



STRENGTHENING THE ISLAMIC CULTURE OF DARUL MUJAHIDEEN SCHOOL STUDENTS, SONGKHLA THAILAND THROUGH EDUCATIONAL INNOVATION

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ABSTRACT

As an educator, you will certainly feel afraid if you leave the generation in a weak state, especially regarding akhlakul karimah. The students who become trustworthy must continue to be guided and nurtured. Hopefully, they can become noble individuals who are loved by Allah SWT and humanity. Forming noble students in the 21st century is indeed more difficult. Various challenges from both inside and outside are increasingly complex. This, of course, requires educators to pay more attention and increase assistance to students. If educators are careless in their attention, it will be very dangerous. The ideal of presenting students with noble character will not be achieved. It is even more dangerous if they fall into bad relationships. Educators must realize that every student is born in a different era from us. The problems and challenges will certainly be different too. Consequently, educators are required to be dynamic and try to keep up with the times. The application of educational innovation in the implementation of Islamic programs at Darul Mujahideen School, Songkhla Thailand needs to be continued. Educators can further customize the implementation. In this way, challenges and obstacles can be solved. Even so, with innovation, students can feel something different from usual without getting out of the main goal of forming noble morals. It is also hoped that by innovating education, students will be more enthusiastic in following it. This service aims to strengthen the Islamic development program at Darul Mujahideen School, Songkhla Thailand which has been running through the application of educational innovation. With the implementation of educational innovation, the results of students' Islamic development will always be up-to-date and are expected to keep pace with the times.

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Introduction

As a form of potential development as well as a contribution in overcoming human problems, it is

necessary to carry out community service. Sometimes, service is only done by academics to solve problems in the surrounding area. That is not wrong because it should be the place that should be considered first. After that, in order to improve the quality and blessing of knowledge, a higher scale needs to be pursued. In al quran surah al hujurat verse 13 Allah SWT reminds us that indeed humans

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have been created in nations and tribes to get to know each other. Allah knows best and is most thorough (Tafsir Kemenag, 2024). With service at a higher level, it is expected to improve the quality of service. Problems at the international level may be more complex when compared to local level problems. The handling will certainly be more serious and require patience.

Darul Mujahideen School, Songkhla Thailand is one of the best schools that needs attention and support from many circles. Its existence must continue to be built and filled with creativity. The Islamic school is located in a Muslim minority area. According to The Royal Islamic Strategic Studies Center (RISSC) report entitled *The Muslim 500* edition of 2023 shows, the number of Muslim populations that in Thailand there are 3.76 million Muslims or around (5.4%) only (Cindy Mutia, 2023)... Furthermore, Mania in the *Ma'arif* journal said, the majority of the Muslim population is centered in southern Thailand such as in the Pattani, Yala, Narathiwat, Satun and Songkhla regions (Mania, 2019). Zahroh said that social-religious relations in Thailand are not harmonious. Muslims often receive discrimination from the government (Zahroh, 2021). This condition certainly needs support from fellow Muslims. One form of support is done with dedication.

As an Islamic school, it certainly has a goal to form its students with noble character. The usual thing to do is to carry out Islamic customs. Various Islamic programs are implemented consistently. In the process of implementing Islamic programs, Ahmad Tafsir, who is a figure of Islamic education, suggests three methods, namely modeling, habituation and motivation (Tafsir, 2008). Aan Hasanah quoted Muhammad Qutb's opinion who mentioned the method of student education through exemplary, advice, punishment, stories and habituation (Hasanah, 2017). Samsyu Yusuf suggested through Reward and Punishment (Yusuf, 2008). In addition to these methods, there is one method that is very important and is a weapon of Muslims in fostering students, namely prayer. Through sincere prayer, Allah, who is the One who opens the hearts of each of His servants, will lead students to become the individuals desired by their educators.

Islamic programs that are habitually carried out need to be well managed. There are several models that can be used to oversee an Islamic program. Ashiong P. Munthe quotes experts' opinions on evaluation models. These models are a) CSE-UCLA Model (Center for the study of evaluation. University of

California in Los Angeles) which emphasizes on five stages, namely, planning, development, implementation, results, and impact, b) Brinkerhoff Model (1983) with Fixed vs Emergency Evaluation Design, Formative vs Summative Evaluation, and Experimental and Quasi Experimental Design vs Natural/Untrusive, and c) CIPP Model (Context, Inputs, Processes, and Products) popularized by Stuff Lebeam and Shinkfield (2007) (Munthe, 2015). Wayan Gunartha, Badrun Kartowagiran, and Siti Partini Suardiman quoted Kaufman and Thomas (1980) about an evaluation model named IPPO or short for Input, Process, Product, and Outcome. The Input domain consists of facilities, and the quality of human resources. The Process domain, planning, implementation and evaluation. The Product domain is the level of achievement and development. The Outcome is the life skills of the graduates themselves (Wayan Gunartha, Badrun Kartowagiran, 2014). Evaluation of the learning process is carried out during the learning process using tools: questionnaires, observations, anecdotal records, and reflections (Hidayat, 2018).

