon the scholarly contributions of Khan (2016), it is imperative to incorporate essential disciplines within the proposed Islamic Studies program, which serve as the fundamental pillars for a well-rounded understanding of Islamic ideas.

Firstly, the field of Quranic Studies encompasses an in-depth examination of the Quran, focusing on its historical background, linguistic characteristics, and thematic elements. The primary objective of this endeavor is to cultivate a profound comprehension of the principal sacred scripture within the Islamic faith, as stated by Masriah et al. (2023)

Secondly, the present study aims to delve into the chronological progression of Islam, examining its significant impact on civilization and shedding light on the notable individuals who have played pivotal roles in Islamic history. This course offers students a comprehensive comprehension of the development of Islamic ideology, as stated by Masriah et al. (2023).

Thirdly, Ethics and Morality: An Analysis of the Ethical Teachings of Islam and Their Pragmatic Implications in Daily Existence. The objective of this discipline is to cultivate moral principles, promote ethical conduct, and foster a sense of accountability among students Masriah et al. (2023).

2) Elective Courses

The research conducted by มูหัมมัดรอฟลี แวหะมะ และคณะ (2564) provides valuable insights into the development of optional courses aimed at promoting program diversity, accommodating the unique interests of students, and fostering a comprehensive educational experience. The academic course of Comparative Religion aims to provide students with a comprehensive understanding of various major faiths by examining and contrasting Islamic ideas alongside those of other religious traditions. According to Ahmad, this practice facilitates an enhanced comprehension of the various religious beliefs and practices, while also encouraging constructive conversations and exchanges between different faith traditions.

This academic study delves into the extensive heritage of Islamic art, encompassing various forms such as calligraphy, architecture, and visual arts. The elective course provides students with an introduction to the cultural and artistic dimensions of Islamic civilization (มูหัมมัดรอฟลี แวหะมะ และคณะ, 2564).

The present study focuses on the examination and analysis of contemporary concerns in Islam, with a particular emphasis on addressing the current global challenges and issues that are prevalent within the Islamic world. The course aims to foster critical thinking and facilitate debates regarding the potential of Islamic teachings in addressing present-day challenges (มูหัมมัดรอฟลี แวหะมะ และคณะ, 2564).

4) Pedagogical Approaches

Drawing on the pedagogical approaches proposed by Bond and Bedenlier (2019). The curriculum implements a range of strategies aimed at fostering active student engagement in the learning process.

Experiential learning refers to the deliberate provision of opportunities for students to actively participate in hands-on experiences that facilitate the integration of theoretical knowledge with practical applications in real-world contexts. The educational program encompasses various activities such as visits to historical locations, interactive workshops, and engagement in community-based projects (Bond & Bedenlier, 2019).

Promoting Collaborative Projects: Fostering initiatives that facilitate collaboration, emphasizing the cultivation of cooperation, effective communication, and the exchange of ideas. According to Laal and Seyed (2012), the inclusion of group tasks and collaborative research projects within an educational setting fosters a dynamic learning environment.

The incorporation of technology: Utilizing technological tools to augment the educational process. The integration of multimedia resources, online platforms for

discourse, and interactive instructional tools have the potential to enhance the accessibility and engagement of the curriculum. (Bond & Bedenlier, 2019).

Cultural Sensitivity and Community Engagement

1) An Examination of Thai Culture

The field of Thai cultural studies, as explored by Arphattananon (2018), provides valuable perspectives on the intricacies and subtleties of Thai culture. This section highlights the significance of comprehending and valuing the diverse cultural aspects of Thailand to facilitate the development of an effective curriculum.

2) The Significance of Cultural Sensitivity

The research conducted by Garcia and Pantao (2021) emphasizes the significance of cultural sensitivity in promoting an inclusive educational setting. This entails the implementation of a curriculum that accurately represents and acknowledges the cultural identities of students.Strategies for Community Involvement

This section examines techniques for actively engaging local communities in the curriculum creation process, drawing inspiration from successful models proposed by Zakariya (2014). The program's effectiveness hinges upon the imperative collaboration with local leaders and parents.

Difficulties Encountered in Executing the Program

1) Cultural Barriers and Misconceptions in Cross-Cultural Communication

The research conducted by ซัมซู สาอุ และ สุวรรณี หลังปูเต๊ะ (2559) examines the cultural obstacles and misunderstandings that can potentially emerge in the course of program execution in ASEAN. Strategies aimed at addressing these difficulties encompass the implementation of cultural awareness programs and fostering open debates.

2) The Presence of Institutional Resistance

The insights provided by Wekke et al. (2019) are of utmost importance in comprehending the possible opposition that may arise within institutions. This section examines various ways for effectively managing resistance, with a particular focus on highlighting the advantages of the program for all parties involved.

3) Academic Context

The financial models developed by Riinawati (2022) are utilized as references to suggest options for sustainable finance and resource allocation, ensuring the program's durability and efficiency in achieving its goals

Opportunities and Advantages

1) Academic Excellence

The research conducted by Masriah et al. (2023) provides evidence that the incorporation of integrated Islamic studies into educational curricula can enhance academic achievement through the cultivation of critical thinking skills and the promotion of a comprehensive educational experience. This section examines the potential impact of the proposed program on academic achievements.

The Significance of Social Harmony and Cohesion

According to Kraince (2007) study, the implementation of an integrated program has been found to foster social harmony through the facilitation of mutual understanding and respect among students hailing from various cultural backgrounds. This section explores the potential societal advantages of the program.

2) The concept of global competence

The study conducted by Susilowati (2023) posits that the implementation of this particular program has the potential to augment the global competency of students through the cultivation of a comprehensive comprehension of Islamic principles within a global framework. This section examines the worldwide ramifications of the suggested scheme.

Conclusion and Recommendation

In conclusion, it can be inferred that the aforementioned points support the notion that the topic at hand is worthy of further investigation and analysis. In this section, we present a concise overview of the main findings obtained from our research. This section provides a concise overview of the main findings, highlighting the importance of implementing an integrated Islamic Studies program in promoting cultural cohesion and achieving high academic standards. The integrated program will connect Islamic values with Thai objectives, Thai and Islamic history, culture, and education.

The research conducted in this work has significant consequences for educational practices, advocating for an inclusive approach that acknowledges and appreciates cultural variety (อานนท์ อุ่นธง, 2560). This paper presents practical recommendations for the implementation of the proposed program.

Subsequent investigations may delve into the enduring effects of incorporating Islamic Studies into the curriculum, specifically examining the influence on students' scholastic accomplishments and their contributions to society. This line of inquiry would aim to address the gaps identified in the present study.

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