In addition to overseeing the sustainability of the program, to obtain better results, educational innovation is necessary. Everett Rogers as the main figure who founded the concept of innovation revealed "An innovation is an idea, practice, or object that is perceived as new by an individual or other unit of adoption. It matters little, so far as human behavior is concerned. Whether or not an idea is "objectively" new as measured by the lapse of time since its first use or discovery. The perceived newness of the idea for the individual determines his or her reaction to it. If the idea seems new to the individual, it is an innovation". The stages consist of knowledge, persuasion, decision, implementation, and confirmation (Rogers, 1983).

The implementation of innovation in Islamic programs is very important to do. Naif said that educational innovation is carried out to solve educational problems (Naif, 2016). M. Sahibuddin in the journal of Islamic research and thought quotes Fuad Ihsan (1995), who says that educational innovation in the form of ideas, goods, methods, which are perceived or observed as new for the results of a person or group of people, whether in the form of the results of invention (new discoveries), discoveries (newly discovered people) are used to achieve educational goals or to solve educational problems (Sahibudin, 2018). Udin Saefudin said, the purpose of organizing educational innovation is to make a change with the aim of

getting better things in the field of education (Syaefudin, 2011).

The educational innovation model applied to the implementation of Islamic programs can be a top down model, which is created by leaders and implemented by subordinates, as well as a bottom up model, which is sourced and created from below and implemented as an effort to develop the quality of education (Kusnadi, 2017). Rusdiana said, bottom up model, is considered more lasting because implementers and creators feel involved from the planning stage to the end (Rusdiana, 2014). Furthermore, in addition to determining the model, so that the results are maximized, the implementer of the Islamic program can determine the implementation strategy. Udin Wahyudin said that at least there are strategies, namely facilitative, educative, persuasion and coercion (Syaefudin, 2011).

The implementation of educational innovation in strengthening the Islamic program is expected to be more helpful in achieving the program. In addition, through educational innovation, the implementation process will be more dynamic and can be enjoyed by all parties. Thus the Islamic habituation program at Darul Mujahideen School, Songkhla Thailand is expected to get the best results. Students and also graduates show noble morals as expected.

Methods

1. Identifying the Islamic program at Darul Mujahideen School, Songkhla Thailand.
2. Strengthening the implementation of Islamic programs with the application of educational innovations at Darul Mujahideen School, Songkhla Thailand.
3. Producing a renewable pattern of Islamic program implementation according to the local wisdom of Darul Mujahideen School, Songkhla Thailand.
4. Improving the quality of output and outcome of the Islamic program at Darul Mujahideen School, Songkhla Thailand.

Results and Discussions

There is quite a lot of Islamic culture at Darul Mujahideen school Songkhla Thailand. Among the Islamic cultures that appear to continue to be practiced are;

1. Qiroati

Qiroati is the process of learning the Koran. Each student is directed that when reading the Koran his reading is tartil, tajwid, bermakhrāj. The learning technique is by reading directly without spelling.

Each teacher becomes a teacher for students in 1 class. Learning time is in the morning from 08.15–09.00 in the classroom. This program was implemented with the aim of ensuring that all Darul Mujahideen students are able to read the Al-Qur'an as the holy book of their religion.

The efforts mentioned above are very good. By learning the Koran in a highly programmed manner, both in terms of time, method and approach, students will achieve success, namely being able to read the Koran well and correctly. The qiroati method used can be said to be quite good and effective. In the end, every student can read the Koran without spelling it.

As a form of effort to apply innovation to the qiroati program, other methods were introduced. After students learn to read the Koran using the qiroati method, they are introduced to other methods, such as the iqra method, al barqi, ummi, insha and so on. If with the qiraati method the reading is still straight, then with the ummi or insha method, the reading lagam has been inserted in the form of a swing. At the beginning of the meeting, the students were still unfamiliar and had difficulties. This is because they are used to the old method. But in general, they try to get to know and try. By simply knowing and trying, it can be categorized as innovation. This is in line with Everett Rogers' statement that "An innovation is an idea, practice, or object that is perceived as new by an individual or other unit of adoption. It matters little, so far as human behavior is concerned. Whether or not an idea is "objectively" new as measured by the lapse of time since its first use or discovery. The perceived newness of the idea for the individual determines his or her reaction to it. . The stages consist of knowledge, persuasion, decision, implementation, and confirmation (Rogers, 1983).

The results of strengthening the qiroati program are not yet visible. This is due to several obstacles, 1) limited service time which is only 3 weeks, 2) old habits used by students when studying the Koran, 3) students' ability to communicate, where not all students can speak English or Malay. They are stronger with their local language, 4) freedom from the teachers at Darul Mujahideen School to explore several other methods when studying the Koran. However, at least teachers and students know that there are quite a lot of ways to learn the Koran, each with its own advantages and disadvantages.

2. Pray together before entering class and before going home

Like Islamic schools in general, Darul Mujahideen School requires its students to get used to praying before studying and finishing studying simultaneously. Before learning is carried out in the morning starting from 07.50–08.10. The time for returning home is around 16.00. Praying together is done in the field. The aim is to ask Allah SWT for smoothness so that it will be easier to understand the lesson, and as a form of gratitude for the smooth learning on that day. Apart from that, when returning home ask Allah SWT for protection. on the way home.

Actually, the ways to pray vary. It can be done individually, led by someone, either a student or a teacher. However, the place can be in the classroom, in the mosque where prayers are held, or as usual at the Darul Mujahideen school, namely in an open field. Because the way of praying is free and there are no special provisions, there is no strengthening of innovation in the way of praying. What is done is that students accompany the students when praying so that they are more devout and not careless when doing it. Being humble when praying is certainly in line with the Word of Allah SWT, and is one of the signs of believers (Q.S Al Mukminun; 2).

By separating the places for prayer between male and female students, students only know the devotion of female students. The male students don't know because they are accompanied by male teachers. Apart from that, this form of innovation is quite difficult to implement because the habit of praying either in the morning or afternoon, the procedure is already standard. Inserting innovation into matters of worship is sensitive. Therefore, providing assistance to female students so that they are more humble is considered more appropriate.

3. Get used to midday and Asr prayers in congregation

Congregational noon and Asr prayers are performed every day. As a school with full days school, students are guaranteed to pray at school. To form an Islamic culture, students are required to follow the habit of performing midday and asr prayers in congregation. This program is carried out during break times, namely around 12.00 – 13.15 for midday prayers, and 15.00-15.30 for afternoon prayers. The implementation is carried out in the prayer room and one of the students becomes the imam. The teacher's role is to monitor the solemnity of students' prayers.

It is very appropriate to carry out congregational prayers at school. Through the habit of praying in

congregation, students will get used to it and then it will become a necessity. Apart from that, by getting into the habit of praying in congregation, discipline, friendship, obedience to leaders and so on will be formed.

By holding prayers in congregation, teachers and parents will feel calm. The pillar of religion, namely prayer, is always performed by students. This effort also answers the message of Allah SWT who reminded parents and teachers to worry about leaving their generation in a weak state.

As with the habit of praying in the morning and afternoon, the basic obstacle to strengthening Islamic culture through educational innovation is a very sensitive matter of jurisprudence. In fact, prayer readings from takbiratul ihram to greetings are quite varied. It's just that, because at Darul Mujahideen school there are old habits or refer to one school of thought, innovations in reading are not carried out. Innovation is more about assistance to jointly regulate or supervise the implementation of student prayers.



Fig. 1 (Qiroati)



Fig. 2 (Qiroati 2)



Fig. 3 (Qiroati)



Fig. 4 (Qiroati 2)



Fig 5. Praying Together



Fig. 6. Praying Together



Fig. 7. (congregational prayer)



Fig. 8. (congregational prayer)

Conclusions

1. Among the Islamic culture at Darul Mughideen School is the Qiroati program, praying together in the morning and evening and the habit of praying in congregation
2. Implementation of innovation in Islamic culture at Darul Mughideen School is by introducing other methods in learning the Koran and assisting in the implementation of Islamic culture
3. There are results of strengthening the implementation of Islamic culture through educational innovation where students are exposed to other methods of learning the Koran and get used to worshipping more solemnly

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